

॥ विवेकचूडामणि ॥

The Crest Jewel of Wisdom
a translation by John Richards (jhr@elidor.demon.co.uk)
presented as a public domain document on the Internet
16/05/98

विवेकचूडामणि

The Crest Jewel of Wisdom

सर्ववेदान्तसिद्धान्तगोचरं तम् अगोचरम्
गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्य अहम् । १

I prostrate myself before Govinda, the true
Guru and ultimate Bliss, who is the unattain-
able resort of all scriptures and Vedanta. 1

जन्तूनां नरजन्म दुर्लभम् अतः पुंस्त्वं ततो विप्रता
तस्माद् वैदिकधर्ममार्गपरता विद्वत्त्वम् अस्मात् परम्
आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थितिः
मुक्तिर् नो शतजन्मकोटिसुकृतैः पुण्यैर् विना लभ्यते । २

Human nature is the hardest of creaturely
states to obtain, even more so that of manhood.
Brahminhood is rarer still, and beyond that
dedication to the path of Vedic religion. Be-
yond even that there is discrimination between
self and nonself, but liberation by persistence in
the state of the unity of God and self is not to
be achieved except by the meritorious deeds of
hundreds of thousands of lives. 2

दुर्लभं त्रयम् एवैतद् देवानुग्रहहेतुकम्
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः । ३

These three things are hard to achieve, and are
attained only by the grace of God human na-
ture, the desire for liberation, and finding refuge
with a great sage. 3

लब्ध्वा कथंचिन् नरजन्म दुर्लभं
तत्रापि पुंस्त्वं श्रुतिपारदर्शनम्
यस् त्वात्ममुक्तौ न यतेत मूढधीः
स ह्यात्महा स्वं विनिहन्त्य असद्ग्राहात् । ४

He is a suicide who has somehow achieved hu-
man birth and even manhood and full knowl-
edge of the scriptures but does not strive for
selfliberation, for he destroys himself by cling-
ing to the unreal. 4

इतः को न्व् अस्ति मूढात्मा यस् तु स्वार्थे प्रमाद्यति
दुर्लभं मानुषं देहं प्राप्य तत्रापि पौरुषम् । ५

Who could be more foolish than the man who
has achieved the difficult attainment of a hu-
man body and even manhood but still neglects
his true good? 5

वदन्तु शास्त्राणि यजन्तु देवान्
कुर्वन्तु कर्माणि भजन्तु देवताः
आत्मैक्यबोधेन विनापि मुक्तिः
न सिध्यति ब्रह्मशतान्तरेपि । ६

People may quote the scriptures, make sacrifices
to the gods, perform actions and pay homage to
the deities, but there is no liberation without
recognising the oneness of ones own true being
not even in the lifetime of a hundred Brahmas
(countless millions of years). 6

अमृतत्वस्य नाशास्ति वित्तेनेत्य् एव हि श्रुतिः
ब्रवीति कर्मणो मुक्तेर् अहेतुत्वं स्फुटं यतः । ७

Scripture declares that there is no hope of im-
mortality by means of wealth, so it is evident
that liberation cannot be brought about by ac-
tions. 7

अतो विमुक्त्यै प्रयतेत् विद्वान्
संन्यस्तबाह्यार्थसुखस्पृहः सन्
सन्तं महान्तं समुपेत्य देशिकं
तेनोपदिष्टार्थसमाहितात्मा । ८

So let the man of understanding strive for lib-
eration, abandoning desire for the enjoyment of
external aims and pleasures, and after becom-
ing the pupil of a good and great teacher, let
him fix his mind on the goal he indicates. 8

उद्धरेद् आत्मनात्मानं मग्नं संसारवारिधौ
योगारूढत्वम् आसाद्य सम्यग्दर्शननिष्ठया । ९

Sunk in the sea of samsara, one should oneself rouse oneself by holding onto right understanding until one reaches the state of the attainment of union. 9

संन्यस्य सर्वकर्माणि भवबन्धविमुक्तये
यत्यतां पण्डितैर् धीरैर् आत्माभ्यास उपस्थितैः । १०

Abandoning all actions and breaking free from the bonds of achievements, the wise and intelligent should apply themselves to selfknowledge. 10

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये
वस्तुसिद्धिर् विचारेण न किञ्चित् कर्मकोटिभिः । ११

Action is for the purification of the mind, not for the understanding of reality. The recognition of reality is through discrimination, and not by even tens of millions of actions. 11

सम्यग्विचारतः सिद्धा रज्जुतत्त्वाधारणा
भ्रान्तोदितमहासर्पभयदुःखविनाशिनी । १२

Proper analysis leads to the realisation of the reality of the rope, and this is the end of the pain of the fear of the great snake caused by delusion. 12

अर्थस्य निश्चयो दृष्टो विचारेण हितोक्तिः
न स्नानेन न दानेन प्राणायमशतेन वा । १३

The realisation of the truth is seen to depend on meditation on statements about what is good, not on bathing or donations or by hundreds of yogic breathing exercises. 13

अधिकारिणम् आशास्ते फलसिद्धिर् विशेषतः
उपाया देशकालाद्याः सन्त्य् अस्मिन् सहकारिणः । १४

Achievement of the goal depends primarily on a fit seeker. Things like locality and time are merely secondary in this matter. 14

अतो विचारः कर्तव्यो जिज्ञासोर् आत्मवस्तुनः
समासाद्य दयासिन्धुं गुरुं ब्रह्मविद् उत्तमम् । १५

So he who would know his own nature should practise meditation on the subject after taking refuge with a guru who is a true knower of God and an ocean of compassion. 15

मेधावी पुरुषो विद्वान् उहापोहविचक्षणः
अधिकार्यात्मविद्याया मुक्तलक्षणलक्षितः । १६

It is the wise and learned man, skilled in sorting out the pros and cons of an argument who is really endowed with the qualities necessary for selfrealisation. 16

विवेकिनो विरक्तस्य शमादिगुणशालिनः
मुमुक्षोर् एव हि ब्रह्मजिज्ञासायोग्यता मता । १७

Discriminating and dispassionate, endowed with peace and similar qualities, and longing for liberation such is the man who is considered fit to practise seeking for God. 17

साधनान्य् अत्र चत्वारि कथितानि मनीषिभिः
येषु सत्स्व एव सन्निष्ठा यद् अभावे न सिध्यति । १८

The wise talk here of four qualities, possessed of which one will succeed, but without which one will fail. 18

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते
इहामुत्रफलभोगविरागस् तद् अनन्तरम्
शमादिषट्कसम्पत्तिर् मुमुक्षुत्वम् इति स्फुटम् । १९

First is listed discrimination between unchanging and changing realities, and after that dispassion for the enjoyment of the fruits of action both here and hereafter, and then the group of six qualities including peace and of course the desire for liberation. 19

ब्रह्म सत्यं जगन् मिथ्येत्य् एवरूपो विनिश्चयः
सोयं नित्यानित्यवस्तुविवेकः समुदाहृतः । २०

”God is the Truth and the world is unreal.” It is this realisation that is considered discrimination between the permanent and the impermanent. 20

तद् वैराग्यं जिहासा या दर्शनश्रवणादिभिः
देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्तुनि । २१

Dispassion is the turning away from what can be seen and heard and so on in everything which is impermanent, from the body up to the highest heavenly states. 21

विरज्य विषयव्राताद् दोषदृष्ट्या मुहुर् मुहुः
स्वलक्ष्ये नियतावस्था मनसः शम उच्यते । २२

The settling of the mind in its goal, by turning away from the mass of objects by repeatedly observing their drawbacks, is known as peace. 22

विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके

उभयेषाम् इन्द्रियाणां स दमः परिकीर्तितः
बाह्यानालम्बनं वृत्तेर् एषोपरतिर् उत्तमा । २३

The establishment of the senses each in its own source by means of turning away from their objects is known as control. The supreme restraint is in the mind function not being involved in anything external. 23

सहनं सर्वदुःखानाम् अप्रतीकारपूर्वकम्
चिन्ताविलापरहितं सा तितिक्षा निगद्यते । २४

Bearing all afflictions without reaction and without mental disturbance is what is known as patience. 24

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्यवधारणम्
सा श्रद्धा कथिता सद्भिर्गया वस्तूपलभ्यते । २५

The holding on to the knowledge of the truth of the scriptures and the gurus teaching is called faith. It is by means of this that reality is grasped. 25

सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा
तत् समाधानम् इत्यु उक्तं न तु चित्तस्य लालनम् । २६

The continual holding onto the awareness of God alone continually, is known as concentration not just mental self gratification. 26

अहंकारादिदेहान्तान् बन्धान् अज्ञानकल्पितान्
स्वस्वरूपावबोधेन मोक्तुम् इच्छा मुमुक्षुता । २७

The wish to be freed by the knowledge of ones true nature from such bonds as seeing oneself as the agent, which are contingent on the body and created by ignorance this is desire for liberation. 27

मन्दमध्यमरूपापि वैराग्येण शमादिना
प्रसादेन गुरोः सेयं प्रवृद्धा सूयते फलम् । २८

This desire for liberation can bear fruit through dispassion, peacefulness etc. by the grace of the guru, even when only weak or mediocre. 28

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते
तस्मिन् नेवार्थवन्तः स्युः फलवन्तः शमादयः । २९

It is in a man who has strong dispassion and desire for liberation though that peacefulness and so on are really fruitful. 29

एतयोर् मन्दता यत्र विरक्तत्वमुमुक्षयोः

मरौ सलीलवत् तत्र शमादेर् भानमात्रता । ३०

But where there is a weakness in these qualities of renunciation and desire for liberation, apparent peacefulness and such like have as much substance as water in the desert. 30

मोक्षकारणसामग्र्यां भक्तिर् एव गरीयसी
स्वस्वरूपानुसन्धानं भक्तिर् इत्य् अभिधीयते । ३१

Among the contributory factors of liberation, devotion stands supreme, and it is the search for ones own true nature that is meant by devotion. 31

स्वात्मतत्त्वानुसन्धानं भक्तिर् इत्य् अपरे जगुः
उक्तसाधनसंपन्नस् तत्त्वजिज्ञासुर् आत्मनः
उपसीदेद् गुरुं प्राज्ञं यस्माद् बन्धविमोक्षणम् । ३२

Others say that devotion is inquiry into the reality of ones own nature. He who possesses the above qualities and would know the truth about his own nature should take refuge with a wise guru who can free him from his bonds. 32

श्रोत्रियोवृजिनोकामहतो यो ब्रह्मवित्तमः
ब्रह्मण्य् उपरतः शान्तो निरिन्धन इवानलः
अहेतुकदयासिन्धुर् बन्धुर् आनमतां सताम् । ३३

The guru should be one who knows the scriptures, is blameless, not overcome by sensuality, and a supreme knower of God. He should be at peace in God, tranquil as a fire that has run out of fuel. He should be a boundless ocean of compassion and the friend of those who seek his protection. 33

तम् आराध्य गुरुं भक्त्या प्रहृप्रश्रयसेवनैः
प्रसन्नं तम् अनुप्राप्य पृच्छेज् ज्ञातव्यम् आत्मनः । ३४

After prostrating oneself with devotion before the guru and satisfying him with prostrations, humble devotion and service, one should ask him what one needs to know. 34

स्वामिन् नमस्ते नतलोकबन्धो
कारुण्यसिन्धो पतितं भवाब्धौ
माम् उद्धरात्मीयकटाक्षदृष्ट्या
ऋज्व्यातिकारुण्यसुधाभिवृष्ट्या । ३५

Hail, lord, friend of those who bow before you, and ocean of compassion. I have fallen into this sea of samsara. Save me with a direct glance

from your eye which bestows grace like nectar.
35

दुर्वारसंसारदवाग्निमत्तं
दोधूयमानं दुरदृष्टवातैः
भीतं प्रपन्नं परिपाहि मृत्योः
शरण्यम् अन्यद् यद् अहं न जाने । ३६

I am stricken by the unquenchable forest fire of
samsara and blown about by the unavoidable
winds of circumstances. Save me from death,
for I am afraid and have come to you for refuge.
I know of no one else to help me. 36

शान्ता महान्तो निवसन्ति सन्तो
वसन्तवल् लोकहितं चरन्तः
तीर्णाः स्वयं भीमभवार्षं जनान्
अहेतुनान्यान् अपि तारयन्तः । ३७

Good and peaceful, great men living for the
good of all, and having themselves crossed the
fearful torrent of becoming, with no ulterior mo-
tive help others to cross too . 37

अयं स्वभावः स्वत एव यत्पर
श्रमापनोदप्रवणं महात्मनाम्
सुधां शुरेष स्वयम् अर्ककर्कश
प्रभाभितप्ताम् अवति क्षितिं किल । ३८

It is the nature of great souls to act sponta-
neously for the relief of the distress of others,
just as the moon here of itself protects the earth
parched by the heat of the fierce rays of the sun.
38

ब्रह्मानन्दरसानुभूतिकलितैः पूतैः सुशीतैर् युतैः
युष्मद् वाक्कलशोर् झितैः श्रुतिसुखैर् वाक्यामृतैः सेचय
संतप्तं भवतापदावदहनज्वालाभिर् एनं प्रभो
धन्यास्ते भवदीक्षणक्षणगतेः पात्रीकृताः स्वीकृताः । ३९

Pour upon me your sweet words, imbued with
the taste of Gods bliss. They spring from your
lips as if poured out of a jug, and are pleasing
to the ear. For I am tormented by samsaras
afflictions, like the flames of a forest fire, Lord.
Blessed are those who receive even a passing
glance from your eyes. 39

कथं तरेयं भवसिन्धुम् एतं
का वा गतिर् मे कतमोस्त्य् उपायः
जाने न किञ्चित् कृपयाव मां प्रभो
संसारदुःखक्षतिम् आतनुष्व । ४०

How can I cross this sea of changing circum-
stances? What should I do, what means em-
ploy? In your mercy, Lord, show me how to
end the pain of samsara, for I understand noth-
ing. 40

तथा वदन्तं शरणागतं स्वं
संसारदावानलतापतप्तम्
निरीक्ष्य कारुण्यरसाद्र्द्रष्ट्या
दद्यादभीतिं सहसा महात्मा । ४१

As he said this, tormented by the forest fire of
samsara, the great sage looked at him with a
gaze full of compassion, urging him to abandon
fear, now that he had taken refuge in him. 41

विद्वान् स तस्मा उपसत्तिम् ईयुषे
मुमुक्षवे साधु यथोक्तकारिणे
प्रशान्तचित्ताय शमान्विताय
तत्त्वोपदेशं कृपयैव कुर्यात् । ४२

Out of compassion the sage undertakes his in-
struction since he has come to him for help in
his search for liberation, is willing to do as he
is told, is pacified of mind and calm. 42

मा भैष्ट विद्वं स्तव नास्त्य् अपायः
संसारसिन्धोस् तरणेस्त्युपायः
येनैव याता यतयोस्य पारं
तम् एव मार्गं तव निर्दिशामि । ४३

Dont be afraid, learned one. Destruction is not
for you. There is indeed a means of crossing the
sea of samsara, the way taken by which those
who have crossed over before, and I will now
instruct you in it. 43

अस्त्य् उपायो महान् कश्चित् संसारभयनाशनः
तेन तीर्त्वा भवाम्भोधिं परमानन्दम् आप्स्यसि । ४४

There is a great means which puts an end to the
fear of samsara. Crossing the sea of change by
means of it, you will achieve the ultimate bliss.
44

वेदान्तार्थविचारेण जायते ज्ञानम् उत्तमम्
तेनात्यन्तिकसंसारदुःखनाशो भवत्य् अनु । ४५

Supreme understanding springs from meditat-
ing on the meaning of Vedanta, and that is
followed immediately by the elimination of the
pain of samsara. 45

श्रद्धाभक्तिध्यानयोगान् मुमुक्षोः

मुक्तेर् हेतून् वक्ति साक्षाच् छृतेर् गीः
यो वा एतेष्व् एव तिष्ठत्य् अमुष्य
मोक्षोविद्याकल्पिताद् देहबन्धात् । ४६

The practice of faith, devotion and meditation are declared by scripture to be the means to liberation for a seeker after liberation. He who perseveres in these will achieve freedom from the bondage to the body, created by ignorance. 46

अज्ञानयोगात् परमात्मनस् तव
ह्य अनात्मबन्धस् तत एव संसृतिः
तयोर् विवेकोदितबोधवह्निः
अज्ञानकार्यं प्रदहेत् समूलम् । ४७

Linked with ignorance, your supreme self has become involved in the bonds of non self, and from that in samsara. The fire of the knowledge born from discriminating between these two will burn out the consequences of ignorance along with its very root. 47

शिष्य उवाच

The disciple

कृपया श्रूयतां स्वामिन् प्रश्नोयं क्रियते मया
यद् उत्तरम् अहं श्रुत्वा कृतार्थः स्यां भवन्मुखात् । ४८

Out of compassion hear this question I put to you, so that when I have heard the reply from your lips I will be able to put it into practice. 48

को नाम बन्धः कथम् एष आगतः
कथं प्रतिष्ठास्य कथं विमोक्षः
कोसावनात्मा परमः क आत्मा
तयोर् विवेकः कथम् एतद् उच्यताम् । ४९

What exactly is bondage? How does it come about and remain? How is one freed from it? What exactly is non self? What is the Supreme Self? And how does one discriminate between them? Explain this to me. 49

श्रीगुरुर् उवाच

The guru

धन्योसि कृतकृत्योसि पावित ते कुलं त्वया
यद् अविद्याबन्धमुक्त्या ब्रह्मीभवितुम् इच्छसि । ५०

You are indeed blessed, for you have achieved the true purpose of life and sanctified your family, in that you seek deification by liberation from the bonds of ignorance. 50

ऋणमोचनकर्तारः पितुः सन्ति सुतादयः
बन्धमोचनकर्ता तु स्वस्माद् अन्यो न कश्चन । ५१

Sons and suchlike are able free their father from debts, but noone can free someone else from bondage. 51

मस्तकन्यस्तभारादेर् दुःखम् अन्यैर् निवार्यते
क्षुधादिकृतदुःखं तु विना स्वेन न केनचित् । ५२

The pain of something like a weight on the head can be removed by others, but the pain of things like hunger can be put an end to by noone but oneself. 52

पथ्यमौषधसेवा च क्रियते येन रोगिणा
आरोग्यसिद्धिर् दृष्टास्य नान्यानुष्ठितकर्मणा । ५३

A sick man is seen to get better by taking the appropriate medicine not through treatment undertaken by others. 53

वस्तुस्वरूपं स्फुटबोधचक्षुषा
स्वेनैव वेद्यं न तु पण्डितेन
चन्द्रस्वरूपं निजचक्षुषैव
ज्ञातव्यम् अन्यैर् अवगम्यते किम् । ५४

Reality can be experienced only with the eye of understanding, not just by a scholar. What the moon is like must be seen with ones own eyes. How can others do it for you? 54

अविद्याकामकर्मादिपाशबन्धं विमोचितुम्
कः शक्नुयाद् विनात्मानं कल्पकोटिशतैर् अपि । ५५

Who but yourself can free you from the bonds of the fetters of things like ignorance, lust and the consequences of your actions even in hundreds of thousands of years? 55

न योगेन न सांख्येन कर्मणा नो न विद्याया
ब्रह्मात्मैकत्वबोधेन मोक्षः सिध्यति नान्यथा । ५६

Liberation is achieved not by observances or by analysis, nor by deeds or learning, but only by the realisation of ones oneness with God, and by no other means. 56

वीणाया रूपसौन्दर्यं तन्त्रीवादनसौष्ठवम्
प्रजारञ्जनमात्रं तन् न साम्राज्याय कल्पते । ५७

The beauty of a lute and skill in playing its cords can bring some pleasure to people but can hardly make you a king. 57

वाग्वैखरी शब्दझरी शास्त्रव्याख्यान अकौशलम्
वैदुष्यं विदुषां तद्वद् भुक्तये न तु मुक्तये । ५८

In the same way, speech alone, even a deluge of words, with scholarship and skill in commenting on the scriptures, may achieve some personal satisfaction but not liberation. 58

अविज्ञाते परे तत्त्वे शास्त्राधीतिस् तु निष्फला
विज्ञातेपि परे तत्त्वे शास्त्राधीतिस् तु निष्फला । ५९

When the supreme reality is not understood, the study of the scriptures is useless, and study of the scriptures is useless when the supreme reality has been understood. 59

शब्दजालं महारण्यं चित्तभ्रमणकारणम्
अतः प्रयत्नाज् ज्ञातव्यं तत्त्वज्ञैस् तत्त्वम् आत्मनः । ६०

The tangle of words is a great forest which leads the mind off wandering about, so wise men should strive to get to know the truth about their own nature. 60

अज्ञानसर्पदष्टस्य ब्रह्मज्ञानौषधं विना
किमु वैदेश् च शास्त्रैश् च किमु मन्त्रैः किम् औषधैः । ६१

Except for the medicine of the knowledge of God, what use are Vedas, scriptures, mantras and such medicines when you have been bitten by the snake of ignorance? 61

न गच्छति विना पानं व्याधिर् औषधशब्दतः
विनापरोक्षानुभवं ब्रह्मशब्दैर् न मुच्यते । ६२

An illness is not cured just by pronouncing the name of the medicine without drinking it, and you will not be liberated by just pronouncing the word God without direct experience. 62

अकृत्वा दृश्यविलयम् अज्ञात्वा तत्त्वम् आत्मनः
ब्रह्मशब्दैः कुतो मुक्तिर् उक्तिमात्रफलैर् नृणाम् । ६३

How can one reach liberation by just pronouncing the word God without achieving the elimination of the visible universe and realising the truth about ones own nature? It will just be a waste of speech. 63

अकृत्वा शत्रुसंहारम् अगत्वाखिलभूश्रियम्
राजाहम् इति शब्दान् नो राजा भवितुम् अर्हति । ६४

One cannot become a king just by saying, "I am the king," without defeating ones enemies and taking possession of the country. 64

आप्तोक्तिं खननं तथोपरिशिलाद्युत्कर्षणं स्वीकृतिं
निक्षेपः समपेक्षते न हि बहिः शब्दैस् तु निर्गच्छति
तद्वद् ब्रह्मविद् ओपदेशमननध्यानादिभिर् लभ्यते
मायाकार्यतिरोहितं स्वम् अमलं तत्त्वं न दुर्युक्तिभिः । ६५

A buried treasure cannot be got out just by calling it, but needs a good map, digging, removal of obstructing stones and so on to get at it. In the same way the pure reality, hidden by the effects of Maya, cannot be achieved by the wrong practices, but by instruction from a knower of God, reflection, meditation and so on. 65

तस्मात् सर्वप्रयत्नेन भवबन्धविमुक्तये
स्वैर् एव यत्नः कर्तव्यो रोगादाव् इव पण्डितैः । ६६

So the wise should strive with all their ability for liberation from the bonds of samsara, as they would in the case of sickness and things like that. 66

यस् त्वयाद्य कृतः प्रश्नो वरीयाज् छास्त्रविन् मतः
सूत्रप्रायो निगूढार्थो ज्ञातव्यश् च मुमुक्षुभिः । ६७

The question you have asked today is a good one in the opinion of those learned in the scriptures, to the point and full of meaning. It needs to be understood by those seeking liberation. 67

शृणुष्वानुहितो विद्वन् यन् मया समुदीर्यते
तद् एतच् छ्रवणात् सद्यो भवबन्धाद् विमोक्ष्यसे । ६८

Listen careful to what I say, learned one. By hearing this you will be freed from the bonds of change. 68

मोक्षस्य हेतुः प्रथमो निगद्यते
वैराग्यम् अत्यन्तम् अनित्यवस्तुषु
ततः शमश् चापि दमस् तितिक्षा
न्यासः प्रसक्ताखिलकर्मणां भृशम् । ६९

The primary basis of liberation is held to be total dispassion for everything impermanent, and after that peacefulness, restraint, patience, and the complete renunciation of scriptural observances. 69

ततः श्रुतिस् तन्मननं सतत्त्वं
ध्यानं चिरं नित्यनिरन्तरं मुनेः

ततोविकल्पं परमेत्य विद्वान्
इहैव निर्वाणसुखं समृच्छति । ७०

After that the practicanant finds there comes listening, reflection on what one has heard, and long meditation on the truth. Then the wise man will experience the supreme nondual state and come here and now to the bliss of Nirvana. 70

यद् बोद्धव्यं तवेदानीमात्मानात्मविवेचनम्
तद् उच्यते मया सम्यक् श्रुत्वात्मन्य् अवधारय । ७१

When you have heard me fully explain what you need to know about the discrimination between self and nonself, then bear it in mind. 71

मज्जास्थिमदःपलरक्तचर्म
त्वगाह्वयैर् धातुभिर् एभिर् अन्वितम्
पादोरुवक्षोभुजपृष्ठम् अस्तकैः
अङ्गैर् उपाङ्गैर् उपयुक्तम् एतत् । ७२
अहं ममेति प्रथितं शरीरं
मोहास्पदं स्थूलम् इतीर्यते बुधैः
नभोनभस्वद्दहनाम्बुभूमयः
सूक्ष्माणि भूतानि भवन्ति तानि । ७३

The body, constituted of marrow, bone, fat, flesh, blood, ligament and skin, and composed of feet, legs, chest, arms, back and head, is the seat of the "I" and "mine" delusion, and is known as the physical body by the wise, while space, air, fire, water and earth are the subtle elements. 72, 73

परस्परांशैर् मिलितानि भूत्वा
स्थूलानि च स्थूलशरीरहेतवः
मात्रास्तदीया विषया भवन्ति
शब्दादयः पञ्च सुखाय भोक्तुः । ७४

When these various elements are combined, they form the physical body, while in themselves they constitute the objects of the senses, the five types of sound and so on, for the enjoyment of the individual. 74

य एषु मूढा विषयेषु बद्धा
रागोर् उपाशेन सुदुर्दमेन
आयान्ति निर्यान्त्य् अध ऊर्ध्वम् उच्चैः
स्वकर्मद् ऊतेन जवेन नीताः । ७५

The ignorant who are bound to the senses by the strong, hardly breakable bonds of desire,

are borne here and there, up and down, dragged about by their own karmic impulses. 75

शब्दादिभिः पञ्चभिर् एव पञ्च
पञ्चत्वम् आपुः स्वगुणेन बद्धाः
कुरङ्गमातङ्गपतङ्गमीन
भृङ्गा नरः पञ्चभिर् अञ्चितः किम् । ७६

Deer, elephant, moth, fish and wasp, these five have all died from their attachment to one of the five senses, sound etc., so what about the man who is attached to all five! 76

दोषेण तीव्रो विषयः कृष्णसर्पविषाद् अपि
विषं निहन्ति भोक्तारं द्रष्टारं चक्षुषाप्ययम् । ७७

The effect of the senses is more deadly than even that of a cobra. Their poison kills a man who only just looks at them with his eyes. 77

विषयाशामहापाशाद्यो विमुक्तः सुदुस्त्यजात्
स एव कल्पते मुक्त्यै नान्यः षट्शास्त्रवेद्य् अपि । ७८

Only he who is free from the terrible hankering after the senses which is so hard to overcome is fit for liberation, and noone else, not even if he is an expert in the six branches of scripture. 78

आपातवैराग्यवतो मुमुक्षून्
भवाब्धि पारं प्रतियातुम् उद्यतान्
आशाग्रहो मज्जयतेन्तराले
निगृह्य कण्ठे विनिवर्त्य वेगात् । ७९

The shark of longing grasps those whose desire for liberation is only superficial by the throat as they try to cross the sea of samsara and drowns them halfway. 79

विषयाख्यग्रहो येन सुविरक्त्य् असिना हृतः
स गच्छति भवाम् भोधेः पारं प्रत्यूहवर्जितः । ८०

He who has killed the shark of the senses with the sword of firm dispassion can cross the sea of samsara without impediment. 80

विषमविषयमार्गैर् गच्छतोनच्छबुद्धेः
प्रतिपदम् अभियातो मृत्युर् अप्य् एष विद्धि
हितसुजनगुरुक्त्या गच्छतः स्वस्य युक्त्या
प्रभवति फलसिद्धिः सत्यम् इत्य् एव विद्धि । ८१

Realise that death quickly waylays the senseless man who follows the uneven way of the senses, but that man achieves his purpose who follows the guidance of a true, compassionate guru. Know this as the truth. 81

मोक्षस्य कांक्षा यदि वै तवास्ति
त्यजातिदूराद् विषयान् विषं यथा
पीयूषवत् तोषदयाक्षमार्जव
प्रशान्तिदान्तीर् भज नित्यम् आदरात् । ८२

If you really have a desire for liberation, avoid the senses from a great distance, as you would poison, and continually practice the nectarlike qualities of contentment, compassion, forbearance, honesty, calm and restraint. 82

अनुक्षणं यत्परिहृत्य कृत्यं
अनाद्यविद्याकृतबन्धमोक्षणम्
देहः परार्थोयम् अमुष्य पोषणे
यः सज्जते स स्वम् अनेन हन्ति । ८३

He who neglects that which should be undertaken at all times, the liberation from the bonds created by beginningless ignorance, and gets stuck in pandering to the alien good of this body, is committing suicide by doing so. 83

शरीरपोषणार्थी सन् य आत्मानं दिदृक्षति
ग्राहं दारुधिया धृत्वा नदि तर्तुं स गच्छति । ८४

He who seeks to know himself while pampering of the body is crossing a river holding onto a crocodile in mistake for a log. 84

मोह एव महामृत्युर् मुमुक्षोर् वपुरादिषु
मोहो विनिर्जितो येन स मुक्तिपदम् अर्हति । ८५

This confusion about the body and such things is a great death for the seeker after liberation. He who has overcome this confusion is worthy of liberation. 85

मोहं जहि महामृत्युं देहदारसुतादिषु
यं जित्वा मुनयो यान्ति तद् विष्णोः परमं पदम् । ८६

Overcome this great death of the confusion about such things as the body, wives and children. Sages who have overcome it go to the supreme realm of God. 86

त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसंकुलम्
पूर्णं मूत्रपुरीषाभ्यां स्थूलं निन्द्यम् इदं वपुः । ८७

This body is material and offensive, consisting of skin, flesh, blood, sinews, veins, fat, marrow and bones, and full of urine and excrement. 87

पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा
समुत्पन्नम् इदं स्थूलं भोगायतनम् आत्मनः

अवस्था जागरस् तस्य स्थूलार्थानुभवो यतः । ८८

This material body, which arises from past action out of material elements formed by the combination of subtle elements, is the vehicle of sensation for the individual. This is the state of a waking person perceiving material objects. 88

बाह्येन्द्रियैः स्थूलपदार्थसेवां
स्रक्चन्दनस्त्र्यादिविचित्ररूपाम्
करोति जीवः स्वयम् एतद् आत्मना
तस्मात् प्रशस्तिर् वपुषोस्य जागरे । ८९

The life force creates for itself, out of itself, material object of enjoyment by means of the external senses such colourful things as flowers, perfumes, women, etc. That is why this has its fullest enjoyment in the waking state. 89

सर्वापि बाह्यसंसारः पुरुषस्य यद् आश्रयः
विद्धि देहम् इदं स्थूलं गृहवद् गृहमेधिनः । ९०

See this material body, all that the external existence of a man depends on, as just like the house of a housedweller. 90

स्थूलस्य सम्भवजरामरणानि धर्माः
स्थौल्यादयो बहुविधाः शिशुताद्यवस्थाः
वर्णाश्रमादिनियमा बहुधामयाः स्युः
पूजावमानबहुमानमुखा विशेषाः । ९१

Birth, old age and death are inherent in the physical body, as are such conditions as stoutness and childhood, while there are different circumstances like caste and occupation, all sorts of diseases, and various different types of treatment, like respect and contempt to bear with. 91

बुद्धीन्द्रियाणि श्रवणं त्वगक्षि
घ्राणं च जिह्वा विषयावबोधनात्
वाक्पाणिपादा गुदम् अप्य् उपस्थः
कर्मेन्द्रियाणि प्रवणेन कर्मसु । ९२

Ears, skin, eyes, nose and tongue are organs of sense, since they enable the experience of objects, while voice, hands, feet and bowels are organs of action through their inclination to activity. 92

निगद्यतेन्तःकरणं मनोधीः
अहंकृतिश् चित्तम् इति स्ववृत्तिभिः

मनस् तु संकल्पविकल्पनादिभिः
बुद्धिः पदार्थाध्यवसायधर्मतः । ९३
अत्राभिमानाद् अहम् इत्य् अहंकृतिः
स्वार्थानुसन्धानगुणेन चित्तम् । ९४

The inner sense is known variously as mind, understanding, the sense of doership, or volition, depending on its particular function mind as imagining and analysing, understanding as establishing the truth of a matter, the sense of responsibility from relating everything to oneself, and volition as seeking its own good. 93, 94

प्राणापानव्यानोदानसमाना भवत्य् असौ प्राणः
स्वयम् एव वृत्तिभेदाद् विकृतिभेदात् सुवर्णसलिलादिवत् ।
९५

The vital breath takes the form of the various breathings, exhalations, psychic currents and fields according to the various functions and characteristics, as do such things as gold and water and in the things made of them. 95

वागादि पञ्च श्रवणादि पञ्च
प्राणादि पञ्चाभ्रमुखानि पञ्च
बुद्ध्याद्य् अविद्यापि च कामकर्मणी
पुर्यष्टकं सूक्ष्मशरीरम् आहुः । ९६

The groups of five categories, starting respectively with speech, hearing, vital breath, ether, intelligence, ignorance desire and action, constitute what is known as the eightfold citadel of the subtle body. 96

इदं शरीरं शृणु सूक्ष्मसंज्ञितं
लिङ्गं त्व् अपञ्चीकृतसम्भवम्
सवासनं कर्मफलानुभावकं
स्वाज्ञानतोनादिर् उपाधिर् आत्मनः । ९७

Hear that this higher body, also known as the subtle body, with its desires and its tendency to follow the course of causal conditioning, is derived from the undifferentiated elements, and is a beginningless superimposition, due to its ignorance, on the true self. 97

स्वप्नो भवत्य् अस्य विभक्त्यवस्था
स्वमात्रशेषेण विभाति यत्र
स्वप्ने तु बुद्धिः स्वयम् एव जाग्रत्
कालीननानाविधवासनाभिः । ९८
कर्त्रादिभावं प्रतिपद्य राजते

यत्र स्वयं भाति ह्य् अयं परात्मा
धीमात्रकोपाधिर् अशेषसाक्षी
न लिप्यते तत् कृतकर्मलेशैः
यस्माद् असङ्गस् तत एव कर्मभिः
न लिप्यते किञ्चिद् उपाधिना कृतैः । ९९

Sleep is a distinct state of the self in which it shines by itself alone, whereas in dreaming the mind itself assumes the sense of agency due to the various desires of the waking state, while the supreme self shines on, on its own, as pure consciousness, the witness of everything from anger and such things on, without being itself affected by any of the actions performed by the mind. Since it is unattached to action, it is not affected by anything done by its superimpositions. 98, 99

सर्वव्यापृत्तिकरणं लिङ्गम् इदं स्याच्चिदात्मनः पुंसः
वास्यादिकम् इव तक्षणस्तेनैवात्मा भवत्य् असङ्गोयम् । १००

The subtle body is the vehicle of all operations for the self, like an axe and so on for the carpenter. The self itself is pure consciousness, and, as such, remains unattached. 100

अन्धत्वमन्दत्वपटुत्वधर्माः
सौगुण्यवैगुण्यवशाद्धि चक्षुषः
बाधिर्यमूकत्वमुख्यास् तथैव
श्रोत्रादिधर्मा न तु वेत्तुर् आत्मनः । १०१

Blindness, shortsightedness and sharp eyesight are simply due to the healthiness or defectiveness of the eye, just as such states as deafness and dumbness are conditions of the ear etc., not of the self, the knower. 101

उच्छ्वासानिःश्वासविजृम्भणक्षुत्
प्रस्यन्दनाद्युत्क्रमणादिकाः क्रियाः
प्राणादिकर्माणि वदन्ति तज्ज्ञाः
प्राणस्य धर्मावशनापिपासे । १०२

Breathing in and out, yawning, sneezing and bodily secretions are described by experts as functions depending on the Inner Energy, while hunger and thirst for truth are functions of the Inner Energy direct. 102

अन्तःकरणम् एतेषु चक्षुरादिषु वर्ष्मणि
अहम् इत्य् अभिमानेन तिष्ठत्य् आभासतेजसा । १०३

The mind, as a reflection of Light, resides in the body with its senses, the eyes etc., through identifying itself with them. 103

अहंकारः स विज्ञेयः कर्ता भोक्ताभिमान्य् अयम् सत्त्वादिगुणयोगेन चावस्थात्रयम् अश्नुते । १०४

One should see the sense of responsibility as what feels itself the doer and bearer of the consequences, and in together with the three qualities of purity etc., undergoes the three states (of sleeping, dreaming and waking). 104

विषयाणाम् आनुकूल्ये सुखी दुःखी विपर्यये सुखं दुःखं च तद्धर्मः सदानन्दस्य नात्मनः । १०५

When the senses are favourable it is happy, and when they are not it is unhappy. So happiness and suffering are its attributes, and not those of the ever blissful self. 105

आत्मार्थत्वेन हि प्रेयान् विषयो न स्वतः प्रियः स्वत एव हि सर्वेषाम् आत्मा प्रियतमो यतः तत आत्मा सदानन्दो नास्य दुःखं कदाचन । १०६

The senses are enjoyable only for the sake of oneself, not for themselves. The self is the most dear of everything, and consequently the self is ever blissful, and never experiences suffering. 106

यत् सुषुप्तौ निर्विषय आत्मानन्दोनुभूयते श्रुतिः प्रत्यक्षम् ऐतिह्यम् अनुमानं च जाग्रति । १०७

That we experience the bliss of the self free from the senses in deep sleep is verified by the scriptures, by direct experience, by tradition and by deduction. 107

अव्यक्तनाम्नी परमेशशक्तिः
अनाद्यविद्या त्रिगुणात्मिका परा
कार्यं
नुमेया सुधियैव माया
यया जगत् सर्वम् इदं प्रसूयते । १०८

The so-called Unmanifest, the Lords power, is Maya, the ultimate, beginningless ignorance, made up of the three qualities, knowable only through its effects, and out of which this whole world is produced. 108

सन् नाप्य् असन् नाप्य् उभयात्मिका नो भिन्नाप्य् अभिन्नाप्य् उभयात्मिका नो साङ्गाप्य् अनङ्गा ह्य् उभयात्मिका नो

महाद्भुतानिर्वचनीयरूपा । १०९

It cannot be said to exist or not exist, or both, to be divisible or indivisible, or both, composite or unitary, or both. It is wonderful and indescribable. 109

शुद्धाद्वयब्रह्मविभोधनाशया सर्पभ्रमो रज्जुविवेकतो यथा रजस्तमःसत्त्वम् इति प्रसिद्धा गुणास्तदीयाः प्रथितैः स्वकार्यैः । ११०

Maya can be overcome by the realisation of the pure nondual God, like the false idea of a snake through the recognition of the rope. It is composed of the three qualities of passion, dullness and purity, recognised by their effects. 110

विक्षेपशक्ती रजसः क्रियात्मिका यतः प्रवृत्तिः प्रसृता पुराणी रागादयोस्याः प्रभवन्ति नित्यं दुःखादयो ये मनसो विकाराः । १११

The distracting power of passion is by nature active, and from it the primeval emanation of activity has taken place. The mental states like desire and pain continually arise from it as well. 111

कामः क्रोधो लोभदम्भाद्य् असूया अहंकारेर्ष्यामत्सराद्यास् तु घोराः धर्मा एते राजसाः पुम्प्रवृत्तिः यस्माद् एषा तद्रजो बन्धहेतुः । ११२

Lust, anger, greed, pride, envy, and so on, selfimportance, jealousy, and so on these are the awful effects produced by passion. Consequently this quality of passion is the cause of bondage. 112

एषावृतिर् नाम तमोगुणस्य शक्तिर् मया वस्त्ववभासतेन्यथा सैषा निदानं पुरुषस्य संसृतेः विक्षेपशक्तेः प्रवणस्य हेतुः । ११३

The veiling effect of the dullness quality is the power that distorts the appearance of things. It is the cause of samsara in man, and what leads to the activation of the distracting power. 113

प्रज्ञावान् अपि पण्डितोपि चतुरोप्य् अत्यन्तसूक्ष्मात्मदृग् व्यालीढस् तमसा न वेत्ति बहुधा संबोधितोपि स्फुटम् भ्रान्त्यारोपितम् एव साधु कलयत्य् आलम्बते तद्गुणान्

हन्तासौ प्रबला दुरन्ततमसः शक्तिर् महत्यावृत्तिः । ११४

Even a wise and learned man and an adept in the knowledge of the extremely subtle self can be overcome by dullness, and fail to realise it, even when demonstrated it in many different ways. What is presented by delusion he looks on as good, and grasps at its qualities. Such, alas, is the strength of the great veiling power of this awful dullness quality! 114

अभावना वा विपरीतभावना
असंभावना विप्रतिपत्तिर् अस्याः
संसर्गयुक्तं न विमुञ्चति ध्रुवं
विक्षेपशक्तिः क्षपयत्य् अजस्रम् । ११५

Lack of sense or distorted understanding, lack of judgement, and bewilderment these never leave him who is caught in this delusion, and the distracting power torments him continually. 115

अज्ञानमालस्य जडत्वनिद्रा
प्रमादम् ऊढत्वमुखास् तमोगुणाः
एतैः प्रयुक्तो न हि वेत्ति किञ्चित्
निद्रालुवत् स्तम्भवद् एव तिष्ठति । ११६

Ignorance, laziness, drowsiness, sleep, carelessness, stupidity and so on are the effects of the dullness quality. One stuck in these does not understand anything, but remains in a sleeplike state, like a wooden post. 116

सत्त्वं विशुद्धं जलवत् तथापि
ताभ्यां मिलित्वा सरणाय कल्पते
यत्रात्मबिम्बः प्रतिबिम्बितः सन्
प्रकाशयत्य् अर्कं इवाखिलं जडम् । ११७

Clear purity is like water, but combined with these other qualities it leads to samsara, though in this purity the nature of the self is reflected, like the sun's disk illuminating the whole world. 117

मिश्रस्य सत्त्वस्य भवन्ति धर्माः
त्वम् आनिताद्या नियमा यमाद्याः
श्रद्धा च भक्तिश् च मुमुक्षता च
दैवी च सम्पत्तिर् असन्निवृत्तिः । ११८

In purity mixed with the other qualities virtues such as humility, restraint, truthfulness, faith, devotion, desire for liberation, spiritual tendencies and freedom from entanglement occur. 118

विशुद्धसत्त्वस्य गुणाः प्रसादः
स्वात्मानुभूतिः परमा प्रशान्तिः
तृप्तिः प्रहर्षः परमात्मनिष्ठा
यया सदानन्दरसं समृच्छति । ११९

In purity itself however the qualities which occur are contentment, selfunderstanding, supreme peace, fulfilment, joy and abiding in ones supreme self, through which one experiences real bliss. 119

अव्यक्तम् एतत् त्रिगुणैर् निरुक्तं
तत्कारणं नाम शरीरम् आत्मनः
सुषुप्तिर् एतस्य विभक्त्यवस्था
प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः । १२०

This Unmanifest, described as made up of the three qualities, is the active body of the self. Deep sleep is a special condition of it, in which the activity of all functions of awareness cease. 120

सर्वप्रकारप्रमितिप्रशान्तिः
बीजात्मनावस्थितिर् एव बुद्धेः
सुषुप्तिर् एतस्य किल प्रतीतिः
किञ्चिन् न वेत्तीति जगत्प्रसिद्धेः । १२१

Deep sleep is the cessation of all forms of awareness, and the reversion of consciousness to a latent form of the self. "I knew nothing" is the universal experience. 121

देहेन्द्रियप्राणमनोहमादयः
सर्वे विकारा विषयाः सुखादयः
व्योमादिभूतान्य् अखिलं न विश्वं
अव्यक्तपर्यन्तम् इदं ह्य अनात्मा । १२२

The body, its functions, vital energies, the thinking mind, the ego, etc., and all forms, objects, enjoyment, etc. the physical elements such as the ether, in fact everything up to this Unmanifest, are not ones true nature. 122

माया मायाकार्यं सर्वं महदादिदेहपर्यन्तम्
असद् इदम् अनात्मतत्त्वं विद्धि त्वं मरुमरीचिकाकल्पम् ।
१२३

Everything is the creation of Maya from space itself down to the individual body. Look on it all as a desert mirage, unreal and not yourself. 123

अथ ते संप्रवक्ष्यामि स्वरूपं परमात्मनः

यद्विज्ञाय नरो बन्धान् मुक्तः कैवल्यम् अश्नुते । १२४

Now I will instruct you in the true nature of your supreme self, by understanding which a man is freed from his bonds and achieves final fulfilment. 124

अस्ति कश्चित् स्वयं नित्यम् अहंप्रत्ययलम्बनः
अवस्थात्रयसाक्षी सन्पञ्चकोशविलक्षणः । १२५

There IS something your own, unchanging, the "I", the substratum, the basis, which is the triple observer, distinct from the five sheaths. 125

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु
बुद्धितद्वृत्तिसद्भावम् अभावम् अहम् इत्य् अयम् । १२६

The awareness that knows everything whether waking, dreaming or in deed sleep, and whether or not there is movement in the mind, that is the "I". 126

यः पश्यति स्वयं सर्वं यं न पश्यति कश्चन
यश् चेतयति बुद्ध्यादि न तद् यं चेतयत्य् अयम् । १२७

It is that which experiences everything, but which nothing else can experience, which thinks through the intelligence etc., but which nothing else can think. 127

येन विश्वम् इदं व्याप्तं यं न व्याप्नोति किञ्चन
अभारूपम् इदं सर्वं यं भान्त्यम् अनुभात्य् अयम् । १२८

It is that by which all this is filled, but which nothing else can fill, and which, in shining, makes all this shines as well. 128

यस्य सन्निधिमात्रेण देहेन्द्रियमनोधियः
विषयेषु स्वकीयेषु वर्तन्ते प्रेरिता इव । १२९

It is that whose mere presence makes the body, senses, mind and intellect keep to their appropriate functions like servants. 129

अहङ्कारादिदेहान्ता विषयाश् च सुखादयः
वेद्यन्ते घटवद् येन नित्यबोधस्वरूपिणा । १३०

It is that by which everything from the ego function down to the body, the senses, pleasure etc. is known as simply as we know an earthen vessel, for its very nature is everlasting consciousness. 130

एषोन्तरात्मा पुरुषः पुराणो

निरन्तराखण्डसुखानुभूतिः

सदैकरूपः प्रतिबोधमात्रो

येनेषिता वागसवश् चरन्ति । १३१

This is ones inmost nature, the eternal Person, whose very essence is unbroken awareness of happiness, who is ever unchanging and pure consciousness, and in obedience to whom speech and the vital functions continue. 131

अत्रैव सत्त्वात्मनि धीगुहायां
अव्याकृताकाश उशत्प्रकाशः
आकाश उच्चै रविवत् प्रकाशते
स्वतेजसा विश्वम् इदं प्रकाशयन् । १३२

In one of pure nature, the morning light of the Unmanifest shines even here in the cave of the mind, illuminating all this with its glory, like the sun up there in space. 132

ज्ञाता मनोहंकृतिविक्रियाणां
देहेन्द्रियप्राणकृतक्रियाणाम्
अयोग्निवत् तान् अनुवर्तमानो
न चेष्टते नो विकरोति किञ्चन । १३३

That which knows the thinking mind and ego functions takes its form from the body with its senses and other functions, like fire does in a ball of iron, but it neither acts nor changes in any way. 133

न जायते नो म्रियते न वर्धते
न क्षीयते नो विकरोति नित्यः
विलीयमानेपि वपुष्य् अमुष्मिन्
न लीयते कुम्भ इवाम्बरं स्वयम् । १३४

It is never born, never dies, grows, decays, or changes. Even when the body is destroyed it does not cease to be, like the space in an earthen vessel. 134

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः
सदसद् इदम् अशेषं भासयन् निर्विशेषः
विलसति परमात्मा जाग्रदादिष्ववस्था
स्वहम् अहम् इति साक्षात् साक्षिरूपेण बुद्धेः । १३५

The true self, of the nature of pure consciousness, and separate from the productions of nature, illuminates all this, real and unreal, without itself changing. It plays in the states of waking and so on, as the foundation sense of I exist, as the awareness, which witnesses all experience. 135

नियमितमनसामुं त्वं स्वम् आत्मानम् आत्मन्य्
अयम् अहम् इति साक्षाद् विद्धि बुद्धिप्रसादात्
जनिमरणतरंगापारसंसारसिन्धुं
प्रतर भव कृतार्थो ब्रह्मरूपेण संस्थः । १३६

By means of a trained mind, and thanks to your
faculty of understanding, experience in practice
the true self of this I exist in yourself, cross the
ocean of samsaras waves of birth and death, and
established in the nature of God, achieve your
goal. 136

अत्रानात्मन्य् अहम् इति मतिर् बन्ध एषोस्य पुंसः
प्राप्तोज्ञानाज् जननमरणक्लेशसंपातहेतुः
येनैवायं वपुर् इदम् असत्सत्यम् इत्य् आत्मबुद्ध्या
पुष्यत्य् उक्षत्य् अवति विषयैस् तन्तुभिः कोशकृद्दत् । १३७
Seeing This is me in what is not really oneself,
this is mans bondage, the result of ignorance
and the cause of the descent into the pain of
birth and death. It is because of this that one
sees this unreal body as real, and identifying
oneself with it, feeds it and cares for it with the
senses, like a grub in its cocoon. 137

अतस्मिंस्तद्बुद्धिः प्रभवति विमूढस्य तमसा
विवेकाभावाद् वै स्फुरति भुजगे रज्जुधिषणा
ततो नर्थत्रातो निपतति समादातुर् अधिकः
ततो योसद्ग्राहः स हि भवति बन्धः शृणु सखे । १३८

One who is confused by dullness sees some-
thing which is not there, like a man mistaking a
rope for a snake through lack of understanding,
and falling into a very sad state from mistak-
enly taking hold of it. So, my friend, hear this
Grasping at what does not exist is what consti-
tutes bondage. 138

अखण्डनित्याद्वयबोधशक्त्या
स्फुरन्तम् आत्मानम् अनन्तवैभवम्
समावृणोत्य् आवृतिशक्तिर् एषा
तमोमयी राहूर् इवार्कबिम्बम् । १३९

This obscuring power conceals the infinite glory
of ones true self which radiates with its indivi-
sible, eternal and unified power of understanding,
like an eclipse obscures the suns disk, and cre-
ates darkness. 139

तिरोभूते स्वात्मन्य् अमलतरतेजोवति पुमान्
अनात्मानं मोहाद् अहम् इति शरीरं कलयति
ततः कामक्रोधप्रभृतिभिर् अमुं बन्धनगुणैः

परं विक्षेपाख्या रजस उरुशक्तिर् व्यथयति । १४०

When he has lost sight of his true self, immac-
ulate and resplendent, a man identifies himself
with his body out of ignorance. Then the great
socalled dispersive power of desire torments him
with fetters derived from desire and hatred. 140

महामोहग्राहग्रसनगलितात्मावगमनो
धियो नानावस्थां स्वयम् अभिनयंस् तद्गुणतया
अपारे संसरे विषयविषपूरे जलनिधौ
निमज्ज्योन्मज्ज्यायं भ्रमति कुमतिः कुत्सितगतिः । १४१

When a man has fallen to the state of being
swallowed up by the great shark of ignorance,
he assumes to himself the various states super-
imposed upon him, and in a pitiful state wan-
ders rising and sinking in the great ocean of
samsara. 141

भानुप्रभासं जनिताभ्रपङ्क्तिः
भानुं तिरोधाय विजृम्भते यथा
आत्मोदिताहंकृतिर् आत्मतत्त्वं
तथा तिरोधाय विजृम्भते स्वयम् । १४२

Just as cloud formations, arising from the suns
rays, obscure the sun and fill the sky, so the
sense of selfidentity, arising from ones true na-
ture, obscures the existence of the true self and
itself fills experience. 142

कवलितदिननार्थे दुर्दिने सान्द्रमेघैः
व्यथयति हिमझंझावायुर् उग्रो यथेतान्
अविरततमसात्मन्य् आवृते मूढबुद्धिं
क्षपयति बहुदुःखैस् तीव्रविक्षेपशक्तिः । १४३

Just as the thick clouds covering the sun on a
bad day are buffeted by cold, howling blasts of
wind, so, when ones true nature is obscured by
deep ignorance, the strong dispersive power tor-
ments the confused understanding with many
afflictions. 143

एताभ्याम् एव शक्तिभ्यां बन्धः पुंसः समागतः
याभ्यां विमोहितो देहं मत्वात्मानं भ्रमत्य् अयम् । १४४

It is from these powers that mans bondage has
arisen. Confused by them, he mistakes the body
for himself and wanders in error. 144

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीर् अङ्कुरो
रागः पल्लवम् अम्बु कर्म तु वपुः स्कन्धोसवः शाखिकाः
अग्राणीन्द्रियसंहतिश् च विषयाः पुष्पाणि दुःखं फलं

नानाकर्मसमुद्भवं बहुविधं भोक्तात्र जीवः खगः । १४५

The seed of the samsara tree is ignorance, identification with the body is its shoot, desire is its first leaves, activity its water, the bodily frame its trunk, the vital forces its branches, the faculties its twigs, the senses its flowers, the manifold pains arising from various actions its fruit, and the bird on it is the individual experiencing them. 145

अज्ञानमूलोयम् अनात्मबन्धो
नैसर्गिकोनादिर् अनन्त ईरितः
जन्माप्ययव्याधिजरादिदुःख
प्रवाहपातं जनयत्य् अमुष्य । १४६

Ignorance is the root of this bondage to what is not ones true nature, a bondage which is called beginningless and endless. It gives rise to the long course of suffering birth, death, sickness, old age, etc. 146

नास्त्रैर् न शस्त्रैर् अनिलेन वह्निना
छेतुं न शक्यो न च कर्मकोटिभिः
विवेकविज्ञानमहासिना विना
धातुः प्रसादेन शितेन मञ्जुना । १४७

It cannot be destroyed by weapons, wind or fire, nor even by countless actions by nothing, in fact, except by the wonderful sword of wisdom, sharpened by Gods grace. 147

श्रुतिप्रमाणैकमतेः स्वधर्मं
निष्ठा तथैवात्मविशुद्धिर् अस्थ
विशुद्धबुद्धेः परमात्मवेदनं
तेनैव संसारसमूलनाशः । १४८

He who is devoted to the authority of the scriptures achieves steadiness in his religious life, and that brings inner purity. The man of pure understanding comes to the experience of his true nature, and by this samsara is destroyed, root and all. 148

कोशैर् अन्नमयाद् यैः पञ्चभिर् आत्मा न संवृतो भाति
निजशक्तिसमुत्पन्नैः शैवालपटलैर् इवाम्बु वापीस्थम् । १४९

Ones true nature does not shine out when covered by the five sheaths, material and otherwise, although they are the product of its own power, like the water in a pool, covered with algae. 149

तच्च छैवालापनये सम्यक् सलिलं प्रतीयते शुद्धम्

तृष्णासन्तापहरं सद्यः सौख्यप्रदं परं पुंसः । १५०

On removing the algae, the clean, thirstquenching and joyinducing water is revealed to a man. 150

पञ्चानाम् अपि कोशानाम् अपवादे विभात्य् अयं शुद्धः
नित्यानन्दैकरसः प्रत्यग्रूपः परः स्वयं ज्योतिः । १५१

When the five sheaths have been removed, the supreme light shines forth, pure, eternally blissful, single in essence, and within. 151

आत्मानात्मविवेकः कर्तव्यो बन्धमुक्तये विदुषा
तेनैवानन्दी भवति स्वं विज्ञाय सच्चिदानन्दम् । १५२

To be free from bondage the wise man must practise discrimination between self and non-self. By that alone he will become full of joy, recognising himself as Being, Consciousness and Bliss. 152

मुञ्जादिषीकाम् इव दृश्यवर्गात्
प्रत्यञ्चम् आत्मानम् असङ्गम् अक्रियम्
विविच्य तत्र प्रविलाप्य सर्वं
तद् आत्मना तिष्ठति यः स मुक्तः । १५३

Just as one separates something like a blade of grass from its sheaths, so by discriminating ones true nature as internal, unattached and free from action, and abandoning all else, one is free and identified only with ones true self. 153

देहोयम् अन्नभवनोन्नमयस् तु कोशः
चान्नेन जीवति विनश्यति तद्विहीनः
त्वक्चर्ममांसरुधिरास्थिपुरीषराशिः
नायं स्वयं भवितुम् अर्हति नित्यशुद्धः । १५४

This body is the product of food, and constitutes the material sheath. It depends on food and dies without it. It is a mass of skin, flesh, blood, bones and uncleanness. It is not fit to see as oneself, who is ever pure. 154

पूर्वं जनेर् अधिमृतेर् अपि नायम् अस्ति
जातक्षणः क्षणगुणोनियतस्वभावः
नैको जडश् च घटवत् परिदृश्यमानः
स्वात्मा कथं भवति भावविकारवेत्ता । १५५

The body did not exist before birth, nor will it exist after death. It is born for a moment, its qualities are momentary, and it is inherently changing. It is not a single thing, but stupid,

and should be viewed like an earthen pot. How could it be ones true self, which is the observer of changing phenomena? 155

पाणिपादादिमान्देहो नात्मा व्यङ्गेपि जीवनात्
तत्तच्छक्तेर् अनाशाच् च न नियम्यो नियामकः । १५६

Made up of arms and legs and so on, the body cannot be ones true self as it can live on without various limbs, and other faculties persist without them. What is controlled cannot be the controller. 156

देहतद्धर्मतत्कर्मतदवस्थादिसाक्षिणः
सत एव स्वतः सिद्धं तद्वैलक्षण्यम् आत्मनः । १५७

While the body of the observer is of a specific nature, behaviour and situation, it is clear that the nature of ones true self is devoid of characteristics. 157

शल्यराशिर् मांसलित्तो मलपूर्णोतिकश्मलः
कथं भवेद् अयं वेत्ता स्वयम् एतद् विलक्षणः । १५८

How could the body, which is a heap of bones, covered with flesh, full of filth and highly impure, be oneself, the featureless observer? 158

त्वङ्मांसमेदोस्थिपुरीषराशाव्
अहं मतिं मूढजनः करोति
विलक्षणं वेत्ति विचारशीलो
निजस्वरूपं परमार्थभूतम् । १५९

The deluded man makes the assumption that he is the mass of skin, flesh, fat bones and filth, while the man who is strong in discrimination knows himself as devoid of characteristics, the innate supreme Reality. 159

देहोहम् इत्य् एव जडस्य बुद्धिः
देहे च जीवे विदुषस् त्व् अहंधीः
विवेकविज्ञानवतो महात्मनो
ब्रह्माहम् इत्य् एव मतिः सदात्मनि । १६०

I am the body is the opinion of the fool. I am body and soul is the view of the scholar, while for the greatsouled, discriminating man, his inner knowledge is I am God. 160

अत्रात्मबुद्धिं त्यज मूढबुद्धे
त्वङ्मांसमेदोस्थिपुरीषराशौ
सर्वात्मनि ब्रह्मणि निर्विकल्पे
कुरुष्व शान्तिं परमां भजस्व । १६१

Get rid of the opinion of yourself as this mass of skin, flesh, fat, bones and filth, foolish one, and make yourself instead the self of everything, the God beyond all thought, and enjoy supreme peace. 161

देहेन्द्रियादाव् असति भ्रमोदितां
विद्वान् अहं तां न जहाति यावत्
तावन् न तस्यास्ति विमुक्तिवार्ताप्य्
अस्त्व् एष वेदान्तनयान्तदर्शी । १६२

While the scholar does not overcome his sense of I am this in the body and its faculties, there is no liberation for him, however much he may be learned in religion and philosophy. 162

छायाशरीरे प्रतिबिम्बगात्रे
यत् स्वप्नदेहे हृदि कल्पिताङ्गे
यथात्मबुद्धिस् तव नास्ति काचिज्
जीवच्छरीरे च तथैव मास्तु । १६३

Just as you have no self identification with your shadowbody, reflectionbody, dreambody or imaginationbody, so you should not have with the living body either. 163

देहात्मधीर् एव नृणाम् असद्वियां
जन्मादिदुःखप्रभवस्य बीजम्
यतस् ततस् त्वं जहि तां प्रयत्नात्
त्यक्ते तु चित्ते न पुनर् भवाशा । १६४

Identification of oneself with the body is the seed of the pain of birth etc. in people attached to the unreal, so get rid of it with care. When this thought is eliminated, there is no more desire for rebirth. 164

कर्मेन्द्रियैः पञ्चभिर् अञ्चितोयं
प्राणो भवेत् प्राणमयस् तु कोशः ।
येनात्मवान् अन्नमयोनुपूर्णः
प्रवर्ततेसौ सकलक्रियासु । १६५

The vital energy joined to the five activities forms the vitality sheath, by which the material sheath is filled, and engages in all these activities. 165

नैवात्मापि प्राणमयो वायुविकारो
गन्तागन्ता वायुवद् अन्तर्बहिरेषः
यस्मात् किञ्चित् क्वापि न वेत्तीष्टम् अनिष्टं
स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः । १६६

The Breath, being a product of the vital energy, is not ones true nature either. Like the air, it

enters and leaves the body, and knows neither its own or other peoples good or bad, dependent as it is on something else. 166

ज्ञानेन्द्रियाणि च मनश् च मनोमयः स्यात्
कोशो ममाहम् इति वस्तुविकल्पहेतुः
संज्ञादिभेदकलनाकलितो बलीयांस्
तत्पूर्वकोशम् अभिपूर्य विजृम्भते यः । १६७

The faculty of knowledge and the mind itself constitute the mindmade sheath, the cause of such distinctions as me and mine. It is strong and has the faculty of creating distinctions of perception etc., and works itself through the vitality sheath. 167

पञ्चेन्द्रियैः पञ्चभिर् एव होतृभिः
प्रचीयमानो विषयाज्यधारया
जाज्वल्यमानो बहुवासनेन्धनैः
मनोमयाग्निर् दहति प्रपञ्चम् । १६८

The mindmade fire burns the multiplicity of experience in the fuel of numerous desires of the senses presented as oblations in the form of sense objects by the five senses like five priests. 168

न ह्य अस्त्य् अविद्या मनसोतिरिक्ता
मनो ह्य अविद्या भवबन्धहेतुः
तस्मिन् विनष्टे सकलं विनष्टं
विजृम्भितेस्मिन् सकलं विजृम्भते । १६९

There is no such thing as ignorance beyond the thinking mind. Thought is itself ignorance, the cause of the bondage of becoming. When thought is eliminated, everything else is eliminated. When thought increases everything else increases. 169

स्वप्नेर्थशून्ये सृजति स्वशक्त्या
भोक्त्रादिविश्चं मन एव सर्वम्
तथैव जाग्रत्य् अपि नो विशेषः
तत् सर्वम् एतन् मनसो विजृम्भणम् । १७०

In sleep which is devoid of actual experience, it is the mind alone which produces everything, the experiencer and everything else, by its own power, and in the waking state there is no difference. All this is the product of the mind. 170

सुषुप्तिकाले मनसि प्रलीने

नैवास्ति किञ्चित् सकलप्रसिद्धेः
अतो मनःकल्पत् एव पुंसः
संसार एतस्य न वस्तुतोस्ति । १७१

In deep sleep when the thinking mind has gone into abeyance there is nothing, by every ones experience, so mans samsara is a mind creation, and has no real existence. 171

वायुनानीयते मेधः पुनस् तेनैव नीयते
मनसा कल्प्यते बन्धो मोक्षस् तेनैव कल्प्यते । १७२

Cloud is gathered by the wind, and is driven away by it too. Bondage is imagined by the mind, and liberation is imagined by it too. 172

देहादिसर्वविषये परिकल्प्य रागं
बध्नाति तेन पुरुषं पशुवद् गुणेन
वैरस्य मत्र विषवत् सुविधाय पञ्चाद्
एनं विमोचयति तन् मन एव बन्धात् । १७३

By dwelling with desire on the body and other senses the mind binds a man like an animal with a rope, and the same mind liberates him from the bond by creating simple distaste for the senses as if they were poison. 173

तस्मान् मनः कारणम् अस्य जन्तोः
बन्धस्य मोक्षस्य च वा विधाने
बन्धस्य हेतुर् मलिनं रजोगुणैः
मोक्षस्य शुद्धं विरजस्तमस्कम् । १७४

Thus the mind is the cause of a mans finding both bondage and liberation. When soiled with the attribute of desire it is the cause of bondage, and when clear of desire and ignorance it is the cause of liberation. 174

विवेकवैराग्यगुणातिरेकाच्
छुद्धत्वम् आसाद्य मनो विमुक्त्यै
भवत्यतो बुद्धिमतो मुमुक्षोः
ताभ्यां दृढाभ्यां भवितव्यम् अग्रे । १७५

By achieving the purity of an habitual discrimination and dispassion, the mind is inclined to liberation, so the wise seeker after liberation should first develop these. 175

मनो नाम महाव्याघ्रो विषयारण्यभूमिषु
चरत्य् अत्र न गच्छन्तु साधवो ये मुमुक्षवः । १७६

A great tiger known as the mind lives in the forest of the senses, so pious seekers after liberation should not go there. 176

मनः प्रसूते विषयान् अशेषान्
स्थूलात्मना सूक्ष्मतया च भोक्तुः
शरीरवर्णाश्रमजातिभेदान्
गुणक्रियाहेतुफलानि नित्यम् । १७७

The mind continually presents endless coarse or subtle sense experiences for a person all the differences of physique, caste, state and birth, and the fruits resulting from attributes and actions. 177

असंगचिद्रूपम् अमुं विमोह्य
देहेन्द्रियप्राणगुणैर् निबद्ध्य
अहंमेति भ्रमयत्य् अजस्रं
मनः स्वकृत्येषु फलोपभुक्तिषु । १७८

The mind continually confuses that which is by nature unattached, binding it with the fetters of body, senses and faculties so that it thinks in terms of me and mine in the experiences he is achieving. 178

अध्यासदोषात् पुरुषस्य संसृतिः
अध्यासबन्धस् त्व् अमुनैव कल्पितः
रजस्तमोदोषवतोविवेकिनो
जन्मादिदुःखस्य निदानम् एतत् । १७९

Mans samsara is due to the error of additions (to his true nature), and it is from the minds imagination that the bondage of these additions comes. This is the cause of the pain of birth and so on for the man without discrimination who is filled with desire and ignorance. 179

अतः प्राहुर् मनोविद्यां पण्डितास् तत्त्वदर्शिनः
येनैव भ्राम्यन्ते विश्वं वायुनेवाभ्रमण्डलम् । १८०

That is why the wise who have experienced reality call the mind ignorance, for it is by that that everything is driven, like a mass of clouds by the wind. 180

तन्मनःशोधनं कार्यं प्रयत्नेन मुमुक्षुणा
विशुद्धे सति चैतस्मिन् मुक्तिः करफलायते । १८१

So the mind must be earnestly purified by the seeker after liberation. Once it is purified, the fruit of liberation comes easily to hand. 181

मोक्षैकसक्त्या विषयेषु रागं
निर्मूल्य संन्यस्य च सर्वकर्म
सच्छुद्धया यः श्रवणादिनिष्ठो
रजःस्वभावं स धुनोति बुद्धेः । १८२

Completely rooting out desire for the senses and abandoning all activity by onepointed devotion to liberation, he who is established with true faith in study etc., purges away the passion from his understanding. 182

मनोमयो नापि भवेत् परात्मा
ह्य् आद्यन्तवत्त्वात् परिणामिभावात्
दुःखात्मकत्वाद् विषयत्वहेतोः
द्रष्टा हि दृश्यात्मतया न दृष्टः । १८३

What is mindmade cannot be ones true nature, because it is changeable, having a beginning and an end, because it is subject to pain, and because it is itself an object. The knower cannot be seen as an object of consciousness. 183

बुद्धिर् बुद्धीन्द्रियैः सार्धं सवृत्तिः कर्तृलक्षणः
विज्ञानमयकोशः स्यात् पुंसः संसारकारणम् । १८४

The intellect along with its faculties, its activities and its characteristic of seeing itself as the agent, constitutes the knowledge sheath which is the cause of mans samsara. 184

अनुव्रजच् चित्प्रतिबिम्बशक्तिः
विज्ञानसंज्ञः प्रकृतेर् विकारः
ज्ञानक्रियावान् अहम् इत्य् अजस्रं
देहेन्द्रियादिष्व् अभिमन्यते भृशम् । १८५

Intellectual knowledge which as a function is a distant reflection of pure consciousness, is a natural faculty. It continually creates the awareness I exist, and strongly identifies itself with the body, its faculties and so on. 185

अनादिकालोयम् अहंस्वभावो
जीवः समस्तव्यवहारवोढा
करोति कर्माण्य् अपि पूर्ववासनः
पुण्यान्य् अपुण्यानि च तत्फलानि । १८६

This sense of self is from beginningless time. As the person it is the agent of all relative occupations. Through its proclivities from the past it performs good and bad actions, and bears their fruit. 186

भुङ्क्ते विचित्रास्व् अपि योनिषु व्रजन्
नायाति निर्यात्य् अध ऊर्ध्वम् एषः
अस्यैव विज्ञानमयस्य जाग्रत्
स्वप्नाद्यवस्थाः सुखदुःखभोगः । १८७

After experiencing them it is born in all sorts of different wombs, and progresses up and down in life, the experiencer of the knowledge created states of waking, sleeping etc., and of pleasure and pain. 187

देहादिनिष्ठाश्रमधर्मकर्म
गुणाभिमानः सततं ममेति
विज्ञानकोशोयम् अतिप्रकाशः
प्रकृष्टसान्निध्यवशात् परात्मनः
अतो भवत्य् एष उपाधिर् अस्य
यद् आत्मधीः संसरति भ्रमेण ।१८८

It always sees as its own such things as the body, and its circumstances, states, duties, actions and functions. The knowledge sheath is very impressive owing to its inherent affinity to the supreme self, which, identifying itself with the superimposition, experiences samsara because of this illusion. 188

योयं विज्ञानमयः प्राणेषु हृदि स्फुरत्य् अयं ज्योतिः
कूटस्थः सन्न आत्मा कर्ता भोक्ता भवत्य् उपाधिस्थः ।१८९

This knowledge created light shines among the faculties of the heart, and the true self, although itself motionless, becomes the actor and the experiencer while identified with this superimposition. 189

स्वयं परिच्छेदम् उपेत्य बुद्धेः
तादात्म्यदोषेण परं मृषात्मनः
सर्वात्मकः सन्न अपि वीक्षते स्वयं
स्वतः पृथक्त्वेन मृदो घटान् इव ।१९०

Allied to the intellect, just a part of itself, although the true self of everything, and beyond the limitations of such an existence, it identifies itself with this illusory self as if clay were to identify itself with earthen jars. 190

उपाधिसम्बन्धवशात् परात्मा
ह्य उपाधिधर्माननुभाति तद्गुणः
अयोविकारानविकारिविह्वलत्
सदैकरूपोपि परः स्वभावात् ।१९१

In conjunction with such additional qualities, the supreme self seems to manifest the same characteristics, just as the undifferentiated fire seems to take on the qualities of the iron it heats. 191

शिष्य उवाच

The disciple

भ्रमेणाप्य् अन्यथा वास्तु जीवभावः परात्मनः
तदुपाधेर् अनादित्वान् नानादेर् नाश इष्यते ।१९२

Whether it is by mistake or for some other reason that the supreme self has become a living being, the identification is beginningless, and there can be no end to what has no beginning. 192

अतोस्य जीवभावोपि नित्या भवति संसृतिः
न निवर्तेत तन्मोक्षः कथं मे श्रीगुरो वद ।१९३

So the state of a living being is going to be a continual samsara, and there can be no liberation for it. Can you explain this to me? 193

श्रीगुरो उवाच

The guru

सम्यक् पृष्टं त्वया विद्वन् सावधानेन तच्च क्लृणु
प्रामाणिकी न भवति भ्रान्त्या मोहितकल्पना ।१९४

You have asked the right question, wise one, so now listen. The mistaken imagination of illusion is not a reality. 194

भ्रान्तिं विना त्व् असङ्गस्य निष्क्रियस्य निराकृतेः
न घटेत् आर्थसम्बन्धो नभसो नीलतादिवत् ।१९५

Outside of illusion no attachment can come about for what is by nature unattached, actionless and formless, as in the case of blueness and space (the sky). 195

स्वस्य द्रष्टुर् निर्गुणस्याक्रियस्य
प्रत्यग्बोधानन्दरूपस्य बुद्धेः
भ्रान्त्या प्राप्तो जीवभावो न सत्यो
मोहापाये नास्त्य् अवस्तुस्वभावात् ।१९६

Existence as a living being, due to the mistaken intellect identifying itself with its own light, the inner joy of understanding, beyond qualities and beyond activity does not really exist, so when the illusion ceases, it does too, having no real existence of its own. 196

यावद् भ्रान्तिस् तावद् एवास्य सत्ता
मिथ्याज्ञानोज् जृम्भितस्य प्रमादात्
रज्ज्वां सर्पो भ्रान्तिकालीन एव
भ्रान्तेर् नाशे नैव सर्पोपि तद्वत् ।१९७

So long as the illusion exists, it too has existence, created by the confusion of misunderstanding, in the same way that a rope seems to be a snake so long as the illusion persists. When the illusion comes to an end, so does the snake. 197

अनादित्वम् अविद्यायाः कार्यस्यापि तथेष्यते
उत्पन्नायां तु विद्यायाम् आविद्यकमनाद् अपि । १९८
प्रबोधे स्वप्नवत् सर्वं सहमूलं विनश्यति
अनाद्य् अपीदं नो नित्यं प्रागभाव इव स्फुटम् । १९९

Ignorance and its effects are seen as beginningless until with the arising of insight, ignorance and its effects are destroyed along with its root, even if beginningless, like dreams on awaking from sleep. Even if beginningless this world of appearances is not eternal like something originally nonexistent. 198, 199

अनादेर् अपि विध्वंसः प्रागभावस्य वीक्षितः
यद्बुद्ध्युपाधिसम्बन्धात् परिकल्पितम् आत्मनि । २००
जीवत्वं न ततोऽन्यस् तु स्वरूपेण विलक्षणः
सम्बन्धस् त्व् आत्मनो बुद्ध्युपाधिसम्बन्धात् । २०१

Even if beginningless, something originally nonexistent is seen to come to an end. In the same way the living organism which is thought to belong to oneself through its identification with the intellect, does not really exist. On the other hand, the true self is quite distinct from it, and the identification of oneself with the intellect is due to misunderstanding. 200, 201

विनिवृत्तिर् भवेत् तस्य सम्यग् ज्ञानेन नान्यथा
ब्रह्मात्मैकत्वविज्ञानं सम्यग् ज्ञानं श्रुतेर् मतम् । २०२

The cessation of that wrong identification is achieved by right understanding, and by no other means. Right understanding is held by scripture to be the recognition of the oneness of God and oneself. 202

तदात्मानात्मनोः सम्यग् विवेकेनैव सिध्यति
ततो विवेकः कर्तव्यः प्रत्यग् आत्मसदात्मनोः । २०३

This recognition is achieved by right discrimination between what is truly oneself and what is not, so one must develop this discrimination between the conventional self and ones true self. 203

जलं पंकवद् अत्यन्तं पंकापाये जलं स्फुटम्

यथा भाति तथात्मापि दोषाभावे स्फुटप्रभः । २०४

Like very muddy water, which is clearly water again when the mud is removed, ones true self shines forth again when the contamination is removed. 204

असन्नित्वत्तौ तु सदात्मना स्फुटं
प्रतीतिर् एतस्य भवेत् प्रतीचः
ततो निरासः करणीय एव
सदात्मनः साध्वहमादिवस्तुनः । २०५

When the nonexistent is removed the individual is disclosed as the supreme self, so one must see to the removal of thoughts about "me" and suchlike from oneself. 205

अतो नायं परात्मा स्याद् विज्ञानमयशब्दभाक्
विकारित्वाज् जडत्वाच् च परिच्छिन्नत्वहेतुतः
दृश्यत्वाद् व्यभिचारित्वान् नानित्यो नित्य इष्यते । २०६

The level of sense awareness cannot be ones true self since it is changeable, physical, restricted, a senseobject and intermittent. What is transient should not be mistaken what is eternal. 206

आनन्दप्रतिबिम्बचुम्बिततनुर् वृत्तिस् तमोजृम्भिता
स्याद् आनन्दमयः प्रियादिगुणकः स्वेष्टार्थलाभोदयः
पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयं
सर्वो नन्दति यत्र साधु तनुभृन्मात्रः प्रयत्नं विना । २०७

The level of pleasure is the aspect of ignorance which is a sort of reflection the blissfulness of the true self. Its attributes are the qualities of enjoyment and so on, which are experienced when an enjoyable object is present. It presents itself spontaneously to those fortunate enough to experience the fruits of good deeds, something from which everyone experiences great pleasure without trying to. 207

आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिर् उत्कटा
स्वप्नजागरयोर् ईषद् इष्टसंदर्शना विना । २०८

The pleasure level is manifest at its fullest extent in deep sleep, whereas in dreams and the waking state it is only partially manifest, stimulated by such things as the sight of enjoyable objects. 208

नैवायम् आनन्दमयः परात्मा
सोपाधिकत्वात् प्रकृतेर् विकारात्
कार्यत्वहेतोः सुकृतक्रियाया

विकारसंघातसमाहितत्वात् । २०९

The pleasure level cannot be the true self either, since it is changeable, a conditioned phenomenon, the result of good deeds, and involved in the other levels of consciousness as well. 209

पञ्चानाम् अपि कोशानां निषेधे युक्तिः श्रुतेः
तन्निषेधावधि साक्षी बोधरूपोवशिष्यते । २१०

When all these five levels have been disposed of by meditating on scripture, when everything has been eliminated there remains the witness, pure consciousness itself. 210

योयम् आत्मा स्वयंज्योतिः पञ्चकोशविलक्षणः
अवस्थात्रयसाक्षी सन्निर्विकारो निरञ्जनः
सदानन्दः स विज्ञेयः स्वात्मत्वेन विपश्चिता । २११

This self, the light itself, beyond the five levels, the witness of the three states, changeless, un-sullied, eternal joy this should be recognised by the wise as ones real self. 211

शिष्य उवाच

The disciple

मिथ्यात्वेन निषिद्धेषु कोशेषु एतेषु पञ्चसु
सर्वाभावं विना किञ्चिन् न पश्याम्य् अत्र हे गुरो
विज्ञेयं किमु वस्त्वं अस्ति स्वात्मनात्मविपश्चिता । २१२

After transcending these five levels as unreal, master, I find nothing but a nothingness, the absence of everything. What object remains for a wise person to identify with? 212

श्रीगुरु उवाच

The guru

सत्यमुक्तं त्वया विदन् निपुणोसि विचारणे
अहमादिविकारास् ते तदभावोयम् अप्य् अनु । २१३
सर्वे येनानुभूयन्ते यः स्वयं नानुभूयते
तम् आत्मानं वेदितारं विद्दि बुद्ध्या सुसूक्ष्मया । २१४

You have spoken the truth, learned one. You are skilled in discrimination. That by which all other phenomena, starting with the thought of "me", are experienced, but which is itself experienced by none, know that, by the subtlest of understanding, as your true self. 213, 214

तत्साक्षिकं भवेत् तत्तद् यद्यद् येनानुभूयते
कस्याप्य् अननुभूतार्थे साक्षित्वं नोपयुज्यते । २१५

Whatever is experienced by something else has that as its witness. When there is nothing else to experience something, one cannot talk of it being witnessed. 215

असौ स्वसाक्षिको भावो यतः स्वेनानुभूयते
अतः परं स्वयं साक्षात् प्रत्यगात्मा न चेतारः । २१६

This has the nature of selfawareness, since it is conscious of itself. Thus the individual self is by its selfawareness none other than the Supreme itself. 216

जाग्रत् स्वप्नसुषुप्तिषु स्फुटतरं योसौ समुज्जृम्भते
प्रत्यग्रूपतया सदाहम् अहम् इत्य् अन्तः स्फुरन् नैकधा
नानाकारविकारभागिन इमान् पश्यन् अहंभीमुखान्
नित्यानन्दचिदात्मना स्फुरति तं विद्दि स्वम् एतं हृदि ।
२१७

That which is fully manifest in the waking state, dream and deep sleep, which is perceived within in the form of the various experiences and impressions like selfconsciousness, and which is experienced as the eternal Bliss, and Consciousness of ones true self, see this within your own heart. 217

घटोदके बिम्बितमर्कबिम्बम्
आलोक्य मूढो रविम् एव मन्यते
तथा चिदाभासम् उपाधिसंस्थं
भ्रान्त्याहम् इत्य् एव जडोभिमन्यते । २१८

The ignorant see the reflection of the sun in the water of a jar and think it is the sun itself. In the same way the fool sees the reflection of consciousness in its associated qualities and mistakenly identifies himself with it. 218

घटं जलं तद्गतमर्कबिम्बं
विहाय सर्वं विनिरीक्ष्यतेर्कः
तटस्थ एतत् त्रितयावभासकः
स्वयंप्रकाशो विदुषा यथा तथा । २१९

The wise man ignores jar, water and the suns reflection in it, and sees the selfilluminating sun itself which gives light to all three but is independent of them. 219

देहं धियं चित्प्रतिबिम्बम् एवं
विसृज्य बुद्धौ निहितं गुहायाम्
द्रष्टारम् आत्मानम् अखण्डबोधं
सर्वप्रकाशं सदसद्विलक्षणम् । २२०

नित्यं विभुं सर्वगतं सुसूक्ष्मं
अन्तर्बहिःशून्यम् अनन्यम् आत्मनः
विज्ञाय सम्यङ् निजरूपम् एतत्
पुमान् विपाप्मा विरजो विमृत्युः । २२१
विशोक आनन्दघनो विपश्चित्
स्वयं कुतश्चिन् न बिभेति कश्चित्
नान्योस्ति पन्था भवबन्धमुक्तेः
विना स्वतत्त्वावगमं मुमुक्षोः । २२२

When a man abandons the body and the intellect which is just a derivative of consciousness, and recognising ones true self, the experiencer, pure awareness, the source of everything existent and nonexistent, itself devoid of attributes, eternal, allpervading, omnipresent, subtle, empty of inside and outside, and itself none other than ones true self (for this is truly inborn), he becomes free from evil, sinless and immortal, free from pain, and the incarnation of joy. Master of himself he is afraid of noone. There is no other way to the breaking of the bonds of temporal existence for the seeker after liberation than the realisation of his own true nature. 220, 221, 222

ब्रह्माभिन्नत्वविज्ञानं भवमोक्षस्य कारणम्
येनाद्वितीयम् आनन्दं ब्रह्म सम्पद्यते बुधैः । २२३

The recognition of ones inseparable oneness with God is the means of liberation from temporal existence, by which the wise person achieves the nondual, blissful nature of God. 223

ब्रह्मभूतस् तु संसृत्यै विद्वान् नावर्तते पुनः
विज्ञातव्यम् अतः सम्यग्ब्रह्माभिन्नत्वम् आत्मनः । २२४

Having attained the nature of God, the knower returns no more to the temporal state, so it is essential to recognise ones own true inseparable oneness with God. 224

सत्यं ज्ञानम् अनन्तं ब्रह्म विशुद्धं परं स्वतः सिद्धम्
नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति । २२५

God is the truth, knowledge and eternal. He is pure, transcendent and selfsufficient the everlasting, undiluted bliss which is enthroned undivided and inseparable within. 225

सद् इदं परमाद्वैतं स्वस्माद् अन्यस्य वस्तुनोभावात्
न ह्य अन्यद् अस्ति किञ्चित् सम्यक्
परमार्थतत्त्वबोधशायाम् । २२६

This supreme Reality is nondual in the absence of any other reality beside itself. In the state of knowledge of ultimate truth there is nothing else. 226

यद् इदं सकलं विश्वं नानारूपं प्रतीतम् अज्ञानात्
तत् सर्वं ब्रह्मैव प्रत्यस्ताशेषभावनादोषम् । २२७

This great variety of things which we experience through our failure to understand is all really God himself, once the distortion of thought is removed. 227

मृत्कार्यभूतोपि मृदो न भिन्नः
कुम्भोस्ति सर्वत्र तु मृत्स्वरूपात्
न कुम्भरूपं पृथग् अस्ति कुम्भः
कुतो मृषा कल्पितनाममात्रः । २२८

A pot made of clay is nothing other than clay, and its true reality is always simply clay. The pot is no more than the shape of a pot, and is just a mistake of imagination based on the name. 228

केनापि मृद्भिन्नतया स्वरूपं
घटस्य संदर्शयितुं न शक्यते
अतो घटः कल्पित एव मोहात्
मृदेव सत्यं परमार्थभूतम् । २२९

No one can show that the reality of the pot is different from the clay, so the pot is just an imagination based on misunderstanding, and the clay is the only final reality. 229

सद्ब्रह्मकार्यं सकलं सद् एवं
तन्मात्रम् एतन् न ततोऽन्यद् अस्ति
अस्तीति यो वक्ति न तस्य मोहो
विनिर्गतो निद्रितवत् प्रजल्पः । २३०

Similarly everything which is made of God is just God and has no separate existence. Whoever says it exists is not yet free from delusion and is like someone talking in his sleep. 230

ब्रह्मैवेदं विश्वम् इत्य् एव वाणी
श्रौती ब्रूतेथर्वनिष्ठा वरिष्ठा
तस्माद् एतद् ब्रह्ममात्रं हि विश्वं
नाधिष्ठानाद् भिन्नतारोपितस्य । २३१

The supreme scripture of the Arthava Veda declares that "All this is God", so all this is simply God, and anything in addition to that has no reality. 231

सत्यं यदि स्याज् जगद् एतद् आत्मनो
न तत्त्वहानिर् निगमाप्रमाणता
असत्य् अवादित्वम् अपीशितुः स्याद्
नैतत् त्रयं साधु हितं महात्मनाम् । २३२

If it has any reality, that is the end of any eternal reality for oneself, the scriptures are false, and the Lord himself a liar, three things which are quite unacceptable to great souls. 232

ईश्वरो वस्तुतत्त्वज्ञो न चाहं तेष्व् अवस्थितः
न च मत्स्थानि भूतानीत्य् एवम् एव व्यचीकृपत् । २३३

The Lord, who knows the reality of things, has stated "I do not depend on them" (Bhagavad Gita 9.4) and "Things do not exist in me" (Bhagavad Gita 9.5). 233

यदि सत्यं भवेद् विश्वं सुषुप्ताम् उपलभ्यताम्
यन् नोपलभ्यते किञ्चिद् अतोसत्त्वप्रवन् मृषा । २३४

If everything really existed, it ought to exist in deep sleep too. Since nothing does, then it follows that it is unreal and an illusion like a dream. 234

अतः पृथङ् नास्ति जगत् परात्मनः
पृथक् प्रतीतिस् तु मृषा गुणादिवत्
आरोपितस्यास्ति किम् अर्थवत्ता
धिष्ठानम् आभाति तथा भ्रमेण । २३५

So the world is not distinct from the Supreme Self, and its perception is an illusion like all attributes. What we add to That has no reality, but merely appears to exist in addition to That through misunderstanding. 235

भ्रान्तस्य यद्यद् भ्रमतः प्रतीतं
ब्राह्मैव तत्तद् रजतं हि शुक्तिः
इदं तया ब्रह्म सदैव रूप्यते
त्वं आरोपितं ब्रह्मणि नाममात्रम् । २३६

Whatever a deluded person experiences in his delusion is still always God. The silver is only motherofpearl. It is always God that is mistaken for something else, and whatever is added to God is just a name. 236

अतः परं ब्रह्म सदद्वितीयं
विशुद्धविज्ञानघनं निरञ्जनम्
प्राशान्तम् आद्यन्तविहीनम् अक्रियं
निरन्तरानन्दरसस्वरूपम् । २३७

So there exists only the supreme God, the One Reality without a second, consisting of pure consciousness, without any blemish, peace itself and without beginning or end, actionless and having the nature of pure bliss. 237

निरस्तमायाकृतसर्वभेदं
नित्यं सुखं निष्कलम् अप्रमेयम्
अरूपम् अव्यक्तम् अनाख्यम् अव्ययं
ज्योतिः स्वयं किञ्चिद् इदं चकास्ति । २३८

Beyond all delusioncreated distinctions, this Whatever shines by its own light, eternal, fulfilled, indivisible, infinite, formless, inexpressible, nameless and indestructible. 238

ज्ञातृज्ञेयज्ञानशून्यम् अनन्तं निर्विकल्पकम्
केवलाखण्डचिन्मात्रं परं तत्त्वं विदुर् बुधाः । २३९

Seers know this supreme Reality, free from the distinctions of knower, known and knowledge, infinite, complete in itself and consisting of pure Awareness. 239

अहेयम् अनुपादेयं मनोवाचाम् अगोचरम्
अप्रमेयम् अनाद्यन्तं ब्रह्म पूर्णम् अहं महः । २४०

What cannot be got rid of or taken hold of, beyond the sphere of mind and speech, measureless and beginningandendless is God, ones true self and supreme glory. 240

तत्त्वं पदाभ्याम् अभिधीयमानयोः
ब्रह्मात्मनोः शोधितयोर् यदीत्थम्
श्रुत्या तयोस् तत्त्वम् असीति सम्यग्
एकत्वम् एव प्रतिपाद्यते मुहुः । २४१

The words "God" and "yourself", referred to by the terms "That" and "Thou" are conscientiously purified by repetition of the scriptural phrase "Thou art That", and are clearly seen to be identical. 241

एक्यं तयोर् लक्षितयोर् न वाच्ययोः
निगद्यतेन्योन्यविरुद्धधर्मिणोः
स्वद्योतभान्वोर् इव राजभृत्ययोः
कूपाम्बुराशयोः परमाणुमेवोः । २४२

Their identity can be indicated but not described, since they have mutually exclusive meanings like a firefly and the sun, a king and a slave, a well and the ocean, or an atom and mount Meru. 242

तयोर् विरोधोयम् उपाधिकल्पितो
न वास्तवः कश्चिद् उपाधिर् एषः
ईशस्य माया महदादिकारणं
जीवस्य कार्यं शृणु पञ्चकोशम् । २४३

The distinction between them is due to the imagined additional associations, but in reality there are no such additions. The primary mental activity is due to the Lords Maya, and in the case of the individual it is the result of the five sheaths. 243

एताव् उपाधी परजीवयोस् तयोः
सम्यङ्किरासे न परो न जीवः
राज्यं नरेन्द्रस्य भटस्य खेटकः
तयोर् अपोहे न भटो न राजा । २४४

These are additions to the Lord and the individual, and when they are removed, there is neither Supreme nor individual. A ruler is known by his kingdom, and a warrior by his arms. Take these away, and there is neither warrior nor king. 244

अथात आदेश इति श्रुतिः स्वयं
निषेधति ब्रह्मणि कल्पितं द्वयम्
श्रुतिप्रमाणानुगृहीतबोधात्
तयोर् निरासः करणीय एव । २४५

Scripture itself, with the words "Here is the teaching" (Brihadaranyaka Upanishad 2.3.6), denies the imagined duality in God. One must get rid of these additions by means of understanding backed up by the authority of the scriptures. 245

नेदं नेदं कल्पितत्वान् न सत्यं
रज्जुदृष्टव्यालवत् स्वप्नवच् च
इत्थं दृश्यं साधुयुक्त्या व्यपोह्य
ज्ञेयः पश्चाद् एकभावस्तयोर् यः । २४६

"Not this, not this" (Brihadaranyaka Upanishad 2.3.6) means that nothing one can think of is real, like a rope mistaken for a snake, or like a dream. Carefully getting rid of the apparent in this way, one should then come to understand the oneness of the Lord and the individual. 246

ततस् तु तौ लक्षणया सुलक्ष्यौ
तयोर् अखण्डैकरसत्वसिद्धये
नालं जहत्या न तथाजहत्या
किन् तूभयार्थात्मिकयैव भाव्यम् । २४७

So the meaning of these two expressions, Lord and individual, must be carefully considered until their essential oneness is understood. It is not enough just to reject or accept either of them. One must come to the recognition of the identity of the meaning of them both. 247

स देवदत्तोयम् इतीह चैकता
विरुद्धधर्मांशम् अपास्य कथ्यते
यथा तथा तत्त्वम् असीतिवाक्ये
विरुद्धधर्मान् उभयत्र हित्वा । २४८
संलक्ष्य चिन्मात्रतया सदात्मनोः
अखण्डभावः परिचीयते बुधैः
एवं महावाक्यशतेन कथ्यते
ब्रह्मात्मनोर् ऐक्यम् अखण्डभावः । २४९

In the phrase "this person is Devadatta" the identity is indicated by removing the distinction, and in the same way, in the expression "Thou art That" the wise must get rid of the apparent contradiction and recognise the complete identity of God and self by carefully identifying the shared attribute of pure consciousness. Hundreds of scriptural sayings declare the identity of oneself and God in this way. 248, 249

अस्थूलम् इत्य् एतद् असन्निरस्य
सिद्धं स्वतो व्योमवद् अप्रतर्क्यम्
अतो मृषामात्रम् इदं प्रतीतं
जहीहि यत् स्वात्मतया गृहीतम्
ब्रह्माहम् इत्य् एव विशुद्धबुद्ध्या
विद्धि स्वम् आत्मानम् अखण्डबोधम् । २५०

In accordance with "It is nothing material" (Brihadaranyaka Upanishad 3.8.8) eliminate the unreal and find that which like the sky is pure and solitary, and is beyond thought. Eliminate too this purely illusory body which you have hitherto identified with yourself. Then recognising, "I am God" with purified understanding, see your true self as undifferentiated consciousness. 250

मृत्कार्यं सकलं घटादि सततं मृन्मात्रम् एवाहितं
तद्वत् सज्जनितं सदात्मकम् इदं सन्मात्रम् एवाखिलम्
यस्मान् नास्ति सतः परं किम् अपि तत्सत्यं स आत्मा
स्वयं
तस्मात् तत् त्वम् असि प्रशान्तम् अमलं ब्रह्माद्वयं यत्परम् ।
२५१

Everything made of clay, such as pot, is always to be seen as purely clay. In the same way, everything deriving from this supreme Self must be simply recognised as pure Reality. Since there is no reality beyond that, it is truly ones very self, and you are that still, unblemished, nondual, supreme Reality of God. 251

निद्राकल्पितदेशकालविषयज्ञानादि सर्वं यथा
मिथ्या तद्वद् इहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः
यस्माद् एवम् इदं शरीरकरणप्राणाहमाद्य् अप्य् असत्
तस्मात् तत् त्वम् असि प्रशान्तम् अमलं ब्रह्माद्वयं यत्परम् ।
२५२

Just as the things like places, time, objects and observer imagined in a dream are unreal, so the world experienced in the waking state too is created by ones own ignorance. Since the bodycreating forces, selfidentification, and so on, are also unreal, you are that still, unblemished, nondual, supreme Reality of God. 252

यत्र भ्रान्त्या कल्पित तद् विवेके
तत्तन्मात्रं नैव तस्माद् विभिन्नम्
स्वप्ने नष्टं स्वप्नविश्वं विचित्रं
स्वस्माद्भिन्नं किन् नु दृष्टं प्रबोधे । २५३

That which is mistakenly imagined to exist is recognised by wisdom to be That alone, and is thus undifferentiated. The colourful world of a dream disappears. What remains other than oneself on waking? 253

जातिनीतिकुलगोत्रदूरगं
नामरूपगुणदोषवर्जितम्
देशकालविषयातिवर्ति यद्
ब्रह्म तत् त्वम् असि भावयात्मनि । २५४

Beyond birth, creed, family and tribe, free from the distortion of attributes of name and appearance, transcending locality, time and objects, you are That, God himself. Meditate on the fact within yourself. 254

यत्परं सकलवागगोचरं
गोचरं विमलबोधचक्षुषः
शुद्धचिह्नम् अनादि वस्तु यद्
ब्रह्म तत् त्वम् असि भावयात्मनि । २५५

That supreme Reality beyond the realm of anything that can be said, but the resort of the pure

eye of understanding, the pure reality of ConsciousnessAwarenessMind, etc. you are That, God himself. Meditate on the fact within yourself. 255

षड्भिर् ऊर्मिभिर् अयोगि योगिहृद्
भावितं न करणैर् विभावितम्
बुद्ध्यवेद्यमनवद् यम् अस्ति यद्
ब्रह्म तत् त्वम् असि भावयात्मनि । २५६

That which is unaffected by the six afflictions (of aging, death, hunger, thirst, desire and ignorance), which is meditated on in the heart of the devotee, unrecognised by the senses, unknown by the intellect you are That, God himself. Meditate on the fact within yourself. 256

भ्रान्तिकल्पितजगत् कलाश्रयं
स्वाश्रयं च सदसद्विलक्षणम्
निष्कलं निरुपमानवद्धि यद्
ब्रह्म तत् त्वम् असि भावयात्मनि । २५७

That basis on which the mistakenly imagined world exists, itself dependent on nothing else, devoid of true and false, without parts, and without mental image you are That, God himself. Meditate on the fact within yourself. 257

जन्मवृद्धिपरिणत्यपक्षय
व्याधिनाशनविहीनम् अव्ययम्
विश्वसृष्ट्यव् अविघातकारणं
ब्रह्म तत् त्वम् असि भावयात्मनि । २५८

That which is indestructible, free from birth, growth, development, decay, illness and death; which is the cause of the creation, maintenance and destruction of everything you are That, God himself. Meditate on the fact within yourself. 258

अस्तभेदम् अनपास्तलक्षणं
निस्तरङ्गजलराशिनिश्चलम्
नित्यम् उक्तम् अविभक्तमूर्ति यद्
ब्रह्म तत् त्वम् असि भावयात्मनि । २५९

Free of parts, of an unchanging quality, undisturbed like a waveless sea, declared to be of an eternally indivisible nature you are That, God himself. Meditate on the fact within yourself. 259

एकम् एव सद् अनेककारणं
कारणान्तरनिरास्यकारणम्

कार्यकारणविलक्षणं स्वयं
ब्रह्म तत् त्वम् असि भावयात्मनि । २६०

Itself One but the cause of the many, the supreme Cause which does away with all other causes, itself devoid of distinctions of "cause" and "effect" you are That, God himself. Meditate on the fact within yourself. 260

निर्विकल्पकम् अनल्पम् अक्षरं
यत् क्षराक्षरविलक्षणं परम्
नित्यम् अव्ययसुखं निरञ्जनं
ब्रह्म तत् त्वम् असि भावयात्मनि । २६१

Without modification, great and unending, the supreme Reality beyond destruction and indestructibility, the eternal unfading, unblemished, fulfilment you are That, God himself. Meditate on the fact within yourself. 261

यद् विभाति सद् अनेकधा भ्रमात्
नामरूपगुणविक्रियात्मना
हेमवत् स्वयम् अविक्रियं सदा
ब्रह्म तत् त्वम् असि भावयात्मनि । २६२

That Reality which manifests itself as the many through the illusions of names, shapes, attributes and changes, but which, like gold is always itself unchanged (in different objects) you are That, God himself. Meditate on the fact within yourself. 262

यच् चकास्त्य् अनपरं परात्परं
प्रत्यगेकरसम् आत्मलक्षणम्
सत्यचित्सुखम् अनन्तम् अव्ययं
ब्रह्म तत् त्वम् असि भावयात्मनि । २६३

That, beyond which there is nothing, but which shines beyond everything else, the inner, uniform selfnature of beingconsciousnessjoy, infinite and eternal you are That, God himself. Meditate on the fact within yourself. 263

उक्तम् अर्थम् इमम् आत्मनि स्वयं
भावयेत् प्रथितयुक्तिभिर् धिया
संशयादिरहितं कराम्बुवत्
तेन तत्त्वनिगमो भविष्यति । २६४

One should meditate within oneself with the mind well controlled on the truth declared here. Then the truth will be disclosed free from doubt, like water in the palm of ones hand. 264

सम्बोधमात्रं परिशुद्धतत्त्वं
विज्ञाय संघे नृपवच् च सैन्ये
तदाश्रयः स्वात्मनि सर्वदा स्थितो
विलापय ब्रह्मणि विश्वजातम् । २६५

Realising ones true nature as pure consciousness, one should remain always established in oneself, like a king surrounded by his army, and should redirect all that is back into God. 265

बुद्धौ गुहायां सदसद्विलक्षणं
ब्रह्मास्ति सत्यं परम् अद्वितीयम्
तदात्मना योत्र वसेद् गुहायां
पुनर् न तस्याङ्गगुहाप्रवेशः । २६६

In the cave of the mind, free from attributes of being and notbeing, there exists God, the Truth, supreme and without a second. He who by himself dwells in that cave returns no more to a mothers womb. 266

ज्ञाते वस्तुन्य् अपि बलवती वासनानादिर् एषा
कर्ता भोक्ताप्य् अहम् इति दृढा यास्य संसारहेतुः
प्रत्यग्दृष्ट्यात्मनि निवसता सापनेया प्रयत्नात्
मुक्तिं प्राहुस् तद् इह मुनयो वासनातानवं यत् । २६७

Even when one knows the truth, there still remains the strong, beginningless tendency to think "I am the doer and the reaper of the consequences" which is the cause of samsara. It must be carefully removed by living in the state of observing the truth within oneself. The wise call that removal of this tendency liberation. 267

अहं ममेति यो भावो देहाक्षादाव् अनात्मनि
अध्यासोयं निरस्तव्यो विदुषा स्वात्मनिष्ठया । २६८

The tendency to see "me" and "mine" in the body and the senses, which are not oneself must be done way with by the wise by remaining identified with ones true self. 268

ज्ञात्वा स्वं प्रत्यगात्मानं बुद्धितद्वृत्तिसाक्षणम्
सोहम् इत्य् एव सद्वृत्त्यानात्मन्य् आत्ममतिं जहि । २६९

Recognising ones true inner self, the witness of the mind and its operations, and reflecting on the truth of "I am That", get rid of this wrong opinion about oneself. 269

लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम्
शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु । २७०

Abandoning the concerns of the world, abandoning concern about the body, and abandoning even concern about scriptures, see to the removal wrong assumptions about yourself. 270

लोकवासनया जन्तोः शास्त्रवासनयापि च
देहवासनया ज्ञानं यथावन् नैव जायते । २७१

It is owing to peoples worldly desires, their desires for scriptures, and their desires concerning their bodies that they do not achieve realisation. 271

संसारकारागृहमोक्षम् इच्छोः
अयोमयं पादनिबन्धशृङ्खलम्
वदन्ति तज्ज्ञाः पटु वासनात्रयं
योस्माद् विमुक्तः समुपैति मुक्तिम् । २७२

Those who know about these things call these three desires the iron fetter that binds the feet of those who are seeking escape from the prisonhouse of samsara. He who is free from them reaches liberation. 272

जलादिसंसर्गवशात् प्रभूत
दुर्गन्धधूतागरुदिव्यवासना
संघर्षणेनैव विभाति सम्यग्
विधूयमाने सति बाह्यगन्धे । २७३

The beautiful smell of aloe wood which is masked by a bad smell through contamination by water and such things becomes evident again when it is rubbed clean. 273

अन्तःश्रितानन्तदूरन्तवासना
धूलीविलिप्ता परमात्मवासना
प्रज्ञातिसंघर्षणतो विशुद्धा
प्रतीयते चन्दनगन्धवत् स्फुटम् । २७४

Desire for ones true self which is veiled by endless internal other desires becomes pure and evident again like the smell of sandalwood through application with wisdom. 274

अनात्मवासनाजालैस् तिरोभूतात्मवासना
नित्यात्मनिष्ठया तेषां नाशे भाति स्वयं स्फुटम् । २७५

When the mass of desires for things other than oneself obscuring the contrary desire for ones real self are eliminated by constant selfremembrance, then it discloses itself of its own accord. 275

यथा यथा प्रत्यग् अवस्थितं मनः

तथा तथा मुञ्चति बाह्यवासनाम्
निःशेषमोक्षे सति वासनानां
आत्मानुभूतिः प्रतिबन्धशून्या । २७६

As the mind becomes more and more inward-turned, it becomes gradually freed from external desires, and when all such desires are fully eliminated selfrealisation is completely freed from obstruction. 276

स्वात्मन्य् एव सदा स्थित्वा मनो नश्यति योगिनः
वासनानां क्षयश् चातः स्वाध्यासापनयं कुरु । २७७

When he is always poised in selfawareness the yogis thinking mind stops, and the cessation of desires takes place as a result, so see to the removal of all ideas of additions to your true self. 277

तमो द्वाभ्यां रजः सत्त्वात् सत्त्वं शुद्धेन नश्यति
तस्मात् सत्त्वम् अवष्टभ्य स्वाध्यासापनयं कुरु । २७८

Dullness (tamas) is removed by passion (rajas) and purity (sattva), desire is removed by purity, and purity when itself purified, so establishing yourself in purity, see to the removal of all ideas of additions to your true self. 278

प्रारब्धं पुष्यति वपुर् इति निश्चित्य निश्चलः
धैर्यम् आलम्ब्य यत्नेन स्वाध्यासापनयं कुरु । २७९

Recognising that the effects of past conditioning will sustain the body, remain undisturbed and work away hard at seeing to the removal of all ideas of additions to your true self. 279

नाहं जीवः परं ब्रह्मेत्य् अतद् व्यावृत्तिपूर्वकम्
वासनावेगतः प्राप्तस्वाध्यासापनयं कुरु । २८०

"I am not the individual life. I am God." Getting rid of all previous misidentifications like this, see to the removal of all ideas of additions to your true self created by the power of desires. 280

श्रुत्या युक्त्या स्वानुभूत्या ज्ञात्वा सार्वार्थ्यम् आत्मनः
क्वचिद् आभासतः प्राप्तस्वाध्यासापनयं कुरु । २८१

Recognising yourself as the self of everything by the authority of scripture, by reasoning and by personal experience, see to the removal of all ideas of additions to your true self whenever they manifest themselves. 281

अनादानविसर्गाभ्यामीषन् नास्ति क्रिया मुनेः
तद् एकनिष्ठया नित्यं स्वाध्यासापनयं कुरु । २८२

The wise man has no business concerning himself with the acquisition or disposal of things, so by adherence to the one reality, see to the removal of all ideas of additions to your true self. 282

तत् त्वम् अस्यादिवाक्योत्थब्रह्मात्मैकत्वबोधतः
ब्रह्मण्य् आत्मत्वद् आर्द्ध्याय स्वाध्यासापनयं कुरु । २८३

Realising the identity of yourself and God by the help of sayings like "You are That", see to the removal of all ideas of additions to your true self so as to strengthen the adherence of yourself in God. 283

अहंभावस्य देहेस्मिन् निःशेषविलयावधि
सावधानेन युक्तात्मा स्वाध्यासापनयं कुरु । २८४

Eliminate completely your selfidentification with this body, and with determination see that your mind is devoted to the removal of all ideas of additions to your true self. 284

प्रतीतिर् जीवजगतोः स्वप्नवद् भाति यावता
तावन् निरन्तरं विद्वन् स्वाध्यासापनयं कुरु । २८५

So long as even a dreamlike awareness of yourself as an individual in the world remains, as a wise person persistently see to the removal of all ideas of additions to your true self. 285

निद्राया लोकवार्तायाः शब्दादेर् अपि विस्मृतेः
क्वचिन् नावसरं दत्त्वा चिन्तयात्मानम् आत्मनि । २८६

Without giving way to the least descent into forgetfulness through sleep, worldly affairs or the various senses, meditate on yourself within. 286

मातापित्रोर् मलोद्भूतं मलमांसमयं वपुः
त्यक्त्वा चाण्डालवद् दूरं ब्रह्मी भूय कृती भव । २८७

Shunning the body which is derived from the impurities of your mother and father and itself made up of impurities and flesh as you would an outcaste from a good distance, become Godlike and achieve the goal of life. 287

घटाकाशं महाकाश इवात्मानं परात्मनि
विलाप्याखण्डभावेन तूष्णी भव सदा मुने । २८८

Restoring the self in you to the supreme Self like the space in a jar back to Space itself by meditation on their indivisibility, always remain silent, wise one. 288

स्वप्रकाशम् अधिष्ठानं स्वयं भूय सदात्मना
ब्रह्माण्डम् अपि पिण्डाण्डं त्यज्यतां मलभाण्डवत् । २८९

Taking up through your true self the condition of your real glory, reject thoughts of a divine universe as much as of yourself as a reality, as you would a dish of filth. 289

चिदात्मनि सदानन्दे देहारूढाम् अहंधियम्
निवेश्य लिङ्गम् उत्सृज्य केवलो भव सर्वदा । २९०

Transferring your present selfidentification with the body to yourself as consciousness, being and bliss, abandon the body and be complete forever. 290

यत्रैष जगदाभासो दर्पणान्तः पुरं यथा
तद् ब्रह्माहम् इति ज्ञात्वा कृतकृत्यो भविष्यसि । २९१

When you know "I am that very God" in which the reflection of the world appears, like a city in a mirror, then you will be one who has achieved the goal of life. 291

यत् सत्यभूतं निजरूपम् आद्यं
चिदद्वयानन्दम् अरूपम् अक्रियम्
तद् एत्य मिथ्यावपुर् उत्सृजेत
शैलूषवद् वेषम् उपात्तम् आत्मनः । २९२

Attaining that Reality which is selfexistent and primal, nondual consciousness, and bliss, formless and actionless, one should abandon the unreal body taken on by oneself, like an actor doffing his costume. 292

सर्वात्मना दृश्यम् इदं मृषैव
नैवाहम् अर्थः क्षणिकत्वदर्शनात्
जानाम्य् अहं सर्वम् इति प्रतीतिः
कुतोहम् आदेः क्षणिकस्य सिध्येत् । २९३

All this experienced by oneself is false, and so is the sense of Ihood in view of its ephemeral nature. How can "I know everything" be true of something which is itself ephemeral. 293

अहंपदार्थस् त्व् अहमादिसाक्षी
नित्यं सुषुप्ताव् अपि भावदर्शनात्
ब्रूते ह्य् अजो नित्य इति श्रुतिः स्वयं
तत् प्रत्यगात्मा सदसद्विलक्षणः । २९४

That which warrants the term "I" on the other hand is that which is the observer of the thought "I" etc. in view of its permanent existence even in the state of deep sleep. Scripture itself declares that it is "unborn and eternal" (Katha Upanishad 1.2.18). That true inner self is distinct from both being and notbeing. 294

विकारिणां सर्वविकारवेत्ता
नित्याविकारो भवितुं समर्हति
मनोरथस्वप्नसुषुप्तिषु स्फुटं
पुनः पुनर् दृष्टम् असत्त्वम् एतयोः । २९५

The knower of all the changes in changing things must itself be permanent and unchanging. The unreality in the extremes of being and notbeing is repeatedly seen in the experience of thought, dreaming and deep sleep. 295

अतोभिमानं त्यज मांसपिण्डे
पिण्डाभिमानिन्य् अपि बुद्धिकल्पिते
कालत्रयाबाध्यम् अखण्डबोधं
ज्ञात्वा स्वम् आत्मानम् उपैहि शान्तिम् । २९६

So give up identification with this mass of flesh as well as with what thinks it a mass. Both are intellectual imaginations. Recognise your true self as undifferentiated awareness, unaffected by time, past, present or future, and enter Peace. 296

त्यजाभिमानं कुलगोत्रनाम
रूपाश्रमेष्व् आर्द्रशब् आश्रितेषु
लिङ्गस्य धर्मान् अपि कर्तृतादिस्
त्यक्ता भवाखण्डसुखस्वरूपः । २९७

Give up identification with family, tribe, name, shape and status which depend on the putrid body. Give up physical properties too such as the sense of being the doer and be the very nature of undifferentiated joy. 297

सन्त्य् अन्ये प्रतिबन्धाः पुंसः संसारहेतवो दृष्टाः
तेषाम् एवं मूलं प्रथमविकारो भवत्य् अहंकारः । २९८

There are other obstacles seen to be the cause of samsara for men. Of these the root and first manifestation is the sense of doership. 298

यावत् स्यात् स्वस्य सम्बन्धोहंकारेण दुरात्मना
तावन् न लेशम् आत्रापि मुक्तिवार्ता विलक्षणा । २९९

So long as one has any association with this awful sense of being the doer there cannot be the least achievement of liberation which is something very different. 299

अहंकारग्रहान् मुक्तः स्वरूपम् उपपद्यते
चन्द्रवद् विमलः पूर्णः सदानन्दः स्वयंप्रभः । ३००

Free from the grasp of feeling oneself the doer, one achieves ones true nature which is, like the moon, pure, consummate, selfilluminating being and bliss. 300

यो वा पुरे सोहम् इति प्रतीतो
बुद्ध्या प्रकृतस् तमसातिमूढया
तस्यैव निःशेषतया विनाशे
ब्रह्मात्मभावः प्रतिबन्धशून्यः । ३०१

Even he who, with a mind under the influence of strong dullness, has thought of himself as the body, will attain to full identification with God when that delusion is completely removed. 301

ब्रह्मानन्दनिधिर् महाबलवताहंकारघोराहिना
संवेष्ट्य आत्मनि रक्ष्यते गुणमयैश् चण्डेस् त्रिभिर् मस्तकैः
विज्ञानाख्यमहासिना श्रुतिमता विच्छिद्य शीर्षत्रयं
निर्मूल्याहिम् इमं निधिं सुखकरं धीरोनुभोक्तुं क्षमः । ३०२

The treasure of the bliss of God is coiled round by the very powerful, terrible snake of doership which guards it with its three fierce heads consisting of the three qualities (dullness, passion and purity) but the wise man can enjoy this blissimparting treasure by cutting off the snakes three heads with the great sword of understanding of the scriptures. 302

यावद् वा यत् किञ्चिद् विषदोषस्फूर्तिर् अस्ति चेद् देहे
कथम् आरोग्याय भवेत् तद्वद् अहन्तापि योगिनो मुक्त्यै ।
३०३

How can one be free from pain so long as there is there is any trace of poison in the body? The same applies to the pain of selfconsciousness in an aspirants liberation. 303

अहमोत्यन्तनिवृत्त्या तत्कृतनानाविकल्पसंहृत्या
प्रत्यक्तत्त्वविवेकाद् इदम् अहम् अस्मीति विन्दते तत्त्वम् ।
३०४

In the total cessation of selfidentification and the ending of the multifarious mental misrepresentations it causes, the truth of "This is what

I am” is achieved through inner discernment.
304

अहंकारे कर्तर्यं अहम् इति मतिं मुञ्च सहसा
विकारात्मन्य् आत्मप्रतिफलजुषि स्वस्थितिमुषि
यद् अध्यासात् प्राप्ता जनिमृतिजरादुःखबहुला
प्रतीचश् चिन्मूर्तेस् तव सुखतनोः संसृतिर् इयम् । ३०५

Get rid forthwith of doership, your selfidentification, that is, with the agent, a distorted vision of yourself which stops you from resting in your true nature, and by identification with which you, who are really pure consciousness and a manifestation of joy itself, experience samsara with all its birth, decay, death and suffering.
305

सदैकरूपस्य चिदात्मनो विभोर्
आनन्दमूर्तेर् अनवद्यकीर्तेः
नैवान्यथा ङ् आप्य् अविकारिणस् ते
विनाहम् अध्यासम् अमुष्य संसृतिः । ३०६

You are really unchanging, the eternally unvarying Lord, consciousness, bliss and indestructible glory. If it were not for the wrong identification with a false self you would not be subject to samsara. 306

तस्माद् अहंकारम् इमं स्वशत्रुं
भोक्तुर् गले कण्टकवत् प्रतीतम्
विच्छिद्य विज्ञानमहासिना स्फुटं
भुङ्क्वात्मसाम्राज्यसुखं यथेष्टम् । ३०७

So cut down your enemy, this sense of being the doer, with the great sword of knowledge, caught like a splinter in the throat of someone having a meal, and enjoy to your hearts content the joy of the possession of your true nature. 307

ततोहमादेर् विनिवर्त्यं वृत्तिं
संत्यक्तरागः परमार्थलाभात्
तूष्णीं समास्वात्मसुखानुभूत्या
पूर्णात्मना ब्रह्मणि निर्विकल्पः । ३०८

Stop the activity of the false selfidentification and so on, get rid of desire by the attainment of the supreme Reality, and practice silence in the experience of the joy of your true self, free from fantasies, with your true nature fulfilled in God. 308

समूलकृत्तोपि महानहं पुनर्

व्युल्लेखितः स्याद् यदि चेतसा क्षणम्
संजीव्य विक्षेपशतं करोति
नभस् वता प्रावृषि वारिदो यथा । ३०९

Even when thoroughly eradicated, a great sense of doership can revive again and create a hundred different distractions, if it is once dwelt on again for a moment in the mind, like monsoon rainclouds driven on by the wind. 309

निगृह्य शत्रोर् अहमोवकाशः
क्वचिन् न देयो विषयानुचिन्तया
स एव संजीवनहेतुर् अस्य
प्रक्षीणजम्बीरतरोर् इवाम्बु । ३१०

Overcoming the enemy of the false self, one should give it no opportunity by dwelling on the senses again, because that is the way it comes back to life, like water for a withered citrus tree. 310

देहात्मना संस्थित एव कामी
विलक्षणः कामयिता कथं स्यात्
अतोर्थसन्धानपरत्वम् एव
भेदप्रसक्त्या भवबन्धहेतुः । ३११

He who is attached to the idea of himself as the body is desirous of physical pleasure, but how could someone devoid of such an idea seek physical pleasure? Hence separation from ones true good is the cause of bondage to samsara since one is stuck in seeing things as separate from oneself. 311

कार्यप्रवर्धनाद् बीजप्रवृद्धिः परिदृश्यते
कार्यनाशाद्बीजनाशस् तस्मात् कार्यं निरोधयेत् । ३१२

A seed is seen to grow with the development of the necessary conditions, while the failure of the conditions leads to the failure of the seed. So one must remove these conditions. 312

वासनावृद्धितः कार्यं कार्यवृद्ध्या च वासना
वर्धते सर्वथा पुंसः संसारो न निवर्तते । ३१३

The increase of desires leads to activity, and from the increase of activity there is more desire. Thus a man changes in every way, and samsara never comes to an end. 313

संसारबन्धविच्छिद्यैतद् द्वयं प्रदहेद् यतिः
वासनावृद्धिर् एताभ्यां चिन्तया क्रियया बहिः । ३१४

To break the bonds of samsara, the ascetic should burn away both of these (desire and activity), since thinking about these and external activity lead to the increase of desires. 314

ताभ्यां प्रवर्धमाना सा सूते संसृतिम् आत्मनः
त्रयाणां च क्षयोपायः सर्वावस्थासु सर्वदा । ३१५
सर्वत्र सर्वतः सर्वब्रह्ममात्रावलोकनैः
सद्भाववासनाद् आर्द्धात् तत् त्रयं लयम् अश्नुते । ३१६

The increase of these two is the cause of ones samsara, and the means to the destruction of these three is to see everything as simply God everywhere, always and in all circumstances. By the increase of desire for becoming the Truth, these three come to an end. 315, 316

क्रियानाशे भवेच् चिन्तानाशोस्माद् वासनाक्षयः
वासनाप्रक्षयो मोक्षः सा जीवन्मुक्तिर् इष्यते । ३१७

Through the stopping of activity there comes the stopping of thinking, and then the cessation of desires. The cessation of desires is liberation, and is what is known as hereandnow liberation. 317

सद्वासनास्फूर्तिविजृम्भणे सति
ह्य असौ विलीनाप्य् अहमादिवासना
अतिप्रकृष्टाप्य् अरुणप्रभायां
विलीयते साधु यथा तमिस्रा । ३१८

When the force of the desire for the Truth blossoms, selfish desires wither away, just like darkness vanishes before the radiance of the light of dawn. 318

तमस् तमःकार्यम् अनर्थजालं
न दृश्यते सत्य् उदिते दिनेशे
तथाद्वयानन्दरसानुभूतौ
नैवास्ति बन्धो न च दुःखगन्धः । ३१९

Darkness and the mass of evils produced by darkness no longer exist when the sun has risen. Similarly, when one has tasted undifferentiated bliss, no bondage or trace of suffering remains. 319

दृश्यं प्रतीतं प्रविलापयन् सन्
सन्मात्रम् आनन्दघनं विभावयन्
समाहितः सन् बहिरन्तरं वा
कालं नयेथाः सति कर्मबन्धे । ३२०

Transcending everything to do with the senses, cultivating the blissful and only Truth, and at peace within and without this is how one should pass ones time so long as any bonds of karma remain. 320

प्रमादो ब्रह्मनिष्ठायां न कर्तव्यः कदाचन
प्रमादो मृत्युर् इत्य् आह भगवान् ब्रह्मणः सुतः । ३२१

One should never permit carelessness in ones adherence to God. "Carelessness is death" (Mahabharata 5.42.43) says the Master (Sanatku-mara) who was of Brahmas son. 321

न प्रमादाद् अनर्थोन्वो ज्ञानिनः स्वस्वरूपतः
ततो मोहस् ततोहंधीस् ततो बन्धस् ततो व्यथा । ३२२

There is no greater evil than carelessness about his own true nature for a wise man. From this comes delusion, from this comes misconceptions about oneself, from this comes bondage, from this comes suffering. 322

विषयाभिमुखं दृष्ट्वा विद्वांसम् अपि विस्मृतिः
विक्षेपयति धीदोषैर् योषा जारम् इव प्रियम् । ३२३

Forgetfulness afflicts even a wise man with harmful mental states when it finds him well-disposed to the senses, like a woman does her infatuated lover. 323

यथा पकृष्टं शैवालं क्षणमात्रं न तिष्ठति
आवृणोति तथा माया प्राज्ञं वापि पराङ्मुखम् । ३२४

Just as the algae cleared off water does not stay off even for a moment, so illusion obscures the sight of even a wise man whose mind is outwarddirected. 324

लक्ष्यच्युतं चेद् यदि चित्तम् ईषद्
बहिर्मुखं सन् निपतेत् ततस् ततः
प्रमादतः प्रच्युतकेलिकन्दुकः
सोपानपङ्क्तौ पतितो यथा तथा । ३२५

When the mind loses its direction towards its goal and becomes outwardturned it runs from one thing to another, like a playball carelessly dropped on the steps of some stairs. 325

विषयेष्व् आविशच्चेतः संकल्पयति तद्गुणान्
सम्यक् संकल्पनात् कामः कामात् पुंसः प्रवर्तनम् । ३२६

A mind directed towards the senses dwells with imagination on their qualities. From imagining finally comes desire, and from desire comes the way a man directs his activity. 326

अतः प्रमादान् न परोस्ति मृत्युः
विवेकिनो ब्रह्मविदः समाधौ
समाहितः सिद्धिम् उपैति सम्यक्
समाहितात्मा भव सावधानः । ३२७

As a result, there is no death like carelessness in meditation to the wise knower of God. The meditator achieves perfect fulfilment, so carefully practice peace of mind. 327

ततः स्वरूपविभ्रंशो विभ्रष्टस् तु पतत्य् अधः
पतितस्य विना नाशं पुनर् नारोह ईक्ष्यते । ३२८

From carelessness one turns aside from ones true nature, and he who turns aside from it slips downwards. He who has thus fallen invariably comes to disaster, but is not seen to rise again. 328

संकल्पं वर्जयेत् तस्मात् सर्वानर्थस्य कारणम्
जीवतो यस्य कैवल्यं विदेहे स च केवलः
यत् किञ्चित् पश्यतो भेदं भयं ब्रूते यजुः श्रुतिः । ३२९

So one should abandon the imagination which is the cause of all ills. He has reached fulfilment who is completely dead while still alive. The Yajur Veda (Taittiriya Upanishad 2.7) declares there is still something to fear for anyone who still sees distinctions in things. 329

यदा कदा वापि विपश्चिद् एष
ब्रह्मण्य् अनन्तेष्य् अणुमात्रभेदम्
पश्यत्य् अथामुष्य भयं तदैव
यद् वीक्षितं भिन्नतया प्रमादात् । ३३०

Whenever a wise man sees the least distinction in the infinite God, whatever he has carelessly perceived as a distinction then becomes a source of fear for him. 330

श्रुतिस्मृतिन्यायशतैर् निषिद्धे
दृश्येत्र यः स्वात्ममतिं करोति
उपैति दुःखोपरि दुःखजातं
निषिद्धकर्ता स मलिम्लुचो यथा । ३३१

When, in spite of hundreds of testimonies to the contrary in the Vedas and other scriptures, one identifies oneself with anything to do with the senses, one experiences countless sorrows, doing something prohibited like a thief. 331

सत्याभिसंधानरतो विमुक्तो
महत्त्वम् आत्मीयम् उपैति नित्यम्

मिथ्याभिसन्धानरतस् तु नश्येद्
दृष्टं तद् एतद् यद् अचौरचौरयोः । ३३२

He who is devoted to meditating on the Truth attains the eternal glory of his true nature, while he who delights in dwelling on the unreal perishes. This can be seen even in the case of whether someone is a thief or not. 332

यतिर् असदनुसन्धिं बन्धहेतुं विहाय
स्वयम् अयम् अहम् अस्मीत्य् आत्मदृष्यैव तिष्ठेत्
सुखयति ननु निष्ठा ब्रह्मणि स्वानुभूत्या
हरति परम् अविद्याकार्यदुःखं प्रतीतम् । ३३३

An ascetic should abandon dwelling on the unreal which is the cause of bondage, and should fix his attention on himself in his knowledge that "This is what I am". Establishment in God through selfawareness leads to joy and finally removes the suffering caused by ignorance. 333

बाह्यानुसन्धिः परिवर्धयेत् फलं
दुर्वासनाम् एव ततस् ततोधिकाम्
ज्ञात्वा विवेकेः परिहृत्य बाह्यं
स्वात्मानुसन्धिं विदधीत नित्यम् । ३३४

Dwelling on externals increases the fruit of superfluous evil desires for all sorts of things, so wisely recognising this fact, one should abandon externals and cultivate attention to ones true nature within. 334

बाह्ये निरुद्धे मनसः प्रसन्नता
मनःप्रसादे परमात्मदर्शनम्
तस्मिन् सुदृष्टे भवबन्धनाशो
बहिर्निरोधः पदवी विमुक्तेः । ३३५

When externals are abandoned there comes peace of mind. When the mind is at peace there comes awareness of ones supreme self. When that is fully experienced there comes the destruction of the bonds of samsara, so abandonment of externals is the road to liberation. 335

कः पण्डितः सन् सदसद्विवेकी
श्रुतिप्रमाणः परमार्थदर्शी
जानन् हि कुर्याद् असतोवलम्बं
स्वपातहेतोः शिशुवन् मुमुक्षुः । ३३६

What man, being learned, and aware of the distinction between real and unreal, relying on the scriptures and seeking the supreme goal of life,

would knowingly, like a child, hanker after resting in the unreal, the cause of his own downfall. 336

देहादिसंसक्तिमतो न मुक्तिः
मुक्तस्य देहाद्यभिमत्य् अभावः
सुप्तस्य नो जागरणं न जाग्रतः
स्वप्नस् तयोर् भिन्नगुणाश्रयत्वात् । ३३७

There is no liberation for him who is deliberately attached to the body and such things, while there is no selfidentification with such things as the body for a liberated man. There is no being awake for someone asleep, nor sleep for someone awake, for these two states are by their very nature distinct. 337

अन्तर्बहिः स्वं स्थिरजङ्गमेषु
ज्ञात्वात्मनाधारतया विलोक्य
त्यक्ताखिलोपाधिर् अस्रण्डरूपः
पूर्णात्मना यः स्थित एष मुक्तः । ३३८

He who knows himself within and without, and recognises himself as the underlying support in all things moving and unmoving, remaining indivisible, fulfilled in himself by abandoning all that is not himself he is liberated. 338

सर्वात्मना बन्धविमुक्तिहेतुः
सर्वात्मभावान् न परोस्ति कश्चित्
दृश्याग्रहे सत्य् उपपद्यतेसौ
सर्वात्मभावोस्य सदात्मनिष्ठया । ३३९

The means of liberation from bondage is through the one self in everything, and there is nothing higher than this one self in everything. When one does not cling to anything to do with the senses, one achieves these things, and being the one self in everything depends on resting in ones true self. 339

दृश्यस्याग्रहणं कथं नु घटते देहात्मना तिष्ठतो
बाह्यार्थानुभवप्रसक्तमनसस् तत्तत्क्रियां कुर्वतः
संन्यस्ताखिलधर्मकर्मविषयैर् नित्यात्मनिष्ठापरैः
तत्त्वज्ञैः करणीयम् आत्मनि सदानन्देच्छुभिर् यत्नतः ।
३४०

How is not clinging to the senses possible when ones basis is selfidentification with the body, and ones mind is attached to enjoying external pleasures, and on doing whatever is necessary

to do so? But it can be achieved within themselves by those who have abandoned all objects of rules and observances, who are always resting in selfawareness, who know the Truth and energetically seek the bliss of Reality. 340

सर्वात्मसिद्धये भिक्षोः कृतश्रवणकर्मणः
समाधिं विदधात्य् एषा शान्तो दान्त इति श्रुतिः । ३४१

Scripture prescribes meditation for realisation of the self in everything to the ascetic who has fulfilled the requirement of listening to scripture, saying "At peace and selfcontrolled" and so on (Brihadaranyaka Upanishad 4.4.23). 341

आरूढशक्तेर् अहमोविनाशः
कर्तुन् न शक्य सहसापि पण्डितैः
ये निर्विकल्पाख्यसमाधिनिश्चलाः
तान् अन्तरानन्तभवा हि वासनाः । ३४२

Even wise men cannot get rid of the sense of doership all of a sudden when it has grown strong, but those who are unwavering in so-called imageless samadhi can, whose desire for this has been developed over countless lives. 342

अहंबुद्ध्यैव मोहिन्या योजयित्वावृतेर् बलात्
विक्षेपशक्तिः पुरुषं विक्षेपयति तद्गुणैः । ३४३

The outwardturning power of the mind binds a man to the sense of doership by its veiling effect, and confuses him by the attributes of that power. 343

विक्षेपशक्तिविजयो विषमो विधातुं
निःशेषम् आवरणशक्तिनिवृत्त्यभावे
दृग्दृश्ययोः स्फुटपयोजलवद् विभागे
नश्येत् तद् आवरणम् आत्मनि च स्वभावात्
निःसंशयेन भवति प्रतिबन्धशून्यो
विक्षेपणं न हि तदा यदि चेन् मृषार्थे । ३४४

To overcome the outwardturning power of the mind is hard to accomplish without completely eliminating the veiling effect, but the covering over ones inner self can be removed by discriminating between seer and objects, like between milk and water. Absence of an barrier is finally unquestionable when there is no longer any distraction caused by illusory objects. 344

सम्यग् विवेकः स्फुटबोधजन्यो
विभज्य दृग्दृश्यपदार्थतत्त्वम्
छिनत्ति मायाकृतमोहबन्धं

यस्माद् विमुक्तस् तु पुनर् न संसृतिः । ३४५

Perfect discrimination, born of direct experience establishing the truth of the distinction between seer and objects, severs the bonds of delusion produced by Maya (the creative power, which makes things appear to exist), and as a result the liberated person is no longer subject to samsara. 345

परावरैकत्वविवेकवह्निः

दहत्य् अविद्यागहनं ह्य अशेषम्
किं स्यात् पुनः संसरणस्य बीजं
अद्वैतभावं समुपेयुषोस्य । ३४६

The fire of the knowledge of the oneness of above and below burns up completely the tangled forest of ignorance. What seed of samsara could there still be for such a person who has achieved nonduality? 346

आवरणस्य निवृत्तिर् भवति हि सम्यक् पदार्थदर्शनतः
मिथ्याज्ञानविनाशस् तद्विक्षेपजनितदुःखनिवृत्तिः । ३४७

The veiling effect only disappears with full experience of Reality, and the elimination of false knowledge leads to the end of the suffering caused by that distraction. 347

एतत्त्रितयं दृष्टं सम्यग् रज्जुस्वरूपविज्ञानात्
तस्माद् वस्तु सतत्त्वं ज्ञातव्यं बन्धमुक्तये विदुषा । ३४८

These three (the removal of veiling effect, false knowledge and suffering) are clearly apparent in the case of recognising the true nature of the rope, so a wise man should get to know the truth about the underlying reality if he wants to be liberated from his bonds. 348

अयोगिनयोगाद् इव सत्समन्वयान्
मात्रादिरूपेण विजृम्भते धीः
तत्कार्यम् एतद् द्वितयं यतो मृषा
दृष्टं भ्रमस्वप्ननोरथेषु । ३४९
ततो विकाराः प्रकृतेर् अहंमुखा
देहावसाना विषयाश् च सर्वे
क्षणेन्यथाभावितया ह्यमीषाम्
असत्त्वम् आत्मा तु कदापि नान्यथा । ३५०

Like fire in conjunction with iron, the mind manifests itself as knower and objects by dependence on something real, but as the duality that causes is seen to be unreal in the case of

delusions, dreams and fantasies, so the products of natural causation, from the idea of doership down to the body itself and all its senses, are also unreal in view of the way they are changing every moment, while ones true nature itself never changes. 349, 350

नित्याद्वयाखण्डचिदेकरूपो

बुद्ध्यादिसाक्षी सदसद्विलक्षणः

अहंपदप्रत्ययलक्षितार्थः

प्रत्यक् सदानन्दधनः परात्मा । ३५१

The supreme self is the internal reality of Truth and Bliss, eternally indivisible and pure consciousness, the witness of the intellect and the other faculties, distinct from being or notbeing, the reality implied by the word "I". 351

इत्थं विपश्चित् सदसद्विभज्य

निश्चित्य तत्त्वं निजबोधदृष्ट्या

ज्ञात्वा स्वम् आत्मानम् अखण्डबोधं

तेभ्यो विमुक्तः स्वयम् एव शाम्यति । ३५२

Distinguishing the real from the unreal in this way by means of his inborn capacity of understanding, and liberated from these bonds, a wise man attains peace by recognising his own true nature as undifferentiated awareness. 352

अज्ञानहृदयग्रन्थेर् निःशेषविलयस् तदा

समाधिनाविकल्पेन यदाद्वैतात्मदर्शनम् । ३५३

The knot of ignorance in the heart is finally removed when one comes to see ones own true nondual nature by means of imageless samadhi. 353

त्वमहमिदम् इतीयं कल्पना बुद्धिदोषात्

प्रभवति परमात्मन्य् अद्वये निर्विशेषे

प्रविलसति समाधाव् अस्य सर्वो विकल्पो

विलयनम् उपगच्छेद् वस्तुतत्त्वावधृत्या । ३५४

Assumptions of "you", "me", "it" occur in the nondual, undifferentiated supreme self because of a failure in the understanding, but all a mans false assumptions disappear in samadhi and are completely destroyed by the realisation of the truth of the underlying reality. 354

शान्तो दान्तः परमुपरतः क्षान्तियुक्तः समाधिं

कुर्वन् नित्यं कलयति यतिः स्वस्य सर्वात्मभावम्

तेनाविद्यातिमिरजनितान् साधु दग्ध्वा विकल्पान्

ब्रह्माकृत्या निवसति सुखं निष्क्रियो निर्विकल्पः । ३५५

An ascetic who is peaceful, disciplined, fully withdrawn, longsuffering and meditative always cultivates the presence of the self of everything in himself. Eradicating in this way the false assumptions created by the distorting vision of ignorance, he lives happily in God free from action and free from imaginations. 355

समाहिता ये प्रविलाप्य बाह्यं
श्रोत्रादि चेतः स्वम् अहं चिदात्मनि
त एव मुक्ता भवपाशबन्धैः
नान्ये तु पारोक्ष्यकथाभिधायिनः । ३५६

Only those who have achieved samadhi and who have withdrawn the external senses, the mind and their sense of doership into their true nature as consciousness are free from being trapped in the snare of samsara, not those who just repeat the statements of others. 356

उपाधिभेदात् स्वयम् एव भिद्यते
चोपाध्यपोहे स्वयम् एव केवलः
तस्माद् उपाधेर् विलयाय विद्वान्
वसेत् सदाकल्पसमाधिनिष्ठया । ३५७

Because of the diversity of the things he identifies himself with, a man tends to see himself as complex, but with the removal of the identification, he is himself again and perfect as he is. For this reason a wise man should get rid of selfidentifications and always cultivate imageless samadhi. 357

सति सक्तो नरो याति सद्भावं ह्य एकनिष्ठया
कीटको भ्रमरं ध्यायन् भ्रमरत्वाय कल्पते । ३५८

Adhering to the Real a man comes to share in the nature of that Reality by his onepointed concentration on it, in the same way that a grub is able to become a wasp by concentration on a wasp. 358

क्रियान्तरासक्तिम् अपास्य कीटको
ध्यायन् अलित्वं ह्य अलिभावम् ऋच्छति
तथैव योगी परमात्मतत्त्वं
ध्यात्वा समायाति तदेकनिष्ठया । ३५९

A grub achieves wasphood by abandoning attachment to other activities and concentrating on the nature of being a wasp. In the same way an ascetic meditates on the reality of the

supreme self and achieves it through his one-pointed concentration on it. 359

अतीव सूक्ष्मं परमात्मतत्त्वं
न स्थूलदृष्ट्या प्रतिपत्तुम् अर्हति
समाधिनात्यन्तसुसूक्ष्मवृत्त्या
ज्ञातव्यम् आर्यैर् अतिशुद्धबुद्धिभिः । ३६०

The reality of the supreme self is extremely subtle and is not capable of being experienced by those of coarse vision, but it can be known by those worthy of it by reason of their very pure understanding by means of a mind made extremely subtle by meditation. 360

यथा सुवर्णं पुटपाकशोधितं
त्यक्त्वा मलं स्वात्मगुणं समृच्छति
तथा मनः सत्त्वरजस्तमोमलं
ध्यानेन सन्त्यज्य समेति तत्त्वम् । ३६१

As gold purified in a furnace loses its impurities and achieves its own true nature, the mind gets rid of the impurities of the attributes of delusion, passion and purity through meditation and attains Reality. 361

निरन्तराभ्यासवशात् तदित्थं
पक्वं मनो ब्रह्मणि लीयते यदा
तदा समाधिः सविकल्पवर्जितः
स्वतोद्वयानन्दरसानुभावकः । ३६२

When by the effect of constant meditation the purified mind becomes one with God, then samadhi, now freed from images, experiences in itself the state of nondual bliss. 362

समाधिनानेन समस्तवासना
ग्रन्थेर् विनाशोऽखिलकर्मनाशः
अन्तर्बहिः सर्वत एव सर्वदा
स्वरूपविस्फूर्तिर् अयत्नतः स्यात् । ३६३

The destruction of the bonds of all desires through this samadhi is the destruction of all karma, and there follows the manifestation of ones true nature without effort, inside, outside, everywhere and always. 363

श्रुतेः शतगुणं विद्यान् मननं मननाद् अपि
निदिध्यासं लक्षगुणम् अनन्तं निर्विकल्पकम् । ३६४

Thought should be considered a hundred times better than hearing, and meditation is thousands of times better than thought, while imageless samadhi is infinite in its effect. 364

निर्विकल्पकसमाधिना स्फुटं
ब्रह्मतत्त्वम् अवगम्यते ध्रुवम्
नान्यथा चलतया मनोगतेः
प्रत्ययान्तरविमिश्रितं भवेत् । ३६५

The experience of the reality of God becomes permanent though imageless samadhi, but not otherwise as it is mixed with other things by the restlessness of the mind. 365

अतः समाधत्स्व यतेन्द्रियः सन्
निरन्तरं शान्तमनाः प्रतीचि
विध्वंसय ध्वान्तम् अनाद्यविद्यया
कृतं सदेकत्वविलोकनेन । ३६६

So, established in meditation, with the senses controlled, the mind calmed and continually turned inwards, destroy the darkness of beginningless ignorance by recognising the oneness of Reality. 366

योगस्य प्रथमद्वारं वाङ्मोक्षोपरिग्रहः
निराशा च निरीहा च नित्यम् एकान्तशीलता । ३६७

The primary door to union with God is cutting off talking, not accepting possessions, freedom from expectation, dispassion and a secluded manner of life. 367

एकान्तस्थितिर् इन्द्रियोपरमणे हेतुर् दमश् चेतसः
संरोधे करणं शमेन विलयं यायाद् अहंवासना
तेनानन्दरसानुभूतिर् अचला ब्राह्मी सदा योगिनः
तस्माच् चित्तनिरोध एव सततं कार्यः प्रयत्नो मुनेः । ३६८

Living in seclusion is the cause of control of the senses, restraint of the mind leads to inner stillness and tranquillity leads to mastery of selfcentred desire. From that comes the ascetics continual experience of the unbroken bliss of God. So the wise man should always strive for the cessation of thought. 368

वाचं नियच्छात्मनि तं नियच्छ
बुद्धौ धियं यच्छ च बुद्धिसाक्षिणि
तं चापि पूर्णात्मनि निर्विकल्पे
विलाप्य शान्तिं परमां भजस्व । ३६९

Restrain speech within. Restrain the mind in the understanding and restrain the understanding in the consciousness that observes the understanding. Restrain that in the perfect and imageless self, and enjoy supreme peace. 369

देहप्राणेन्द्रियमनोबुद्ध्यादिभिर् उपाधिभिः
यैर् यैर् वृत्तेः समायोगस् तत्तद्भावोस्य योगिनः । ३७०

Body, functions, senses, mind, understanding and so on whichever of these adjuncts the minds activity is connected with, that becomes the ascetics identity for the time. 370

तन्निवृत्त्या मुनेः सम्यक् सर्वोपरमणं सुखम्
संदृश्यते सदानन्दरसानुभवविश्रवः । ३७१

When this process is stopped, the wise man knows the perfect joy of the letting go of everything, and experiences the attainment of the overwhelming bliss of Reality. 371

अन्तस्त्यागो बहिस्त्यागो विरक्तस्यैव युज्यते
त्यजत्य् अन्तर्बहिःसङ्गं विरक्तस् तु मुमुक्षया । ३७२

Internal renunciation and external renunciation it is the dispassionate man who is capable of these. The dispassionate man abandons fetters internal and external because of his yearning for liberation. 372

बहिस् तु विषयैः सङ्गं तथान्तरहमादिभिः
विरक्त एव शक्नोति त्यक्तुं ब्रह्मणि निष्ठितः । ३७३

The dispassionate man, established in God, is indeed capable of abandoning the external bond of the senses and the internal one of selfishness and so on. 373

वैराग्यबोधौ पुरुषस्य पक्षिवत्
पक्षौ विजानीहि विचक्षण त्वम्
विमुक्तिसौभाग्यलताधिरोहणं
ताभ्यां विना नान्यतरेण सिध्यति । ३७४

As a discriminating person realise that dispassion and understanding are like a birds wings for a man. Without them both he cannot reach the nectar of liberation growing on top of a creeper. 374

अत्यन्तवैराग्यवतः समाधिः
समाहितस्यैव दृढप्रबोधः
प्रबुद्धतत्त्वस्य हि बन्धमुक्तिः
मुक्तात्मनो नित्यसुखानुभूतिः । ३७५

The extremely dispassionate man achieves samadhi. A person in samadhi experiences steady enlightenment. He who is enlightened to the Truth achieves liberation from bondage,

and he who is truly liberated experiences eternal joy. 375

वैराग्यान् न परं सुखस्य जनकं पश्यामि वश्यात्मनः
तच्च चेच्छुद्धतरात्मबोधसहितं स्वाराज्यसाम्राज्यधुक्
एतद् द्वारम् अजस्रमुक्तियुवतेर् यस्मात् त्वम् अस्मात् परं
सर्वत्रापृहया सदात्मनि सदा प्रज्ञां कुरु श्रेयसे । ३७६

I know of no higher source of happiness for a selfcontrolled man than dispassion, and when allied to thoroughly pure selfknowledge it leads to the sovereign state of selfmastery. Since this is the gate to the unfading maiden of liberation, always and with all eagerness develop this supreme wisdom within yourself in happiness. 376

आशां छिन्द्वि विषोपमेषु विषयेष्व् एषैव मृत्योः कृतिस्
त्यक्त्वा जातिकुलाश्रमेष्व् अभिमतिं मुञ्चातिदूरात् क्रियाः
देहादाव् असति त्यजात्मधिषणां प्रज्ञां कुरुष्वात्मनि
त्वं द्रष्टास्य् अमनोसि निर्द्वयपरं ब्रह्मासि यद्वस्तुतः । ३७७

Cut off desire for the poisonlike senses, for these are deathdealing. Get rid of pride in birth, family and state of life, and throw achievements far away. Drop such unreal things as the body into the sacrificial bowl of your true self, and develop wisdom within. You are the Witness. You are beyond the thinking mind. You are truly God, nondual and supreme. 377

लक्ष्ये ब्रह्मणि मानसं दृढतरं संस्थाप्य बाह्येन्द्रियं
स्वस्थाने विनिवेश्य निश्चलतनुश् चोपेक्ष्य देहस्थितिम्
ब्रह्मात्मैक्यम् उपेत्य तन्मयतया चाखण्डवृत्त्यानिशं
ब्रह्मानन्दरसं पिबात्मनि मुदा शून्यैः किम् अन्यैर् भृशम् ।
३७८

Direct the mind resolutely towards God, restraining the senses in their various seats, and looking on the state of the body as a matter of indifference. Realise your oneness with God, remaining continually intent on identifying with its nature, and joyfully drink the bliss of God within, for what use is there in other, empty things? 378

अनात्मचिन्तनं त्यक्त्वा कश्मलं दुःखकारणम्
चिन्तयात्मानम् आनन्दरूपं यन्मुक्तिकारणम् । ३७९

Stop thinking about anything which is not your true self, for that is degrading and productive of pain, and instead think about your true nature,

which is bliss itself and productive of liberation. 379

एष स्वयंज्योतिर् अशेषसाक्षी
विज्ञानकोशो विलसत्य् अजस्रम्
लक्ष्यं विधायैनम् असद्विलक्षणम्
अखण्डवृत्त्यात्मतयानुभावय । ३८०

This treasure of consciousness shines unfading with its own light as the witness of everything. Meditate continually on it, making this your aim, distinct as it is from the unreal. 380

एतम् अच्छीन्नया वृत्त्या प्रत्ययान्तरशून्यया
उल्लेखयन् विजानीयात् स्वस्वरूपतया स्फुटम् । ३८१

This one should be aware of with unbroken application, continually turning to it with a mind empty of everything else, knowing it to be ones own true nature. 381

अत्रात्मत्वं दृढीकुर्वन् अहमादिषु संत्यजन्
उदासीनतया तेषु तिष्ठेत् स्फुटघटादिवत् । ३८२

This one should identify with firmly, abandoning the sense of doership and so on, remaining indifferent to them, as one is to things like a cracked jar. 382

विशुद्धम् अन्तःकरणं स्वरूपे
निवेश्य साक्षिण् यवबोधमात्रे
शनैः शनैर् निश्चलताम् उपानयन्
पूर्णं स्वम् एवानुविलोकयेत् ततः । ३८३

Turning ones purified awareness within on the witness as pure consciousness, one should gradually bring it to stillness and then become aware of the perfection of ones true nature. 383

देहेन्द्रियप्राणमनोहमादिभिः
स्वाज्ञानकृतैर् अखिलैर् उपाधिभिः
विमुक्तम् आत्मानम् अखण्डरूपं
पूर्णं महाकाशम् इवावलोकयेत् । ३८४

One should become aware of oneself, indivisible and perfect like Space itself, when free from identification with such things as ones body, senses, functions, mind and sense of doership, which are all the products of ones own ignorance. 384

घटकलशकुसूलसूचिमुख्यैः
गगनमुपाधिशतैर् विमुक्तम् एकम्
भवति न विविधं तथैव शुद्धं

परम् अहमादिविमुक्तम् एकम् एव । ३८५

Space when freed from the hundreds of additional objects like pots and pans, receptacles and needles is one, and in the same way the supreme Reality becomes no longer multiple but one and pure when freed from the sense of doership and so on. 385

ब्रह्मादिस्तम्बपर्यन्ता मृषामात्रा उपाधयः

ततः पूर्णं स्वम् आत्मानं पश्येद् एकात्मना स्थितम् । ३८६

All additional objects from Brahma to the last clump of grass are simply unreal, so one should be aware of ones own perfect true nature abiding alone and by itself. 386

यत्र भ्रान्त्या कल्पितं तद् विवेके

तत्तन्मात्रं नैव तस्माद् विभिन्नम्

भ्रान्तेर् नाशे भाति दृष्टाहि तत्त्वं

रज्जुस् तद्वद् विश्वम् आत्मस्वरूपम् । ३८७

When rightly seen, what had been mistaken in error for something else is only what it always was and not something different. When the mistaken perception is removed the reality of the rope is seen for what it is, and the same is true for the way everything is really oneself. 387

स्वयं ब्रह्मा स्वयं विष्णुः स्वयम् इन्द्रः स्वयं शिवः

स्वयं विश्वम् इदं सर्वं स्वस्माद् अन्यन् न किञ्चन । ३८८

One is oneself Brahma, one is Vishnu, one is Indra, one is Shiva, and one is oneself all this. Nothing else exists except oneself. 388

अन्तः स्वयं चापि बहिः स्वयं च

स्वयं पुरस्तात् स्वयम् एव पश्चात्

स्वयं ह्य आवाच्यां स्वयम् अप्य् उदीच्यां

तथोपरिष्ठात् स्वयम् अप्य् अधस्तात् । ३८९

Oneself is what is within, oneself is without, oneself is in front and oneself is behind. Oneself is to the south, oneself is to the north, and oneself is also above and below. 389

तरङ्गफेनभ्रमबुद्बुदादि

सर्वं स्वरूपेण जलं यथा तथा

चिद् एव देहाद्यहमन्तम् एतत्

सर्वं चिद् एवैकरसं विशुद्धम् । ३९०

Just as waves, foam, whirlpool and bubbles are all in reality just water, so consciousness is all

this from the body to the sense of doership. Everything is just the one pure consciousness. 390

सद् एवेदं सर्वं जगद् अवगतं वाङ्मनसयोः

सतोऽन्यन् नास्त्य् एव प्रकृतिपरसीम्नि स्थितवतः

पृथक् किं मृत्स्रायाः कलशघटकुम्भाद्यवगतं

वदत्य् एष भ्रान्तस् त्वमहमिति मायामदिरया । ३९१

This whole world known to speech and mind is really the supreme Reality. Nothing else exists but the Reality situated beyond the limits of the natural world. Are pots, jars, tubs and so on different from clay? It is the man confused by the wine of Maya that talks of "you" and "me". 391

क्रियासमभिहारेण यत्र नान्यद् इति श्रुतिः

ब्रवीति द्वैतराहित्यं मिथ्याध्यासनिवृत्तये । ३९२

The scripture talks of the absence of duality in the expression "where there is nothing else" (Chandogya Upanishad 7.24.1) with several verbs to remove any idea of false attribution. 392

आकाशवन् निर्मलनिर्विकल्पं

निःसीमनिःस्पन्दननिर्विकारम्

अन्तर्बहिःशून्यम् अनन्यम् अद्वयं

स्वयं परं ब्रह्म किम् अस्ति बोध्यम् । ३९३

What else is there to know but ones true supreme nature, God himself, like space pure, imageless, unmoving, unchanging, free of within or without, without a second and nondual. 393

वक्तव्यं किमु विद्यतेत्र बहुधा ब्रह्मैव जीवः स्वयं

ब्रह्मतज् जगद् आततं नु सकलं ब्रह्माद्वितीयं श्रुतिः

ब्रह्मैवाहम् इति प्रबुद्धमतयः संत्यक्तवाह्याः स्फुटं

ब्रह्मीभूय वसन्ति सन्ततचिदानन्दात्मनैतद् ध्रुवम् । ३९४

What more is to be said here? The individual is himself God. Scripture declares that this whole extended world is the indivisible God. Those who have been illuminated by the thought "I am God", themselves live steadfastly as God, abandoning external objects, as the eternal consciousness and bliss. 394

जहि मलमयकोशेहंधियोत्थापिताशां

प्रसभम् अनिलकल्पे लिङ्गदेहेपि पश्चात्

निगमगदितकीर्तिं नित्यम् आनन्दमूर्तिं

स्वयम् इति परिचीय ब्रह्मरूपेण तिष्ठ । ३९५

Destroy the desires arising from opinions about yourself in this impure body, and even more so those of the subtle mental level, and remain as yourself, the God within, the eternal body of bliss, celebrated by the scriptures. 395

शवाकारं यावद् भजति मनुजस् तावद् अशुचिः
परेभ्यः स्यात् क्लेशो जननमरणव्याधिनिलयः
यद् आत्मानं शुद्धं कलयति शिवाकारम् अचलम्
तदा तेभ्यो मुक्तो भवति हि तद् आह श्रुतिर् अपि । ३९६

So long as a man is concerned about the corpse-like body, he is impure and suffers from his enemies in the shape of birth, death and sickness. When however he thinks of himself as pure god-like and immovable, then he is freed from those enemies, as the scriptures proclaim. 396

स्वात्मन्य् आरोपिताशेषाभासवस्तु निरासतः
स्वयम् एव परं ब्रह्म पूर्णमद्वयमक्रियम् । ३९७

Getting rid of all apparent realities within oneself, one is oneself the supreme God, perfect, nondual and actionless. 397

समाहितायां सति चित्तवृत्तौ
परात्मनि ब्रह्मणि निर्विकल्पे
न दृश्यते कश्चिद् अयं विकल्पः
प्रजल्पमात्रः परिशिष्यते यतः । ३९८

When the mind waves are put to rest in ones true nature, the imageless God, then this false assumption exists no longer, but is recognised as just empty talk. 398

असत्कल्पो विकल्पोयं विश्वम् इत्य् एकवस्तुनि
निर्विकारे निराकारे निर्विशेषे भिदा कुतः । ३९९

What we call "All this" is a false idea and mistaken assumption of in the one Reality. How can there be distinctions in something which is changeless, formless and without characteristics? 399

द्रष्टुदर्शनदृश्यादिभावशून्यैकवस्तुनि
निर्विकारे निराकारे निर्विशेषे भिदा कुतः । ४००

Seer, seeing and seen and so on have no existence in the one Reality. How can there be distinctions in something which is changeless, formless and without characteristics? 400

कल्पार्णव इवात्यन्तपरिपूर्णैकवस्तुनि
निर्विकारे निराकारे निर्विशेषे भिदा कुतः । ४०१

In the one Reality which is completely perfect like the primal ocean, how can there be distinctions in something which is changeless, formless and without characteristics? 401

तेजसीव तमो यत्र प्रलीनं भ्रान्तिकारणम्
अद्वितीये परे तत्त्वे निर्विशेषे भिदा कुतः । ४०२

When the cause of error has been annihilated like darkness in light, how can there be distinctions in something which is changeless, formless and without characteristics? 402

एकात्मके परे तत्त्वे भेदवार्ता कथं वसेत्
सुषुप्तौ सुखमात्रायां भेदः केनावलोकितः । ४०३

How can there be distinctions in a supreme reality which is by nature one? Who has noticed any distinctions in the pure joy of deep sleep? 403

न ह्य् अस्ति विश्वं परतत्त्वबोधात्
सदात्मनि ब्रह्मणि निर्विकल्पे
कालत्रये नाप्य् अहिर् ईक्षितो गुणे
न ह्य् अम्बुबिन्दुर् मृगतृष्णिकायाम् । ४०४

After realisation of the supreme Truth, all this no longer exists in ones true nature of the imageless God. The snake is not to be found in time past, present or future, and not a drop of water is to be found in a mirage. 404

मायामात्रम् इदं द्वैतम् अद्वैतं परमार्थतः
इति ब्रूते श्रुतिः साक्षात् सुषुप्ताव् अनुभूयते । ४०५

Scripture declares that this dualism is Mayacreated and actually nondual in the final analysis. It is experienced for oneself in deep sleep. 405

अनन्यत्वम् अधिष्ठानादारोप्य् अस्य निरीक्षितम्
पण्डितै रज्जुसर्पादौ विकल्पो भ्रान्तिजीवनः । ४०६

The identity of a projection with its underlying reality is recognised by the wise in the case of the rope and the snake, etc. The false assumption arises from a mistake. 406

चित्तमूलो विकल्पोयं चित्ताभावे न कश्चन
अतश् चित्तं समाधेहि प्रत्यग्रूपे परात्मनि । ४०७

This falsely imagined reality depends on thought, and in the absence of thought it no longer exists, so put thought to rest in samadhi in the inner reality of ones higher nature. 407

किम् अपि सततबोधं केवलानन्दरूपं
निरुपमम् अतिवेलं नित्यमुक्तं निरीहम्
निरवधिगगनाभं निष्कलं निर्विकल्पं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ । ४०८

The wise man experiences the perfection of God in his heart in samadhi as something which is eternal consciousness, complete bliss, incomparable, transcendent, ever free, free from effort, and like infinite space indivisible and unimag-inable. 408

प्रकृतिविकृतिशून्यं भावनातीतभावं
समरसम् असमानं मानसम्बन्धदूरम्
निगमवचनसिद्धं नित्यम् अस्मत्प्रसिद्धं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ । ४०९

The wise man experiences the perfection of God in his heart in samadhi as something which is free from natural causation, a reality beyond thought, uniform, unequalled, far from the associations of pride, vouched for by the pronouncements of scripture, eternal, and familiar to us as ourselves. 409

अजरम् अमरम् अस्ताभाववस्तुस्व् अरूपं
स्तिमितसलिलराशिप्रख्यमाख्याविहीनम्
शमितगुणविकारं शाश्वतं शान्तम् एकं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ । ४१०

The wise man experiences the perfection of God in his heart in samadhi as something which is unaging, undying, the abiding reality among changing objects, formless, like a calm sea free from questions and answers, where the effects of natural attributes are at rest, eternal, peaceful and one. 410

समाहितान्तःकरणः स्वरूपे
विलोकयात्मानम् अखण्डवैभवम्
विच्छिन्द्व बन्धं भवगन्धगन्धितं
यत्नेन पुंस्त्वं सफली कुरुष्व । ४११

With the mind pacified by samadhi within, recognise the infinite glory of yourself, sever the sweetsmelling bonds of samsara, and energetically become one who has achieved the goal of human existence. 411

सर्वोपाधिविनिर्मुक्तं सच्चिदानन्दम् अद्वयम्
भावयात्मानम् आत्मस्थं न भूयः कल्पसेध्वने । ४१२

Free from all false selfidentification, meditate on yourself as the nondual beingconsciousness-bliss within yourself, and you will no longer be subject to samsara. 412

छायेव पुंसः परिदृश्यमानम्
आभासरूपेण फलानुभूत्या
शरीरम् आराच् छववन् निरस्तं
पुनर् न संभत्त इदं महात्मा । ४१३

Seeing it as no more than a mans shadow, a mere reflection brought about by causality, the sage looks on his body as from a distance like a corpse, with no intention of taking it up again. 413

सततविमलबोधानन्दरूपं समेत्य
त्यज जडमलरूपोपाधिम् एतं सुदूरे
अथ पुनर् अपि नैष स्मर्यतां वान्तवस्तु
स्मरणविषयभूतं कल्पते कुत्सनाय । ४१४

Come to the eternally pure reality of consciousness and bliss and reject afar identification with this dull and unclean body. Dont remember it any more, like something once vomited is fit only for contempt. 414

समूलम् एतत् परिदाह्य वह्नौ
सदात्मनि ब्रह्मणि निर्विकल्पे
ततः स्वयं नित्यविशुद्धबोध्
आनन्दात्मना तिष्ठति विद्वरिष्ठः । ४१५

Burning this down along with its roots in the fire of his true nature, the imageless God, the wise man remains alone in his nature as eternally pure consciousness and bliss. 415

प्रारब्धसूत्रग्रथितं शरीरं
प्रयातु वा तिष्ठतु गोर् इव स्रक्
न तत्पुनः पश्यति तत्त्ववेत्
आनन्दात्मनि ब्रह्मणि लीनवृत्तिः । ४१६

Let the body, spun on the thread of previous causation, fall or stay put, like a cows garland. The knower of the Truth takes no more notice of it, as his mental functions are merged in his true nature of God. 416

अखण्डानन्दम् आत्मानं विज्ञाय स्वस्वरूपतः
किम् इच्छन् कस्य वा हेतोर् देहं पुष्पाति तत्त्ववित् । ४१७

To satisfy what desire, or for what purpose should the knower of the Truth care for his

body, when he knows himself in his own true nature of indivisible bliss. 417

संसिद्धस्य फलं त्व एतज् जीवन्मुक्तस्य योगिनः
बहिरन्तः सदानन्दरसास्वादनम् आत्मनि । ४१८

The fruit gained by the successful man, liberated here and now, is the enjoyment in himself of the experience of being and bliss within and without. 418

वैराग्यस्य फलं बोधो बोधस्योपरतिः फलम्
स्वानन्दानुभवाच्च छान्तिर् एषैवोपरतेः फलम् । ४१९

The fruit of dispassion is understanding, the fruit of understanding is imperturbability, and the fruit of the experience of bliss within is peace. This is the fruit of imperturbability. 419

यद्य उत्तरोत्तराभावः पूर्वपूर्वन्तु निष्फलम्
निवृत्तिः परमा तृप्तिर् आनन्दोनुपमः स्वतः । ४२०

If the successive stages do not occur it means that the previous ones were ineffective. Tranquillity is the supreme satisfaction, leading to incomparable bliss. 420

दृष्टदुःखेष्व अनुद्वेगो विद्यायाः प्रस्तुतं फलम्
यत्कृतं भ्रान्तिवैलायां नाना कर्म जुगुप्सितम्
पञ्चान् नरो विवेकेन तत् कथं कर्तुम् अर्हति । ४२१

The fruit of insight referred to is feeling no disquiet at the experience of suffering. How could a man who has done various disgusting actions in a time of aberration do the same again when he is in his right mind? 421

विद्याफलं स्याद् असतो निवृत्तिः
प्रवृत्तिर् अज्ञानफलं तद् ईक्षितम्
तज् ज्ञानयोर् यन् मृगतृष्णिकादौ
नो चेद् विदां दृष्टफलं किम् अस्मात् । ४२२

The fruit of knowledge should be the turning away from the unreal, while turning towards the unreal is seen to be the fruit of ignorance. This can be seen in the case of someone who recognises or does not recognise things like a mirage. Otherwise what fruit would there be for seers? 422

अज्ञानहृदयग्रन्थेर् विनाशो यद्य् अशेषतः
अनिच्छोर् विषयः किं नु प्रवृत्तेः कारणं स्वतः । ४२३

When the knot of the heart, ignorance, has been thoroughly removed, how could the senses be

the cause of the mind being directed outwards for someone who does not want them? 423

वासनानुदयो भोग्ये वैरागस्य तदावधिः
अहंभावोदयाभावो बोधस्य परमावधिः
लीनवृत्तैर् अनुत्पत्तिर् मर्यादोपरतेस् तु सा । ४२४

When there is no upsurge of desire for goods, that is the summit of dispassion. When there is no longer any occurrence of the selfidentification with the doer, that is the summit of understanding, and when there is no more arising of latent mental activity, that is the summit of equanimity. 424

ब्रह्माकारतया सदा स्थिततया निर्मुक्ताबाह्यार्थधीर्
अन्यावेदितभोग्यभोगकलनो निद्रालुवद् बालवत्
स्वप्नालोकितलोकवज् जगद् इदं पश्यन् क्वचित् लब्धधी
रास्ते कश्चिद् अनन्तपुण्यफलभुग् धन्यः स मान्यो भुवि ।
४२५

He is the enjoyer of the fruit of infinite past good deeds, blessed and to be revered on earth, who free from external things by always been established in his awareness of God, regards objects which others look on as desirable like someone half asleep, or like a child, and who looks at the world like a world seen in a dream, or like some mere chance encounter. 425

स्थितप्रज्ञो यतिर् अयं यः सदानन्दम् अश्नुते
ब्रह्मण्य् एव विलीनात्मा निर्विकारो विनिष्क्रियः । ४२६

That ascetic is of established wisdom who enjoys the experience of being and bliss with his mind merged in God, beyond change and beyond action. 426

ब्रह्मात्मनोः शोधितयोर् एकभावावगाहिनी
निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते
सुस्थितासौ भवेद् यस्य स्थितप्रज्ञः स उच्यते । ४२७

That function of the mind which is imageless pure awareness, and which is immersed in the essential oneness of oneself and God is known as wisdom, and he in whom this state is well established is called one of established wisdom. 427

यस्य स्थिता भवेत् प्रज्ञा यस्यानन्दो निरन्तरः
प्रपञ्चो विस्मृतप्रायः स जीवन्मुक्त इष्यते । ४२८

He whose wisdom is well established, whose bliss is uninterrupted, and whose awareness of multiplicity is virtually forgotten, he is regarded as liberated here and now. 428

लीनधीर् अपि जागर्ति जाग्रद्धर्मविवर्जितः
बोधो निर्वासनो यस्य स जीवन्मुक्त इष्यते । ४२९

When a mans mind is at rest in God even when he is awake he does not share the usual condition of being awake. He whose awareness is free of desires is regarded as liberated here and now. 429

शान्तसंसारकलनः कलावान् अपि निष्कलः
यस्य चित्तं विनिश्चिन्तं स जीवन्मुक्त इष्यते । ४३०

He whose worries in samsara have been put to rest, who though made up of parts does not identify himself with them, and whose mind is free from thoughts, he is regarded as liberated here and now. 430

वर्तमानेषु देहेस्मिन् छायावद् अनुवर्तिनि
अहन्ताममताभावो जीवन्मुक्तस्य लक्षणम् । ४३१

The sign of a man liberated here and now is the absence of thoughts of "me" and "mine" in the body while it still exists, going along with him like his shadow. 431

अतीताननुसन्धानं भविष्यद् अविचारणम्
औदासीन्यम् अपि प्राप्तं जीवन्मुक्तस्य लक्षणम् । ४३२

The sign of a man liberated here and now is not running back to the past, not dwelling on the future, and being unconcerned about the present. 432

गुणदोषविशिष्टेस्मिन् स्वभावेन विलक्षणे
सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम् । ४३३

The sign of a man liberated here and now is to look with an equal eye on everything in this manifold existence with all its natural faults, knowing that in itself it is without characteristics. 433

इष्टानिष्टार्थसम्प्राप्तौ समदर्शितयात्मनि
उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् । ४३४

The sign of a man liberated here and now is to remain unmoved in either direction, looking on things with an equal eye within, whether encountering the pleasant or the painful. 434

ब्रह्मानन्दरसास्वादासक्तचित्ततया यतेः
अन्तर्बहिरविज्ञानं जीवन्मुक्तस्य लक्षणम् । ४३५

The sign of a man liberated here and now is to be unaware of internal or external, since the ascetics mind is occupied with enjoying the experience of the bliss of God. 435

देहेन्द्रियादौ कर्तव्ये ममाहंभाववर्जितः
औदासीन्येन यस् तिष्ठेत् स जीवन्मुक्तलक्षणः । ४३६

The sign of a man liberated here and now is that he remains unconcerned and free from the sense of "me" and "mine" in the things needing to be done by the body and the senses and so on. 436

विज्ञात आत्मनो यस्य ब्रह्मभावः श्रुतेर् बलात्
भवबन्धविनिर्मुक्तः स जीवन्मुक्तलक्षणः । ४३७

The sign of a man liberated here and now is that he is free from the bonds of samsara, knowing his own identity with God with the help of the scriptures. 437

देहेन्द्रियेषु अहंभाव इदंभावस् तदन्यके
यस्य नो भवतः क्वापि स जीवन्मुक्त इष्यते । ४३८

He is regarded as liberated here and now who has no sense of "this is me" in the body and senses, nor of "it exists" in anything else. 438

न प्रत्यग् ब्रह्मणोर् भेदं कदापि ब्रह्मसर्गयोः
प्रज्ञया यो विजानिति स जीवन्मुक्तलक्षणः । ४३९

The sign of a man liberated here and now is that he knows by wisdom that there is never any distinction between God and what proceeds from God. 439

साधुभिः पूज्यमानेस्मिन् पीड्यमानेषु दुर्जनैः
समभावो भवेद् यस्य स जीवन्मुक्तलक्षणः । ४४०

The sign of a man liberated here and now is that he remains the same whether he is revered by the good or tortured by the bad. 440

यत्र प्रविष्टा विषयाः परेरिता
नदीप्रवाहा इव वारिर् आशौ
लिनन्ति सन्मात्रतया न विक्रियां
उत्पादयन्त्य् एष यतिर् विमुक्तः । ४४१

That ascetic is liberated into whom, because of his being pure reality, the sense object can flow

and merge without leaving any alteration, like the water of a rivers flow. 441

विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः
अस्ति चेन् न स विज्ञातब्रह्मभावो बहिर्मुखः । ४४२

There is no more samsara for him who knows the Truth of God as there was before. If there is, then it is not the knowledge of God, since it is still outward turned. 442

प्राचीनवासनावेगाद् असौ संसरतीति चेत्
न सदेकत्वविज्ञानान् मन्दी भवति वासना । ४४३

If it is suggested that he still experiences samsara because of the strength of his previous desires, the answer is, No, desires become powerless through the knowledge of ones oneness with Reality. 443

अत्यन्तकामुकस्यापि वृत्तिः कुण्ठति मातरि
तथैव ब्रह्मणि ज्ञाते पूर्णानन्दे मनीषिणः । ४४४

The impulses of even an extremely passionate man are arrested in face of his mother, and in the same way those of the wise cease in face of the perfect bliss of the knowledge of God. 444

निदिध्यासनशीलस्य बाह्यप्रत्यय ईक्ष्यते
ब्रवीति श्रुतिर् एतस्य प्रारब्धं फलदर्शनात् । ४४५

Someone practising meditation is seen to have external functions still. Scripture declares that this is the effect of the fruits of previous conditioning. 445

सुखाद्यनुभवो यावत् तावत् प्रारब्धम् इष्यते
फलोदयः क्रियापूर्वो निष्क्रियो न हि कुत्रचित् । ४४६

So long as pleasure and the like occur, one acknowledges the effect of previous conditioning. A result occurs because of a previous cause. Nothing happens without a cause. 446

अहं ब्रह्मेति विज्ञानात् कल्पकोटिशतार्जितम्
सञ्चितं विलयं याति प्रबोधात् स्वप्नकर्मवत् । ४४७

With the realisation that "I am God", all the actions accumulated over ages are wiped out, like actions in a dream on waking up. 447

यत् कृतं स्वप्नवेलायां पुण्यं वा पापम् उल्बणम्
सुप्तोत्थितस्य किन् तत् स्यात् स्वर्गाय नरकाय वा । ४४८

How could the good or even dreadfully bad deeds done in the dreaming state lead a man to heaven or hell when he arises from sleep? 448

स्वम् असङ्गम् उदासीनं परिज्ञाय नभो यथा
न स्निष्यति च यक् किञ्चित् कदाचिद् भाविकर्मभिः । ४४९

Recognising himself as unattached and impartial space, he never hold on to anything with the thought of actions yet to be done. 449

न नभो घटयोगेन सुरागन्धेन लिप्यते
तथात्मोपाधियोगेन तद्धर्मैर् नैव लिप्यते । ४५०

Space is not affected with the smell of wine by contact with the jar, and in the same way ones true nature is not affected by their qualities through contact with the things one identified oneself with. 450

ज्ञानोदयात् पुरारब्धं कर्म ज्ञानान् न नश्यति
अदत्त्वा स्वफलं लक्ष्यम् उद्दिश्योत्सृष्टबाणवत् । ४५१

The karma created before the arising of knowledge does not come to an end with knowledge without producing its effect, like an arrow shot at a target after being loosed. 451

व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात् तु गोमतौ
न तिष्ठति छिनत्येव लक्ष्यं वेगेन निर्भरम् । ४५२

An arrow released in the understanding that it was at a tiger does not stop when it is seen to be a cow, but pierces the target with the full force of its speed. 452

प्रारब्धं बलवत्तरं खलु विदां भोगेन तस्य क्षयः
सम्यग् ज्ञानहुताशनेन विलयः प्राक्संचितागामिनाम्
ब्रह्मात्मैक्यम् अवेक्ष्य तन्मयतया ये सर्वदा संस्थिताः
तेषां तत्त्रितयं न हि क्वचिद् अपि ब्रह्मैव ते निर्गुणम् । ४५३

The effects of previous conditioning are too strong for even a wise man, and it is eliminated only by enduring it, but the effects of present and future conditioning are all destroyed by the fire of true understanding. Those who are always established in the knowledge of their oneness with God, as a result of that are not affected by these three aspects of conditioning since they share the unconditioned nature of God. 453

उपाधिताद् आत्म्यविहीनकेवल
ब्रह्मात्मनैवात्मनि तिष्ठतो मुनेः
प्रारब्धसद्भावकथा न युक्ता

स्वप्नार्थसंबन्धकथेव जाग्रतः । ४५४

The question of the existence of past conditioning does not apply for the ascetic who, by getting rid of selfidentification with anything else, is established within in the knowledge of the perfection of God as his true nature, just as questions concerned with things in a dream have no meaning when one has woken up. 454

न हि प्रबुद्धः प्रतिभासदेहे
देहोपयोगिन्य् अपि च प्रपञ्चे
करोत्य् अहन् तां मम तान् इदन् तां
किन् तु स्वयं तिष्ठति जागरेण । ४५५

He who has woken up makes no distinctions about his dream body and the multiplicity of things connected with it as being "me", "mine" or anything else, but simply remains himself by staying awake. 455

न तस्य मिथ्यार्थसमर्थन् एच्छा
न संग्रहस् तज्जगतोपि दृष्टः
तत्रानुवृत्तिर् यदि चेन् मृषार्थे
न निद्रया मुक्त इतीष्यते ध्रुवम् । ४५६

He has no desire to assert the reality of those illusions, and he has no need to hold on to the things he has woken up from. If he still chases these false realities he is certainly considered not awake yet. 456

तद्वत् परे ब्रह्मणि वर्तमानः
सदात्मना तिष्ठति नान्यद् ईक्षते
स्मृतिर् यथा स्वप्नविलोकितार्थे
तथा विदः प्राशनमोचनादौ । ४५७

In the same way he who lives in God remains in his own nature and seeks nothing else. Like the memory of things seen in a dream is the way the seer experiences eating, going to the toilet and so on. 457

कर्मणा निर्मितो देहः प्रारब्धं तस्य कल्प्यताम्
नानादेर् आत्मनो युक्तं नैवात्मा कर्मनिर्मितः । ४५८

The body has been formed by causation so past causality appropriately applies to it, but it does not apply to the beginningless self, since ones true nature has not been causally formed. 458

अजो नित्यः शाश्वत इति ब्रूते श्रुतिर् अमोघवाक्
तदात्मना तिष्ठतोस्य कुतः प्रारब्धकल्पना । ४५९

Scriptures which do not err affirm that ones true nature is "Unborn, eternal and abiding" (Katha Upanishad 1.2.18), so how could causality apply to someone established in such a self? 459

प्रारब्धं सिध्यति तदा यदा देहात्मना स्थितिः
देहात्मभावो नैवेष्टः प्रारब्धं त्यज्यतामतः । ४६०

Causality applies only so long as one identifies oneself with the body, so he who does not consider himself the body has abolished causality for himself. 460

शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि
अध्यस्तस्य कुतः सत्त्वमसत्यस्य कुतो जनिः
अजातस्य कुतो नाशः प्रारब्धमसतः कुतः । ४६१

Even the opinion that causality applies to the body is a mistake. How can a false assumption be true, and how can something which does not exist have a beginning? How can something with no beginning have an end, and how can causality apply to something that does not exist? 461

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि
तिष्ठत्य् अयं कथं देह इति शङ्कावतो जडान् । ४६२
समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः
न तु देहादिसत्यत्वबोधनाय विपश्चिताम् । ४६३

The ignorant have the problem that if ignorance has been completely eliminated by knowledge, how does the body persist? To settle this doubt scripture talks about causality in accordance with conventional views, but not to teach the reality of the body and such things to the wise. 462, 463

परिपूर्णम् अनाद्यन्तम् अप्रमेयम् अविक्रियम्
एकम् एवाद्वयं ब्रह्म नेह नानास्ति किञ्चन । ४६४

Complete in himself, without beginning or end, infinite and unchanging, God is one and without a second. There is nothing other than He. 464

सद्गुणं चिद्गुणं नित्यम् आनन्दघनम् अक्रियम्
एकम् एवाद्वयं ब्रह्म नेह नानास्ति किञ्चन । ४६५

The essence of Truth, the essence of Consciousness, the eternal essence of Bliss and unchanging, God is one and without a second. There is nothing other than He. 465

प्रत्यग् एकरसं पूर्णम् अनन्तं सर्वतोमुखम्
एकम् एवाद्वयं ब्रह्म नेह नानास्ति किञ्चन । ४६६

The one reality within everything, complete, infinite, and limitless, God is one and without a second. There is nothing other than He. 466

अहेयम् अनुपादेयम् अनादेयम् अनाश्रयम्
एकम् एवाद्वयं ब्रह्म नेह नानास्ति किञ्चन । ४६७

He cannot be removed or grasped; he cannot be received from someone else, or held onto. God is one and without a second. There is nothing other than He. 467

निर्गुणं निष्कलं सूक्ष्मं निर्विकल्पं निरञ्जनम्
एकम् एवाद्वयं ब्रह्म नेह नानास्ति किञ्चन । ४६८

Without attributes, indivisible, subtle, inconceivable, and without blemish, God is one and without a second. There is nothing other than He. 468

अनिरूप्यस्वरूपं यन् मनोवाचाम् अगोचरम्
एकम् एवाद्वयं ब्रह्म नेह नानास्ति किञ्चन । ४६९

His appearance is formless, beyond the realm of mind and speech. God is one and without a second. There is nothing other than He. 469

सत्समृद्धं स्वतः सिद्धं शुद्धं बुद्धम् अनीदृशम्
एकम् एवाद्वयं ब्रह्म नेह नानास्ति किञ्चन । ४७०

Exuberant Reality, selfreliant, complete, pure, conscious and unique, God is one and without a second. There is nothing other than He. 470

निरस्तरागा विनिरस्तभोगाः
शान्ताः सुदान्ता यतयो महान्तः
विज्ञाय तत्त्वं परम् एतद् अन्ते
प्राप्ताः परां निर्वृतिम् आत्मयोगात् । ४७१

Great ascetics who have abandoned desires and given up possessions, calm and disciplined, come to know this supreme Truth, and in the end attain the supreme peace by their selfrealisation. 471

भवान् अपीदं परतत्त्वम् आत्मनः
स्वरूपम् आनन्दघनं विचार्य
विधूय मोहं स्वमनःप्रकल्पितं
मुक्तः कृतार्थो भवतु प्रबुद्धः । ४७२

You too should recognise this supreme Truth about yourself, your true nature and the essence

of bliss, and shaking off the illusion created by your own imagination, become liberated, fulfilled and enlightened. 472

समाधिना साधुविनिश्चलात्मना
पश्यात्मतत्त्वं स्फुटबोधचक्षुषा
निःसंशयं सम्यग् अवेक्षितश् चेच्
द्धृतः पदार्थो न पुनर् विकल्प्यते । ४७३

See the Truth of yourself with the clear eye of understanding, after the mind has been made thoroughly unwavering by meditation. If the words of scripture you have heard are really received without doubting, you will experience no more mistaken perception. 473

स्वस्याविद्याबन्धसम्बन्धमोक्षात्
सत्यज्ञानानन्दरूपात्मलब्धौ
शास्त्रं युक्तिर् देशिकोक्तिः प्रमाणं
चान्तःसिद्धा स्वानुभूतिः प्रमाणम् । ४७४

When one has freed oneself from association with the bonds of ignorance by the realisation of the reality of Truth, Wisdom and Bliss, then scripture, traditional practices and the sayings of the wise remain proofs, but the inner experience of truth is proof too. 474

बन्धो मोक्षश् च तृप्तिश् च चिन्तारोग्यक्षुदादयः
स्वेनैव वेद्या यज्ज्ञानं परेषाम् आनुमानिकम् । ४७५

Bondage, freedom, contentment, worry, health, hunger and so on are matters of personal experience, and other peoples knowledge of them can only be by inference. 475

तटस्थिता बोधयन्ति गुरवः श्रुतयो यथा
प्रज्ञयैव तरेद् विद्वान् ईश्वरानुगृहीतया । ४७६

Impartial gurus teach, as do the scriptures, that the wise man crosses over by means of wisdom alone through the grace of God. 476

स्वानुभूत्या स्वयं ज्ञात्वा स्वम् आत्मानम् अखण्डितम्
संसिद्धः सम्मुखं तिष्ठेन् निर्विकल्पात्मनात्मनि । ४७७

Knowing his true indivisible nature by his own realisation the perfected man should remain in full possession of himself free from imaginations within. 477

वेदान्तसिद्धान्तनिरुक्तिर् एषा
ब्रह्मैव जीवः सकलं जगच् च
अखण्डरूपस्थितिर् एव मोक्षो

ब्रह्माद्वितीये श्रुतयः प्रमाणम् । ४७८

The conclusion of all the scriptures and of experience is that God is the individual and the whole world too, and that liberation is to remain in the one indivisible Reality. The scriptures are also the authority for the nonduality of God. 478

इति गुरुवचनाच्च ह्युक्तिप्रमाणात्
परम् अवगम्य सतत्त्वम् आत्मयुक्त्या
प्रशमितकरणः समाहितात्मा
क्वचिद् अचलाकृतिर् आत्मनिष्ठतोभूत् । ४७९

Having thus attained the supreme reality by self discipline through the words of his guru and the testimony of the scriptures, his faculties at peace and his mind at peace, he becomes something selfpoised and immovable. 479

किञ्चित् कालं समाधाय परे ब्रह्मणि मानसम्
उत्थाय परमानन्दाद् इदं वचनम् अब्रवीत् । ४८०

Having established his mind for some time in the supreme God, he arose from supreme bliss and uttered these words. 480

बुद्धिर् विनष्टा गलिता प्रवृत्तिः
ब्रह्मात्मनोर् एकतयाधिगत्या
इदं न जानेष्य अनिदं न जाने
किं वा कियद् वा सुखम् अस्त्य अपारम् । ४८१

My intellect has vanished and my mental activities have been swallowed up in the realisation of the oneness of myself and God. I no longer know this from that, nor what or how great this unsurpassed joy is. 481

वाचा वक्तुम् अशक्यम् एव मनसा मन्तुं न वा शक्यते
स्वानन्दामृतपूरपूरितपरब्रह्माम्बुधेर् वैभवम्
अम्भोराशिर्विशिर्णवार्षिकशिलाभावं भजन् मे मनो
यस्यांशांशलवे विलीनम् अधुनानन्दात्मना निर्वृतम् । ४८२

Words cannot express nor the mind conceive the greatness of the ocean of the supreme God, full of the nectar of bliss. Like the state of a hailstone fallen into the ocean, my mind has now melted away in the tiniest fraction of it, fulfilled by its essential nature of Bliss. 482

क्व गतं केन वा नीतं कुत्र लीनम् इदं जगत्
अधुनैव मया दृष्टं नास्ति किं महद् अद्भुतम् । ४८३

Where has the world gone? Who has removed it, or where has it disappeared to? I saw it only just now, and now it is not there. This a great wonder. 483

किं हेयं किम् उपादेयं किम् अन्यत् किं विलक्षणम्
अखण्डानन्दपीयूषपूर्णं ब्रह्ममहार्णवे । ४८४

In the great ocean filled with the nectar of the indivisible bliss of God, what is to be got rid of, what is to be held onto, what is there apart from oneself and what has any characteristics of its own? 484

न किञ्चिद् अत्र पश्यामि न शृणोमि न वेद्यम् अहम्
स्वात्मनैव सदानन्दरूपेणास्मि विलक्षणः । ४८५

I can neither see, hear or experience anything else there, as it is I who exist there by myself with the characteristics of Being and Bliss. 485

नमो नमस् ते गुरवे महात्मने
विमुक्तसङ्गाय सदुत्तमाय
नित्याद्वयानन्दरसस्वरूपिणे
भूम्ने सदापारदयाम्बुधाम्ने । ४८६

Salutation upon salutation to you, great guru, free from attachment, the embodiment of absolute Truth, with the nature of ever nondual bliss, the sea of eternal compassion on earth. 486

यत्कटाक्षशशिसान्द्रचन्द्रिका
पातधूतभवतापजश्रमः
प्राप्तवान् अहम् अखण्डवैभवं
आनन्दम् आत्मपदम् अक्षयं क्षणात् । ४८७

Your very glance has soothed like gentle moonlight the weariness produced by the great heat of samsara, and I have immediately attained my own true everlasting home, the abode of imperishable glory and bliss. 487

धन्योहं कृतकृत्योहं विमुक्तोहं भवग्रहात्
नित्यानन्दस्वरूपोहं पूर्णोहं त्वदनुग्रहात् । ४८८

Through your grace I am blessed, I have achieved the goal, I am freed from the bonds of samsara, I am eternal bliss by nature, and fulfilled. 488

असङ्गोहम् अनङ्गोहम् अलिङ्गोहम् अभङ्गुरः
प्रशान्तोहम् अनन्तोहम् अमलोहं चिरन्तनः । ४८९

I am free, I am bodiless, I am without sex and indestructible. I am at peace, I am infinite, without blemish and eternal. 489

अकर्ताहम् अभोक्ताहम् अविकारोहम् अक्रियः
शुद्धबोधस्वरूपोहं केवलोहं सदाशिवः । ४९०

I am not the doer and I am not the reaper of the consequences. I am unchanging and without activity. I am pure awareness by nature, I am perfect and forever blessed. 490

द्रष्टुः श्रोतुर् वक्तुः कर्तुर् भोक्तुर् विभिन्न एवाहम्
नित्यनिरन्तरनिष्क्रियनिःसीमासङ्गपूर्णबोधात्मा । ४९१

I am distinct from the seer, hearer, speaker, doer and experiencer. I am eternal, undivided, actionless, limitless, unattached perfect awareness by nature. 491

नाहम् इदं नाहम् अदोष्य् उभयोर् अवभासकं परं शुद्धम्
बाह्याभ्यन्तरशून्यं पूर्णं ब्रह्माद्वितीयम् एवाहम् । ४९२

I am neither this nor that, but the pure supreme reality which illuminates them both. I am God, the indivisible, devoid of inside and outside, complete. 492

निरुपमम् अनादितत्त्वं त्वमहमिदमद इति कल्पनादूरम्
नित्यानन्दैकरसं सत्यं ब्रह्माद्वितीयम् एवाहम् । ४९३

I am uncomparable, beginningless Reality. I am far from such thoughts as "you", "me", and "this". I am eternal bliss, the Truth, the nondual God himself. 493

नारायणोहं नरकान्तकोहं
पुरान्तकोहं पुरुषोहम् ईशः
अखण्डबोधोहम् अशेषसाक्षी
निरीश्वरोहं निरहं च निर्ममः । ४९४

I am Narayana, I am the slayer of Naraka and of Pura. I am the supreme Person and the Lord. I am indivisible awareness, the witness of everything. I have no master and I am without any sense of "me" and "mine". 494

सर्वेषु भूतेष्व् अहम् एव संस्थितो
ज्ञानात्मनान्तर्बहिराश्रयः सन्
भोक्ता च भोग्यं स्वयम् एव सर्वं
यद्यत् पृथग् दृष्टम् इदन्तया पुरा । ४९५

I abide in all creatures, being the very knowledge which is their inner and outer support. I

myself am the enjoyer and all enjoyment, in fact whatever I experienced before now. 495

मय्य् अखण्डसुखाम्भोधौ बहुधा विश्ववीचयः
उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् । ४९६

In me who am the ocean of infinite joy the manifold waves of the universe arise and come to an end, impelled by the winds of Maya. 496

स्थुलादिभावा मयि कल्पिता भ्रमाद्
आरोपितानुस्फुरणेन लोकैः
काले यथा कल्पकवत्सरायण
त्वाद्यो निष्कलनिर्विकल्पे । ४९७

Ideas like "material" are mistakenly imagined about me by people under the influence of their presuppositions, as are divisions of time like kalpas, years, halfyears and seasons, dividing the indivisible and inconceivable.. 497

आरोपितं नाश्रयदूषकं भवेत्
कदापि मूढैर् अतिदोषदूषितैः
नार्त्री करोत्य् ऊषरभूमिभागं
मरीचिकावारि महाप्रवाहः । ४९८

The presuppositions of the severely deluded can never affect the underlying reality, just as the great torrent of a mirage flood cannot wet a desert land. 498

आकाशवल् लेपविदूरगोहं
आदित्यवद् भास्यविलक्षणोहम्
अहार्यवन् नित्यविनिश्चलोहं
अम्भोधिवत् पारविवर्जितोहम् । ४९९

Like space, I am beyond contamination. Like the sun, I am distinct from the things illuminated. Like a mountain, I am always immovable. Like the ocean, I am boundless. 499

न मे देहेन सम्बन्धो मेघेनेव विहायसः
अतः कुतो मे तद्धर्मा जाग्रत्स्वप्नसुषुप्तयः । ५००

I am no more bound to the body than the sky is to a cloud, so how can I be affected by its states of waking, dreaming and deep sleep? 500

उपाधिर् आयाति स एव गच्छति
स एव कर्माणि करोति भुङ्क्ते
स एव जीर्यन् म्रियते सदाहं
कुलाद्रिवन् निश्चल एव संस्थितः । ५०१

Imagined attributes added to ones true nature come and go. They create karma and experience its effects. They grow old and die, but I always remain immovable like mount Kudrali. 501

न मे प्रवृत्तिर् न च मे निवृत्तिः
सदैकरूपस्य निरंशकस्य
एकात्मको यो निविडो निरन्तरो
व्योमेव पूर्णः स कथं नु चेष्टते । ५०२

There is no outward turning nor turning back for me, who am always the same and indivisible. How can that perform actions which is single, of one nature, without parts and complete, like space? 502

पुण्यानि पापानि निरिन्द्रियस्य
निश्चेतसो निर्विकृतेर् निराकृतेः
कुतो ममाखण्डसुखानुभूतेः
ब्रूते ह्य अनन्वागतम् इत्य् अपि श्रुतिः । ५०३

How can there be good and bad deeds for me who am organless, mindless, changeless and formless, and experience only indivisible joy? The scriptures themselves declare "he is not affected" (Brihadaranyaka Upanishad 4.3.22). 503

छायया स्पृष्टम् उष्णं वा शीतं वा सुष्ठु दुःष्ठु वा
न स्पृशत्य् एव यत् किञ्चित् पुरुषं तद्विलक्षणम् । ५०४

Heat or cold, the pleasant or the unpleasant coming into contact with a mans shadow in no way affect the man himself who is quite distinct from his shadow. 504

न साक्षिणं साक्ष्यधर्माः संस्पृशन्ति विलक्षणम्
अविकारम् उदासीनं गृहधर्माः प्रदीपवत् । ५०५

The qualities of things seen do not touch the seer, who is quite distinct from them, changeless and unaffected, just as household objects do not touch the lamp there. 505

रवेर् यथा कर्मणि साक्षिभावो
वह्नेर् यथा दाहनियाम् अकत्वम्
रज्जोर् यथारोपितवस्तुसङ्गः
तथैव कूटस्थचिदात्मनो मे । ५०६

Like the suns mere witnessing of actions, like fires noninvolvement with the things it is burning, and like the relationship of a rope to the

idea superimposed on it, so is the unchanging consciousness within me. 506

कर्तापि वा कारयितापि नाहं
भोक्तापि वा भोजयितापि नाहम्
द्रष्टापि वा दर्शयितापि नाहं
सोहं स्वयं ज्योतिर् अनीदृगात्मा । ५०७

I neither do nor make things happen. I neither experience nor cause to experience. I neither see nor make others see. I am that supreme light without attributes. 507

चलत्य् उपाधौ प्रतिबिम्बलौल्यम्
औपाधिकं मूढधियो नयन्ति
स्वबिम्बभूतं रविवद् विनिष्क्रियं
कर्तास्मि भोक्तास्मि हतोस्मि हेति । ५०८

When intervening factors (the water) move, the ignorant ascribe the movement of the reflection to the object itself, like the sun which is actually immovable. They think "I am the doer", "I am the reaper of the consequences", and "Alas, I am being killed." 508

जले वापि स्थले वापि लुठत्व् एष जडात्मकः
नाहं विलिप्ये तद्धर्मैर् घटधर्मैर् नभो यथा । ५०९

Whether my physical body falls into water or onto dry land, I am not dirtied by their qualities, just as space is not affected by the qualities of a jar it is in. 509

कर्तृत्वभोक्तृत्वखलत्वमत्तता
जडत्वबद्धत्वविमुक्तादयः
बुद्धेर् विकल्पा न तु सन्ति वस्तुतः
स्वस्मिन् परे ब्रह्मणि केवलेद्वये । ५१०

Such states as thinking oneself the doer or the reaper of the consequences, being wicked, drunk, stupid, bound or free are false assumptions of the understanding, and do not apply in reality to ones true self, the supreme, perfect and nondual God. 510

सन्तु विकाराः प्रकृतेर् दशधा शतधा सहस्रधा वापि
किं मेसङ्गचितस् तैर् न घनः क्वचिद् अम्बरं स्पृशति । ५११

Let there be tens of changes on the natural level, hundreds of changes, thousands of changes. What is that to me, who am unattached consciousness? The clouds never touch the sky. 511

अव्यक्तादिस्थूलपर्यन्तम् एतत्

विश्वं यत्राभासमात्रं प्रतीतम्
व्योमप्रख्यं सूक्ष्मम् आद्यन्तहीनं
ब्रह्माद्वैतं यत् तद् एवाहम् अस्मि । ५१२

I am that nondual God, who like space is subtle and without beginning or end, and in whom all this from the unmanifest down to the material is displayed as no more than an appearance. 512

सर्वाधारं सर्ववस्तुप्रकाशं
सर्वाकारं सर्वगं सर्वशून्यम्
नित्यं शुद्धं निश्चलं निर्विकल्पं
ब्रह्माद्वैतं यत् तद् एवाहम् अस्मि । ५१३

I am that nondual God who is eternal, pure, unmoving and imageless, the support of everything, the illuminator of all objects, manifest in all forms and allpervading, and yet empty of everything. 513

यत् प्रत्यस्ताशेषमायाविशेषं
प्रत्यग्रूपं प्रत्ययागम्यमानम्
सत्यज्ञानानन्तम् आनन्दरूपं
ब्रह्माद्वैतं यत् तद् एवाहम् अस्मि । ५१४

I am that nondual God who is infinite Truth, Knowledge and Bliss, who transcends the endless modifications of Maya, who is ones own reality and to be experienced within. 514

निष्क्रियोस्म्य् अविकारोस्मि
निष्कलोस्मि निराकृतिः
निर्विकल्पोस्मि नित्योस्मि
निरालम्बोस्मि निर्द्वयः । ५१५

I am actionless, changeless, partless, formless, imageless, endless and supportless one without a second. 515

सर्वात्मकोहं सर्वोहं सर्वातीतोहम् अद्वयः
केवलाखण्डबोधोहम् आनन्दोहं निरन्तरः । ५१६

I am the reality in everything. I am everything and I am the nondual beyond everything. I am perfect indivisible awareness and I am infinite bliss. 516

स्वाराज्यसाम्राज्यविभूतिर् एषा
भवत्कृपा श्रीमहिमप्रसादात्
प्राप्ता मया श्रीगुरवे महात्मने
नमो नमस् तेस्तु पुनर् नमोस्तु । ५१७

I have received this glory of the sovereignty over myself and over the world by the compassion of your grace, noble and greatsouled guru. Salutation upon salutation to you, and again salutation. 517

महास्वप्ने मायाकृतजनिजरामृत्युगहने
भ्रमन्तं क्लिश्यन्तं बहुलतरतापैर् अनुदिनम्
अहंकारव्याघ्रव्यथितम् इमम् अत्यन्तकृपया
प्रबोध्य प्रस्वापात् परमवितवान् माम् असि गुरो । ५१८

You, my teacher, have my supreme saviour, waking me up from sleep through your infinite compassion, lost in a vast dream as I was and afflicted every day by countless troubles in the Mayacreated forest of birth, old age and death, and tormented by the tiger of this feeling myself the doer. 518

नमस् तस्मै सदैकस्मै कस्मैचिन् महसे नमः
यद् एतद् विश्वरूपेण राजते गुरुराज ते । ५१९

Salutation to you, King of gurus, who remain always the same in your greatness. Salutation to you who are manifest as all this that we see. 519

इति नतम् अवलोक्य शिष्यवर्यं
समधिगतात्मसुखं प्रबुद्धतत्त्वम्
प्रमुदितहृदयं स देशिकेन्द्रः
पुनर् इदम् आह वचः परं महात्मा । ५२०

Seeing his noble disciple, who had achieved the joy of his true nature in samadhi, who had awoken to the Truth, and experienced deep inner contentment, kneeling thus before him, the best of teachers and supreme great soul spoke again and said these words. 520

ब्रह्मप्रत्ययसन्ततिर् जगद् अतो ब्रह्मैव तत्सर्वतः
पश्याध्यात्मदृशा प्रशान्तमनसा सर्वास्व् अवस्थास्व् अपि
रूपाद् अन्यद् अवेक्षितं किम् अभितश् चक्षुष्मतां दृश्यते
तद्ब्रह्मविदः सतः किम् अपरं बुद्धेर् विहारास् पदम् ।
५२१

The world is a sequence of experiences of God, so it is God that is everything, and one should see this in all circumstances with inner insight and a peaceful mind. What has ever been seen by sighted people but forms, and in the same way what other resort is there for a man of understanding but to know God? 521

कस्तां परानन्दरसानुभूतिम्
ऋत्सृज्य शून्येषु रमेत विद्वान्
चन्द्रे महाह्लादिनि दीप्यमाने
चित्रेन्दुम् आलोकयितुं क इच्छेत् । ५२२

What man of wisdom would abandon the experience of supreme bliss to take pleasure in things with no substance? When the beautiful moon itself is shining, who would want to look at just a painted moon? 522

असत्पदार्थानुभवेन किञ्चिन्
न ह्यस्ति तृप्तिर् न च दुःखहानिः
तदद्वयानन्दरसानुभूत्या
तृप्तः सुखं तिष्ठ सदात्मनिष्ठया । ५२३

There is no satisfaction or elimination of suffering through the experience of unreal things, so experience that nondual bliss and remain happily content established in to your own true nature. 523

स्वम् एव सर्वथा पश्यन् मन्यमानः स्वम् अद्वयम्
स्वानन्दम् अनुभुञ्जानः कालं नय महामते । ५२४

Pass your time, noble one, in being aware of your true nature everywhere, thinking of yourself as nondual, and enjoying the bliss inherent in yourself. 524

अखण्डबोधात्मनि निर्विकल्पे
विकल्पनं व्योम्नि पुरप्रकल्पनम्
तदद्वयानन्दमयात्मना सदा
शान्तिं पराम् एत्य भजस्व मौनम् । ५२५

Imagining things about the unimaginable and indivisible nature of awareness is building castles in the sky, so transcending this, experience the surpreme peace of silence through your true nature composed of that nondual bliss. 525

तूष्णीम् अवस्था परमोपशान्तिः
बुद्धेर् असत्कल्पविकल्पहेतोः
ब्रह्मात्मनो ब्रह्मविदो महात्मनो
यत्राद्वयानन्दसुखं निरन्तरम् । ५२६

The ultimate tranquillity is the return to silence of the intellect, since the intellect is the cause of false assumptions, and in this peace the great souled man who knows God and who has become God experiences the infinite joy of nondual bliss. 526

नास्ति निर्वासनान् मौनात् परं सुखकृदुत्तमम्
विज्ञातात्मस्वरूपस्य स्वानन्दरसपायिनः । ५२७

For the man who has recognised his own nature and who is enjoying the experience of inner bliss, there is nothing that gives him greater satisfaction than the peace that comes from having no desires. 527

गच्छंस् तिष्ठन् उपविशन् छयानो वान्यथापि वा
यथेच्छया वसेद् विद्वान् आत्मारामः सदा मुनिः । ५२८

A wise and silent ascetic lives as he pleases finding his joy in himself at all times whether walking, standing, sitting, lying down or whatever. 528

न देशकालासनदिग्यमादि
लक्ष्याद्यपेक्षाप्रतिबद्धवृत्तेः
संसिद्धतत्त्वस्य महात्मनोस्ति
स्ववेदने का नियमाद्यवस्था । ५२९

The great soul who has come to know the Truth and whose mental functions are not constrained has no concerns about such things as his aims in matters of locality, time, posture, direction and discipline etc. There can be no dependence on things like discipline when one knows oneself. 529

घटोयम् इति विज्ञातुं नियमः कोन्वेक्षते
विना प्रमाणसुष्ठुत्वं यस्मिन् सति पदार्थधीः । ५३०

What discipline is required to recognise that "This is a jar"? All that is necessary is for the means of perception to be in good condition, and if they are, one recognises the object. 530

अयम् आत्मा नित्यसिद्धः प्रमाणे सति भासते
न देशं नापि कालं न शुद्धिं वाप्य् अपेक्षते । ५३१

In the same way this true nature of ours is obvious if the means of perception are present. It does not require a special place or time or purification. 531

देवदत्तोहमो त्त् एतद् विज्ञानं निरपेक्षकम्
तद्वद् ब्रह्मविदोप्य् अस्य ब्रह्माहम् इति वेदनम् । ५३२

There are no qualifications necessary to know ones own name, and the same is true for the knower of Gods knowledge that "I am God. 532

भानुनेव जगत् सर्वं भासते यस्य तेजसा

अनात्मकम् असत् तुच्छं किं नु तस्यावभासकम् । ५३३

How can something else, without substance, unreal and trivial, illuminate that by whose great radiance the whole world is illuminated? 533

वेदशास्त्रपुराणानि भूतानि सकलान्य् अपि
येनार्थवन्ति तं किन् नु विज्ञातारं प्रकाशयेत् । ५३४

What can illuminate that Knower by whom the Vedas, and other scriptures as well as all creatures themselves are given meaning? 534

एष स्वयं ज्योतिर् अनन्तशक्तिः

आत्माप्रमेयः सकलानुभूतिः

यम् एव विज्ञाय विमुक्तबन्धो

जयत्य् अयं ब्रह्मविद् उत्तमोत्तमः । ५३५

This light is within us, infinite in power, our true nature, immeasurable and the common experience of all. When a man free from bonds comes to know it, this knower of God stands out supreme among the supreme. 535

न खिद्यते नो विषयैः प्रमोदते

न सज्जते नापि विरज्यते च

स्वस्मिन् सदा क्रीडति नन्दति स्वयं

निरन्तरानन्दरसेन तृप्तः । ५३६

He is neither upset nor pleased by the senses, nor is he attached to or averse to them, but his sport is always within and his enjoyment is in himself, satisfied with the enjoyment of infinite bliss. 536

क्षुधां देहव्यथां त्यक्त्वा बालः क्रीडति वस्तुनिः

तथैव विद्वान् रमते निर्ममो निरहं सुखी । ५३७

A child plays with a toy ignoring hunger and physical discomfort, and in the same way a man of realisation is happy and contented free from "me" and "mine". 537

चिन्ताशून्यम् अदैन्यभैक्षम् अशनं पानं सरिद्वारिषु
स्वातन्त्र्येण निरंकुशास्थितिर् अभीर्निद्रा श्मशाने वने
वस्त्रं क्षालनशोषणादिर् अहितं दिग्वास्तु शय्या मही
संचारो निगमान्तवीथिषु विदां क्रीडा परे ब्रह्मणि । ५३८

Men of realisation live free from preoccupation, eating food begged without humiliation, drinking the water of streams, living freely and without constraint, sleeping in cemetery or forest, their clothing space itself, which needs no care such as washing and drying, the earth as their

bed, following the paths of the scriptures, and their sport in the supreme nature of God. 538

विमानम् आलम्ब्य शरीरम् एतद्
भुनक्त्य् अशेषान् विषयान् उपस्थितान्
परेच्छया बालवद् आत्मवेत्ता
योव्यक्तलिङ्गोननुषक्तबाह्यः । ५३९

He who knows himself, wears no distinguishing mark and is unattached to the senses, and treats his body as a vehicle, experiencing the various objects as they present themselves like a child dependent on the wishes of others. 539

दिगम्बरो वापि च साम्बरो वा

त्वगम्बरो वापि चिदम्बरस्थः

उन्मत्तवद् वापि च बालवद् वा

पिशाचवद् वापि चरत्य् अवन्याम् । ५४०

He who is clothed in knowledge roams the earth freely, whether dressed in space itself, properly dressed, or perhaps dressed in skins, and whether in appearance a madman, a child or a ghost. 540

कामान् निष्कामरूपी संश्रत्य् एकचारो मुनिः

स्वात्मनैव सदा तुष्टः स्वयं सर्वात्मना स्थितः । ५४१

The wise man lives as the embodiment of dispassion even amid passions, he travels alone even in company, he is always satisfied with his own true nature and established in himself as the self of all. 541

क्वचिन् मूढो विद्वान् क्वचिद् अपि महाराजविभवः

क्वचिद् भ्रान्तः सौम्यः क्वचिद् अजगराचारकलितः

क्वचित् पात्रीभूतः क्वचिद् अवमतः क्वाप्य् अविदितः

चरत्य् एवं प्राज्ञः सततपरमानन्दसुखितः । ५४२

The wise man who is always enjoying supreme bliss lives like this sometimes appearing a fool, sometimes a clever man, sometimes regal, sometimes mad, sometimes gentle, sometimes venomous, sometimes respected, sometimes despised, and sometimes simply unnoticed. 542

निर्धनोपि सदा तुष्टोप्य् असहायो महाबलः

नित्यतृप्तोप्य् अभुञ्जानोप्य् असमः समदर्शनः । ५४३

Even when poor always contented, even without assistance always strong, always satisfied even without eating, without equal, but looking on everything with an equal eye. 543

अपि कुर्वन् अकुर्वाणश् चाभोक्ता फलभोग्य अपि
शरीर्य् अप्य् अशरीर्य् एष परिच्छिन्नोपि सर्वगः । ५४४

This man is not acting even when acting, experiences the fruits of past actions but is not the reaper of the consequences, with a body and yet without a body, prescribed and yet present everywhere. 544

अशरीरं सदा सन्तम् इमं ब्रह्मविदं क्वचित्
प्रियाप्रिये न स्पृशतस् तथैव च शुभाशुभे । ५४५

Thoughts of pleasant and unpleasant as well as thoughts of good and bad do not touch this knower of God who has no body and who is always at peace. 545

स्थूलादिसम्बन्धवतोभिमानिनः

सुखं च दुःखं च शुभाशुभे च
विध्वस्तबन्धस्य सदात्मनो मुनेः

कुतः शुभं वाप्य् अशुभं फलं वा । ५४६

Pleasure and pain and good and bad exist for him who identifies himself with ideas of a physical body and so on. How can there be good or bad consequences for the wise man who has broken his bonds and is one with Reality? 546

तमसा ग्रस्तवद् भानाद् अग्रस्तोपि रविर् जनैः
ग्रस्त इत्य् उच्यते भ्रान्त्यां ह्य अज्ञात्वा वस्तुलक्षणम् । ५४७

The sun appears to be swallowed up by the darkness in an eclipse and is mistakenly called swallowed up by people through misunderstanding of the nature of things. 547

तद्वद् देहादिबन्धेभ्यो विमुक्तं ब्रह्मवित्तमम्
पश्यन्ति देहिवन् मूढाः शरीराभासदर्शनात् । ५४८

In the same way the ignorant, see even the greatest knower of God, though free from the bonds of the body and so on, as having a body since they can still see what they recognise as a body. 548

अहिर् निल्वयनीं वायं मुक्त्वा देहं तु तिष्ठति
इतस् ततश् चाल्यमानो यत् किञ्चित् प्राणवायुना । ५४९

Such a man remains free of the body, and moves here and there as impelled by the winds of energy, like a snake that has cast its skin. 549

स्त्रोतसा नीयते दारु यथा निम्नोन्नतस्थलम्

दैवेन नीयते देहो यथाकालोपभुक्तिषु । ५५०

Just as a piece of wood is carried high and low by a stream, so the body is carried along by causality as the appropriate fruits of past actions present themselves. 550

प्रारब्धकर्मपरिकल्पितवासनाभिः

संसारिवच् चरति भुक्तिषु मुक्तदेहः

सिद्धः स्वयं वसति साक्षिवद् अत्र तूष्णीं

चक्रस्य मूलम् इव कल्पविकल्पशून्यः । ५५१

The man free from identification with the body lives experiencing the causal effects of previously entertained desires, just like the man subject to samsara, but, being realised, he remains silently within himself as the witness there, empty of further mental imaginations like the axle of a wheel. 551

नैवेन्द्रियाणि विषयेषु नियुक्त एष

नैवापयुक्त उपदर्शनलक्षणस्थः

नैव क्रियाफलम् अपीषद् अवेक्षते स

स्वानन्दसान्द्ररसपानसुमत्तचित्तः । ५५२

He whose mind is intoxicated with the drink of the pure bliss of selfknowledge does not turn the senses towards their objects, nor does he turn them away from them, but remains as a simple spectator, and regards the results of actions without the least concern. 552

लक्ष्यालक्ष्यगतिं त्यक्त्वा यस् तिष्ठेत् केवलात्मना
शिव एव स्वयं साक्षाद् अयं ब्रह्मविद् उत्तमः । ५५३

He who has given up choosing one goal from another, and who remains perfect in himself as the spectator of his own good fortune he is the supreme knower of God. 553

जीवन् एव सदा मुक्तः कृतार्थो ब्रह्मवित्तमः

उपाधिनाशाद् ब्रह्मैव सन् ब्रह्माप्य् एति निर्द्वयम् । ५५४

Liberated forever here and now, having achieved his purpose, the perfect knower of God, being God himself by the destruction of all false indentifications, goes to the nondual God. 554

शैलूषो वेषसद्भावाभावयोश् च यथा पुमान्

तथैव ब्रह्मविच् छ्रेष्ठः सदा ब्रह्मैव नापरः । ५५५

Just as an actor, whatever his costume may or may not be, is still a man, so the best of men,

the knower of God, is always God and nothing else. 555

यत्र कापि विशीर्णं सत् पर्णम् इव तरोर् वपुः पततात्
ब्रह्मीभूतस्य यतेः प्राग् एव तच्चिदग्निना दग्धम् । ५५६

Wherever the body may wither and fall like a tree leaf, that of the ascetic who has become God has already been cremated by the fire of the knowledge of Reality. 556

सदात्मनि ब्रह्मणि तिष्ठतो मुनेः
पूर्णाद्वयानन्दमयात्मना सदा
न देशकालाद्युचितप्रतीक्षा
त्वङ्मांसविट्पिण्डविसर्जनाय । ५५७

There are no considerations of place and time laid down with regard to relinquishing this mass of skin, flesh and filth for the wise man who is already forever established in God within himself as the perfect nondual bliss of his own nature. 557

देहस्य मोक्षो नो मोक्षो न दण्डस्य कमण्डलोः
अविद्याहृदयग्रन्थिमोक्षो मोक्षो यतस् ततः । ५५८

Liberation is not just getting rid of the body, nor of ones staff or bowl. Liberation is getting rid of all the knots of ignorance in the heart. 558

कुल्यायाम् अथ नद्यां वा शिवक्षेत्रेपि चत्वरे
पर्णं पतति चेत् तेन तरोः किं नु शुभाशुभम् । ५५९

Whether a leaf falls into a gutter or a river, into a shrine or onto a crossroad, in what way is that good or bad for the tree? 559

पत्रस्य पुष्पस्य फलस्य नाशवद्
देहेन्द्रियप्राणधियां विनाशः
नैवात्मनः स्वस्य सदात्मकस्य
आनन्दाकृतेर् वृक्षवद् अस्ति चैषः । ५६०

The destruction of body, organs, vitality and intellect is like the destruction of a leaf, a flower or a fruit. It is not the destruction of oneself, but of something which is not the cause of happiness for ones true self. That remains like the tree. 560

प्रज्ञानघन इत्य् आत्मलक्षणं सत्यसूचकम्
अनूद्यौपाधिकस्यैव कथयन्ति विनाशनम् । ५६१

The scriptures that teach the truth declare that the property of ones true nature is "a mass of intelligence" (Brihadaranyaka Upanishad 4.5.13), and they talk of the destruction of secondary additional attributes only. 561

अविनाशी वा अरेयम् आत्मेति श्रुतिर् आत्मनः
प्रब्रवीत्य् अविनाशित्वं विनश्यत्सु विकारिषु । ५६२

The scripture declares of the true self that "This Self is truly imperishable" (Brihadaranyaka Upanishad 4.5.14), the indestructible reality in the midst of changing things subject to destruction. 562

पाषाणवृक्षतृणधान्यकटाम्बराद्या
दग्धा भवन्ति हि मृद् एव यथा तथैव
देहेन्द्रियासुमन आदि समस्तदृश्यं
ज्ञानाग्निदग्धम् उपयाति परात्मभावम् । ५६३

In the same way that burnt stones, trees, grass, rice, straw, cloth and so on turn to earth, so what we see here in the form of body, organs, vitality, mind and so on when burned by the fire of knowledge take on the nature of God. 563

विलक्षणं यथा ध्वान्तं लीयते भानुतेजसि
तथैव सकलं दृश्यं ब्रह्मणि प्रविलीयते । ५६४

Just as darkness, though distinct from it, disappears in the light of the sun, so all that we can see disappears in God. 564

घटे नष्टे यथा व्योम व्योमैव भवति स्फुटम्
तथैवोपाधिविलये ब्रह्मैव ब्रह्मवित् स्वयम् । ५६५

Just as when a jar is broken the space in it becomes manifest as space again, so the knower of God becomes the God in himself with the elimination of false identifications. 565

क्षीरं क्षीरे यथा क्षिप्तं तैलं तैले जलं जले
संयुक्तम् एकतां याति तथात्मन्य् आत्मविन् मुनिः । ५६६

Like milk poured into milk, oil into oil and water into water, so the ascetic who knows himself becomes united with the One in himself. 566

एवं विदेहकैवल्यं सन्मात्रत्वम् अखण्डितम्
ब्रह्मभावं प्रपद्यैष यतिर् नावर्तते पुनः । ५६७

The ascetic who has thus achieved the nature of God, perfectly free of the body and with the indivisible nature of Reality, does not come back again. 567

सदात्मैकत्वविज्ञानदग्धाविद्यादिवर्षणः
अमुष्य ब्रह्मभूतत्वाद् ब्रह्मणः कुत उद्भवः । ५६८

How could the brahmin come back again after becoming God when his external features of ignorance and so on have been burned by the recognition of his oneness with the Truth? 568

मायाकृतौ बन्धमोक्षौ न स्तः स्वात्मनि वस्तुतः
यथा रज्जौ निष्क्रियायां सर्पाभासविनिर्गमौ । ५६९

The Mayaproduced alternatives of bondage and liberation do not really exist in ones true nature, just as the alternatives of there being a snake or not do not exist in the rope which is not affected by them. 569

आवृतेः सदसत्त्वाभ्यां वक्तव्ये बन्धमोक्षणे
नावृतिर् ब्रह्मणः काचिद् अन्याभावाद् अनावृत्तम्
यद् अस्त्य् अद्वैतहानिः स्याद् द्वैतं नो सहते श्रुतिः । ५७०

Bondage and liberation can be referred to only in connection with the existence or absence of something covering what is really there, but there can be no covering of God as there is nothing else and no covering, since this would destroy the nonduality of God, and the scriptures do not admit duality. 570

बन्धञ् च मोक्षञ् च मृषैव मूढा
बुद्धेर् गुणं वस्तुनि कल्पयन्ति
दृगावृत्तिं मेघकृतां यथा रवौ
यतोद्वयासङ्गचिद् एतद् अक्षरम् । ५७१

Bondage and liberation are unreal. They are an effect of the intellect which the stupid identify with reality just like the covering of the sight caused by a cloud is applied to the sun. For this imperishable Reality is nondual, unattached and consciousness. 571

अस्तीति प्रत्ययो यश् च यश् च नास्तीति वस्तुनि
बुद्धेर् एव गुणाव् एतौ न तु नित्यस्य वस्तुनः । ५७२

The opinion that this covering exists or does not exist in the underlying reality is an attribute of the intellect and not of the eternal reality underneath. 572

अतस् तौ मायया क्लृप्तौ बन्धमोक्षौ न चात्मनि
निष्कले निष्क्रिये शान्ते निरवद्ये निरञ्जने
अद्वितीये परे तत्त्वे व्योमवत् कल्पना कुतः । ५७३

So these alternatives of bondage and liberation are produced by Maya and not in ones true nature. How can there be the idea of them in the nondual supreme Truth which is without parts, actionless, peaceful, indestructible, and without blemish, like space? 573

न निरोधो न चोत्पत्तिर् न बद्धो न च साधकः
न मुमुक्षुर् न वै मुक्त इत्य् एषा परमार्थता । ५७४

There is neither end nor beginning, no one in bondage and no aspirant, no one seeking liberation and no one free. (Amritabindu Upanishad 10). This is the supreme truth. 574

सकलनिगमचूडास्वान्तसिद्धान्तरूपं
परम् इदम् अतिगुह्यं दर्शितं ते मयाद्य
अपगतकलिदोषं कामनिर्मुक्तबुद्धिं
स्वसुतवद् असकृत्त्वां भाव्यित्वा मुमुक्षुम् । ५७५

I have shown you today repeatedly, as my own son, this ultimate secret, the supreme crest of the scriptures and of the complete Vedanta, considering you one seeking liberation, free from the stains of this dark time, and with a mind free from sensuality. 575

इति श्रुत्वा गुरोर् वाक्यं प्रश्रयेण कृतानतिः
स तेन समनुज्ञातो ययौ निर्मुक्तबन्धनः । ५७६

On hearing these words of his guru the disciple prostrated himself before him and with his permission went away free from bondage. 576

गुरुर् एव सदानन्दसिन्धौ निर्मग्नमानसः
पावयन् वसुधां सर्वां विचचार निरन्तरः । ५७७

The guru too with his mind immersed in the ocean of Truth and Bliss, and with his mind free of discriminations went on his way purifying the whole world. 577

इत्य् आचार्यस्य शिष्यस्य संवादेनात्मलक्षणम्
निरूपितं मुमुक्षूणां सुखबोधोपपत्तये । ५७८

In this way, in the form of a dialogue between teacher and pupil, the nature of ones true self has been taught for easy attainment of the joy of Realisation by those seeking liberation. 578

हितम् इदम् उपदेशम् आद्रियन्तां
विहितनिरस्तसमस्तचित्तदोषाः
भवसुखविरताः प्रशान्तचित्ताः
श्रुतिरसिका यतयो मुमुक्षवो ये । ५७९

May those ascetics who have removed all defilements of mind by the designated methods, whose minds are at peace and free from the pleasures of the world, and who delight in the scriptures, reverence this teaching. 579

संसारध्वनि तापभानुकिरणप्रोद्धतदाहव्यथा
खिन्नानां जलकाक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम्
अत्यासन्नसुधाम् बुधिं सुखकरं ब्रह्माद्वयं दर्शयत्य्
एषा शङ्करभारती विजयते निर्वाणसंदायिनी । ५८०

For those who are suffering in samsara from the heat of the threefold forms of pain, and wandering in delusion in a desert thirsting for water, may these words of Shankara which secure nirvana and excel all others, procure for them the ocean of nectar close by in the form of the non-dual God. 580
The End

॥ इति शंकराचार्यविरचितं विवेकचूडामणि ॥
॥ ॐ तत्सत् ॥

Please send corrections to John Richards (jhr@elidor.demon.co.uk)
Devanagari Postscript Version File created on October 27, 1998