

.. vivekacuuDaamaNi ..

॥ विवेकचूडामणि ॥

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The Crest Jewel of Wisdom
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विवेकचूडामणि

The Crest Jewel of Wisdom

सर्ववैद्वत्सिद्धन्तगोचर तम् अगोचरम्

गोविन्द परमन्द सद्गुरु प्रअतोस्म्य् अहम् । १

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

जन्तु नरजन्म दुर्लभम् अत पुस्त्व ततो विप्रत

तस्मद् वैदिकधर्मम्रगपरत विद्वत्त्वम् अस्मत् परम्

त्न्तमविवेचन स्वनुभवो ब्रह्मत्मन् सस्थिति

मुभिर् नो अतजन्मकोइसुभै पुयैर् विन् 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. Beyond 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

दुर्लभ त्रयम् एवैतद् देह्यग्रहेतुकम्

मनुयत्व मुमुकउत्व महूपुरुअसरय । ३

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

लब्ध कथचिन् नरजन्म दुर्लभ

तत्रापि पुस्त्व रुतिप्रदर्शनम्

यस् त्वत्तममुभौ न यतेत म्ह

स ह्यत्मह् स्व विनिहन्त्य् असद्गृह्त् । ४

He is a suicide who has somehow achieved human birth and even manhood and full knowledge of the scriptures but does not strive for selfliberation, for he destroys himself by clinging to the unreal. 4

इत को न्व् अस्ति म्हृत्म् यसू तु स्व्रथे प्रम्यति
दुर्लभं म्नुअ देह प्रूप्य तत्रूपि पौरुअम् । ५

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

वदन्तु स्त्रइ यजन्तु देव्
कृलदखतसषर्वन्तु कर्मइ भजन्तु देवत
त्मैक्यबोधेन विन्पि मुभि
न सिध्यति ब्रह्मअत्न्तरेपि । 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

अम्तत्वस्य न्स्ति वित्तेनेत्य् एव हि रुति
ब्रव्ति कर्मओ मुभेर् अहेतुत्व स्फृलदखतसषअ यत । ७

Scripture declares that there is no hope of immortality by means of wealth, so it is evident that liberation cannot be brought about by actions. 7

अतो विमुक्त्यै प्रयतेत् विद्वन्
सन्यस्तब्ध्थसुखस्फह सन्
सन्त म्हृत समुपेत्य देइक
तेनोपदिर्थसम्हिहत्म् । ८

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

उद्धरेद् त्मन्त्म्न मग्न सस्त्रविधौ
योग्रहत्वम् स्द्य सम्यग्दर्ननिहय । 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

सन्यस्य सर्वकर्मइ भवबन्धविमुभये
यत्यत पइतैर् ध्रैर् त्मभ्यस उपस्थितै । १०

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

चित्तस्य उद्धये कर्म न तु वस्तपलब्धये
वस्तुसिद्धिर् विइशषेअ न किचित् कर्मकोइभि । 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

सम्यग्विद् १४४षत सिद्धं रज्जुतत्त्वघ्न

भ्रन्तोदितमहसर्पभयदुखविन्द्न । 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 निचयो द्वावो विद् १४४षेअ हितोभित

न स्त्रेन न द्वेन प्रथमतेन च । 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

अधिक्रियम् स्ते फलसिद्धिर् विएत

उत्त देअक्लद्द सन्त्य् अस्मिन् सहक्रिय । १४

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

अतो विद् १४४ष कर्तव्यो जिज्जसोर् त्मवस्तुन

सम्सद्य दयिसन्धु गुरु 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

मेघ्च पुरुओ विद्मन् उहपोहविचकअअ

अधिक्र्यत्मविद्दय्य मुभ लकअअलकइत । 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 विरभस्य अम्दिगुअलिन

मुमुकओर् एव हि ब्रह्मजिज्जस्योग्यत मत् । 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

स्धन्त्य् अत्र चत्त्रि कथिलि मन्इभि

येउ सत्स्व् एव सन्निह् यद् अभ्वे न सिध्यति । १८

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

दौ नित्यिनत्यवस्तुविवेक परिगयते

इह्युत्रफलभोगविर्गस् तद् अनन्तरम्

अम्दिअकसम्पत्तिर् मुमुकउत्वम् इति स्फुलदखतसषअम् । 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 मिथ्येत्यु एवर्षो विनिचय

सोय नित्यनित्यवस्तुविवेक समुद्भूत । 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 वैर्ग्यं जिह्स्व च दर्शनरवदिभि

देहदिब्रह्मपर्यन्ते 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 विअयवृत्तु दोअदृष्ट मुहुर् मुहु

स्वलक्ष्ये नियत्वस्थ मनस अम 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

विअयेभ्य परवर्त्य स्थपन स्वस्वगोलके

उभयेम् इन्द्रिय स दम परिक्रतित

बह्यन्लम्बन वृत्तेर् एओपरतिर् उत्तम । 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

सहन सर्वदुःखम् अप्रतक्रप्रवकम्

चिन्तित्वपरहित स् तितिव निगद्यते । २४

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

स्त्रस्य गुरुव्यस्य सत्यबुद्धयवघ्नअम्

स् रद्ध कथित सद्भिर्य वस्तुपलभ्यते । 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

सर्वद् स्थपन बुद्धे उद्धे ब्रह्मइ सर्वद्

तत् समधम् इत्यु उभ न तु चित्तस्य ल्लनम् । २६

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

अहक्रदिदेहत् बन्धु अज्जकल्पित्

स्वस्वर्ष्वबोधेन मोभृलदखतसषम् इच्छु मुमुकउत । 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

मन्दमध्यमर्षि वैर्ग्येअ अम्दिन्

प्रस्देन गुरो सेय प्रव्द्ध स्यते 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

वैर्ग्य च मुमुकउत्व तत्र यस्य तु विद्यते

तस्मिन् नेव्रथवन्त स्यु फलवन्त अम्दय । 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 मन्दत यत्र विरभ त्वमुमुकअयो

मरौ सल्लवत् तत्र अम्देर् भ्रम्त्रत् । 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

मोकअक्रअस्मग्रु भभिर् एव गर्यस्

स्वस्वर्षुसन्ध भभिर् इत्य् अभिध्यते । 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

स्वत्मतत्त्वुसन्ध भभिर् इत्य् अपरे जगु

उभ स्थनसपन्नस् तत्त्वजिज्सुर् त्मन

उपस्देद् गुरु प्रज्य यस्मद् बन्धविमोकअअम् । 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

रोत्रियोव्जिनोकमहतो यो ब्रह्मवित्तम

ब्रह्मय् उपरत न्तो निरिन्धन इन्नल

अहेतुकदय्सिन्धुर् बन्धुर् नमत् सत्म् । 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 र्ध्य गुरु भक्त्य प्रह्वप्ररयसेवनै

प्रसन्न तम् अनुप्रप्य पञ्चेज् ज्तव्यम् त्मन । 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

स्विमन् नमस्ते नतलोकबन्धो

कृलदखतसषयसिन्धो पतित भव्धौ

म्म उद्धत्म्यककअद्द

ज्वितकृलदखतसषयसुधिभव । 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

दुर्वसस्रदव्निगत

दोध्यन्न दुरद्वत्तै

भ्त प्रपन्न परिपिह् म्त्यो

अरयम् अन्यद् यद् अह न ज्ने । 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

न्त महत्तो निवसन्ति सन्तो

वसन्तवल् लोकहित चरन्त

त्र स्वय भ्मभव्रुव जन्

अहेतुन्न्यन् अपि त्रयन्त । ३७

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

अय स्वभव स्वत एव यत्पर

रम्पनोदप्रवअ महत्मन्म्

सुध उरेअ स्वयम् अर्कककअ

प्रभितम् अवति क्इति किल । ३८

It is the nature of great souls to act spontaneously 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

ब्रह्मनन्दरसुभितकलितै प्रतै सुतैर् युतै

युमद् वक्लओज् झितै रुतिसुरैर् व्क्य्मै सेचय
सतप्त भवत्पद्वदहनज्ज्वल्भर् एन प्रभो
धन्यस्ते भवद्क्वअक्वअअगते प्त्रुत्त स्वत्त । 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

कथ तरेय भवसिन्धुम् एत
क्व ढ गतिर् मे कतमोस्त्यु उप्य
ज्ने न किञ्चित् क्पय्व ढ प्रभो
सस्रदुरक्वअतिम् तनुव । ४०

How can I cross this sea of changing circumstances? What should I do, what means employ? In your mercy, Lord, show me how to end the pain of samsara, for I understand nothing. 40

तथ वदन्त अरगत स्व
सस्रद्वद्भ्रलत्पतप्तम्
निकर्य कृलदखतसषयरस्रद्वद्द
दद्व्यदभित्ति सहस् महूत्म् । 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

विद्वन् स तस्म उपसत्तिम् युए
मुमुक्वअवे स्धु यथोभ क्रिए
प्रन्तचित्त्य अम्निवत्य
तत्त्वोपदेअ क्पयैव कृलदखतसषय्द्वृ३५७ष । ४२

Out of compassion the sage undertakes his instruction 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

ढ भैअ विद्व स्तव न्स्त्यु अप्य
सस्रसिन्धोस् तरएस्त्युप्य
येनैव य्त् यतयोस्य प्र
तम् एव ऋग तव निर्दिमि । 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 उप्यो मह् कचित् सस्रभयन्अन

तेन त्रूत् भव्भोधि परमन्दम् प्रस्यसि । 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

वेद्त्रथविद्इ१४४षेअ ज्यते जन्म उत्तमम्

तेन्त्यन्तिकसस्रदुखन्ओ भवत्य् अनु । ४५

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

रद्धभभि ध्यनयोग्न् मुमुक्ओ

मुभेर् हेत् वभि स्क्इ१४४षुतेर् ग

यो ँ एतेव् एव तिहत्य् अमुय

मोकओविद्यकल्पित्द् देहबन्धत् । 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

अज्जयोग्त् परमन्मनस् तव

ह्य् अन्तमबन्धस् तत एव सस्ति

तयोर् विवेकोदितबोधवहि

अज्जक्रय प्रदहेत् सम्लम् । 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

इय उच्च

The disciple

क्पय रयत् स्विमन् प्रनोय क्रियते मय

यद् उत्तरम् अह रुत्त् ऋथ स्य भवन्मुखत् । 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 न्म बन्ध कथम् एअ गत

कथ प्रतिहस्य कथ विमोकअ

कोस्वन्तम् परम क त्म्

तयोर् विवेक कथम् एतद् उच्यत्म् । 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

र्गुरुर् उच्च

The guru

धन्योसि भक्त्योसि प्वित ते कृलदखतसषल त्वय

यद् अविद्य्बन्धमुक्त्य ब्रह्मभवितुम् इच्चसि । 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

अमोचनकर्त्र पितु सन्ति सुत्दय

बन्धमोचनकट्टइ१५७ष तु स्वस्मद् अन्यो न कचन । ५१

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

मस्तकन्यस्तभ्रुदेर् दुखम् अन्यैर् निव्रूयते

कउधिदभ दुख तु विन् 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

पथ्यमौअधसेव च क्रियते येन रोगि

रोग्यसिद्धिर् द्स्य ऋनुहितकर्म । ५३

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

वस्तुस्वर्प स्फूलदखतसषअबोधचकउ

स्वेनैव वेद्य न तु पइतेन

चन्द्रस्वर्प निजचकउअव

ज्तव्यम् 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

अविद्य्कमकर्मिर्दप्अबन्ध विमोचितुम्

क अकृलदखतसषय्द विन्त्म्न कल्पकोइअतैर् 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 स्वयेन कर्म नो न विद्यत

ब्रह्मत्मैकत्वबोधेन मोक्षसिद्ध्यति न्यथ । 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

वृत्तं परसौन्दर्यं तन्ब्रह्मनसौहवम्

प्रज्जननमत्र तन् न स्मृज्य 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

वैदुयवृत्तं पृथक् अद्भुतं पृथक् स्रष्टव्यं अकौशलम्

वैदुयं विदुः तद्वद् भुभये न तु मुभये । 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

अविजते परे तत्त्वे स्रष्टितस् तु निफल

विजतेपि परे तत्त्वे स्रष्टितस् तु निफल । 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

अब्दजलं मह्यं चित्तभ्रमं अक्रमम्

अतः प्रयत्नं ज्ञतव्यं तत्त्वज्ञानं तत्त्वम् त्मनः । 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

अज्जन्सर्पदस्य ब्रह्मज्ञानौघं विन्

किमु वेदै च स्रै च किमु मन्त्रै किम् औघै । 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 विन् प्र विद्युर् औघाब्दतः

विन्परोक्त्वा कृत्वा द्रव्यतस्य भव ब्रह्मअब्दैर् 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

अत्तं द्रव्यविलयं अत्तं तत्त्वम् त्मनः

ब्रह्मअब्दैर् कृत्वा द्रव्यतस्य तो मुभिर् उभि मन्त्रफलैर् नम् । 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

अक्तु अत्रुसहम् अगतुवलभुरुतुम्

रुहम् इतु अडु नु जृइशुष भवतुम् अरुतु । ६ॡ

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

शुतुभु सुवनन तथुपरुइलुदुतुकुअ सुवुभ

नुकुएष सुमपेकुअते न हु बहल अडुसु तु नुरुगुकुतु

तदुदु बुरहुवलुदु ओपदेअमननधुनुदुभुरु लभुतु

मुकुतुतुरुओहुत सुवम् अमल ततुव न दुरुतुभुभु । ६ॡ

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

तसुतु सरुवपुतुनेन भवबनुधुवलुमुभुतु

सुवैरु एव तुल कुरुतुवुतु रुरुगुदु इव पइतुै । 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

तसु तुवुदुधु भु पुरुनु वरुइशुष कुरुवलुनु मतु

सुतुपुतुओ नुरुगुहुतुओ तुतुवुतु कु मुमुकुओभु । ६ॡ

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

उवुवहुतुओ वलदुनु तुनु मरु सुमुदुतुते

तदु एतुकु इशुषवतु सुदुओ भवबनुधु वलुमुकुतुसे । ६ॢ

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

मुकुअसुतु हेतु पुरुथुमु नुरुगुदुते

वैरुगुतुम् अतुतुनुतुम् अनलतुतुवसुतुओ

ततु अम कुरुतु दमसु तलतुतुव

नुतुस पुरुसतुतुवलुकुतुम् भुअम् । ६ॣ

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

ततु तलसु तनुनुनन सतुकुव

ध्यान चिर नित्यनिरन्तर मुने
ततोविकल्प परमेत्य विद्वन्
इहैव निर्वर्त्सुख सम्मच्चति । 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 बोद्धव्य तवेद्भ्रम्न्तमविवेचनम्
तद् उच्यते मय सम्यक् रुत्त्वमन्यु अवधय । 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

मज्जिस्थमेदपलरभ चर्म
त्वग्ह्वयैर् धतुभिर् एभिर् अन्वितम्
पदोरुवकओभुजपहम् अस्तकै
अगैर् उप्गैर् उपयुभम् एतत् । ७२
अह ममेति प्रथित अर्
मोहस्पद स्थलम् इत्यते बुधै
नभोनभस्वद्दहन्म्बुभ्मय
स्वम्इ भिन्न भवन्ति लि । 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

परस्पर् अर् मिलिलि भ्त्
स्थित्न च स्थलअरहेतव
म्त्रस्तद्दय विअय भवन्ति
अब्दय पच सुख्य भोभृलदखतसष । 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 एउ म्ह विअयेउ बद्ध

गोर् उप्पेन सुदुर्दमेन

यिन्त नियन्तृइ१५७ष अध र्ध्वम् उच्चै

स्वकर्मद् तेन जवेन न्त । 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

अब्धिभि पचभिर् एव पच

पचत्वम् पु स्वगुणं बद्ध्

कृलदखतसषरगाम्तगपतगाम्

भ नर पचभिर् अचित 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

दोएअ त्वो विअय वअसर्पाविद् अपि

विअ निहन्ति भोक्त्र द्र चकउप्ययम् । 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

विअय्महृप्यो विमुभ सुदुस्त्यज्त्

स एव कल्पते मुक्त्यै न्य अस्रवेद्य 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

प्तवैर्ग्यवतो मुमुक्

भब्धि प्र प्रतियुत्तुम् उद्यत्

ग्रहो मज्जयतेन्तर्ले

निगह्य कहे विनिवर्त्य वेत् । 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

विअय्यग्रहो येन सुविरत्त्यू असिन् हत

स गच्छति भवम् भोधे प्र प्रत्यहवर्जित । 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

विअमविअयम्रगैर् गच्छतो नच्चबुद्धे

प्रतिपदम् अभियतो मृत्युर् अप्यू एअ विद्धि
हितसुजनगुत्तृदृशृष गच्चत स्वस्य युक्त्य
प्रभवति फलसिद्धि सत्यम् इत्यु 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

मोकअस्य क्व यदि वै तव्स्ति
त्यज्त्तद्र्दि विअय्न् विअ यथ
प्यअवत् तोअदय्कअम्रजव
प्रन्तद्द्रि भज नित्यम् दृदृशृष । 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

अनुक्अअ यत्परिहृत्य त्तय
अन्द्यविद्व्यभ बन्धमोकअअम्
देह पर्थोयम् अमुय पोअए
य 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

अर्पोअर्थ सन् य त्म दिद्वकअति
ग्रह् द्रुधिच धत्त् नदि तर्तु स गच्चति । 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 मह्त्त्युर् मुमुक्ओर् वपुर्दिउ
मोहो विनिर्जितो येन स मुभि पदम् 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

मोह जहि मह्त्त्यु देहद्रसुत्दिउ
य जित्त् मुनयो य्न्ति तद् विओ परम 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

त्वम्सरुधिरस्युमेदोमज्जिस्थसकूलदखतसषलम्

प्रुअ म्त्रपुभृइ१५७ष स्थल निन्द्यम् इद वपु । 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

पचभेभ्यो भ्तेभ्य स्थलेभ्य प्रवकर्म

समुत्पन्नम् इद स्थल भोग्यतनम् त्मन

अवस्थ ज्गारस् तस्य स्थलूधुभवो यत । 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

ब्ह्येन्द्रियै स्थलपद्रथसेव

स्रक्कन्दनस्र्यदिविचित्रप्इ१५७ष

करोति ज्व स्वयम् एतद् त्मन

तस्मत् प्रअस्तिर् वपुओस्य ज्गारे । 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

सर्वि ब्ह्यसस्र पुरुअस्य यद् रय

विद्धि देहम् इद स्थल ग्हवद् ग्हमेधिन । ९०

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

स्थलस्य सम्भवजर्मरनि धमृइ१५७ष

स्थौल्यदयो बहुविध इउत्द्यवस्थ

वर्म्मिदनियम् बहुध्मर स्यु

प्ज्वम्नबहुम्नमुख विए । 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

बुद्ध्न्द्रियै रवअ त्वगक्व

ग्रुअ च जिह्व विअय्वबोधन्त्

क्वप्इप्द् गुदम् अप्यु उपस्थ

कर्मेन्द्रिय प्रवण 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

निगद्यतेन्तकरअ मनोद्य

अहमि चित्तम् इति स्वत्तिभि

मनस् तु सकल्पविकल्पन्दिभि

बुद्धि पद्ध्यवस्यधर्मत । ९३

अत्रभिम्न्द् अहम् इत्य् अहमि

स्वश्रुसन्धगुण 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

प्रव्यनोद्भवसन् भवत्य् असौ प्रअ

स्वयम् एव त्तिभेद् विभि भेद्त् सुवर्णसलिलिदवत् । 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

विद् पच रवदि पच

प्रदि पच्च्रमुखि पच

बुद्ध्य् अविद्यि च कर्मकर्म

पुर्यअक स्वमअरम् हु । 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

इद् अर् उ स्वमसज्जित

लिग त्व् अपच्चम सम्भवम्

सक्सन कर्मफलनुभवक

स्वज्जतोन्दिर् उप्धिर् त्मन । 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 विभक्त्यवस्थ
 स्वप्नत्रएएअ विभित्ति यत्र
 स्वप्ने तु बुद्धि स्वयम् एव जग्रत्
 क्लन्निवधक्सन्नि । ९८
 कत्र्दिभ्व प्रतिपद्य जति
 यत्र स्वय भित् ह्य् अय पत्मृइ१५७ष
 ध्मत्रकोपिधर् अएअस्व
 न लिप्यते तत् भ कर्मलेअ
 यस्मद् असगस् तत एव कर्माभि
 न लिप्यते किचिद् उधिन् भै । 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

सर्वव्यिक्तकरअ लिगम् इद स्यच्चदत्मिन पुस
 व्स्विदकम् इव तवअस्तेनैव्त् भवत्य् असगोयम् । 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

अन्धत्वमन्दत्वपउत्वधमृइ१५७ष
 सौगुयवैगुयवद्धि चकउअ
 ध्धिर्यम्कत्वमुखस् तथैव
 रोत्रदिधमृइ१५७ष न तु वेत्तुर् त्मन । 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

उच्च्वसनिव्सविज्मभअकउत्
 प्रस्यन्दन्द्युत्क्रमदिव क्रिय
 प्र्दिकम्ई वदन्ति तज्ज

प्रुअस्य धर्म्वाअन्पिप्से । 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

अन्तकरअम् एतेउ चकउर्दिउ वर्मइ

अहम् इत्य् अभिम्नेन तिहत्य् भ्स्तेजस् । १०३

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

अहक्र स विज्णय कट्टइ१५७ष भोक्तिभम्न्य् अयम्

सत्त्विद्गुअयोगेन च्वस्थत्रयम् अनुते । 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

विअयम् नुकल्ये सुख् दुख् विपर्यये

सुख् दुख् च तद्धर्म सद्गन्दस्य न्त्मन । 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

त्म्न्रथत्वेन हि प्रेयन् विअयो न स्वत प्रिय

स्वत एव हि सर्वेम् त्म् प्रियतमो यत

तत त्म् सद्गन्दो न्स्य दुख् कद्चन । 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 सुउप्तौ निर्विअय त्म्नन्दोनुभ्यते

रुति प्रत्यक्अम् ऐतिह्यम् अनुम्न च ज्यति । 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

अव्यभन्म्न परमेअअभि

अन्द्यविद्द्य त्रिगुत्मिव पृइ१५७ष

क्रय्

नुमेय सुधियैव म्

यय जगत् सर्वम् इद प्रस्यते । 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 न्प्य् असन् न्प्य् उभयित्मव नो

भिन्नप्य् अभिन्नप्य् उभयित्मव नो

स्वप्य् अनग ह्य् उभयित्मव नो

महद्भुक्तिर्वचन्यत्इ१५७ष । 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

उद्ध्वयब्रह्मविभोधन्त

सर्पभ्रमो रज्जुविवेकतो यथ

रजस्तमसत्त्वम् इति प्रसिद्ध

गुस्तद्य् प्रथितै स्वक्रयै । 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

विकल्पअत्त रजस क्रियित्मव

यत प्रवृत्ति प्रस्त पुइ१५७ष

गर्दयोस्त प्रभवन्ति नित्य

दुखदयो ये मनसो विक्र । 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

कम क्रोधो लोभदम्भद्यू अस्य

अहक्रेयर्मत्सद्य्इ१५७ष तु घट्टइ१५७ष

धम्ट्टइ१५७ष एते र्जस पुम्प्रवृत्ति

यस्मद् ए तद्रजो बन्धहेतु । 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

एवित् न्म तमोगुअस्य

अभिर् मय वस्त्ववभ्सतेन्यथ

सै निद्र पुरुअस्य सस्ते

विकल्पअभे प्रवअस्य हेतु । 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

प्रज्न् अपि पइतोपि चतुरोप्य् अत्यन्तस्वम्तद्

व्यहस् तमस् न वेत्ति बहुध सबोधितोपि स्फूलदखतसषअम्

भ्रन्त्यरोपितम् एव स्थु कलयत्य् लम्बते तद्गुन्

हन्त्सौ प्रबल दुरन्ततमस अभिर् महत्पिच्छ । 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

अभवन् ऽ विपर्तभवन्

असभवन् विप्रतिपत्तिर् अस्य

ससर्गयुभ न विमुचति ध्रुव

विकल्पअभि कअपयत्य् 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

अज्जन्मलस्य जअत्वनिद्र्

प्रन्दम् हत्वमुखस् तमोगु

एतै प्रयुभो न हि वेत्ति किञ्चित्

निद्र्लुवत् स्तम्भवद् एव तिहति । 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

सत्त्व विउद्ध जलवत् तथिप

त्भ्य मिलित्त् सरय कल्पते

यत्र्त्मबिम्ब प्रतिबिम्बित सन्

प्रकअयत्य् अर्क इक्विल जअम् । 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

मिरस्य सत्त्वस्य भवन्ति धृष्ट१५७ष

त्वम् नित्द्रय नियम् यम्द्रय

रद्ध च भभि च मुमुक्वत च

दैव च सम्पत्तिर् असन्नित्ति । 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

विउद्धसत्त्वस्य गु प्रसुद

स्वत्सुम्भि परम् प्रन्ति

त्ति प्रहर्ष परम्तमनिह्

यय सद्गन्दरस सम्चति । 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

अव्यभ म् एतत् त्रिगुअर् निरुभ

तत्क्रअ न्म अरम् त्मन

सुउप्तिर् एतस्य विभक्त्यवस्थ

प्रलनसर्वेन्द्रियबुद्धित्ति । 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

सर्वप्रक्रप्रमितिप्रन्ति

ब्ज्मन्वस्थितिर् एव बुद्धे

सुउप्तिर् एतस्य किल प्रत्ति

किचिन् न वेद्म ति जगत्प्रसिद्धे । 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

देहेन्द्रयप्रुअिमनोहम्दय

सर्वे विक्र विअय सुख्दय

व्योम्दिभ्त्न्यू अखिल न विव

अव्यभ पर्यन्तम् इद् ह्य् अन्तम् । 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

मृ म्यक्रय सर्व महद्दिदेहपर्यन्तम्

असद् इदम् अन्तमतत्त्व विद्धि त्व मरुमर्चिक्कल्पम् । 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 सप्रवक्ष्यम स्वर्प परम्तमन

यद्विज्य नरो बन्धु मुभ कैवल्यम् अनुते । 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 कचित् स्वय नित्यम् अहप्रत्ययलम्बन

अवस्थत्रयस्व सन्पचकोअविलकअअ । 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 विजिन्त सकल जग्रत्स्वप्नसुषुप्तित

बुद्धितद्वृत्तिसद्भवम् अभवम् 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

य पयति स्वय सर्व य न पयति कचन

य चेतयति बुद्धयि न तद् य 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 विवम् इद् व्यप्त य न व्यप्नोति किचन

अभ्रूपम् इद् सर्व य भन्त्यम् अनुभ्यत् 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 सन्निधिम्त्रेअ देहेन्द्रियमनोधिय

विअयेउ स्वक्येउ वर्तन्ते प्रेरित इव । १२९

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

अहर्कृदिदेहत् विअद्य च सुरव्दय

वेद्यन्ते घअवद् येन नित्यबोधस्वर्पि । 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

एओन्तत्मृइ१५७ष पुरुअ पुओर्

निरन्तरखअसुख्नुभित्

सदैकर्ष प्रतिबोधम्त्रो

येनेइत् वासव 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 सत्त्वमनि धगुह्य्

अव्यक्तवअ उअत्प्रवअ

वअ उच्चै रविवत् प्रवअते

स्वतेजस् विवम् इद प्रवअयन् । 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

ज्त् मनोहभि विक्रिय

देहेन्द्रयप्रूअिम क्रियम्

अयोग्निवत् त् अनुवर्तन्मो

न चेअते नो विकरोति किचन । 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 ज्यते नो म्रियते न वर्धते

न क्यते नो विकरोति नित्य

विल्यन्नेपि वपुय् अमुमिन्

न ल्यते कृलदखतसषम्भ इवम्बर 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

प्रभि विभि भिन्न उद्धबोधस्वभव

सदसद् इदम् अएअ भसयन् निर्विण्ण

विलसति परम्त् ज्यद्विवस्थ

स्वहम् अहम् इति स्म् स्वर्षेअ बुद्धे । 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

नियमितमनस्मु त्व स्वम् त्मम् त्मन्य्

अयम् अहम् इति स्वद् विद्धि बुद्धिप्रसद्त्

जनिमरअतरगप्रसस्रसिन्धु

प्रतर भव ऋथो ब्रह्मर्षेअ सस्थ । 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

अत्रन्त्मन्य् अहम् इति मतिर् बन्ध एओस्य पुस

प्रप्तोज्ज् जननमरअक्केअसप्तहेतु

येनैव्य वपुर् इदम् असत्सत्यम् इत्य् त्मबुद्ध्य

पुयत्य् उक्वअत्य् अवति विअयैस् तन्तुभि कोअक्द्वत् । 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

अतस्मिस्तद्बुद्धि प्रभवति विम्हस्य तमस्

विवेकम्बद् वै स्फुलदखतसषरति भुजगे रज्जुधिअ

ततो नर्थब्रूतो निपतति सम्दुर् अधिक

ततो योसद्ग्रह स हि भवति बन्ध उ सखे । १३८

One who is confused by dullness sees something 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 mistakenly taking hold of it. So, my friend, hear this Grasping at what does not exist is what constitutes bondage. 138

अखअनित्यद्वयबोधअक्त्य

स्फुलदखतसषरन्तम् तन्मम् अनन्तवैभवम्
सम्बोत्पू व्तिअभिर् ए
तमोमय हूर् इव्रकबिम्बम् । १३९

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

तिरोभ्ते स्वत्मन्य् अमलतरतेजोवति पुम्न
अन्तम्न मोहूद् अहम् इति अर् कलयति
तत कमक्रोधप्रभ्तिभिर् अमु बन्धनगुअ
पर विक्वप्पव्य रजस उरुअभिर् व्यथयति । १४०

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

मह्मोहग्रहग्रसनगलित्त्वगमनो
धियो न्वस्थ स्वयम् अभिनयस् तद्गुअतय
अप्रे ससरे विअयविअप्रे जलनिधौ
निमज्योन्मज्य्य भ्रमति कूलदखतसषमति कूलदखतसषत्सितगति । 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 superimposed upon him, and in a pitiful state wanders rising and sinking in the great ocean of samsara. 141

भ्रुप्रभ्स जनित्भ्रपभि
भ्रु तिरोध्य विज्म्भते यथ
त्मोदित्हभिर् त्तमतत्त्व
तथ तिरोध्य विज्म्भते 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 nature, obscures the existence of the true self and itself fills experience. 142

कवलितदिनत्रथे दुर्दिने स्न्द्रमेघै
व्यथयति हिमझइव्युर् उग्रो यथैत्
अविरततमस्त्मन्य् व्ते म्हबुद्धि

वअपयति बहुदुरखैस् त्रविवर्णअभि । 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 torments the confused understanding with many afflictions. 143

एत्भ्यम् एव अभिभ्य बन्ध पुस सम्गत

यभ्य विमोहितो देह मत्त्वन्म 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

ज सस्तिभिमजस्य तु तमो देह्मध् अकूलदखतसषरो

र्ग पल्लवम् अम्बु कर्म तु वपु स्कन्धोसव खिव

अग्रन्द्रियसहति च विअट् पुण्ड् दुख फल

न्कर्मसमुद्भव बहुविध भोत्तत्र ज्व खग । 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

अज्जन्म्लोयम् अन्तमबन्धो

नैसर्गिकोन्दिर् अनन्त रित

जन्मप्ययव्यिधजर्दिदुख

प्रवृहत्त जनयत्य् अमुय । 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

न्स्त्रैर् न अस्त्रैर् अनिलेन वह्निन्

चेत्तु न अक्यो न च कर्मकोइभि

विवेकविज्जमह्सिन् विन्

ध्तु प्रस्देन इतेन मजुन् । 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

रुतिप्रम्अकमते स्वधर्म

निह् तयैव्त्मविउद्धिर् अस्य

विउद्धबुद्धे परम्तमवेदन

तेनैव सस्रसम्लन्अ । 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

कोअर् अन्नमय्द् यै पचभिर् त्म न सव्तो भित्ति

निजअभिसमुत्पन्नै अव्लपअलैर् इव्म्बु व्पस्थम् । 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

तच् चैव्लपनये सम्यक् सलिल प्रत्यते उद्धम्

त्सन्त्पहर सद्य सौख्यप्रद पर पुस । १५०

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

पचन्म् अपि कोन्म् अपव्दे विभ्त्य् अय उद्ध

नित्यनन्दैकरस प्रत्यग्रूप पर स्वय ज्योति । १५१

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

त्म्न्त्मविवेक कर्तव्यो बन्धमुभये विदु

तेनैन्नन्द् भवति स्व विज्य सच्चिद्रन्दम् । १५२

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

मुज्जिदक्म् इव द्यवगृह् १५७ष

प्रत्यचम् त्मन्म् असगम् अक्रियम्

विविच्य तत्र प्रविलप्य सर्व

तद् त्मन् तिहति य स मुभ । 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 कोअ

च्नेन ज्वति विनयति तद्विह

त्वक्कर्मस्सरुधिस्थिर्पुर्अर्इ

न्य स्वय भवितुम् अर्हति नित्यउद्ध । 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

प्रव जनेर् अधिम्तेर् अपि न्यम् अस्ति

ज्त्वअअ कअअगुओनियतस्वभ्व

नैको जअ च घअवत् परिद्यन्न

स्व्त्म् कथ भवति भवविक्रवेत् । 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

पृष्टिम्न्देहो न्त्म् व्यगोपि ज्वन्त्

तत्तच्चभेर् अन्च् च न नियम्यो नियमक । 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

देहतद्धर्मतत्कर्मतदवस्थिदस्वइअ

सत एव स्वत सिद्ध तद्वैलकअयम् त्मन । 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

अल्यईर् म्सलित्तो मलप्रूओतिकमल

कथ भवेद् अय वेत् स्वयम् एतद् विलकअअ । 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

त्वम्समेदोस्थिपुर्अट्टइ१५७ष

अह मति म्हजन करोति

विलकअअ वेत्ति वृइ१४४षलो

निजस्वर्प परम्त्रभ्तम् । 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 जअस्य बुद्धि

देहे च ज्वे विदुअस् त्व् अहघ

विवेकविज्जवतो महत्मनो

ब्रह्महम् इत्य् एव मति सदत्मानि । 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

अत्र्मबुद्धि त्यज महबुद्धे

त्वम्समेदोस्थिपुर्अर्अ

सव्त्मानि ब्रह्मइ निर्विकल्पे

कृलदखतसषरुव न्ति परम् 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

देहेन्द्रिय् असति भ्रमोदित

विद्मन् अह त न जहति य्वत्

त्वन् न तस्यिस्त विमुभि व्रत्प्य्

अस्त्व् एअ वेद्गतनयन्तदृइ१५७ष । 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

च्चअरे प्रतिबिम्बगत्रे

यत् स्वप्नदेहे हृदि कल्पितो

यथ्मबुद्धिस् तव न्तिस् क्किज्

ज्वच्चरे च तथैव म्स्तु । 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

देह्त्मध्र् एव न्म् असद्विद्य

जन्मिद्दुखप्रभवस्य ज्ञम्

यतस् ततस् त्व जहि त प्रयत्न्त्

त्यभे तु चित्ते न पुनर् भव । 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

कर्मेन्द्रियै पचभिर् अचितोय
प्रओ भवेत् प्रअमयस् तु कोअ ।
येन्तमन् अन्नमयोनुप्रअ
प्रवर्ततेसौ सकलक्रियसु । 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

नैव्तिम्प प्रअमयो व्युविक्रो
गन्तान्त व्युवद् अन्तर्बाहिरेअ
यस्मत् किञ्चित् क्विप् न वेत्तअम् अनिअ
स्व वन्य व किञ्चन नित्य परतन्त्र । 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

ज्नेन्द्रिय् च मन च मनोमय स्यत्
कोओ मम्हम् इति वस्तुविकल्पहेतु
सज्दिभेदकलन्कलितो बल्यस्
तत्प्रवकोअम् अभिप्रय विज्म्भते य । 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

पचेन्द्रियै पचभिर् एव होतिभि
प्रच्यम्नो विअय्यध्रय
ज्ज्वल्यम्नो बहुवसनेन्धनै
मनोमयिर् दहति प्रपचम् । 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 ह्य् अस्त्यु अविद्य मनसोतिरित्त
मनो ह्य् अविद्य भवबन्धहेतु
तस्मिन् विनए सकल विनअ

विज्जिम्भतेस्मिन् सकल विज्जिम्भते । 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

स्वप्नेर्थन्ये स्रजति स्वअत्तय

भोक्त्रुदिविव मन एव सर्वम्

तथैव ज्यत्सु अपि नो विएअ

तत् सर्वम् एतन् मनसो विज्जिम्भअम् । 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

सुउत्तिक्के मनसि प्रलने

नैव्स्ति किचित् सकलप्रसिद्धे

अतो मनकल्पित् एव पुस

सस्र 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

व्युद्ध्यते मेध पुनस् तेनैव न्यते

मनस् कल्प्यते बन्धो मोक्अस् 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

देहृदिसर्वाविअये परिकल्प्य र्ग

बध्न्ति तेन पुरुअ पउवद् गुएन

वैरस्य मत्र विअवत् सुविध्य पच्छ

एन विमोचयति तन् मन एव बन्धत् । 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

तस्मू मन क्रअम् अस्य जन्तो

बन्धस्य मोक्अस्य च ऽ विध्ने

बन्धस्य हेतुर् मलिन रजोगुअ

मोक्षस्य उद्ध 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

विवेकवैर्ग्यगुतिरेक्

चुद्धत्वम् स्थ मनो विमुक्त्यै

भवत्यतो बुद्धिमतो मुमुक्षो

त्भ्य द्दृह्य 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 न्म मह्यघ्नो विअरयभिमउ

चरत्य् अत्र न गच्चन्तु स्थवो ये मुमुक्षव । 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

मन प्रस्ते विअयन् अएन्

स्थल्तमन् स्वमतय च भोभृलदखतसष

अर्वरमज्जितभेद्

गुअक्रियहेतुफलिन 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

असगचिद्रूपम् अमु विमोह्य

देहेन्द्रयप्रुअिगुअर् निबद्धय

अहममेति भ्रमयत्य् अजस्र

मन स्वत्तयेउ फलोपभुभि उ । 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

अध्यसदोत् पुरुअस्य सस्ति

अध्यसबन्धस् त्व् अमुनैव कल्पित

रजस्तमोदोअवतोविवेकिनो

जन्मिदुखस्य निद्रम् 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

अत प्रहूर् मनोविद् पइत्स् तत्त्वदर्शन

येनैव भ्रम्यते विव व्युनेव्भ्रमअलम् । 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

तन्मनओधन क्रय प्रयत्नेन मुमुकु

विउद्धे सति चैतस्मिन् मुभि करफलयते । 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

मोकअकसत्तय विअयेउ र्ग

निम्ल्य सन्यस्य च सर्वकर्म

सच्चद्धय य रवदिनिहो

रजस्वभव स धुनोति बुद्धे । 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 न्पि भवेत् पत्म्इ१५७ष

ह्य् द्यन्तवत्त्त् परिमिभ्वत्

दुख्त्मकत्त्द् विअयत्वहेतो

द्र हि द्य्त्मतय न द्अ । 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 बुद्ध्न्द्रियै स्र्ध सत्ति कर्त्लकअअ

विज्जमयकोअ स्यत् पुस सस्रक्रअम् । 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 चित्प्रतिबिम्बअभि

विज्जसज्अ प्रभेर् विक्र

जनक्रियन् अहम् इत्य् अजस्र

देहेन्द्रियिद्व् अभिमन्यते भ्रमम् । 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

अन्दिक्कोयम् अहस्वभवो

ज्व समस्तव्यवहवोह्

करोति कम्पृइ१५७ष अपि प्रव्वसन

पुन्य् अपुय्नि च तत्फल्नि । 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

भुभे विचित्रस्व् अपि योनिउ ब्रजन्

न्यित् न्यत्पृइ१५७ष अध र्ध्वम् एअ

अस्यैव विज्जमयस्य ज्यत्

स्वप्न्द्यवस्थ सुखदुखभोग । १८७

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

देह्दिनिहमधर्मकर्म

गुभिन्न सतत ममेति

विज्जकोओयम् अतिप्रव्वअ

प्रव्वअस्त्रिन्ध्यवत् पत्र्मन

अतो भवत्य् एअ उप्धिर् अस्य

यद् त्मध ससरति भ्रमेअ । 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

योय विज्जमय प्र्णउ ह्दि स्फूलदखतसषरत्य् अय ज्योति

वअस्थ सन्न त्म कट्पृइ१५७ष भोत्त भवत्य् उप्धिस्थ । १८९

This knowledgecreated 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

स्वय परिच्छेदम् उपेत्य बुद्धे

त्द्दत्म्यदोएअ पर म्त्मन

सव्त्र्मक सन्न अपि व्कअते स्वय

स्वत प्थत्तवेन म्दो घन् 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

उप्धिसम्बन्धवत् पत्मृइ१५७ष

ह्य् उप्धिधर्म्ननुभित् तद्भुअ

अयोविक्रनविक्रिवहिवत्

सदैकपोपि पर स्वभ्त् । 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

इय उच्च

The disciple

भ्रमेप्य् अन्यथ व्स्तु ज्वभ्व पत्र्मन

तदुप्धेर् अन्दित्न् ऋदेर् न्अ इयते । 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 ज्वभवोपि नित्य भवति सस्ति

न निवर्तेत तन्मोक्अ कथ मे र्गुरो 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

र्गुरूर् उच्च

The guru

सम्यक् प्अ त्वय विद्वन् स्वप्नेन तच् च्

प्रम्इव न भवति भ्रन्त्य मोहितकल्पन् । १९४

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

भ्रान्ति विन् त्व् असगस्य निक्रियस्य निर्भे

न घएत् र्थसम्बन्धो नभसो न्लत्दिवत् । 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 द्रउर् निर्गुअस्त्क्रियस्य

प्रत्यग्बोध्णन्दर्पस्य बुद्धे

भ्रन्त्य प्रप्तो ज्वभवो न सत्यो

मोहूप्ये न्स्त्यू अवस्तुस्वभ्वत् । 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

य्वद् भ्रान्तिस् त्वद् एक्स्य सत्

मिथ्यज्ज्जोजू जिम्भतस्य प्रम्दत्

रज्ज्व सर्पो भ्रान्तिक्लन एव

भ्रन्तेर् न् 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

अन्दित्वम् अविद्ध्य क्रयस्त्प तथेयते

उत्पन्न्य तु विद्ध्यम् विद्यकमन्द्य अपि । १९८

प्रबोधे स्वप्नवत् सर्व सहम्ल विनयति

अन्द्य अद् नो नित्य प्रगभव इव स्फुलदखतसषअम् । 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

अन्देर् अपि विध्वस प्रगभवस्य व्वइत

यद्बुद्धयुप्धिसम्बन्धत् परिकल्पितम् त्मनि । २००

ज्वत्व न ततोन्यस् तु स्वर्पेअ विलक्अअ

सम्बन्धस् त्व् त्मनो बुद्ध्य मिथ्यज्जनपुरसर । 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 ज्ञेन द्वयथ

ब्रह्मत्मैकत्वविज्ञ सम्यग् ज्ञ रुतेर् 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

तद्दत्तमनो सम्यग् विवेकेनैव सिध्यति

ततो विवेक कर्तव्य प्रत्यग् त्मसद्दत्तमनो । 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

जल पक्वद् अत्यन्त पक्व्ये जल स्फुलदखतसषअम्

यथ भित्ति तथित्त्प दोभवे स्फुलदखतसषअप्रभ । 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

असन्नित्तौ तु सद्दत्तमन् स्फुलदखतसषअ

प्रतिर् एतस्य भवेत् प्रत्त्

ततो निर्स करय एव

सद्दत्तमन् स्वहृद्दिवस्तुन । 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 न्य पत्तृइ१५७ष स्यद् विज्ञमयअब्दभक्

विक्रित्व्जू जअत्त्व् च परिचिन्नत्वहेतुत

द्यत्त्वं व्यभिदि१४४षत्त्र् न्नित्यो नित्य इयते । 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

नन्दप्रतिबिम्बचुम्बिततनूर् वित्तिसू तमोज्जिम्भत्

स्यद् नन्दमय प्रिदिगुअक स्वेर्थल्भोदय

पुयस्यनुभवे विभित्ति भिन्नन्दर्प स्वय

सर्वो नन्दति यत्र स्थु तनुभन्मत्र प्रयत्न विन् । 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

नन्दमयको अस्य सुप्तौ सृष्टिश्चैव उत्क

स्वप्नजगदयोर् अद् इ असदर्थं विन् । 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

नैव्यम् नन्दमय पत्सृष्टिश्चैव

सोपधिकत्वात् प्रभेर् विकृत्

क्रयत्वहेतो सुभ क्रियत्

विक्रसद्यत्सम्हितत्वात् । 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

पञ्चम् अपि कोन निग्धे युभि त रुते

तन्निग्धवधि स्व बोधर्षोवइयते । २१०

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

योयम् त्म स्वयज्योति पचको अविलकअअ

अवस्थत्रयस्व सन्निर्विक्रो निरजन

सद्गन्द स विज्यय स्वत्मत्वेन विपचित । २११

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

इय उच्च

The disciple

मिथ्यत्वेन निद्ध्येउ कोएव् एतेउ पचसु

सवर्भ्व विन् किचिन् न पय्यम् अत्र हे गुरो

विज्यय किमु वस्त्व् अस्ति स्वत्मन्तमविपचित । 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

र्गुरूर् उच्च

The guru

सत्यमुभ त्वय विदन् निपुओसि विइ१४४षए
अहम्दिविक्स् ते तदभवोयम् अप्य् अनु । २१३
सर्वे येन्नुभ्यन्ते य स्वय न्नुभ्यते

तम् तन्न वेदित्र विद्दि बुद्ध्य सुस्वमय । 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

तत्स्वइक भवेत् तत्तद् यद्यद् येन्नुभ्यते

कस्यप्य् अननुभ्रथे स्वइत्व 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 स्वस्वइको भवो यत स्वेन्नुभ्यते

अत पर स्वय स्म् प्रत्यग्तम् न चेतार । 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

ज्यत् स्वप्नसुउत्तिउ स्फुलदखतसषअतर योसौ समुज्जम्भते

प्रत्यग्रूपतय सद्हम् अहम् इत्य् अन्त स्फुलदखतसषरन् नैकध

न्नक्रविक्रभिगान इम्न पयन् अहध्मुख्

नित्यनन्दचिद्त्मन् स्फुलदखतसषरति त विद्धि स्वम् एत 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

घओदके बिम्बितमर्काबिम्बम्

लोक्य म्हो रविम् एव मन्यते

तथ चिद्भ्रसम् उप्धिसस्थ

भ्रन्त्यहम् इत्य् एव जओभिमन्यते । 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

घअ जल तद्गतमर्काबिम्ब

विद्य सर्व विनिकर्तेर्क

तअस्थ एतत् त्रितय्वभ्सक

स्वयप्रकओ विदु यथ तथ । २१९

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

देह धिय चित्प्रतिबिम्बम् एव

विस्ज्य बुद्धौ निहित गुह्यम्

द्ररम् तन्नम् अखअबोध

सर्वप्रकअ सदसद्विलकअअम् । २२०

नित्य विभु सर्वगत सुस्वम

अन्तर्बाहिन्यम् अनन्यम् त्मन

विज्य सम्य निजर्पम् एतत्

पुम्न विष्म विरजो विम्यु । २२१

विओक नन्दघनो विपचित्

स्वय कृदखतसषतचिन् न बिभेति कचित्

द्वयोस्ति पन्थ भवबन्धमुभे

विन् स्वतत्त्वगम मुमुकओ । २२२

When a man abandons the body and the intellect which is just a derivative of consciousness, and recognising one's true self, the experiencer, pure awareness, the source of everything existent and non-existent, itself devoid of attributes, eternal, all-pervading, omnipresent, subtle, empty of inside and outside, and itself none other than one's 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 none. 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

ब्रह्मभिन्नत्वविज्ज भवमोकअस्य क्रअम्

येन्द्वित्यम् नन्द ब्रह्म सम्पद्यते बुधै । २२३

The recognition of one's 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

ब्रह्मभ्तस् तु सस्त्यै विद्वन् न्वर्तते पुन

विज्जत्व्यम् अत सम्यग्ब्रह्मभिन्नत्वम् त्मन । 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

सत्य ज्ञम् अनन्त ब्रह्म विउद्ध पर स्वत सिद्धम्

नित्यनन्दैकरस प्रत्यगभिन्न निरन्तर 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 इद परमद्वैत स्वस्मद् अन्यस्य वस्तुनोभ्वत्

न ह्य् अन्यद् अस्ति किञ्चित् सम्यक् परम्रथतत्त्वबोधदयम् । 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 इद सकल विव र्न्प प्रत्तम् अजन्त्

तत् सर्व ब्रह्मैव प्रत्यस्तएअभवन्दोअम् । 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

मत्क्रयभ्तोपि म्दो न भिन्न

कृलदखतसषम्भोस्ति सर्वत्र तु म्त्स्वदृइ१५७ष

न कृलदखतसषम्भर्प प्थग् अस्ति कृलदखतसषम्भ

कृलदखतसषतो ऽ कल्पितन्मन्त्र । 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

केन्पि म्द्भिन्नतय स्वर्प

घअस्य सदार्थितु न अक्यते

अतो घअ कल्पित एव मोहूत्

म्देव सत्य परम्रथभ्तम् । 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

सद्ब्रह्मक्रय सकल सद् एव

तन्मन्त्रम् एतन् न ततोन्यद् अस्ति

अस्ति यो वभि न तस्य मोहो

विनिर्गतो निद्रितवत् प्रजल्प । 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

ब्रह्मैवेद विवम् इत्यु एव व

रौत् ब्रूथेथर्वनिह् वरिह्

तस्मद् एतद् ब्रह्मन्त्र हि विव

न्धहृद्भिन्नत्रोपितस्य । 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

सत्य यदि स्यज् जगद् एतद् त्मनो

न तत्त्वहिर् निगम्प्रम्अत्

असत्यु अद्वित्वम् अप्इतु स्यद्

नैतत् त्रय स्यु हित महत्मन्म् । 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

वरो वस्तुतत्त्वज्ओ न च्ह तेव् अवस्थित

न च मत्स्निभ् भन्त्यु एवम् एव व्यक्कल्पत् । 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 सत्य भवेद् विव सुउत्म् उपलभ्यत्म्

यन् नोपलभ्यते किचिद् अतोसत्स्वप्नवन् म् । 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

अत् प्थ न्स्ति जगत् पत्र्मन

प्थक् प्रत्तिस् तु म् गुदिवत्

रोपितस्यिस्त किम् अर्थवत्

धिहम् भित् तथ् भ्रमेअ । 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

भ्रन्तस्य यद्यद् भ्रमत प्रत्त

एकत्वम् एव प्रतिपद्यते मुहु । 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

एक्य तयोर् लवइतयोर् न व्च्ययो

निगद्यतेन्योन्यविरुद्धधर्मिओ

खद्योतभन्वोर् इव ज्भत्ययो

क्म्बुर्यो परम्उमेवो । 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 उप्धिकल्पितो

न व्स्तव कचिद् उप्धिर् एअ

अस्य म् महदिक्रअ

ज्वस्य क्रय उ पचकोअम् । 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

एत्व् उप्ध परज्वयोस् तयो

सम्यनिसै न परो न ज्व

ज्य नरेन्द्रस्य भअस्य खेअक्

तयोर् अपोहे न भओ न ज्इ१५७ष । 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

अथ्त् देअ इति रुति स्वय

निण्धति ब्रह्मइ कल्पित द्वयम्

रुतिप्रमृगहृतबोध्त्

तयोर् निसर् करय 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

नेद नेद कल्पितत्नू न सत्य

रज्जुद्दुअव्वलवत् स्वप्नवच् च

इत्थ द्य सधुयुत्तय व्यपोह्य

जएय पच्छ् एकभवस्तयोर् य । 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 लवअअय सुलक्यौ

तयोर् अखअकरसत्वसिद्धये

नल जहत्य न तथजहत्य

किन् त्भय्थित्मकयैव भव्यम् । 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 इत्ह चैकत्

विरुद्धधर्म्मम् अप्स्य कथ्यते

यथ तथ तत्त्वम् अस्तिक्वये

विरुद्धधर्म्म उभयत्र हित्त् । २४८

सलक्य चिन्मत्रतय सद्दत्मनो

अखअभव परिच्यते बुधै

एव मह्क्वयअतेन कथ्यते

ब्रह्मत्मनोर् ऐक्यम् अखअभव । 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

अस्थलम् इत्य् एतद् असन्निरस्य

सिद्ध स्वतो व्योमवद् अप्रतर्क्यम्

अतो मन्त्रम् इदं प्रक्त

जहृहि यत् स्वत्मतय गृह्यतम्

ब्रह्महम् इत्य् एव विउद्धबुद्धय

विद्धि स्वम् तन्मम् अखअबोधम् । 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

मत्क्रय सकल घदि सतत मन्त्रम् एव्हित

तद्वत् सज्जनित सद्वत्मकम् इदं सन्त्रम् एविवलम्

यस्मिन् न्स्ति सत पर किम् अपि तत्सत्य स त्म स्वय

तस्मत् तत् त्वम् असि प्रन्तम् अमल ब्रह्मद्वय 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

निद्रकल्पितदेअक्लविअयज्त्रदि सर्व यथ

मिथ्य तद्वद् इहृपि ज्यति जगत्स्वज्जक्रयत्वत

यस्मिद् एवम् इदं अर्करअप्रहृम्य् अप्य् असत्

तस्मत् तत् त्वम् असि प्रन्तम् अमल ब्रह्मद्वय 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 भ्रन्त्य कल्पित तद् विवेके

तत्तन्त्र नैव तस्मिद् विभिन्नम्

स्वप्ने नअ स्वप्नाविव विचित्र

स्वस्मिद्भन्न किन् नु द्अ 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

जित्तन्तिकूलदखतसषलगोत्रद्रग

न्मर्पगुअदोअवर्जितम्
देअक्लविअयितवर्ति यद्

ब्रह्म तत् त्वम् असि भव्यत्मनि । 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

यत्पर सकलव्गोचर

गोचर विमलबोधचकउअ

उद्धचिद्धनम् अन्दि वस्तु यद्

ब्रह्म तत् त्वम् असि भव्यत्मनि । 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

अभिर् र्मिभिर् अयोगि योगिहृद्

भ्वित न करअर् विभ्वितम्

बुद्धयवेद्यमनवद् यम् अस्ति यद्

ब्रह्म तत् त्वम् असि भव्यत्मनि । 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

भ्रन्तिकल्पितजगत् कलूय

स्त्रय च सदसद्विलकअअम्

निकल निरुपम्वद्वि यद्

ब्रह्म तत् त्वम् असि भव्यत्मनि । 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

जन्मव्द्विपरिअत्यपकअय

व्यिधन्अनविह्वम् अव्ययम्

विवस्यव् अविघतक्रअ

ब्रह्म तत् त्वम् असि भव्यत्मनि । 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 अनस्तलवअअ

निस्तरगजलईनिचलम्

नित्यम् उभम् अविभभ म्रति यद्

ब्रह्म तत् त्वम् असि भव्यत्मनि । 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 अनेकक्रअ

क्रन्तरनिस्त्र्यक्रअम्

क्रयक्रअविलवअअ स्वय

ब्रह्म तत् त्वम् असि भव्यत्मनि । 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 अकअर

यत् कअकअरविलवअअ परम्

नित्यम् अव्ययसुख निरजन

ब्रह्म तत् त्वम् असि भव्यत्मनि । 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 विभित्ति सद् अनेकध भ्रम्त्

न्मर्पगुअविक्रियत्मन्

हेमवत् स्वयम् अविक्रिय सद्

ब्रह्म तत् त्वम् असि भव्यत्मनि । 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

यच्च चकस्त्यू अनपर पतर्पर
प्रत्यगेकरसम् त्मलवअअम्
सत्यचित्सुखम् अनन्तम् अव्यय
ब्रह्म तत् त्वम् असि भव्यत्मनि । 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

उभम् अर्थम् इमम् त्मनि स्वय
भवयेत् प्रथितयुभिभिर् धिय
सअधिदरहित कम्बुवत्
तेन तत्त्वनिगमो भवियति । 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

सम्बोधम्त्र परिउद्धतत्त्व
विज्य सघे न्पवच्च च सैन्ये
तद्रय स्व्त्मनि सर्वद् स्थितो
विल्पय ब्रह्मइ विवज्जतम् । 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 गुह्य सदसद्विलवअअ
ब्रह्मस्ति सत्य परम् अद्वित्यम्
तद्त्मन् योत्र वसेद् गुह्य
पुनर् न तस्य्यागुह्यप्रवेअ । 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

ज्ते वस्तुन्यु अपि बलवत् वसन्दिर् ए
कट्टइ१५७ष भोक्तप्यु अहम् इति द्द्ह्य यस्य सस्रहेतु
प्रत्यग्द्दुत्मनि निवसत् स्पनेय प्रयत्न्त्

मुभि प्रहुस् तद् इह मुनयो वसन्त्वव 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

अह ममेति यो भवो देह्वक्त्वा अन्तमनि

अध्यसोय निरस्तव्यो विदु स्वत्मनिह्य । २६८

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

ज्त्वं स्व प्रत्यगत्मन् बुद्धितद्वृत्तिस्वइअम्

सोहम् इत्य् एव सद्वृत्त्यन्तमन्य् त्ममति 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

लोककृलदखतसषवर्तन त्यक्तं त्यक्तं देह्ववर्तनम्

स्त्रनुवर्तन त्यक्तं स्वध्यस्पनय कृलदखतसषरु । 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

लोकवसनय जन्तो स्त्रवसनयि च

देहवसनय जन् यथ्वन् नैव ज्यते । 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

सस्रक्ग्हमोक्अम् इच्चो

अयोमय प्दनिबन्धखलम्

वदन्ति तज्ज पउ वसन्त्रय

योस्मद् विमुभ समुपैति मुभिम् । 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

जल्दिससर्गवत् प्रभ्त

दुर्गन्धधत्गारुदिव्यवसन्

सघर्अणैव विभित् सम्यग्

विध्यन्ने सति बह्यगन्धे । 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

अन्तरिक्षन्तद्रन्तवसन्

धिल्वलिङ् परम्तमवसन्

प्रजितसघर्षातो विउद्ध

प्रत्यते चन्दनगन्धवत् स्फुलदखतसषअम् । 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

अन्तमवसन्जलैस् तिरोभ्त्तमवसन्

नित्य्त्तमनिहय ते न् भित स्वय स्फुलदखतसषअम् । 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

यथ यथ प्रत्यग् अवस्थित मन

तथ तथ मुचति बह्यवसन्म्

निष्कामोक्त् सति वसन्

त्सुभित प्रतिबन्धन्त् । २७६

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

स्वत्तमन्त् एव सद् स्थित्त् मनो नयति योगिन

वसन् कअय च्त् स्वध्यस्पनय कृलदखतसषरु । 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 द्वुभ्य रज सत्त्त् सत्त्व उद्धेन नयति

तस्मत्त् सत्त्वम् अवअभ्य स्वध्यस्पनय कृलदखतसषरु । 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

प्रूब्ध पुयति वपुर् इति निचित्य निचल

धैर्यम् लम्ब्य यत्नेन स्वध्यस्पनय कृलदखतसषरु । 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

न्ह ज्व पर ब्रह्मेत्य् अतद् विञ्चत्प्रवकम्

वसन्वेगत प्रप्तस्व्द्यस्पनय कृलदखतसषरु । 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

रुत्य युक्त्य स्तुभ्यत् जत्त् स्रुत्म्यम् त्मन

क्वचिद् भसत प्रप्तस्व्द्यस्पनय कृलदखतसषरु । 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

अन्द्रविसग्भ्यर्नन् न्तिस्त्रि मुने

तद् एकनिह्य नित्य स्व्द्यस्पनय कृलदखतसषरु । 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 अस्विद्व्योत्थब्रह्मत्मैकत्वबोधत

ब्रह्मय् त्मत्वद् र्ह्यय स्व्द्यस्पनय कृलदखतसषरु । 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

अहम्बवस्य देहेस्मिन् निएअविलयवधि

स्वध्नेन युक्तम् स्व्द्यस्पनय कृलदखतसषरु । 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

प्रत्तिर् ज्वजगतो स्वप्नवद् भित्ति यवत्

त्वन् निरन्तर विद्वन् स्व्द्यस्पनय कृलदखतसषरु । 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

निद्ध्य लोकव्रुत्य अब्देर् अपि विस्मते

क्वचिन् न्वसर दत्त् चिन्तयत्स्रम् त्मनि । २८६

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

म्पिपत्रोर् मलोद्भूत मलम्समय वपु

त्यक्तं च्लवद् द्र ब्रह्म भ्यत्त 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

घक्वअ महक्वअ इक्वमन्न पत्मनि

विल्प्यखअभ्वेन त भव सद् 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

स्वप्रक्वअम् अधिह स्वय भ्य सद्त्मन्

ब्रह्मअम् अपि पिअ त्यज्यत् मलम्भवत् । 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

चिद्त्मनि सद्गन्दे देहह्म अहधियम्

निवेय लिगम् उत्स्य केवलो भव सर्वद् । २९०

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

यत्रैअ जगद्भ्रसो दर्पन्त पुर यथ

तद् ब्रह्महम् इति ज्त्वं भक्तयो भवियसि । 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 सत्यभ्त निजर्पम् घ

चिदद्वयनन्दम् अर्पम् अक्रियम्

तद् एत्य मिथ्यवपुर उत्सजेत

अलवद् वेअम् उप्तम् त्मन । 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

सव्त्मन् घम् इद म्अव

नैव्हम् अर्थ वअइकत्वदर्नन्त्

जन्म्यु अह सर्वम् इति प्रत्ति

कृलदखतसषतोहम् दे वअइकस्य 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

अहपद्रथस् त्व् अहम्दिस्व

नित्य सुउत्स्व अपि भवदर्शन्त्
ब्रूते ह्य अजो नित्य इति रुति स्वय
तत् प्रत्यग्तम् सदसद्विलवअअ । 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

विक्रि सर्वविक्रवेत्
नित्त्विक्रो भवितु समर्हति
मनोरथस्वप्नसुउत्तिउ स्फुलदखतसषअ
पुन पुनर् द्अम् असत्त्वम् एतयो । 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

अतोभिन्न त्यज म्सापि
पिभिन्नित्यु अपि बुद्धिकल्पिते
क्लत्र्यध्यम् अखअबोध
ज्त्वं स्वम् त्मम् उपैहि न्तिम् । 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

त्यज्भिन्न कृलदखतसषलगोत्रन्म
प्रमेव् र्द्रअव् रितेउ
लिगस्य धम्न् अपि कत्तिर्दस्
त्यत्त भववअसुखस्वर्प । 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

सन्त्यु अन्ये प्रतिबन्ध पुस सखहेतवो द्
तेम् एव म्ल प्रथमविक्रो भवत्यु अहक्र । 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

यवत् स्यत् स्वस्य सम्बन्धोहक्रेअ दुर्मन्

त्वन् न लेअम् त्रपि मुभि व्रत् विलकअ । 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

अहक्रग्रह् मुभ स्वर्पम् उपपद्यते

चन्द्रवद् विमल प्रूअ सद्रन्द स्वयप्रभ । 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 ँ पुरे सोहम् इति प्रत्तो

बुद्धय प्रकलप्तस् तमस्तिमह्य

तस्यैव निएअतय विन्ए

ब्रह्मत्मभव प्रतिबन्धन्य । 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

ब्रह्मनन्दनिधिर् महूबलवत्हक्रघोर्हिन्

सवेयू त्मनि रक्यते गुअमयै चएस् त्रिभिर् मस्तकै

विज्न्व्यमहूसिन् रुतिमत् विच्चिद्य र्अत्रय

निम्लियर्हम् इम निधि सुखकर ध्रोनुभोभृलदखतसष कअम । 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

यवद् ँ यत् किचिद् विअदोअसृइ१४३षतिर् अस्ति चेद् देहे

कथम् रोग्य्य भवेत् तद्वद् अहन्तिप 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

अहमोत्यन्तनिव्त्त्य तत्तम द्विवकल्पसहृत्त्य

प्रत्यभ त्त्वविवेकद् इदम् अहम् अस्मित 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

अहंके कर्तृदृश्येऽहम् इति मति मुच सहस्र

विकृतमन्यु त्मप्रतिफलजुइ स्वस्थितिमुइ

यद् अध्यस्तु प्रु जनिमित्तजर्दुखबहुत्

प्रत्च चिन्मृतेस् तव सुखतनो सस्तिर् 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

सदैकर्षस्य चिद्मनो विभोर्

नन्दमृतेर् अनवद्यक्ते

नैक्यथ क्व प्य् अविक्रिअस् ते

विन्हम् अध्यसम् अमुय सस्ति । 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

तस्मद् अहकम् इम स्वअत्रु

भोभृलदखतसषर् गले कअकवत् प्रत्तम्

विच्चिद्य विज्जमहूसिन् स्फुलदखतसषअ

भुक्त्मस्त्र्ज्यसुख यथेअम् । 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

ततोहम्देर् विनिवर्त्य व्ति

सत्यभर्ग परम्रथल्भत्

त् समस्स्वत्मसुखुभ्त्

प्र्त्मन् ब्रह्मइ निर्विकल्प । 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

सम्लत्ततोपि महह पुनर्

व्युल्लेखित स्यद् यदि चेतस् कअअम्

सज्ज्व्य विकल्पत करोति

नभस् वत् प्रवृद्धं त्रिदो यथ । 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

निगह्य अत्रोर् अहमोवकअ

क्वचिन् न देयो विअय्नुचिन्तय

स एव सज्वनहेतुर् अस्य

प्रकअजम्ब्रतरोर् इव्म्बु । 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

देह्त्मन् सस्थित एव कम्

विलकअअ कमयित कथ स्यत्

अतोर्थसन्धपरत्वम् एव

भेदप्रसक्त्य भवबन्धहेतु । 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

क्रयप्रवर्धन्द् ज्ञप्रवृद्धि परिघते

क्रयन्द्ज्ञान्अस् तस्मत् क्रय 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

व्सन्वृद्धत क्रय क्रयवृद्धय च व्सन्

वर्धते सर्वथ पुस सस्रो 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

सस्रबन्धविच्चित्त्यैतद् द्वय प्रदहेद् यति

व्सन्वृद्धर् एत्भ्य चिन्तय क्रियय बहि । 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

तभ्य प्रवर्धम्न स् स्ते सस्तिम् त्मन

त्रय च कअयोप्य सर्व्वस्थसु सर्व्वद् । ३१५
सर्वत्र सर्वत सर्वब्रह्मन्त्रवलोकनै

सद्भवस्सन्द् र्ह्यत् तत् त्रय लयम् अनुते । 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

क्रियन् भवेच् चिन्तनओस्मद् वसन्कअय

वसन्प्रकअयो मोकअ र् ज्वन्मुभिर् इयते । 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

सद्भवस्सन्द्इ१४३षतिविज्मभए सति

ह्य असौ विल्न्प्य् अहम्दिव्सन्

अतिप्रकप्य् अरुअप्रभ्य

विल्यते सधु यथ तमिस्र् । 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 तमक्रयम् अनर्थज्जल

न द्यते सत्य् उदिते दिनेए

तथद्वयनन्दरस्त्रुभ्तौ

नैस्ति बन्धो न च दुखगन्ध । 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

द्य प्रत्त प्रविल्पयन् सन्

सन्मत्रम् नन्दघन विभवयन्

सम्हित सन् बहिरन्तर ऽ

क्ल नयेथ 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

प्रमदो ब्रह्मनिह्य न कर्तव्य कद्चन

प्रमदो मृत्युर् इत्यु ह भगन् ब्रह्मअ सुत । ३२१

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

न प्रमद् अनर्थोन्यो जिनन स्वस्वर्पत

ततो मोहसू ततोहृदसू ततो बन्धसू ततो व्यथ । 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

विअग्निमुख द्वृ विद्वक्सम् अपि विस्मिन्त

विक्वपयति ध्दोअर् यो ज्रम् 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

यथ पक्वअ अवल कअअम्त्र न तिहति

वओति तथ मृ प्रज्जअ व्पि पर्मुखम् । 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 outward-directed. 324

लक्यच्युत चेद् यदि चित्तम् अद्

बहिर्मुख सन् निपतेत् ततसू तत

प्रमदत प्रच्युतकेलिकन्दुक

सोप्प्रपभौ पतितो यथ तथ । ३२५

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

विअयेव् विअच्चेत सकल्पयति तद्गुन्

सम्यक् सकल्पन्त् कम कम्त् पुस 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

अत प्रमद् न परोस्ति मृत्यु

विवेकिनो ब्रह्मविद सम्धौ

सम्हित सिद्धिम् उपैति सम्यक्

सम्हित्म भव स्वप्न । 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

तत स्वर्पाविभ्रओ विभ्रअस् तु पतत्य् अघ
पतितस्य विन् न्अ पुनर् च्रोह क्यते । 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

सकल्प वज्यैत् तस्मत् सर्त्रर्थस्य क्रअम्
ज्वतो यस्य कैवल्य विदेहे स च केवल
यत् किञ्चित् पयतो भेद भय ब्रते यजु रुति । 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

यद् कद् विप विपचिद् एअ
ब्रह्मय् अनन्तेप्य् अउमत्रभेदम्
पयत्य् अध्मुय भय तदैव
यद् व्वइत भिन्नतय प्रम्द्त् । 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

रुतिस्मितन्य्यअतैर् निइद्धे
द्येत्र य स्वत्ममति करोति
उपैति दुखोपरि दुखज्त
निइद्धकट्टइ१५७ष स मलिम्लुचो यथ । 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

सत्यिभसध्नरतो विमुभो
महत्त्वम् त्म्यम् उपैति नित्यम्
मिथ्यिभसन्ध्नरतस् तु नयेद्
द्अ तद् एतद् यद् अचौरचौरयो । 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 असदनुसन्धि बन्धहेतु विह्य
स्वयम् अयम् अहम् अस्मत्सु त्मद्यैव तिहेत्
सुखयति ननु निह् ब्रह्मइ स्तुभ्य
हरति परम् अविद्यक्यदुख प्रत्तम् । 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

बह्यनुसन्धि परिवर्धयेत् फल
दुर्वर्त्तन्म् एव ततस् ततोधिकम्
ज्त्वे विवेकै परिहृत्य बह्य
स्वत्तुसन्धि विदधत 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

बह्ये निरुद्धे मनस प्रसन्नत
मनप्रस्दे परम्तमदर्शनम्
तस्मिन् सुदृष्टे भवबन्धन्ओ
बहिर्निरोध पद्व विमुभे । 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

क पइत सन् सदसद्विवेक
रुतिप्रम्अ परम्त्रथदृइ१५७ष
ज्जन् हि कूलदखतसषय्दृइ१५७ष असतोवलम्ब
स्वप्नहेतो इउवन् मुमुकउ । 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

देहदिससभिमतो न मुभि
मुभस्य देहद्यभिमत्यु अभ्व

सुप्तस्य नो जग्राह न जग्रत

स्वप्नस् तयोर् भिन्नगुरयत्त् । 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

अन्तर्बाहि स्व स्थिरजगमेउ

ज्त्तमन्ध्रतय विलोक्य

त्यत्तिखलोपिधर् अखअर्प

प्रत्मन् य स्थित एअ मुभ । 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

सव्त्मन् बन्धविमुभि हेतु

सव्त्मन्भ्रू न परोस्ति कचित्

द्व्यग्रहे सत्य् उपपद्यतेसौ

सव्त्मन्भवोस्य सद्त्मनिह्य । 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

द्यस्यग्रहअ कथ नु घअते देह्त्मन् तिहतो

बह्यर्शुभवप्रसभ मनसस् तत्तत्क्रिय कूलदखतसषर्वत

सन्यस्तिखलधर्मकर्मविअयैर् नित्य्त्मनिहूपै

तत्त्वज्जअ करयम् त्मनि सद्रन्देच्चुभिर् यत्तत । 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

सव्त्मन्सिद्धये भिक्वओ भ रवअकर्मअ

सम्धि विदधत्य् ए न्तो द्रूत इति रुति । 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

रहअमेर् अहमोविन्अ

कर्तुन् न अक्य सहस्वि पइतै

ये निर्विकल्पव्यसम्धिनिचल

त् अन्तर्नन्तभव हि वसन् । 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

अहबुद्धयैव मोहिन्य योजयित्त्वेर् बलत्

विकल्पअभि पुरुअ विकल्पयति तद्गुअ । 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

विकल्पअभि विजयो विअमो विध्तु

निष्अम् वरअअभि निव्यभ्वे

द्ध्ययो स्फुलदखतसषअपयोजलवद् विभ्गो

नयेत् तद् वरअम् त्मनि च स्वभ्वत्

निसअयेन भवति प्रतिबन्धन्यो

विकल्पअ न हि तद् यदि चेन् अथे । 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 विवेक स्फुलदखतसषअबोधजन्यो

विभज्य द्ध्यपद्रथतत्त्वम्

चिनत्ति म्यभ मोहबन्ध

यस्मद् विमुभस् तु पुनर् न सस्ति । 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

पवरैकत्वविवेकवहि

दहत्य् अविद्याहन ह्य् अएअम्
कि स्यत् पुन ससरअस्य ज
अद्वैतभव समुपेयुओस्य । 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

वरअस्य निवित्त् भवति हि सम्यक् पद्र्थदर्नत
मिथ्यज्जनिविन्अस् तद्विक्एपजनितदुखनिवित्ति । 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

एतत्त्रितय द्अ सम्यग् रज्जुस्वर्पाविज्जन्त्
तस्मद् वस्तु सतत्त्व ज्तव्य बन्धमुभये विदु । ३४८

These three (the removal of veiling effect, false knowlege 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

अयोग्नियोग्द् इव सत्समन्वयन्
म्त्रदिर्पेअ विज्ज्मते ष
तत्क्रयम् एतद् द्वितय यतो ढ
द्अ भ्रमस्वप्नमनोरथेउ । ३४९
ततो विक्र् प्रभेर् अहमुरु
देह्वस्न विअय च सर्वे
कअएन्यथिभवतय ह्यम्म्
असत्त्वम् त्म तु कद्पि न्यथ । 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

नित्यद्वयवअचिदेकर्पो
बुद्ध्यिदस्व सदसद्विलकअअ
अहपदप्रत्ययलकइत्रथ

प्रत्यक् सद्ब्रह्मघन पद्मदृश्यम् । 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 विपचित् सदसद्विभज्य

निचित्य तत्त्व निजबोधद्

ज्त्वं स्वम् तन्मम् अखअबोध

तेभ्यो विमुभ स्वयम् एव म्यति । 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

अज्जहृदयग्रन्थेर् निष्कल्पविलयस् तद्

सम्धिन्विकल्पेन यद्द्वैतमदर्शनम् । 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 इत्य कल्पन् बुद्धिदोत्

प्रभवति परमन्मन्यु अद्वये निर्विण्ण

प्रविलसति सम्ध्व् अस्य सर्वो विकल्पो

विलयनम् उपगच्छेद् वस्तुतत्त्वधत् । 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

न्तो द्रुत परमुपरत किन्तयुभ सम्धि

कृलदखतसषर्वन् नित्य कलयति यति स्वस्य सत्त्वमभवम्

तेन्वद्विष्टिमिरजनित् स्यु दग्ध्व विकल्म्

ब्रह्मन्तु निवसति सुख निक्रियो निर्विकल्प । ३५५

An ascetic who is peaceful, disciplined, fully withdrawn, long-suffering 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

सम्हित ये प्रविलप्य बह्य

रोत्रदि चेत स्वम् अह चिद्मनि

त एव मुक्त भवन्अबन्धै

न्ये तु प्रोक्यकथिभधियन । 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

उधिभेद्त् स्वयम् एव भिद्यते

चोप्यपोहे स्वयम् एव केवल

तस्मद् उपधेर् विलय्य विद्वन्

वसेत् सद्कल्पसमिधनिहृ । 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 सभो नरो यि सद्भव ह्य एकनिहृ

कअको भ्रमर ध्ययन् भ्रमरत्व्य 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

क्रियन्तर्साभि म् अप्स्य कअको

ध्ययन् अलित्व ह्य अलिभवम् च्चति

तथैव योग परम्ततत्त्व

ध्यत्वं सम्यित तदेकनिहृ । 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 onepointed concentration on it. 359

अत्व स्वम परम्ततत्त्व

न स्थलद्द्य प्रतिपत्तुम् अर्हति

समिधन्त्यन्तसुस्वमवत्

ज्जत्व्यम् रथैर् अतिउद्धबुद्धिभि । 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

यथ सुवर्ष पुअप्कओधित

त्यक्तं मलं स्वत्मगुणं सम्चति

तथ मनसत्त्वरजस्तमोमलं

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

निरन्तर्भ्यर्षवत् तदित्थं

पक्वं मनो ब्रह्मैक्यं ल्यते यद्

तद् समिधं सविकल्पवर्जितं

स्वतोद्वयानन्दरसुभक्तम् । 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

समिधेन समस्तवसन्

ग्रन्थेर् विन्ओखिलकर्मन्अ

अन्तर्बाहि सर्वत एव सर्वद्

स्वर्पाविस्डृष्टिर् अयत्नत स्यत् । ३६३

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

रुते अतगुणं विद्मन् मननं मनन्द अपि

निदिध्यस लवणगुणम् 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

निर्विकल्पकसमिधेन स्फुलदखतसषड

ब्रह्मतत्त्वम् अवगम्यते ध्रुवम्

न्यथ चलत्य मनोगते

प्रत्यन्तरविमिरितं भवेत् । ३६५

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

अत समिधत्स्व यतेन्द्रियं सन्

निरन्तर न्तमन् प्रत्वि
विध्वसय ध्वन्तम् अन्धविद्यय
भ 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 त्रिरोधोपरिग्रह
निवृत्त्युष च निवृत्त्युष च नित्यम् एकन्तलत् । 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

एकन्तस्थितिर् इन्द्रियोपरमए हेतुर् दम चेतस
सरोधे करअ अमेन विलयं यद् अहवसन्
तेन्नन्दरस्तुभित् अचलं ब्रह्मं सद् योगिन
तस्मिन् चित्तनिरोध एव सततं क्रयं प्रयत्नो मुने । 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

वचं नियच्छत्मानि तं नियच्छ
बुद्धौ धियं यच्च च बुद्धिस्वइ
तं चिप प्रत्मानि निर्विकल्पे
विलप्यन्ति परमं 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

देहप्रणन्द्रियमनोबुद्ध्यिदभिर् उषिभि
यैर् यैर् वत्ते सम्योगसु तत्तद्भवोस्य योगिन । 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

तन्निवृत्त्य मुने सम्यक् सर्वोपरमअ सुखम्
सद्यते सद्गन्दरस्तुभवविप्लव । 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

अन्तस्त्यगो बहिस्त्यगो विरभस्यैव युज्यते

त्यजत्य् अन्तर्बहिसग विरभस् तु मुमुक्चअ । 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 विअयै सग तथन्तरहम्दिभि

विरभ एव अक्रोति त्यभृलदखतसष ब्रह्मइ निहित । 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

वैर्ग्यबोधौ पुरुअस्य पक्इवत्

पक्अ विजिन्ह विचक्अअ त्वम्

विमुभि सौधग्रलत्तिधरोहअ

त्भ्य विन् न्यतरेअ 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

अत्यन्तवैर्ग्यवत सम्धि

सम्हितस्यैव द्दहप्रबोध

प्रबुद्धतत्त्वस्य हि बन्धमुभि

मुक्तत्मनो नित्यसुखुम्भित । 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

वैर्ग्यर्न् न पर सुखस्य जनक पयिम वय्त्मन

तच् च्चेच् चुद्धतर्म्बोधसहित स्त्र्ज्यस्त्र्ज्यधुक्

एतद् द्व्व्रम् अजस्रमुभि युवतेर् यस्मत् त्वम् अस्मत् पर

सर्वत्र्स्फ्ह्य सद्त्मनि सद् प्रज कृलदखतसषरु रेयसे । 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

चिन्दि विओपमेउ विअयेव् एअव म्त्यो भिस्

त्यक्तं जितकूलदखतसषलूमेव् अभिमति मुक्तद्रुत् क्रिय
देहद्व असति त्यज्त्मधिअ प्रज कूलदखतसषरुत्तमनि
त्व द्रस्य् अमनोसि निर्द्वयपर ब्रह्मसि यद्वस्तुत । 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

लक्ये ब्रह्मइ म्नास द्दुहतर सस्थय्य ब्धेन्द्रिय
स्वस्थे विनिवेय निचलतनु चोपेक्य देहस्थितिम्
ब्रह्मत्मैक्यम् उपेत्य तन्मयतय च्चवअवित्त्नअ
ब्रह्मनन्दरस पिब्तमनि मुद् न्यै किम् अन्यैर् भ्माम् । 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

अन्तमचिन्तन त्यक्तं कमल दुखक्रअम्
चिन्तयत्तन्मम् नन्दर्प यन्मुभि क्रअम् । 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

एअ स्वयज्योतिर् अएअस्व
विज्जकोओ विलसत्य् अजस्रम्
लक्य विधयैनम् असद्विलकअअम्
अखअवत्त्तमतय्नुभवय । 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 अचून्नय वत्त प्रत्ययन्तरन्यय
उल्लेखयन् विज्ज्यत् स्वस्वर्पतय स्फूलदखतसषअम् । 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

अत्रूत्तमत्व द्दुहकूलदखतसषर्वन् अहम्दिउ सत्यजन्
उद्स्रतय तेउ तिहेत् स्फूलदखतसषअघदिवत् । 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

विउद्धम् अन्तकरअ स्वर्पे

निवेय स्वइ यवबोधम्त्रे

अनै अनैर् निचलत्म् उप्रयन्

प्रअ स्वम् एतुविलोकयेत् तत । 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

देहेन्द्रयप्रुअिमनोहम्दिभि

स्व्जनक्त्सैर् अखिलैर् उप्धिभि

विमुभ म् त्मम् अखअर्प

प्रअ मह्वअम् इव्वलोकयेत् । 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

घअकलअकृलदखतसषस्लस्चिमुख्यै

गगनमुप्धिअतैर् विमुभ म् एकम्

भवति न विविध तथैव उद्ध

परम् अहम्दिविमुभ म् 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

ब्रह्मादिस्तम्बपर्यन्त म्त्र उप्धय

तत प्रअ स्वम् त्म पयेद् एत्तमन् 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 भ्रन्त्य कल्पित तद् विवेके

तत्तन्त्र नैव तस्मद् विभिन्नम्

भ्रन्तेर् न् भित्ति द्वाहि तत्त्व

रज्जुस् तद्वद् विवम् त्मस्वर्पम् । 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 ब्रह्म स्वयं विद् स्वयम् इन्द्र स्वयं इव

स्वयं विवम् इदं सर्वं स्वस्मद् 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 चिपि बहिः स्वयं च

स्वयं पुरस्तत् स्वयम् एव पश्चत्

स्वयं ह्युच्छ स्वयम् अप्यु उदच्छ

तथोपरित् स्वयम् अप्यु अधस्तत् । 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

तरंगफेनभ्रमबुद्बुद्धि

सर्वं स्वर्पेण जलं यथ तथ

चिद् एव देहघहमन्तम् एतत्

सर्वं चिद् एवैकरसं विउद्धम् । 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 मनसयो

सतोन्मयं नस्त्यु एव प्रभिपरस्मिन् स्थितवत

पथक् किं मत्स्वन्तं कलअघअकूलदखतसषम्भद्यवगत

वदत्यु एअ भ्रन्तस् त्वमहमिति म्यमदिरय । 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

क्रियसमभिहेअ यत्र न्यद् इति रुति

ब्रुवति द्वैतहित्यं मिथ्यद्यसनिवृत्तये । 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

वअवन् निर्मलनिर्विकल्प

निस्मनिस्पन्दननिर्विक्रम्

अन्तर्बाहिन्यम् अनन्यम् अद्वय

स्वय पर 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

वम व्य किमु विद्यतेत्र बहुध ब्रह्मैव ज्व स्वय

ब्रह्मैतज् जगद् तत नु सकल ब्रह्मद्वित्य रुति

ब्रह्मैव्हम् इति प्रबुद्धमतय सत्यभ बह्य स्फुलदखतसषअ

ब्रह्मभ्य वसन्ति सन्ततचिद्वन्द्वत्मनैतद् 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 मलमयकोएहधियोत्थिपत्

प्रसभम् अनिलकल्पे लिगदेहेपि पच्त्

निगमगदितकृति नित्यम् नन्दम्रति

स्वयम् इति परिच्य ब्रह्मर्षेअ तिह । 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

अक्क य्वद् भजति मनुजस् त्वद् अउचि

परेभ्य स्यत् क्लेओ जननमरअव्धिधनिलय

यद् त्मन् उद्ध कलयति इक्कम् अचलम्

तद् तेभ्यो मुभो भवति हि तद् ह रुतिर् अपि । ३९६

So long as a man is concerned about the corpselike 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 godlike and immovable, then he is freed from those enemies, as the scriptures proclaim. 396

स्वत्मन्यू रोपित्एभ्सवस्तु निर्सत

स्वयम् एव पर ब्रह्म प्रअमद्वयमक्रियम् । ३९७

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

सम्हित्य सति चित्तत्तौ
पत्मानि ब्रह्मइ निर्विकल्पे
न घते कचिद् अय विकल्प
प्रजल्पमत्र परिइयते यत । 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 विकल्पोय विवम् इत्य् एकवस्तुनि
निर्विक्रे निक्रे निर्विएण भिद् कूलदखतसषत । 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

द्रउदर्नद्विदभ्वन्यैकवस्तुनि
निर्विक्रे निक्रे निर्विएण भिद् कूलदखतसषत । 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

कल्प्रुअव इव्यन्तपरिप्रुअकवस्तुनि
निर्विक्रे निक्रे निर्विएण भिद् कूलदखतसषत । 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

तेजस्व तमो यत्र प्रलन भ्रन्तिक्रअम्
अद्वित्ये परे तत्त्वे निर्विएण भिद् कूलदखतसषत । 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

एत्तमके परे तत्त्वे भेदव्रूत् कथ वसेत्
सुउप्तौ सुखमत्रुय भेद केन्वलोकित । 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 विव परतत्त्वबोधत्
सद्दत्मानि ब्रह्मइ निर्विकल्पे
क्लत्रये न्य्य् अहिर् कइतो गुण
न ह्य् अम्बुबिन्दुर् म्गात्इक्यम् । 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

म्यम्त्रम् इद द्वैतम् अद्वैत परम्रथत

इति ब्रूते रुति स्म् सुउस्व् अनुभ्यते । 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 अधिहृद्रोप्य् अस्य निर्वर्तम्

पइतै रज्जुसपदौ विकल्पो भ्रून्तिज्वन । 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

चित्तम्लो विकल्पोय चित्तभ्वे न कचन

अत चित्त सम्धेहि प्रत्यग्रूपे पत्मनि । 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 सततबोध केवलनन्दर्प

निरुपमम् अतिवेल नित्यमुभ निर्हम्

निरवधिगगन्भ निकल निर्विकल्प

हृदि कलयति विद्वन् ब्रह्म प्रुअ सम्धौ । 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 unimaginal. 408

प्रभि विभि न्य भवन्तभव

समरसम् असन्न म्नसम्बन्धद्रम्

निगमवचनसिद्ध नित्यम् अस्मत्प्रसिद्ध

हृदि कलयति विद्वन् ब्रह्म प्रुअ सम्धौ । 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 अस्तम्भवस्तुस्व् अर्प

स्तिमितसलिलईप्रख्यमिख्यवहम्

अमितगुअविक्र वत न्तम् एक

हृदि कलयति विद्वन् ब्रह्म प्रअ सम्धौ । 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

सम्हित्तकरअ स्वर्पे

विलोकयत्तन्मम् अखअवैभवम्

विच्चिन्द्ध बन्ध भवगन्धगन्धित

यत्नेन पुस्त्व सफल कृलदखतसषरुव । 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

सर्वोपिधविनिर्मुभ सच्चिद्वन्दम् अद्वयम्

भवयत्तन्मम् त्मस्थ न भ्य कल्पसेध्वने । ४१२

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

च्येव पुस परिद्यन्मम्

भ्सर्पेअ फलनुभ्त्

अरम् र्च् चववन् निरस्त

पुनर् न सधत्त इद मह्त्म् । 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

सततविमलबोध्न्दर्प समेत्य

त्यज जअमलपोपिधम् एत सुद्रे

अथ पुनर् अपि नैअ स्मर्यत् व्तवस्तु

स्मरअविअयभ्त कल्पते कृलदखतसषत्सन्त्य । 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

सम्लम् एतत् परिद्ध्य वह्नौ

सद्त्मनि ब्रह्मइ निर्विकल्पे

तत स्वय नित्यविउद्धबोध्

नन्द्त्मन् तिहति विद्वरिह । 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

प्रूब्धस्त्रग्रथित अर्

प्र्युतु ँ तिहतु गोर् इव स्त्रक्

न तत्पुन पयति तत्त्ववेत्

नन्द्त्मनि ब्रह्मइ ल्नक्ति । 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

अखनन्दम् त्म विज्य स्वस्वर्पत

किम् इच्चन् कस्य ँ हेतोर् देह पुति 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

ससिद्धस्य फल त्व् एतज् ज्वन्मुभस्य योगिन

बहिरन्त सद्रन्दरस्स्वदनम् त्मनि । 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

वैर्ग्यस्य फल बोधो बोधस्योपरति फलम्

स्त्रन्दुभव् च्चिन्त् एअवोपरते 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

यद्य् उत्तरोत्तर्भ्व् प्र्वप्र्वन्तु निफलम्

निक्ति परम् त्तिर् नन्दोनुपम स्वत । 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

द्अदुखेव् अनुद्वेगो विद्ग्य प्रस्तुत फलम्

यत्भ भ्रन्तिवेल्य् ञ् कर्म जुगुप्सितम्

पच्न् नरो विवेकेन तत् कथ 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

विद्युफल स्यद् असतो निवृत्ति
प्रवृत्तिर् अज्जफल तद् वइतम्
तज् ज्जअयोर् यन् म्गात्इकदौ
नो चेद् विद् इअफल किम् अस्मत् । 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

अज्जहृदयग्रन्थेर् विन्ओ यद्य् अएअत
अनिच्चोर् विअय कि नु प्रवृत्ते क्रअ स्वत । 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

व्सन्नदयो भोग्ये वैर्गस्य तद्वधि
अहम्बोदयम्बो बोधस्य परम्बधि
ल्लवृत्तैर् अनुत्पत्तिर् मय्दोपरतेस् तु स् । 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

ब्रह्मक्रतय सद् स्थिततय निर्मुभ ब्ह्यर्थध्
अन्यवेदितभोग्यभोगकलनो निद्र्लुवद् ब्लवत्
स्वप्नलोकितलोकवज् जगद् इद पयन् क्वचिल् लब्धध
स्ते कचिद् अनन्तपुयफलभुग् धन्य स मन्यो 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

स्थितप्रज्जओ यतिर् अय य सद्रन्दम् अनुते
ब्रह्मय् एव विल्लन्त्म् निर्विक्रो विनिक्रिय । 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

ब्रह्मत्मनो ओधितयोर् एकम्ब्वग्हिन्

निर्विकल्प च चिन्मत्रु वित्ति प्रज्जति कथ्यते

सुस्थितसौ भवेद् यस्य स्थितप्रज्जस 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 स्थित भवेत् प्रज्ज यस्यनन्दो निरन्तर

प्रपचो विस्मत्प्रथ स ज्वन्मुभ इयते । 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

लन्ध्रु अपि ज्जर्ति ज्जग्धर्मविवर्जित

बोधो निर्वसनो यस्य स ज्वन्मुभ इयते । 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

न्तसस्रकलन कलन् अपि निकल

यस्य चित्त विनिचिन्त स ज्वन्मुभ इयते । 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

वर्तन्नेपि देहेस्मि च्चवद् अनुवर्तिनि

अहन्तममत्भवो ज्वन्मुभस्य लवअअम् । 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

अत्तनुसन्ध भवियद् अवृइ१४४षअम्

औद्स्न्यम् अपि प्र्त ज्वन्मुभस्य लवअअम् । 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

गुअदोअविइएस्मिन् स्वभ्वेन विलवअए

सर्वत्र समदर्इत्व ज्वन्मुभस्य लवअअम् । 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

इनिर्थसम्प्रप्तौ समदर्इतय्त्मानि

उभयत्रुविक्रित्व ज्वन्मुभस्य लवअअम् । 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

ब्रह्मनन्दरस्वद्वसभ चित्ततट यते

अन्तर्बाहिरविज्जन् ज्वन्मुभस्य लवअअम् । 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

देहेन्द्रियदौ कर्तव्ये मम्हभववर्जित

औद्स्न्येन यस् तिहेत् स ज्वन्मुभ लवअअ । 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

विज्जन् त्मनो यस्य ब्रह्मभव रुतेर् बल्त्

भवबन्धविनिर्मुभ स ज्वन्मुभ लवअअ । 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

देहेन्द्रियेव् अहभव इदभवस् तदन्यके

यस्य नो भवत क्विप् स ज्वन्मुभ इयते । 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 ब्रह्मओर् भेद कद्पि ब्रह्मसर्गयो

प्रज्जअ यो विज्जिति स ज्वन्मुभ लवअअ । 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

स्थुभि प्ज्यम्नेस्मिन् प्यम्नेपि दुर्जनै

समभवो भवेद् यस्य स ज्वन्मुभ लवअअ । 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 प्रवि विअट परेरित

नद्प्रव्ह् इव त्रिर् अ

लिनन्ति सन्मत्रतट न विक्रिय

उत्पद्यन्त्य् एअ यतिर् विमुभ । 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

विज्जतब्रह्मतत्त्वस्य यथप्रव न सस्ति

अस्ति चेन् न स विज्जतब्रह्मभ्वो बहिर्मुख । 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

प्रचनव्सन्वेग्द् असौ ससरत्ति चेत्

न सदेकत्वविज्जन् मन्द् भवति व्सन् । 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

अत्यन्तकमुकस्सिप्प व्त्ति कूलदखतसषहति म्तरि

तथैव ब्रह्मइ ज्ते प्रनन्दे मन्इअ । 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

निदिध्यसनलस्य ब्ह्यप्रत्यय क्यते

ब्रव्ति रुतिर् एतस्य प्रूरब्ध फलदर्नन्त् । 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

सुख्दनुभवो य्वत् त्वत् प्रूरब्धम् इयते

फलोदय क्रियप्रवो निक्रियो न हि कूलदखतसषत्रचित् । 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

अह ब्रह्मेति विज्जन्त् कल्पकोइअत्रूजितम्

सचित विलय य्ति प्रबोधत् 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 भ स्वप्नवेल् पय ढ प्पम् उल्बअम्

सुप्तोत्थितस्य किन् तत् स्यत् स्वर्ग्य नरक्य ढ । 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 असगम् उद्स्र परिज्य नभो यथ

न लियति च यक् किचित् कद्चिद् भिवकर्मभि । 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 घअयोगेन सुगन्धेन लिप्यते

तथ्त्मोप्ययोगेन 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

ज्जोदयत् पुरब्ध कर्म ज्जन् न नयति

अदत्त् स्वफल लक्ष्यम् उद्दियोत्स्अब्भवत् । 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

व्यघ्रबुद्ध्य विनिर्मुभो ब्अ पच्छ तु गोमतौ

न तिहति चिनत्येव लक्ष्य 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

प्रूर्ब्ध बलवत्तर खलु विद् भोगेन तस्य कअय

सम्यग् ज्जन्हुत्अनेन विलय प्रक्सचित्मिन्म्

ब्रह्मत्मैक्यम् अवेक्य तन्मयतर ये सर्वद् सस्थित

ते तत्त्रितय न हि क्वचिद् अपि ब्रह्मैव ते निर्गुअम् । 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

उप्यिद् त्म्यविह्वकेवल

ब्रह्मत्मनैव्त्मनि तिहतो मुने

प्रूर्ब्धसद्भवकथ न युत्त

स्वप्त्रथसबन्धकथेव ज्जगत । 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 प्रबुद्ध प्रतिभ्सदेहे

देहोपयोगिन्य् अपि च प्रपच्चे

करोत्य् अहन् त मम त् इदन् त
किन् तु स्वय तिहति जगरेअ । 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 मिथ्यर्थसमर्थन् एच्च
न सग्रहस् तज्जगतोपि द्वा
तत्रनुवित्त् यदि चेन् म्रथे
न निद्रय मुभ इत्यते 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 ब्रह्मइ वर्तन्
सद्त्मन् तिहति न्यद् कअते
स्मित् यथ स्वप्नविलोकित्रथे
तथ विद प्रानमोचन्दौ । 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

कर्म निर्मितो देह प्रबध तस्य कल्प्यत्म्
न्देर् त्मनो युभ नैव्त् कर्मनिर्मित । 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 नित्य वत इति ब्रूते रुतिर् अमोघक्
तद्त्मन् तिहतोस्य कृलदखतसषत प्रबधकल्पन् । 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

प्रबध सिध्यति तद् यद् देह्त्मन् स्थिति
देह्त्मन्वो नैवेअ प्रबध त्यज्यत्मत । 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

अरस्यिप प्रूब्धकल्पन् भ्रून्तिरेव हि

अध्यस्तस्य कृलदखतसषत सत्त्वमसत्यस्य कृलदखतसषतो जनि

अज्तस्य कृलदखतसषतो नअ प्रूब्धमसत कृलदखतसषत । 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

ज्नेन्जनक्रयस्य सम्लस्य लयो यदि

तिहत्य् अय कथ देह इति अक्वतो जन् । ४६२

समध्तु ब्हादय प्रूब्ध वदति रुति

न तु देहदिसत्यत्वबोधन्य विपचित्म् । 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

परिप्रूअम् अन्द्यन्तम् अप्रमेयम् अविक्रियम्

एकम् एव्द्वय ब्रह्म नेह त्तिस्त किचन । 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

सद्धन चिद्धन नित्यम् नन्दघनम् अक्रियम्

एकम् एव्द्वय ब्रह्म नेह त्तिस्त किचन । 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

प्रत्यगू एकरस प्रूअम् अनन्त सर्वतोमुखम्

एकम् एव्द्वय ब्रह्म नेह त्तिस्त किचन । 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 अनुपदेयम् अन्देयम् अत्रयम्

एकम् एव्द्वय ब्रह्म नेह त्तिस्त किचन । 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

निर्गुअ निकल स्वम निर्विकल्प निरजनम्

एकम् एव्द्वय ब्रह्म नेह त्तिस्त किचन । ४६८

Without attributes, indivisible, subtle, inconceivable, and without blemish, God is one and without a second. There is nothing other than He. 468

अनिर्प्यस्वर्प यन् मनोव्चम् अगोचरम्

एकम् एवद्वय ब्रह्म नेह न्निस्त किचन । 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

सत्सम्द्ध स्वत सिद्ध उद्ध बुद्धम् अन्द्अम्

एकम् एवद्वय ब्रह्म नेह न्निस्त किचन । ४७०

Exuberant Reality, selfreliant, complete, pure, conscious and unique, God is one and without a second. There is nothing other than He. 470

निरस्तगृइ१५७ष विनिरस्तभोग

न्त सुद्धत् यतयो महत्त

विज्य तत्त्व परम् एतद् अन्ते

प्रु पृइ१५७ष निर्विर्तम् त्मयोगत् । 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

भन्न अद् परतत्त्वम् त्मन

स्वर्पम् नन्दघन वृइ१४४ष्य

विध्य मोह स्वमनप्रकल्पित

मुभ ऋथो भवतु प्रबुद्ध । 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

सम्धिन् स्थुविनिचलत्मन्

पय्त्मतत्त्व स्फुलदखतसषअबोधचकउ

निसअय सम्यग् अवेकइत चेच्

इ१४४षुत पद्थो 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

स्वस्वद्द्विन्धसम्बन्धमोम्

सत्यज्जन्मन्दर्मात्मलब्धौ

स्र युभिर् देइकोभि प्रम्अ

चन्तसिद्ध स्तुभित प्रम्अम् । 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 मोक्अ च त्ति च चिन्त्रोग्यकउद्दय

स्वेनैव वेद्दय यज्जन् परेम् नुम्निकम् । 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

तअस्थित बोधयन्ति गुरव रुतयो यथ

प्रजअयैव तरेद् विद्दन् वनुग्हतय । 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

स्तुभत्य स्वय ज्त्वं स्वम् त्मम् अखइतम्

ससिद्ध सम्मुख तिहेन् निर्विकल्मन्तमनि । 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

वेद्दतसिद्धन्तनिरुभिर् ए

ब्रह्मैव ज्व सकल जगच् च

अखअर्पास्थितिर् एव मोक्ओ

ब्रह्मद्वित्ये रुतय प्रम्अम् । 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 गुरुवचन्च् इ१४४षुतिप्रम्त्

परम् अवगम्य सतत्त्वम् त्मयुक्तय

प्रअमितकरअ सम्हित्त्म्

क्वचिद् अचलिभर् त्मनिहतोभत् । 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 क्लृप्तं सम्यक् परे ब्रह्मैक्ये मग्नम्

उत्थय परमन्द् इदं वचनम् अब्रुवत् । ४८०

Having established his mind for some time in the supreme God, he arose from supreme bliss and uttered these words. 480

बुद्धिर् विन गलित प्रवृत्ति

ब्रह्मत्मनोर् एकतयिधगत्य

इदं न ज्ञेय्यु अनिदं न ज्ञे

किं च कियद् च सुखम् अस्त्यु अप्रम् । 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

वच्च बभूवुः कलदखतसषम् अक्यम् एव मनस मन्तु न च अक्यते

स्त्रन्दुन्तप्रप्रितपरब्रह्मम्बुधेर् वैभवम्

अम्भोर्ईविर् अत्रुइकइलम्भ्व भजन् मे मनो

यस्य अलवे विलिनम् अधुन्नन्दुत्तमन् निर्वर्तम् । 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 गत केन च न्त कृलदखतसषत्र लनम् इदं जगत्

अधुनैव मय द्वा अस्ति 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 हेय किम् उपदेय किम् अन्यत् किं विलक्य अमम्

अखनन्दप्यप्रुए ब्रह्ममह्मवे । 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 पयिम् न ओमि न वेद्म्यु अहम्

स्वत्मनैव सद्रन्दर्पोस्मि विलक्य अअ । 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 मह्मत्तने

विमुभ सग्य सदुत्तम्य
नित्यद्वयनन्दरसस्वर्पिण
भन्ने सद्प्रदयम्बुधन्ने । 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

यत्कवअअइस्न्द्रचन्द्रिक्

सधतभवत्पजरम

प्रसन्न अहम् अखअवैभव्

नन्दम् त्मपदम् अकअय कअत् । 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

धन्योह भक्त्योह विमुभोह भवग्रहत्

नित्यनन्दस्वर्पोह प्रओह त्वदनुग्रहत् । 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

असगोहम् अनगोहम् अलिगोहम् अभगुर

प्रन्तोहम् अनन्तोहम् अमलोह चिरन्तन । 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

अकर्तृहम् अभोत्तहम् अविक्रोहम् अक्रिय

उद्धबोधस्वर्पोह केवलोह सद्इव । 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

द्रु रोतुर् वभृलदखतसष कर्तुर् भोभृलदखतसषर् विभिन्न एव्हम्

नित्यनिरन्तरनिक्रियनिस्सगप्रअबोधत्म् । ४९१

I am distinct from the seer, hearer, speaker, doer and experiencer. I am eternal, undivided, actionless, limitless, unattached perfect awareness by nature. 491

न्हम् इद न्हम् अदोप्यु उभयोर् अवभ्सक पर उद्धम्

बह्यभ्यन्तरन्य प्रअ ब्रह्मद्वित्यम् एव्हम् । 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 अन्दितत्त्व त्वमहमिदमद् इति कल्पन्द्रम्

नित्यनन्दैकरस सत्य ब्रह्मद्वित्यम् एवम् । ४९३

I am incomparable, beginningless Reality. I am far from such thoughts as "you", "me", and "this". I am eternal bliss, the Truth, the nondual God himself. 493

त्रयओह नरवन्तकोह

पुन्तकोह पुरुओहम् अ

अखअबोधोहम् अएअस्व

निर्वरोह निरह च निर्मम । 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

सर्वेउ भ्तेव् अहम् एव सस्थितो

जन्तमन्तर्बाहिर्य सन्

भोक्त च भोग्य स्वयम् एव सर्व

यद्यत् पथगू द्अम् इदन्तर पुइ१५७ष । 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 अखअसुखम्भोधौ बहुध विवच्चय

उत्पद्यन्ते विल्यन्ते म्य्मृतविभ्रम्त् । 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

स्थुलिदम्भ् मयि कल्पित भ्रम्द्

रोपित्नुस्फूलदखतसषरण लोके

क्ले यथ कल्पकवत्सर्यअ

त्वर्दयो निकलनिर्विकल्पे । 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

रोपित त्रयद्अक भवेत्

कद्पि म्हेर् अतिदोअद्इतै

ब्रू करोट्यू अरम्मिभ्ग

मर्चिविब्र मह्प्रव्ह । 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

कअवलू लेपविद्रगोह

दित्यवद् भस्यविलकअओहम्

अह्यवन् नित्यविनिचलोह

अम्भोधिवत् प्रविवर्जितोहम् । 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 विह्यस

अत कृलदखतसषतो मे तद्धृइ१५७ष ज्यत्स्वप्नसुउप्तय । 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

उधिर् प्ति स एव गच्चति

स एव कर्म्ई करोति भुभे

स एव ज्ञ्यन् म्रियते सद्ह

कृलदखतसषल्द्रिवन् निचल एव सस्थित । 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 प्रव्तिर् न च मे निव्ति

सदैकर्पस्य निरअकस्य

एत्तमको यो निविओ निरन्तरो

व्योमेव प्रूअ स कथ नु चेअते । 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

पुय्नि प्पि निरिन्द्रियस्य

निचेतसो निर्विभेर् निर्भे

कृलदखतसषतो मम्खअसुखुभते

ब्रूते ह्य् अनन्वगतम् इत्य् अपि रुति । 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

च्यय स्पअम् उअ ँ त ँ सुहु दुहु ँ

न स्पअत्य् एव यत् किचित् पुरुअ तद्विलवअअम् । 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 स्वइअ स्वयधमृइ१५७ष सस्पअन्ति विलवअअम्

अविक्रम् उद्स्र गहधमृइ१५७ष प्रद्वपवत् । 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 यथ कर्मइ स्वइभ्वो

वह्नेर् यथ द्हनियम् अकत्वम्

रज्जोर् यथ्रोपितवस्तुसग

तथैव वअस्थचिद्दत्मनो 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

कर्त्पि ँ क्रयित्पि न्ह

भोक्तिपि ँ भोजयित्पि न्हम्

द्रापि ँ दर्शयित्पि न्ह

सोह स्वय ज्योतिर् अन्द्रत्म् । 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 उप्यौ प्रतिबिम्बलौल्यम्

औष्धिक म्हधियो नयन्ति

स्वबिम्बभ्त रविवद् विनिक्रिय

कत्स्मिर् भोक्तिस्मि 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 वि स्थले वि लुहत् एअ जत्मक

न्ह विलिप्ये तद्धर्मैर् घअधर्मैर् नभो यथ । 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

कर्त्तृभोक्तृखलत्वमत्त

जअत्वबद्धत्वविमुभ तदय

बुद्धेर् विकल्प न तु सन्ति वस्तुत

स्वस्मिन् परे ब्रह्मइ 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 विक्र प्रभेर् दअध अतध सहस्रध वि

कि मेसगचितस् तैर् न घन क्वचिद् अम्बर स्पृअति । 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

अव्यक्तिदस्थलपर्यन्तम् एतत्

विव यत्रभ्सम्त्र प्रत्तम्

व्योमप्रख्य स्वमम् द्यन्तह

ब्रह्मद्वैत यत् तद् एव्हम् 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

सर्वर् सर्ववस्तुप्रकअ

सर्वर् सर्वग सर्वन्यम्

नित्य उद्ध निचल निर्विकल्प

ब्रह्मद्वैत यत् तद् एव्हम् 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 प्रत्यस्तएअम्वि एअ

प्रत्यग्रूप प्रत्यगाम्यन्नम्

सत्यज्जन्तम् नन्दर्प

ब्रह्मद्वैत यत् तद् एवम् 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

निक्रियोस्म्य् अविक्रोस्मि

निकलोस्मि निर्भि

निर्विकल्पोस्मि नित्योस्मि

निर्लम्बोस्मि निर्द्वय । ५१५

I am actionless, changeless, partless, formless, imageless, endless and supportless one without a second. 515

सर्व्मकोह सर्वोह सर्वोहम् अद्वय

केवलखअबोधोहम् नन्दोह निरन्तर । 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

स्व्रज्यस्व्रज्यविभित् ए

भवत्क्प् र्माहिमप्रस्द्त्

प्र् मय र्गुरवे मह्त्मने

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

मह्स्वप्ने म्यभ जनिजम्युगहने

भ्रमन्त क्लियन्त बहुलतरत्पैर् अनुदिनम्

अहक्रव्यघ्रव्यथितम् इमम् अत्यन्तक्पय

प्रबोधय प्रस्वत् परमवितन् म् 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 नम

यद् एतद् विवर्षेअ जति गुरुर्ज 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 इयवर्य

समधिगत्तमसुख प्रबुद्धतत्त्वम्

प्रमुदितहृदय स देइकेन्द्र

पुनर् इदम् ह वच पर महत्म् । 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 तत्सर्वत

पय्ध्यत्तमद् प्रन्तमनस् सक्त्इ१५७ष अवस्थस्व् अपि

प्दुइ१५७ष अन्यद् अवेकइत किम् अभित चकउमत् द्यते

तद्वद् ब्रह्मविद सत किम् अपर बुद्धेर् विह्स् 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

कस्त पर्नन्दरस्तुभितम्

त्स्ज्य न्येउ रमेत विद्वन्

चन्द्रे मह्हिदनि द्प्यन्ने

चित्रेन्दुम् लोकयितु क इच्चेत् । 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

असत्पद्भुभवेन किचिन्

न ह्यस्ति त्तिर् न च दुखहि

तदद्वयनन्दरस्तुभ्य

त्त सुख तिह सद्त्मानिह्य । 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 सर्वथ पयन् मन्यन् स्वम् अद्वयम्

स्त्रन्दम् अनुभुज्ज क्लृ नय मह्यते । 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

अखअबोध्त्मनि निर्विकल्पे

विकल्पन व्योम्नि पुरप्रकल्पनम्

तदद्वयन्दमय्त्मन् सद्

न्ति पम्इशुष 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

त्म् अवस्थ परमोपन्ति

बुद्धेर् असत्कल्पविकल्पहेतो

ब्रह्मन्मनो ब्रह्मविदो मह्त्मनो

यत्रद्वयन्दसुख 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

न्ति निर्वान् मौन्त् पर सुखकुत्तमम्

विज्त्मस्वर्पस्य स्त्रन्दरसप्यिन । 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

गच्छस् तिहन्न उपविअ चय्नो वन्यथिप व

यथेच्चर वसेद् विद्बन् त्त्रम सद् मुनि । 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 देअक्लसनदिग्यम्दि

लक्यद्यपेक्प्रतिबद्धन्ते

ससिद्धतत्त्वस्य मह्त्मनोस्ति

स्ववेदने क नियम्यवस्थ । 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

घओयम् इति विज्त्तु नियम कोन्ववेकअते

विन् प्रम्असुहुत्व यस्मिन् सति पद्रथघ । 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 त्म नित्यसिद्ध प्रम्ए सति भ्सते

न देअ न्पि क्लु न उद्धि व्प्यु अपेकअते । 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 त्यू एतद् विज्न् निरपेकअकम्

तद्वद् ब्रह्मविदोप्यु अस्य ब्रह्महम् 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

भृनेव जगत् सर्व भ्सते यस्य तेजस्

अन्तमकम् असत् तुच्च कि नु तस्य्वभ्सकम् । ५३३

How can something else, without substance, unreal and trivial, illuminate that by whose great radiance the whole world is illuminated? 533

वेदस्त्रपुर्नि भित्त सकलन्यू अपि

येत्रथवन्ति त किन् नु विज्त्र प्रकअयेत् । ५३४

What can illuminate that Knower by whom the Vedas, and other scriptures as well as all creatures themselves are given meaning? 534

एअ स्वय ज्योतिर् अनन्तअभि

त्म्प्रमेय सकलनुभित्त

यम् एव विज्य विमुभ बन्धो

जयत्य् अय ब्रह्मविद् उत्तमोत्तम । ५३५

This light is within us, infinite in power, our true nature, immeasurable and the comon 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 विअयै प्रमोदते

न सज्जते न्पि विरज्यते च

स्वस्मिन् सद् क्अति नन्दति स्वय

निरन्तर्नन्दरसेन त्त । 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

कउध देहव्यथ त्यक्तव बल क्अति वस्तुनि

तथैव विद्वन् रमते निर्ममो निरह सुख । 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

चिन्तन्यम् अदैन्यभैवअम् अअन प्र सरिद्विउ

स्वतन्त्र्येअ निरकूलदखतसषस्थितिर् अश्रुनिद्र् मने वने

वस्त्र क्लनओअदिर् अहित दिग्स्तु अय्य मह्

सृइ१४४षो निगमन्तव्थिउ विद् क् परे ब्रह्मइ । 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

विम्रम् लम्ब्य अरम् एतद्

भुनक्त्य् अएन् विअयन् उपस्थित्

परेच्चय बलवद् त्मवेत्

योव्यभ लिगोननुअभ बह्य । 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 वि च स्म्बरो व

त्वगम्बरो वि चिदम्बरस्थ

उन्मत्तवद् वि च बलवद् व

पिचवद् वि चरत्य् अवन्यम् । 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

क्मन् निक्मपृइ१५७ष सचरत्य् एकृइ१४४षो मुनि

स्वत्मनैव सद् तुअ स्वय सव्त्मन् स्थित । ५४१

swallowed up by people through misunderstanding of the nature of things. 547

तद्वद् देहदिबन्धेभ्यो विमुभ ब्रह्मवित्तमम्
पयन्ति देहिवन् म्ह अर्भ्सदरन्त् । 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 निर्ल्वयन् व्य मुक्त देह तु तिहति
इतस् तत च्ल्यम्नो यत् किचित् प्रुअव्युन् । 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

स्रोतस् न्यते द्रु यथ निम्नोन्नतस्थलम्
दैवेन न्यते देहो यथक्लोपभुभि उ । 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

प्रुब्धकर्मपरिकल्पितव्सन्भि
सस्त्रिवच् चरति भुभि उ मुभ देह
सिद्ध स्वय वसति स्वइवद् अत्र त
चक्रस्य म्लम् इव कल्पविकल्पन्य । 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

नैवेन्द्रिय् विअयेउ नियुभ एअ
नैवपयुभ उपदरनलकअअस्थ
नैव क्रियफलम् अप्अद् अवेकअते स
स्त्रन्दस्त्ररसप्रसुमत्तचित्त । 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

लक्यलक्यगति त्यत्त यस् तिहेत् केवलत्मन्
इव एव स्वय स्वद् अय ब्रह्मविद् उत्तम । 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

ज्वन्न एव सद् मुभ ऋथो ब्रह्मवित्तम

उपधिन्दु ब्रह्मैव सन् ब्रह्मप्य् 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

अलओ वेअसद्भुवयो च यथ पुम्न

तथैव ब्रह्मविचू इ१४४षेह सद् ब्रह्मैव नपर । 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 किप्प विरुअ सत् पर्अम् इव तरोर् वपु पतत्

ब्रह्मन्तस्य यते प्रू एव तच्चिदग्निं 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

सद्त्मनि ब्रह्मइ तिहतो मुने

प्रद्वयनन्दमय्त्मन सद्

न देअक्लद्युचितप्रत्व

त्वम्सविपिअविसर्जन्य । 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 मोकओ नो मोकओ न दअस्य कमअलो

अविद्यूहृदयग्रन्थिमोकओ मोकओ यतसू तत । 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

कूलदखतसषल्यम् अथ नद्य् व इवक्एत्रेपि चत्वरे

पर्अ पतति चेत् तेन तरो कि नु उम्भम् । 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 पुपस्य फलस्य नअवद्

देहेन्द्रयप्रूअधिद्य विन्अ

नैव्त्मन स्वस्य सद्त्मकस्य

नन्दुभेर् व्वअवद् अस्ति चैअ । 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

प्रज्जघन इत्य् त्मलकअअ सत्यस्चकम्

अन्द्यौषधिकस्यैव कथयन्ति विन्अनम् । 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

अविन् ऽ अरेयम् त्मेति रुतिर् त्मन

प्रब्रवत्य् अविन्इत्व विनयत्सु विक्रिउ । 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

पअक्वअतअध्न्यकम्बद्दृइ१५७ष

दग्ध भवन्ति हि म्द् एव यथ तथैव

देहेन्द्रियसुमन दि समस्तद्य

जिन्मदग्धम् उपयित पत्र्मभवम् । 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

विलकअअ यथ ध्वन्त ल्यते भ्रुतेजसि

तथैव सकल द्य ब्रह्मइ प्रविल्यते । 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

घए नए यथ व्योम व्योमैव भवति स्फूलदखतसषअम्

तथैवोष्धिविलये 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

क्र क्रे यथ वइप्त तैल तैले जल जले

सयुभम् एकत् यित तथ्त्मन्य् त्मविन् मुनि । 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

एव विदेहकैवल्य सन्मत्रत्वम् अखइतम्

ब्रह्मभव प्रपद्यैअ यतिर् न्वर्तते पुन । 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

सद्मैकत्वविज्जदग्धिवद्दिवर्मअ

अमुय ब्रह्मन्तत्त्द् ब्रह्मअ कूलदखतसषत उद्भव । 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

म्यक्लप्तौ बन्धमोकअ न स्त स्वत्मनि वस्तुत

यथ रज्जौ निक्क्रिय सप्भर्साविनिर्गमौ । 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

क्ते सदसत्त्वभ्य वभव्ये बन्धमोकअए

न्वित् ब्रह्मअ क्किद् अन्यभ्द्व् अन्वत्तम्

यद्य् अस्त्य् अद्वैतहि स्यद् द्वैत नो सहते रुति । 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

बन्ध च मोकअ च म्भव म्ह्

बुद्धेर् गुअ वस्तुनि कल्पयन्ति

द्भवति मेघत्त यथ रवौ

यतोद्वयसगच्चिद् एतद् अकअरम् । 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

अस्ति प्रत्ययो य च य च न्स्ति वस्तुनि

बुद्धेर् एव गुव् एतौ न तु नित्यस्य वस्तुन । 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 म्यक् क्लप्तौ बन्धमोकअ न च्त्मनि

निकले निक्क्रिये न्ते निरवद्ये निरजने

अद्वित्ये परे तत्त्वे व्योमवत् कल्पन् कूलदखतसषत । 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 स्वक

न मुमुकउर् न वै मुभ इत्य् ए परम्रथत् । 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

सकलनिगमच्छ्वन्तसिद्धन्तर्प

परम् इदम् अतिगुह्य दईत ते मय्य

अपगतकलिदोअ कमनिर्मुभ बुद्धि

स्वसुतवद् असत्तत्त् भिव्यत्त् मुमुकउम् । 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 रुत्त् गुरोर् व्क्य प्ररयेअ त्तनति

स तेन समनुज्तो ययौ निर्मुभ बन्धन । 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 सद्दन्दसिन्धौ निर्मग्न्नस

प्वयन् वसुध सद्दृश५७ष विचृइ१४४ष निरन्तर । 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 इ१४४ष्यस्य इयस्य सव्देन्तमलकअअम्

निर्पित मुमुक 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 उपदेअम् द्रियन्त

विहितनिरस्तसमस्तचित्तदो

भवसुखविरत् प्रन्तचित्त

रुतिरसिक् यतयो मुमुकअवो 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

सस्र्ध्वनि त्पभृकिरअप्रोद्भूतद्हव्यथ

खिन्न जलक्वअय मरुभुवि भ्रन्त्य परिभ्रम्यत्म्
अत्यसन्नसुधम् बुधि सुखकर ब्रह्मद्वय दर्शयत्य्
ए अकरभ्रत् विजयते निर्वर्त्सद्यिन् । 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 nondual God. 580

The End

॥ इति शंकराचार्यविरचितं विवेकचूडामणि ॥

॥ ॐ तत्सत् ॥

Please send corrections to John Richards (jhr@elidor.demon.co.uk)
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