

Sri Gurubhyo Nama:

Om Sa-Apitakuchamba-Arunachaleshwaraya Nama:

😊 UNPROOFED 😊

Vivekachudamani is attributed to Bhagawan Bhashyakara Sri Shankaracharya. This is one of the finest written treatises in Advaita Vedanta. Viveka means Discrimination and Chudamani means the Precious stone or jewel placed on the forehead. Loosely translated it means, the crest jewel of discrimination whether it is written by Acharya or Acharya signed it or it is attributed to Acharya, does not really matter. This treatise is definitely a product of a beautiful mind, by the one who has gained the right knowledge.

There is a beautiful commentary, almost complete, written by Sri Chandrashekara bharati swamiji. Though it is incomplete, one cannot complain, the book makes one enter that state by repeating the same ideas again and again. Acharya here irrespective of fear of falling in the trap of the “punar-ukti dosha” (defect of being repetitive), due to the arduous task of making the disciple understand has completed the work, shows His great compassion. Taking this in conscience we have not let even a single sloka, though in some cases not available in the other version.

The repetition is done of the same idea but in different form, like using the anvaya and vyaterika (direct and indirect concomitance), therefore, we don't support the idea of stripping some of the slokas, as some have done.

The idea for writing this book came after seeing many funny translations and commentaries on this written in English, with carefully selected words from the lexicon and free translation, sometimes even leaving the important words.

In this book, we may not be able to see the splendor of English or the flowery words, but only the true meaning of the slokas. If the English words don't fit the requirement or if the oftused words are more of a technicality than necessary, we have coined our own word to fit the purpose (For example: Paramarthika – permanently permanent, vyavaharika – temporarily permanent, pratibhasika – temporarily temporary) for explaining things properly.

The word jagat is translated as world for convenience and not as universe (does not make any difference, since both are limited), in reality it is the whole of creation.

This book is written for three different set of people.

1. The ones who are only interested in the meaning of the sloka, not bothering about the word meaning or the insights.

2. The ones who are interested in the word meaning of the slokas. For them, though it is not proper, we have made an excuse of breaking the compound words for easy understanding.

3. The people who are interested in following up upon the inquiry method, and are interested in the insight of the sloka. Here the direct and derived meaning for the word and the sentence is explained. And sometimes, a different approach for understanding the meaning, without leaving the Vedanta from focus.

There are five parts for every sloka 1. Sanskrit Sloka, 2. Transliteration, 3. Word meaning, 4. Sloka meaning and 5. Insight. And, sometimes with a brief introduction for the sloka.

The first sloka is an invocation. This is the general method to start any text. One may though do it outside, like a small prayer or something, though, to uphold the tradition and to train the disciple it is normally done as the first sloka.

This invocation can be a remembrance of the Self or a salutation to the Guru or Ishwara. Here the author does a salutation to the Iswara and Guru in a single Sloka. This type of sloka which can be interpreted in two ways is normally called as Dwisandha Sloka.

सर्ववेदान्तसिद्धान्तगोचरं तमगोचरम् ।

गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् ॥ १ ॥

sarvavedāntasiddhāntagocaram tamagocaram ।

govindam paramānandam sadgurum praṇato'smyaham ॥ 1॥

Sarva-Vedanta-Siddhanta-Gocharam - one who is known through the texts of Vedanta , Tam – Him, Agocharam – beyond the grasp / understanding, Govindam – Sri Govinda, Paramanandam – the abode of bliss, Sadgurum – the Sadguru, Pranatosmi – I salute.

Sri Govindam, the sadguru, the abode of bliss, one who is beyond the understanding and understood through the texts of Vedanta, Him I salute.

Herein this sloka there is a seeming contradiction, first he mentions He is understood by the vedantic texts and later says He who cannot be understood. How can this be? Any knowledge takes place through the Pramana – the means of Right Knowledge. Here the one referred as Him, cannot be gained through any other means other than the Scripture. Therefore, one who is not an object for any other means of right knowledge but is only an object of the Scriptural / Verbal testimony. Here not an object for other because, Pratyaksha (direct perception) is not possible, since He is not an object, if is an object, will be limited, and therefore non-eternal, i.e. Subject to destruction. The other means of right knowledge other than the Verbal testimony is based on Pratyaksha, therefore is as well negated.

Govindam – This is where the sloka becomes Dwisandha - two meanings. If we take Govinda as Gam Patiti, protector of the cows, jivas. Then it refers to the Iswara. If we take the name of the preceptor of the Acharya, Sri Govinda Bhagavadpada. Then it refers to the Guru.

What is the specialty of this Guru or Iswara? He is Paramanandam – the abode of bliss. Parama means ultimate and Ananda means Bliss. He is the Ultimate Bliss. The scriputeres, “Brahmaavid Brahmaiva Bhavati” – the knower of Brahman verily is the Brahman, “Brahmaavid Apnoti Param” – The knower of Brahman Gains the Ultimate, proclaim this.

And, what is the speciality of this Guru ? He is a SadGuru. There may be Guru for every walk of life. Mantra Guru, Tantra Guru, Fashion Guru etc., but, this Guru is the SadGuru. Sad (Sat)means Existence, and Guru means Remover / Dispeller of Ignorance. One who by imparting the knowledge of the Sad / Brahman, dispels the Ignorance.

Pranatosmi – I nicely salute. In the non-dual system, since there is nothing other than the Self, there cannot be any duality. Therefore, how can there be a Salutation, when there is no equal or greater object ? This is a general question which is often asked, though there is nothing equal or greater than the Self. It is a mark of respect, which the realized one shows for the sake of the Disciples. There is a dictum to this level, “Yavad Ayur Tribhir Vandya, Acharya Shashtra Daivatam” (Till one lives one should respect these three, the Perceptor, The Scripture and the Iswara). And “na advaitam guruna saha” (advaita should not be practiced (seen) in case of the Guru).

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जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता

तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम् ।

आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थितिः

मुक्तिर्नो शतजन्मकोटिसुकृतैः पुण्यैर्विना लभ्यते ॥ २ ॥

jantūnām narajanma durlabhamataḥ puṁstvaṁ tato vipratā  
tasmādvaidikadharmamārgaparatā vidvattvamasmatparam ।  
ātmānātmavivecanaṁ svanubhavo brahmātmanā saṁsthiṭiḥ  
muktirno śatajanmakoti-sukṛtaiḥ puṇyairvinā labhyate ॥ 2॥

Jantunam – among the species, Narajanma – being born as a human being, Durlabham – is very difficult, Ata – more, Pumstvam – gaining a Male birth, Tato – even more, Viprata – being born as a Brahmin, Tasmad – than that, Vaidika-dharma-marga-parata – living a life in accordance with the scriptures, Vidwattvam – knowledge of scriptures, Asmat – from this, Param – is more difficult, Atma-anatma-vivecanam – the discrimination between the Self and non-self, Svanubhava – gaining the realization, Brahmātmana samsthiṭi – being established in the Self, Muti – this Release (from bondage), na – not, Shata-janma-koti-sukṛtai – in the hundred crore births, Puṇyai – the punya gained, vina – without, Labhyate – gained.

Among the species being born as a human being is a difficult one, and still more difficult is gaining the body of a male, even more difficult is the birth as a Brahmin, more than that is living the life in accordance with the scriptures, and still more difficult is to gain the knowledge of the scriptures, and even more difficult than that is to gain the discrimination of the Self and non-Self and gaining the realization still more difficult is to be established In that truth. This kind of mukti is not gained without the punya attained in the hundred crore births.

Here the difficulty in attaining a human body is very difficult. Though there are some philosophies which accept, once they have gained a human body they will not be born in a lower level of species. This is not so in the hindu (sanata dharma) system. One is born according to their punya and papa (virtue-vice). The more the punya he will be born in heaven as a deity or demi god. More the papa will be born in the hell. In this punya papa scale if they are tilted a little more in the punya side, will be born as a better human being. If the scale is tilted towards the papa side will be born as a reptile, bird or an animal.

So, without a solid punya we cannot gain the birth of a human being. And to attain the birth of a human being is important for the realization because, the other bodies in heaven or hell or in the earth itself are more of a body of experience. There the desire for realization is difficult to gain.

When it said pumstvam - body of a male, the idea is not a chauvinistic one, but for all the logical and scriptural reason. It is easy for the male to stay alone in the midst of the jungle etc and the right to study the scriptures is given only to the male.

And that is why; it is immediately followed by the birth of a Brahmin. In the scale of birth, among the human beings Brahmin has more punya and lesser papa, kshatriya and vaishya have more or less similar punya and papa, and a shudra has more papa and lesser punya. Brahmin normally called the priestly class, kshatriya – warrior class, vaishya – business class and shudra – the working class. More the punya, more the “chitta shuddi” (purity of mind). And therefore he is given more responsibility in the scriptures.

The discrimination, knowledge and establishing in the Self will be dealt in detail in the later portions of the text. Though one may gain the knowledge, to be established in it takes more effort, which is why they are shown separately.

This knowledge is very difficult to attain. Without the punya amassed in the previous births, it is very very difficult to gain.

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दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

durlabham trayamevaitaddevānugrahaHetukam ।

manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ ॥ 3॥

Durlabham – very difficult to attain, Trayam-eva-etat – these three are definitely, Deva-anugraha-hetukam – are the cause for gaining the grace of the iswara (God), Manushyatvam – being born as a human being, Mumukshutvam – having the desire to attain realization, Maha-purusha-samshraya – association with the knowledgeable one.

These three definitely are very difficult to attain, and which are the cause for the grace of the Iswara or which are gained only by the grace of the iswara, a human body, desire to gain the realization and association with the knowledgeable one.

We see around us so any species, but very less human being in comparison with them. And therefore we can infer this body of a human being is difficult to attain. Though the ant maybe more intelligent, it builds a ant hill which is very difficult to imitate, or a humming bird which builds a beautiful nest. They lack the ability to analyze. This is the powerful instrument the humans possess.

Though, they have this beautiful ability. Many don't use this faculty, as we see. They are not able to differentiate or discriminate. Therefore don't gain or have the desire to gain release from this bondage of birth and death or pain. That is why desire to gain realization is said to be even rarer.

The rarest among all this is gaining the association with a realized person. Firstly, our ego or individuality does not allow us to approach somebody. Even if we approach we don't thoroughly analyze the ability of the Guru. Later, we will see this is a must when discussing about the qualities of the Guru.

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लब्ध्वा कथचिन्नरजन्म दुर्लभं

तत्रापि पुंस्त्वं श्रुतिपारदर्शनम् ।

यस्त्वात्ममुक्तौ न यतेत मूढधीः

स ह्यात्महा स्वं विनिहन्त्यसद्ग्राहत् ॥ ४ ॥

labdhvā kathacinnarajanma durlabham

tatrāpi puṁstvam śrutipāradarśanam ।

yastvātmamuktau na yateta mūḍhadhīḥ

sa hyātmahā svaṁ vinihantyasadgrahāt ॥ 4॥

Labdhwa – having gained, Kathanchid – somehow, Narajanma – a human birth, Durlabham – which is difficult to gain, Tatra-api – even there, Pumstvam – a male body, Shruti-para-darhanam – complete

knowledge of the scriptures, Ya – who, Tu – definitely, Atma-muktau – for the realization of the Self, Na yatate – does not put effort, Mudha-dhi – that kind of deluded fool, Sa hi – he is definitely, Atmaha – destroyer of the Self, Svam – himself, Vinihanti – kills, Asad-grahat – because of the attachment to the non-Self.

Having gained the human birth somehow, that too a male body which is very difficult to gain. And, even there the complete knowledge of the scriptures. One who definitely does not put any effort for the realization is a deluded fool and he is called the destroyer of the Self, because, he kills himself because of the attachment to the non-Self.

Atmaha means “antmanam hanta iti” (one who destroys oneself). Because though he has all the required qualities he does not put any effort to understand the Self.

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इतः को न्वस्ति मूढात्मा यस्तु स्वार्थे प्रमाद्यति ।

दुर्लभं मानुषं देहं प्राप्य तत्रापि पौरुषम् ॥ ५ ॥

itaḥ ko nvasti mūḍhātmā yastu svārthe pramādyati ।

durlabham mānuṣam deham prāpya tatrāpi pauruṣam ॥ 5॥

Ita = Now / Then, Ko – who. Nu = is indeed, Asti – there, Mudhatma – deluded fool, Ya-tu – one who, Svarthe – in his growth, Pramadyati – is careless, Durlabham – very difficult, Manusham – human, Deham – body, Prapya – after gaining, Tatra-api – even there, Pourusham – a male embodiment.

Who else is a greater fool one after gaining a human birth and that too a male body which is very difficult to attain, is careless in working for the goal of the birth.

Svarthe normally means selfish or for personal. But here it should be understood as the goal of the birth. And the goal of the birth is to gain the knowledge of the Self.

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वदन्तु शास्त्राणि यजन्तु देवान्

कुर्वन्तु कर्माणि भजन्तु देवताः ।

आत्मैक्यबोधेन विनापि मुक्तिः

न सिध्यति ब्रह्मशतान्तरेऽपि ॥ ६ ॥

vadantu śāstrāṇi yajantu devān

kurvantu karmāṇi bhajantu devatāḥ ।

ātmaikyabodhena vināpi muktiḥ

na sidhyati brahmaśatāntare'pi ॥ 6॥

Vadantu – let him speak, Shastrani – on the scriptures, Yajantu – let him propitiate, Devani – the deities, Kurvantu – let him do, Karmani, the karmas prescribed in the scriptures and the other karmas, Bhajantu – let him worship or serve the Gods, Atma-aikya=bodhena – the knowledge of the non-duality of the Self, Vina-api – without it, Mukti – realization, Na – will not, Sidhyati – be accomplished, Brahma-shatantare-api – even in hundreds of Brahmas period.

Let him speak on the scriptures, let him propitiate the deities, let him do the karmas prescribed in the scriptures and the other karmas (for the benefit of people), let him worship or serve the Gods, without the knowledge of the non-duality of the Self, even in the hundred lifes of the Brahma one will not gain the release.

Here by the different types of actions, Vadantu, Yajantu, Kurvantu. And Bhajantu the four different types of means to gain the result of karmas is explained. They are Samskarya, Apya, Utpadya and Vikarya respectively.

The Brahman knowledge cannot be any of them because if it is accepted as a result of karma, the knowledge becomes non-eternal. Other than that, it cannot be -

1. Samskarya – purificatory, there is nothing to be purified.



2. Apya – gain, there is nothing other than the Self, and it is never lost being our very nature.
3. Utpadya – creating, it being ever present as our own nature or Self, cannot be created.
4. Vikarya – transformation, it cannot be transformed; any change proves it is non-eternal.

Atma-aikya-bodhena – only by the knowledge of the Self as nothing different from our real nature. The identification with body-sense organ complex is because of ignorance, in reality we are the absolute Self, without this knowledge.

Brahma-Shatantare – a life period of brahma, the first born is very large in comparison with the human life span. A day of brahma is equivalent to forty thousand lack years of the human being.

Or In other words, without the knowledge of the non-duality of the Self, if we run, climb trees, shout or take baths or for that matter chant mantras, take dip in holy rivers, do yoga or meditation we will not be able to gain the realization.

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अमृतत्वस्य नाशास्ति वित्तेनेत्येव हि श्रुतिः ।

ब्रवीति कर्मणो मुक्तेरहेतुत्वं स्फुटं यतः ॥ ७ ॥

amṛtatvasya nāśāsti vitttenetyeva hi śrutiḥ ।

bravīti karmaṇo mukterahetutvaṁ sphuṭaṁ yataḥ ॥ 7॥

Amrtatvasya – for the eternality, Na-asha-asti – there can be no expectation, Vittena – through the wealth, Iti-eva Hi – in this way definitely, Shruti – the scriptures, Braviti – explain or proclaim, Karmana – the karmas, Mukte-ahettutvam – as not being the reason or cause for realization, Sphuttam – very clearly, Yata – since.

Go gain the eternality there can be no expectation through the wealth, this is what the scriptures very clearly proclaim as the karmas surely are not the cause for gaining the realization.

Here the lid on the karma is tightly placed. The karmas cannot, if we have even an iota of expectation, definitely be the cause for realization. The scriptures proclaim this. How so ? “na karmana na prajaya dhanena tyagenaikē” (not through the karman, or through through the progeny or through the wealth one may desire for the immortality, it can be gained by the dispassion only).

Karma is like the fire we pour in the fire, though looks liquid like water will not put off the fire. The karmas too will add more karma to one, by its performance.

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अतो विमुक्त्यै प्रयतेत् विद्वान्

संन्यस्तबाह्यार्थसुखस्पृहः सन् ।

सन्तं महान्तं समुपेत्य देशिकं

तेनोपदिष्टार्थसमाहितात्मा ॥ ८ ॥

ato vimuktyai prayatet vidvān

sannyastabāhyārthasukhaspṛhaḥ san ।

santaṁ mahāntaṁ samupetya deśikaṁ

tenopadiṣṭārthasamāhitātmā ॥ 8॥

Ato – therefore, Vimuktyai – for the realization, Prayatet – put great effort, Vidwan – the knowledgeable one, Sanyasta-bahya-artha-sukha-sprha – giving the attachment to the external objects, San – being, Santam – a sage, Mahantam – a great one, Samupetya – after approaching in a proper way, Deshikam – the Guru, Tena – by him, Upadishta-artha-samahitātma – and in the meaning of the teaching let him place his mind.

Therefore, knowledgeable one should put a great effort to gain the realization after giving up the attachments to the external objects, should approach a Guru who is a sage and great one, in a proper way and after that should place his mind in the meaning of the things taught by him.

And therefore. Since, it is not easy to gain this kind of birth. That has all the advantages to help us in getting the knowledge, with little difficulty.

Sanyasta-ahya-atha-sprha the mind and the sense organs are always goint to the external objects, this was explained. Until it is attached to the external objects the mind cannot be focused. The mind scattered cannot grasp the true meaning of the teaching. Therefore one should give up the attachments with the external objects. one cannot desire to gain the knowledge by having attachment to the external world. So even the sprha – desire should be given up.

The definitions for the Guru will be said later. Here the generality is said. He should be a santam – a person believing or knowing the truth. The truth is called as “Sat” (existence) and one who believes in it is santam. And, “Mahatman” (great one), he is because he has the knowledge of the Brahman. Brahman is the greatest of all. The statements like; “Brahmatvat Brhanatvat Brhman” (since it is great or all-pervading it is called Brahman). “yo vai bhooma tat vai sukrtam” (that which is great or all-pervading is the happiness), “satyam gnanam anantam Brahma” (Brahman is truth, existence, all-pervading) etc.; explain this.

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उद्धरेदात्मनात्मानं मग्नं संसारवारिधौ ।

योगारूढत्वमासाद्य सम्यग्दर्शननिष्ठया ॥ ९ ॥

uddharedātmanātmānaṁ magnaṁ saṁsāravāridhau ।

yogārūḍhatvamāsādyā samyagdarśananiṣṭhayā ॥ 9 ॥

uddharet – uplift, Atmana-atmanam – oneself by himself, Magnam – immersed, Samsara-varishau – in the ocean of Samsara, Yogarudhatvam – the establishment in the Truth, Asadya – after gaining, Samyag-darshana-nishthaya – by steadfast rooting in the means of right knowledge.

One should uplift oneself from the ocean of samasara one is immersed in, by being established in the truth by gaining the complete rooting in the means of right knowledge.

Atmana-atmanam “oneself by oneself) this will be dealt in detail in the later part of the text with different examples.

Yogarudhatvam – giving up of the attachments to the actions, the objects and the desire is explained as Yogarudhatvam. This is the state of knowledge or realization.

Samyag-darshana – the vedantic knowledge is always referred to as “samyag-gnana” (right knowledge) or “samyag-darshana” (right vision). Since this is the right means of right knowledge.

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संन्यस्य सर्वकर्माणि भवबन्धविमुक्तये ।

यत्यतां पण्डितैर्धैरैरात्माभ्यास उपस्थितैः ॥ १० ॥

sannyasya sarvakarmāṇi bhavabandhavimuktaye ।

yatyatām paṇḍitairdhīrairātmābhyāsa upasthitaiḥ ॥ 10॥

Sanyasya – after renouncing, Sarva-karmani – all the actions, Bhava-bandha-vimuktaye – for the sake of the realization from the bondage of samsara, Yatyatam – let him put his effort, Panditai-dhirai – that learned and intelligent or brave one, Atma-anhyasa in the practice of the Self knowledge, Upastitai – that which he is involved in.

The learned and the intelligent or brave one after renunciation from all the karmas, let him put the effort in the practice of the Self knowledge which he is involved in for realization from the bondage of samsara.

Here Sanyasa means after renunciation. There cannot be any choice of “sakama” (with desire) or “nishmaka” (desireless) here. Because it is given an adjective of “sarvani” (all the karmas) and from the pronoun sarva, no karma can escape. He comes after a proper inquiry, which is the karmas will not lead him to realization, as said before and will be said later.

Dhira normally means brave one. But, dhi means intellect, therefore from this it also can mean an intelligent one. There is nothing wrong in both the understanding. The scriptures say “agraya buddhya” (with sharp intellect) and “ashisto drdhisto balishta” (one who has desire, strong and brave).

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In the next sloka Acharya makes it clear the karma cannot be of any use other than to purify the mind. And once that is gained there is no use of it.

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।

वस्तुसिद्धिर्विचारेण न किञ्चित्कर्मकोटिभिः ॥ ११ ॥

cittasya śuddhaye karma na tu vastūpalabdhaye ।

vastusiddhirvicāreṇa na kiñcitkarmakoṭibhiḥ ॥ 11 ॥

Chittasya – for the mind, Shuddhaye – purification, Karma – the karmas, Na Tu – definitely not for, Vastu-upalabdhaye – gaining the Self, Vastu-siddhi – the Self is gained by, vicareṇa – inquiry, Na Kincid – not by any, Karma-kotibhi – of the crore of karmas.

The karmas are for the purification of the mind and they definitely cannot be for the realization, the realization is gained by the inquiry only and not through any crores of karmas.

As we discussed earlier, the Self is not something to be attained. Therefore the karmas are of no use in it. But, they are useful in purifying the mind. Only a mind devoid of the impurities can grasp the truth, when taught, correctly. "agraya buddhya" (purified mind or intellect), "manasa manute" (through the purified mind it is understood) etc. scriptures too explain the same.

Vastu is the word generally used for object or a thing. In the Vedanta it is used for denoting the Self.

The method of "Vicara" (inquiry) will be dealt in detail later.

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सम्यग्विचारतः सिद्धा रज्जुतत्त्वावधारणा ।

भ्रान्तोदितमहासर्पभयदुःखविनाशिनी ॥ १२ ॥

samyagvicārataḥ siddhā rajjutattvāvadhāraṇā ।

bhrāntoditamahāsarṇabhayaḍukkhavināśinī ॥ 12॥

Samyag-vicarata – from the right inquiry, Siddha – is accomplished, Rajju-tattva-avadharana – the strong (clear) knowledge of the rope, Branta-udita-mahasarpa – about the confusion or delusion of the great snake, bhaya-dukkha-vinashini – which destroys the fear and the trouble caused.

From the right form of inquiry the clear knowledge of the rope is accomplished, which puts and end to the fear and trouble caused by the great snake illusion caused by the confusion or delusion.

Samyag-vicarata – from the right inquiry, with this the other methods are negated. Some may think, chanting of mantra, taking bath in holy river, doing physical exercise may remove this confusion. This puts end to that flow of thought.

Bhranta-udita the snake super-imposed on a rope cannot be anything other than illusion. If it is real, it cannot be removed, if it not real it need not be removed.

Dukha-bhaya – because of seeing the snake, fear arises, our blood pressure shoots up, our body trembles etc.

---- 12

अर्थस्य निश्चयो दृष्टो विचारेण हितोक्तिः ।

न स्नानेन न दानेन प्राणायमशतेन वा ॥ १३ ॥

arthasya niścayo dṛṣṭo vicāreṇa hitoktiḥ ।

na snānena na dānena prāṇāyamaśatena vā ॥ 13॥

Arthasya – of the object, Nischaya – clear knowledge, Drshta – is gained, Vicarena – through the inquiry, Hita-uktita - as taught by a well wisher, Na Snanena – not by bath, Na Danena – not by giving alms, Pranayama-shatena Va – nor by hundreds of pranayama (breath exercise).

The clear knowledge of the object is gained only by the proper inquiry done as taught by the well wisher (Guru) and not by bath (in holy rivers), not by giving alms, nor by doing hundreds of pranayama.

Hita-ukti as told by the well wisher. And a well wisher for the disciple or seeker cannot be anyone other than the Guru.

Pranayama – is a method of breath exercise. This is a system of yoga to control the mind. Controlling the breath keeps the mind in check and vice-versa. Inhaling is puraka, exaling is rechaka and retaining is kumbaka. When done in some prescribed method, it aids in control of mind.

---- 13

अधिकारिणमाशास्ते फलसिद्धिर्विशेषतः ।

उपाया देशकालाद्याः सन्त्यस्मिन्सहकारिणः ॥ १४ ॥

adhikāriṇamāśāste phalasiddhirviśeṣataḥ ।

upāyā deśakālādyāḥ santyasminsahakāriṇaḥ ॥ 14॥

Adhikarinam – qualified one, Ashasaste – expected, Phala-siddhi – for accomplishing the result, Visheshata – in a special way, Uapaya – the means, Desha-kaladya – place, time etc., Santi-asmin – exists in this, Sahakarina – as supportive to means.

Better qualified one is expected for better accomplishment of the result, the other means like place, time etc. are but supportive means.

Adhikarinam – qualified. Gaining any result depends upon the qualification of the one who wants it. Even in the day to day activities, we expect the person to be qualified to perform it. The qualification or requisites required here for the knowledge will be discussed in detail later.

The place, time etc. are only supportive, for the inquiry which is the primary means. Up till a point they are expected, like a fence for the growth of a plant.

---- 14

अतो विचारः कर्तव्यो जिज्ञासोरात्मवस्तुनः ॥

समासाद्य दयासिन्धुं गुरुं ब्रह्मविदुत्तमम् ॥ १५ ॥

ato vicāraḥ kartavyo jijñāsorātmavastunaḥ ॥

samāsādyā dayāsindhuṁ guruṁ brahmaviduttamam ॥ 15॥



Ata – therefore, Vicara – inquiry, Kartavya – should be made, Jignaso – by the seeker, Atma-vastuna – on the nature of the Self, Samasadya – after properly approaching, Daya-sindhum – ocean of compassion, Gurum – Guru, Brahma-vid-uttamam – one who is the greatest among the knower’s of Self.

Therefore inquiry should be made by the seeker on the nature of the Self after properly approaching, the Guru who is ocean of compassion and one who is the greatest among the knower’s of Self.

Jignasu – “gnatum iccha” (desire to know). The seeker is referred to here as jignasu. One who is the mumukshu – “muktum iccha” (desire to realize) should be a jignasu to gain the necessary knowledge about the object of inquiry, the Self.

Samasadya – after properly approaching. The method to approach the guru in a proper way will be taught here in a later sloka.

Daya-sindhum – ocean of compassion. Because, he has accomplished the Truth. He has nothing other than him, though, seeing the “seeming” (pseudo or illusional) difficulty of the disciple, he helps him.

---- 15

मेधावी पुरुषो विद्वानुहापोहविचक्षणः ।

अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः ॥ १६ ॥

medhāvī puruṣo vidvānuhāpohavicakṣaṇaḥ ।

adhikāryātmavidyāyāmuktalakṣaṇalakṣitaḥ ॥ 16 ॥

Medhavi – one who has memory power, Purusha – person, Vidwan – knowledgeable (learned) one, Uha-apoha-vicakshana – expert in the logic, Adhikari – is the qualified, Atma-vidyayam – in the pursuit of the Self knowledge, Ukta-lakshana-lakshita – who fits the above definition.

A person with good memory power and learned in the other shastras, expert in the logic, one who fits the above definition is qualified for the pursuit of Self knowledge.

Medha – the power to retain what is taught. In other words, good memory power.

Purusha generally means person. But here as it was specified before the male species is referred.

---- 16

Here the general idea of the Pre-Requisites for the knowledge is given, and a more specific definition will be given later.

विवेकिनो विरक्तस्य शमादिगुणशालिनः ।

मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता ॥ १७ ॥

vivekino viraktasya śamādiguṇaśālinah ।

mumukṣoreva hi brahmajijñāsāyogyatā matā ॥ 17॥

Vivekina – one with discrimination, Viraktasya – dispassion, Shamadi-guna-shalina – one who has the nature of having the shama etc. attributes, Mumuksho – desire to gain realization, Eva Hi – only for him, Brahma-jignasa-yogyata – the eligibility for knowing the Self, Mata – it is accepted.

It is accepted that a person with the discrimination, dispassion, shama etc attributes and desire for the realization is only eligible for the knowledge of Self.

---- 17

साधनान्यत्र चत्वारि कथितानि मनीषिभिः ।

येषु सत्स्वेव सन्निष्ठा यदभावे न सिध्यति ॥ १८ ॥

sāadhanānyatra catvāri kathitāni maṇiṣibhiḥ ।

yeṣu satsveva sannīṣṭhā yadabhāve na sidhyati ॥ 18॥

Sadhanani – the pre-requisites, Catvari – four, Kathitani – are said, Manishibhi – by the knowledgeable ones, Yeshu – when these, Satsu-eva – exist only, Sat-nishta – establishing in Self, Yad-abhave – when these are absent, Na – not, Siddhyati – is accomplished.

There are four pre-requisites accepted by the knowledgeable ones. Only when these exist the on can be established in the Self, when these are absent it is not accomplished.

Here the necessity of the pre-requisites is stressed upon through the direct and indirect concomitance.

Direct – “tad sattve tad sattvam” (if it exists it (other) exists). If fire exists smoke exists. If pre-requisite exists knowledge of Self exists.

Indirect – “tad abhave tad abhava” (if it does not exist it (other) does not exist). If fire is absent smoke too is absent. If pre-requisite is absent knowledge of Self is also absent.

--- 18

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते ।

इहामुत्रफलभोगविरागस्तदनन्तरम् ।

शमादिषट्कसम्पत्तिर्मुमुक्षुत्वमिति स्फुटम् ॥ १९ ॥

ādau nityānityavastuvivekaḥ parigaṇyate ।

iḥāmutraphalabhogavirāgastadanantaram ।

śamādiṣaṭkasampattirmumukṣutvamiti sphuṭam ॥ 19॥

Adau – in the beginning, Nitya-anitya-vastu-viveka – the discrimination of the Eternal and non-eternal, Parigaṇyate – is counted as the first one, Iḥa-amutra-phala-bhoga-viraga – dispassion on the enjoyments of the objects of iḥa – here and the amutra – hereafter, tadanantaram – is counted as the second to the viveka, Shamadi-shadka-sampatti – the attainment of the six fold attributes, Mumukshutvam – and the desire for attaining the realization. Iti sphutam – this is clear.

In the beginning the discrimination of the Eternal and non-eternal is counted as the first one, dispassion on the enjoyments of the objects of here and the hereafter is counted as the second to the viveka, the attainment of the six fold attributes and the desire for attaining the realization, this is clear.

The four pre-requisites without which one cannot gain the release from the bondage of Samsara is the discrimination, dispassion, the attainment of six fold attributes and the desire for moksha.

Here sometimes, the previous ones are seen as the cause to the later ones. This need not be so, because in a later sloka He says without the second and the fourth the other even if exists are useless.

--- 19

Now, in the next sloka, the definition of each of the pre-requisites is DISCUSSED.

ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः ।

सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ॥ २० ॥

brahma satyaṁ jaganmithyetyevaṁrūpo viniścayaḥ ।

so'yaṁ nityānityavastuvivekaḥ samudāhṛtaḥ ॥ 20॥

Brahma-satyam – Brahman is the Truth, Jagat-mithya – Jagat (world is) illusion, ityevam – In this way, Vinishcaya – the clarity, so-ayam – this is, Nitya-anitya-vastu-viveka – the discrimination of the Eternal and non-eternal, Samudahrta – is accepted.

Brahman is Truth and the world is illusion, in this way having the clarity is accepted as discrimination of the eternal and non-eternal.

We find in many a translation, the word Mitya to be translated as Unreal or Untrue. This is Gross misunderstanding of the Vedanta. Understanding this term is the key point in understanding the Vedanta or the Self. It is said “Advaitasiddhe: dvaitamityatva siddhi purvakatvat” (advaita (nonduality) is understood by the clarity of the Mityatva of the dvaita (duality)). Therefore, it is important to understand this mitya. The definition for mitya is “sadasad ubhaya binnatvam anirvacaniyam” (that being different from the existence and non-existence, is inexplicable). It is neither real nor unreal, but different from these. Because, if is real we cannot negate it and if it is unreal it need not be negated. But, that which has a seeming existence.

It can be understood as illusion; it need not be given an adjective of optical. Because, there are many an illusion, pertaining to the other sense organs too.

Therefore, the clear understanding of the Brahman to be the only real and the others to be illusion is discrimination. Here, the word is well chosen, it is not said anitya – non-eternal, but mitya. Because, we see there are people though they know the experiences to be limited, do work for attaining it. But, on the other hand if we understand, the world to be illusion, then there is no real attraction. One is not attracted to the illusory mirage water or the nacre-silver once he understands the illusory quality of it.

--- 20

तद्वैराग्यं जिहासा या दर्शनश्रवणादिभिः ।

देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्तुनि ॥ २१ ॥

tadvairāgyam jihāsā yā darśanaśravaṇādibhiḥ ।

dehādibrahmaparyante hyanitye bhogavastuni ॥ 21॥

Tad – that, vairagyam – is called dispassion, Jihasa – the desire to give-up or Jigasa – the non-desire or non-interest, ya – which, darshana-shravana-adibhi – for the objects of seeing, hearing etc. or the objects of perception, the objects as heard In the scriptures etc., dehadi-brahma-paryante – right from

the body etc to that of the four faced Brahma, hi-anitye – understood definetly as non-eternal, bhogvastuni - in the objects of desire

The desire to giveup the objects of seeing, hearing etcright from the body etc to the four faced brahma, the objects of desire understood as non-eternal is called vairagyam.

The desire to give-up or the non-desire to enjoy, all the experiences of here and hereafter. In this sloka, the word darshana-shravana-adi may mean both the objects of perception through the eyes, ears etc or may mean the object of perception here, and the objects as explained by the scriptures. By the term adi we can understand, sense of smell, touch and taste or it can be the objects which are gained through the other means of knowledge like anumana (inference) etc.

All that is under the sky, from the very body to the body of the first born, is created or an effect, therefore cannot be real.

Vairagya is of four types : 1.Manda (dull), 2. Madhyama (medium), 3. Tivra (good) and 4. Tivratarata (excellent).

Manda vairagya may be gained due to some unpleasant experience for a short period. There are some seen in world, A. Prasava vairagya, B. Smashana vairagya and C. Vacana vairagya

- A. Prasava – After undergoing the pains of labor the vairagya the woman gets towards the man.
- B. Smashana – After death of somebody near and dear, the vairagya one gets towards the world.
- C. Vacana – After hearing a discourse, the vairagya one supposes to have gained.

Madhyama vairagya is to understand the realization as ones real goal, but still not able to giveup the attachments with the world, therefore leading to compromise. Or this can be after seeing the ups and downs in the life, at an older age. Here, the seeker tries to get rid of the attraction to the world, by practicing different mind control techniques like japa, tapa other than the shravana.

Tivra vairagya is after the study of Shastra and understanding clearly the goal. Here the mind is in control, and the seeker has no use of the other means, other than the listening and reflecting on the Scriptures.

Tivratarata vairagya is nothing else other than the Self is visible. Here the contemplation / meditation according to the Shastra is the only thing done. This is called in other words as moksha, “carama vairagya moksha lakshanam” or “atyanta vairagya moksham” (the ultimate dispassion is the realization).

विरज्य विषयव्रातादोषदृष्ट्या मुहुर्मुहुः ।

स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ॥ २२ ॥

virajya viṣayavrātāddoṣadrṣṭyā muhurmuḥuḥ ।

svalakṣye niyatāvasthā manasaḥ śama ucyate ॥ 22॥

Virajya – giving up the desire, vishya-vratat – for the group of the objects of enjoyment, dosha-drshtya – by seeing the defects in it, muhur-muhu: - again and again, svalakshye – in ones goal, niyata-avasta – placing or establishing continuously, manasa: - the mind, shama ucyate – is called Shama.

Givingup the group of the objects of enjoyments by again and again seeing the defects in it and placing the mind in ones goal is called shama.

After giving up the desire for the objects of enjoyment, focusing the mind in ones goal, the Self. This has to be achieved by observing the defects of the objects of the world continuously.

Entering the womb that is filled with the excreta and puss, is the defect of birth. Attraction to the body which is just a sack filled with blood, urine, puss, bone etc, which when individually perceived will only give rise to aversion and not attraction, is the defect of the body. The same object when is processed for a long time in mind gives rise to fatigue, hatred, pain etc, is the defect of mind.

After understading in essence all the object is associated with defects, one should abstain from this kind of judgement. Otherwise, this will become a practice, and the main goal of meditation on the self will be lost.

Viveka without Vairagya will lead to dryness, mere blabbaring. And vairagya without Viveka will lead to stubbornness (stupidity).

---- 22

विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।

उभयेषामिन्द्रियाणां स दमः परिकीर्तितः ।

viṣayebhyaḥ parāvartya sthāpanam svasvagolake ।

ubhayeṣāmindriyāṇām sa damaḥ parikīrtitaḥ ।

Vishayebhya – from the object of enjoyment, paravartya – turning away, stapanam – and placing them, svasva-golake – in its own place of existence (golaka – the external limb of sense organs), ubhayesham-indriyanam – both the sense organs, sa dama parikirtita – is called as dama,

Turning away both the sense organs from the objects of enjoyment and placing them in its own place of existence is called dama.

After turning away the sense organs from their respective sense objects and placing them in their respective place of existence. Here the term golaka means, the place of existence of the sense organs. For example, the external eye is just the golaka (limb) for the indriya (sense organ) of seeing to exist. Likewise, the earlobe is just a golaka for the sense organ of hearing. We may find beautiful limbs but without its respective function of seeing, hearing etc, because of the absence or weak sense organ. This sense organ is ruled by a deity which gives the organ the power to function properly.

Here by ubhayesham –both sense organs, karma indriya - the organ of action and the gnana indriya – the organ of knowledge is said. The sense organs are created to be external, but by practice it can be internalized, can be made introvert.

बाह्यानालम्बनं वृत्तेरेषोपरतिरुत्तमा ॥ २३ ॥

bāhyānalambanam vṛttereṣoparatiruttamā ॥ 23॥

Bahya-analambanam – not associating with the external objects, vrtte: - of the thought function (of mind), uparatir-uttama – is the best uparati.

Non-associating of the thought function with the external objects is the best uparati.



Uparati means withdrawl. When the mind associates with the object, the knowledge of the object takes place. This happens through the thought function, which travels through the sense organs and gains the form of the object. This is called the Pratyaksha (direct perception).

--- 23

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।

चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥ २४ ॥

sahanam sarvaduḥkhānāmapratīkārapūrvakam ।

cintāvilāparahitaṁ sā titikṣā nigadyate ॥ 24॥

Sahanam – Accepting or bearing, sarva-dukhanam – all the pains, apratikara-purvakam – without fighting them, chinta-vilapa-rahitam – without being troubled by it, sa titiksha nigadyate – is called titksha (forbearance).

Accepting whatever comes or happens as ones fate without trying to negate them, at the same time not being troubled by it in the mind is called titksha.

---- 24

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्धयवधारणम् ।

सा श्रद्धा कथिता सद्भिर्यया वस्तूपलभ्यते ॥ २५ ॥

śāstrasya guruvākyaśya satyabuddhyavadhāraṇam ।

sā śraddhā kathitā sadbhiryayā vastūpalabhyate ॥ 25॥

Shastrasya – of the Scriptures, guru-vakyasya – of the instruction of the Guru, satya-buddhya-avadharana – accepting it to be totally true, sa shraddha nigadyate – is called Shraddha, Katitha-sadbhi – according to the knowers of Truth, yaya – through which, vastu-upalabyate – the Truth is understood.

Accepting the statements of the scriptures and the instructions of the Guru to be completely true is called Shradda, through which the Truth is understood, according to the knowers of Truth.

Accepting the statements of the Scriptures and the Guru as completely without any error and true to the core is called Shraddha. Shraddha is loosely translated as faith or trust or acceptance. But a faith or trust or for that matter acceptance can be negated and turned into unfaith, distrust or non-acceptance. Therefore, by shraddha what is meant is complete surrender. When there is surrender there cannot be any change in that stance.

And this Shraddha is said to be the foremost of all the other pre-requisites, because only when one has the complete shraddha he will be able to follow the instructions. That is why Bhagavan in Gita says “Shraddhavan labhate gnanam” (a man with shraddha gains the knowledge). And “Ashradhdhanasya na matim dadyat” one who does not have shraddha, to him the knowledge should not be imparted)

In yoga there are different kinds of samyama (meditative practice) is explained to gain the supernatural powers. Though, later the sutrakara Patanjali maharshi himself negates such accomplishment as a hindrance to the knowledge. Then why is it explained, for this the explanation is given by bhashyakara Vyasa maharshi, only when one gains something at a grosser level he will have the shraddha to practice the subtler instructions of the Yoga.

---- 25

सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा ।

तत्समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥ २६ ॥

sarvadā sthāpanam buddheḥ śuddhe brahmaṇi sarvadā ।

tatsamādhānamityuktaṁ na tu cittasya lālanam ॥ 26॥

Sarvadaa sthapanam – at all times placing or concentruating, buddhe – the intellect, shuddhe brahamani - in the pure Self, sarvadaa – always (pure or placing), tat samadhanam – that samadhanam (tranquility), ityuktam – is called, na tu – definetly not, chittasya – the mind, lalanam – in a disturbed mode because of over indulgence.

At all times placing or concentrating the intellect in the pure Self always (pure or placing) that is called samadhanam (tranquility) and not definetly having the mind in a disturbed mode because of over indulgence.

Tranquility is the state of mind, wherein it is at peace with itself because of being placed in the ultimate pure Self. This is not just an intellectual exercise, where the mind is placed in different things one after another.

--- 26

अहंकारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।

स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥ २७ ॥

ahañkāradidehāntān bandhānajñānakalpītān ।

svasvarūpāvabodhena moktumicchā mumukṣutā ॥ 27 ॥

Ahankaradi – right from the ego, dehantan – till the body, bandhan – the bondage, agnana-kalpitan – which is imagined or superimposed by the ignorance, svasvarupa-avabodhena – through the knowledge of the Self, moktum-iccha – the desire to gain release (from the samsara or bondage), mumukshuta – is the Mumukshtvam (desire or yearning for Realization).

Understanding right from the ego till the body the bondage as imagined or superimposed by the ignorance, through the knowledge of the Self the desire to gain release (from the samsara or bondage), is the Mumukshtvam (desire or yearning for Realization).

Among the five sheaths that cover the Self, Right from the body which is seen as the Annamaya kosha (food sheath) that which is the first sheath, till the Vignanamaya Kosha (the knowledge or intellect sheath). Here the reach is only till the fourth sheath, sicen the ananadamaya is the experience of the bliss, it is something which can be negated very easily, once the other sheaths are negated. The sheaths that cover the Self is as-though Sheaths, and not a real sheath.

The bondage we are talking about which is addressed as the Samsara in Vedanta, is a product of ignorance. Therefore they are only kalpita, imagined or superimposed. And the superimposed thing like the snake in the rope or the silver in the mother of pearl cannot be removed by thousands of karma (action), but only the knowledge of its substratum can remove it. And that knowledge s the substratum is the knowledge of ones own true nature, the Self which is the Substratum of all this superimposition (from the ego to the body).

So, here all the four pre-requisite with its proper definition is explained.

---- 27

मन्दमध्यमरूपापि वैराग्येण शमादिना ।

प्रसादेन गुरोः सेयं प्रवृद्धा सूयते फलम् ॥ २८ ॥

mandamadhyamarūpāpi vairāgyeṇa śamādinā ।

prasādena guroḥ seyaṁ pravṛddhā sūyate phalam ॥ 28॥

Manda – dull, madyama – mediocre, rupa-api – though in this form of desire for release, vairagyena – of the dispassion, shamadina – and the six limbed attributes, prasadena – through the grace, guro: - of the Guru, seyam – that this, pravrdhha – grow, suyate – will give birth to, phalam – the result.

Even though the desire maybe of the form of dull or mediocre, through the dispassion and the shama etc six limbed attributes one will gain the result. Or the form of dispassion and the shama etc maybe of the form of dull or mediocre, but will bear result. And in both the cases the result giver is the grace of the Guru.

It is said, when the iswara is angry ones Guru will protet him, but if the guru gets angry, even iswara cannot protect him. The Guru is all powerful; therefore through his grace anything is possible.

--- 28

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते ।

तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः ॥ २९ ॥

vairāgyam ca mumukṣutvaṁ tīvraṁ yasya tu vidyate ।

tasminnevārvāntaḥ syuḥ phalavantaḥ śamādayaḥ ॥ 29॥

Vairagyam – the dispassion, ca – and, mumukshvam – the desire for the release, tivram – intence, yasya tu vidyate – in whom definitely it is seen, tasmin- eva – only in him, arthavanta syu – it is fruit bearing or meaningful, phalavanta – to bear fruit, shamadaya – the shama etc.

Only in who the dispassion and the desire for the realse is in a greater order, the shama etc are useful or meaningful to give the result.

--- 29

एतयोर्मन्दता यत्र विरक्तत्वमुमुक्षयोः ।

मरौ सलीलवत्तत्र शमादेर्भानमात्रता ॥ ३० ॥

etayormandatā yatra viraktatvamumukṣayoḥ ।

marau salilavattatra śamāderbhānamātratā ॥ 30॥

Etayor – both of these, mandata – it is dull, yatra – in whom, virakta-mumukshayo: - the dispassion and the desire for release, marau - in the desert, salilavat – like the (mirage) water, tatra – there, shamade: - the shama etc, bhana-matrata – they are just a fleeting appearance.

In whom the dispassion and the desire for the moksha is only in a very dull state. In him the shama etc which are seen is just an appearance. They are like the mirage water, seemingly existing without any substance.

By that, it is meant they don't have any real value. One can be proud of his accomplishment of the control of mind or the sense organs etc, but in reality they are not there.

---- 30

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।

स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥ ३१ ॥

mokṣakāraṇasāmagryāṁ bhaktireva gariyasī ।

svasvarūpānusandhānaṁ bhaktirityabhidhīyate ॥ 31॥

Moksha-karana-samagrayam – among the things that are the cause for the release, bhaktir-eva - only the devotion is, gariyasi – greatest or foremost. Sva-svarooapa-anusandhanam – the meditation or contemplation of ones own Self, bhakti:-iti – is bhakti, abhidiyate – is called.

Among the things that are the cause for the release, only devotion is freatest. Meditation oon ones own Self is called bhakti.

Now, after discussing the important pre-requisites and its meaningfulness, the most important of all is discussed.

Among the methods of gaining the release, devotion is the foremost. And the contemplation or meditation on ones own Self is termed as bhakti (devotion)

---- 31

स्वात्मतत्त्वानुसन्धानं भक्तिरित्यपरे जगुः ।

svātmatattvānusandhānaṁ bhaktirityapare jaguḥ ।

Svatma – ones own, tatva – Truth, anusandhanam – meditaion, bhaktiriti – I called as bhakti, apare jagu – the others say.

The other say, meditation on ones own Truth us called bhakti.

By this, apare (others) it is pointed out that this is not the main understanding. Though it may seem to be the same, the difference between the previous and this form of hakti is, in the former there is no duality of the meditator and the meditated is proposed. But here there is a duality of ones Self and the Substance is denoted.

---- 32

उक्तसाधनसंपन्नस्तत्त्वजिज्ञासुरात्मनः ।

उपसीदेद्गुरुं प्राज्ञं यस्माद्बन्धविमोक्षणम् ॥ ३२ ॥

uktasādhanasampannastattvajijñāsuraṭmanah ।

upasidedguruṁ prājñyaṁ yasmādbandhavimokṣaṇam ॥ 32॥

Ukta-sadhana-sampanna – the one who has attained the aforetold pre-requisites, tatva-jignasu-atmana – one desirous of the nature or truth of the Self, upasidet – should approach, gurum – the Guru, pragnam – with the knowledge, yasmad – through whom, bandha-vimokshanam – the bondage of samsara is released.

The one who has attained the pre-requisite with the desire to know the nature of the Self should approach the Guru who is established in the Truth, and only through whom the release from this bondage of samsara can be gained.

Here, it is clearly said, the one who has gained the pre-requisite, by this the others need not waste their and the Gurus time. But, if by some previous punya he gains the desire to know the truth, but does not have the complete pre-requisite, for him it was already specified, he by the grace of the guru will gain the rest, through the service to him (this will also be said later).

It is said, yasmad, from whom; by this it is made very clear it should only be a Guru who can lead you to cross the ocean of samsara, and not Fashion Guru etc.

--- 32

After discussing the qualities of the disciple to some extent, now the qualities of a Guru is discussed.

श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मवित्तमः ।

ब्रह्मण्युपरतः शान्तो निरिन्धन इवानलः ।

śrotriyo'vrjino'kāmahato yo brahmavittamaḥ ।

brahmaṇyuparataḥ śānto nirindhana ivānalaḥ ।

Shrotriya – Should have studied the Scriptures from Tradition, Avrjina – without any sin, akamahata – one who has gained victory over the Desire, yo brahmavid-uttama – one who is the greatest among the knower of Self or one who is the knower the ultimate Self, Brahmani-uparata – established in the Self, Shanta – Tranquil, Nirindhana – without fuel, iva-anala – like the fire.



The Guru should be one who has studied the scriptures from the Tradition, should not be endowed with Sin (sinful actions), has gained victory on the desires, and the knower of the pure Self, and ever established in it and therefore tranquil, like the fuel less fire.

Shrotriya is an important quality. Without the knowledge of the Brahman gained in the traditional way, if it is mystical, will not be able to guide or sometimes guide the disciple in a wrong way. In Bhagawad gita bhashya it is said "asampradayavid sarvashastragnopi murkavad upekshaniya" (the one who has not studied in a tradition, though is a master in the other shastras should be ignored lika aa idiot).

Avrajina sinless, sin is not an object of sense organ, therefore it cannot be found out, if be said, the actions are the pointer to the inner karma imprint, therefore in whom there is no wrong action, understand him to be sinless.

Akamahata – desireless. But than, the desire for moksha is also a desire, therefore there cannot be vairagya (dispassion) in the disciple too? No, the desire for Self is like the desire for the spectacles in ones bridge of the nose. It is not lost, but unknown due to ignorance, in the same way, we are the Self, but due to ignorance it is not known. This is not an attainment of unattained, but the as though attainment of the already attained. In the case of the Guru, he has attained that which needs to be gained. And since there is nothing other than him, he cannot have desire or hatred for other.

First it is said, brahmaviduttama and again brahmani uparata, what is the difference between them ? once there is the knowledge the Brahman shines without any obstacle, but because of the previous imprints (vasana) he fails to be established in it. So, the rest of the life becomes the effort to establish in it. And once that is done he becomes one with the Brahman. And that is why it is said shantam - tranquil, he is tranquil because the Brahman is tranquil "shantam shivam advaitam" (tranquil auspicious nondual) is the Self.

When ther is another object other than the Self, there exists the desire to gain it, but when there is nothing other than the Self, there is no disturbance because of the imprints.

It is said "the Guru should be the one whoe removes the ignorance of the disciple and not impose his own ignorance on him"

---- 33

अहेतुकदयासिन्धुर्बन्धुरानमतां सताम् ॥ ३३ ॥

ahetukadayāsindhurbandhurānamatām satām ॥ 33 ॥

Ahetuka – causeless, daya-sindhu – ocean of compassion, bandhu – friend, anamatam – to one who prostrates, satam – themselves.

He is one who is causeless ocean of compassion, and a friend of one who prostrates himself in front of him.

There is a seeming contradiction, he is causeless compassion and he expects you to prostrate, how can this be reconciled? though he is ocean of causeless compassion, he gives the knowledge to only those who follow the scriptural rule, and show the qualities of the disciple.

It is said in the scriptures “na shataya, na ashishyaya” (not to the one who is adamant, not to the one who is not a disciple). We can see it in bhagavans life, arjuna was a relative and friend, though he gave him the knowledge of many things (even the method to kidnap his own sister shubhadra, who was in love with arjuna) but never gave him the knowledge of the Self, until he said “shadi mam tvam prapannam” (please protect me one who has taken refuge in you).

---- 33

Now coming back to the disciple:

तमाराध्य गुरुं भक्त्या प्रह्वप्रश्रयसेवनैः ।

प्रसन्नं तमनुप्राप्य पृच्छेज्ज्ञातव्यमात्मनः ॥ ३४ ॥

tamārādhyā gurum bhaktyā prahvapraśrayasevanaiḥ ।

prasannam tamanuprāpya pṛcchedjñātavyamātmanah ॥ 34॥

Tam – That, Aradhya – worship, Gurum – Guru, Bhaktya – with devotion, Prahva-Prashraya – with utmost humility and humbleness, Sevanai – do the service (to him), Prasannam – pleased, Tam – when he is, Anuprapya – seeing or approach, Prcched – should ask, Gnatavyam-atmana – about the Self that is to be known.

He should worship only the Guru with the said attributes, should do the service to him with devotion complemented with humility and humbleness. And on seeing him satisfied or pleased with that service should approach him and ask the question about the Self.

He is ever pleased, but here it is said that on seeing the disciple's desire or seriousness to know the Self, he is pleased. Without testing the disciple the knowledge should not be imparted.

---- 34

It was said, he should ask. How? That method is explained here.

स्वामिन्नमस्ते नतलोकबन्धो

कारुण्यसिन्धो पतितं भवाब्धौ ।

मामुद्धरात्मीयकटाक्षदृष्ट्या

ऋज्व्यातिकारुण्यसुधाभिवृष्ट्या ॥ ३५ ॥

svāminnamaste natalokabandho

kāruṇyasindho patitaṁ bhavābdhau ।

māmuddharātmīyakaṭākṣadr̥ṣṭyā

ṛjvyātikāruṇyasudhābhivr̥ṣṭyā ॥ 35 ॥

Swamin – oh lord, Namaste – salutation to you, Nata-loka-bandhu –friend of one who prostrates, Karunya-sindho – ocean of compassion, Patitam – have fallen, Bhava-abdau – in the ocean of Samsara, Mam – that me, Uddhara – please lift, Atmiya-Kataksha-Drshtya – by your side glance, Rijvi-atikarunya-sudha-abhivrstya – your easy or simple flow of nectar of great compassion.

O lord, one is the friend of the people who prostrate and an ocean of compassion, I Salute you. I have falled in the ocean of Samsara, please lift me from this by your sideways glance, which is easily flowing with the nectar of great compassion.

If the gurus sideway glance itself can do that, should we talk about the straightforward glance.

Samsara is the pain, trouble which one undergoes because of and in the cycle of birth and death.

--- 35

दुर्वारसंसारदवाग्नितप्तं

दोधूयमानं दुरदृष्टवातैः ।

भीतं प्रपन्नं परिपाहि मृत्योः

शरण्यमन्यद्यदहं न जाने ॥ ३६ ॥

durvārasaṁsāradavāgnitaptam

dodhūyamānam duradr̥ṣṭavātaiḥ ।

bhītam prapannam paripāhi mṛtyoḥ

śaraṇyamanyadyadahaṁ na jāne ॥ 36 ॥

Durvaram – difficult to negate or remove, Samsara-davagni-taptam – troubled by the forest fire of Samsara, Dodhuyamanam – I am shaken or the fire is spread, Dur-adrshtha-vatai – by the winds of the sin, Bitam – afraid, Prapannam – approaching you, Paripahi – please protect, Mrtyo – from the death, Sharanyam-anyad – another refuge, yad-aham na jane – that I know not.

I am troubled by the forest fire of Samsara, which is difficult to remove, and which is aided or I am shaken up by the winds of Sin, because of this fear I am approaching you please protect me from the death for I do not know any other refuge.

Adrshta means both punya and papa (virtue and vice), but when it is affixed with the proverb dur, it only denotes the sin.

--- 36

शान्ता महान्तो निवसन्ति सन्तो

वसन्तवल्लोकहितं चरन्तः ।

तीर्णाः स्वयं भीमभवार्णवं जना-

नहेतुनान्यानपि तारयन्तः ॥ ३७ ॥

śāntā mahānto nivasanti santo

vasantavallukahitam carantaḥ ।

tīrṇāḥ svayaṁ bhimabhavārṇavaṁ janā-

nahetunānyānapi tārayantaḥ ॥ 37॥

Shanta – tranquil, Mahanta – great, Nivasanti santa – stay without any idea of duality, Vasantavad – like the Spring season, Lokahitam – good to the world, Charanta – they do, Tirna – they have crossed, Svayam – themselves, Bhima-Bhava-arnava – the fearful ocean of Samsara, Janan – people, Ahetukan – without any expectation, Anyan api – the others also, Tarayanta – they make them cross.

The great ones who are tranquil, and therefore great, in this way they stay like the spring season which only does good to the world. Though, they themselves have crossed the fearful ocean of samsara, they help the other people too to cross without any expectation.

The great ones are compared to here as the spring season because, this is the best of the seasons. The summer is hot, the winter is cold and we have the rainy season which troubles all because of its excessiveness. But the spring season is a very season, helps the new flowers to bloom, and not too hot or too cold. A very nourishing period.

They are shanta because, the Brahman is “Shantam ...” (tranquil...) and they are referred to as mahanta because the Brahman is Mahat (Great), and it is said “Brahamavid brahmaiva bhavati” (the knower of Brahman verily is the Brahman), “Brahamavid apnoti param” (the knower of Brahman attains that great (Brahman)) etc.

Since they do not have any expectation, their existence itself is for the wellbeing of the world.

Why do they do it without any expectation? may be asked because, it s said “prayojanam anuddhishya na mando api pravartate” (without any expectation even an idiod will not do anything). This being the case, why will he do something without any expectation.

अयं स्वभावः स्वत एव यत्पर-

श्रमापनोदप्रवणं महात्मनाम् ।

सुधांशुरेष स्वयमर्ककर्कश-

प्रभाभितप्तमवति क्षितिं किल ॥ ३८ ॥

ayam svabhāvaḥ svata eva yatpara-

śramāpanodapraṇam mahātmanām ।

sudhāmśureṣa svayamarkakarkaśa-

prabhābhīptāṁavati kṣitim kila ॥ 38॥

Ayam – this, Svabhava – is the nature, Svata eva – by themselves, Yat-para-shrama-apanoda-pravanam – that expertise to remove the difficulties of the others, Mahatamanam – great ones, Sudhamshu – like the rays of the moon, Esha svayam – in its own accord, Arka-karkasha-prabha-abhitaptam – troubled by the rays of the sun, Avati – protects, Kshitim – the earth, Kila – indeed.

This is the nature of the great ones, that they themselves (without external ause) have the expertise to remove the difficulties of the others like the moon, which through its rays protects the earth which is troubled by the fierce sun rays.

Here they act, because it is their nature. Anecdote : there was a mendicant who was lifting the scorpion which kept falling in the water again and again, though it stung him everytime. When his disciple asked him, why not leave it to die, since it stings everytime it is removed. The mendicant said, it is the nature of the scorpion to sting and my nature to protect. In the same way, the great ones without any expectation help the needy. Nature cannot be questioned, like the sugar is sweet.

--- 38

ब्रह्मानन्दरसानुभूतिकलितैः पूतैः सुशीतैर्युतैः

युष्मद्वाक्कलशोज्झितैः श्रुतिसुखैर्वाक्यामृतैः सेचय ।

संतप्तं भवतापदावदहनज्वालाभिरेनं प्रभो

धन्यास्ते भवदीक्षणक्षणगतेः पात्रीकृताः स्वीकृताः ॥ ३९ ॥

brahmānandarāsānubhūtikalitaiḥ pūrtaiḥ suśitairyutaiḥ

yuṣmadvākkalaśojjhitaiḥ śrutisukhairvākyaāmṛtaiḥ secaya ।

santaptam bhavatāpadāvadahanajvālābhirenam prabho

dhanyāste bhavadīkṣaṇakṣaṇagateḥ pātrīkṛtāḥ svīkṛtāḥ ॥ 39 ॥

Brahmananda-rasa-anubhuti-kalitai – endowed with the experience of the essence of the bliss of Brahman, Putai – therefore purified, Sushitai – and so, very cool (to remove the scorching of samsara), Sitai – pure, Yushmad – yor, Vak-kalasha-ujjitai – that which comes out of the pitcher of your organ of speech, Shruti-sukhai – that which is pleasant to the ears, Vakya-amrtai – the nectar of the speech, Sechaya – please, sprinkle, Samtaptam – scorched, Bhava-tapa – by the heat of samsara, Dava-analajwalana – which is like the heat of forest fire, Prabho – o Lord, Dhanya – blessed, Te – are they, Bhavad-ikshana-kshana-gate – your vision even for a moment, Patrikṛta – who are the object, Svīkṛta – and are accepted as your own.

One who is endowed with the experience of the bliss of the Self, and therefore are purified, and so are very cool and pure to remove the scorching heat of samsara, please sprinkle that nectar of words which emerges from the pitcher of your organ of speech and which is very pleasant to the ears. I am scorched by the heat of samsara which is like the heat of the forest fire. O Lord, they who are the object of your vision even for a moment and are accepted as your own are verily blessed.

In this sloka the word shruti in shruti-sukhai does not mean scriptures. Normally shruti means Vedas. But here it means the sense organ of hearing. "shravanat shruti" (that through one listens is shruti).

---- 39

कथं तरेयं भवसिन्धुमेतं

का वा गतिर्मे कतमोऽस्त्युपायः ।

जाने न किञ्चित्कृपयाऽव मां प्रभो

संसारदुःखक्षतिमातनुष्व ॥ ४० ॥

katham tareyam bhavasindhumetaṁ

kā vā gatirme katamo'styupāyah ।

jāne na kiñcitkṛpayā'va māṁ prabho

samsāraduḥkhakṣatimātanuṣva ॥ 40॥

Katham – how, Tareyam – to cross, Bhava-sindhum – the ocean of samsara, Etam – this, Ka – what, Va – or, Gati – is fate, Mey – my, Katamo – which, Asti – is, Upaya – way or means, Jane – know, Na – not, Kinchid – anything, Krupaya – through your compassion, Ava – protect, Mam – me, Prabho – O Lord, Samsara-dukha – the misery or trouble of samsara, Kshatim - destruction, Atanushva – completely burn.



O Lord, the way to cross the ocean of samsara, or what lies ahead in my fate, or which is the means I should adopt. I know not anything, please through your compassion you protect and save me from this trouble of samsara by completely destroying.

By the words, katham, ka and Katamo (how, what and which) the disciples maturity is shown. He is not a complete novice. He has tried some of the methods like yoga, japa and other systems prescribed in the scriptures and therefore has understood the karma cannot release from the bondage. “parikshya lokan karmachitan brahmano nirvedamayata nasy akrtakrtena” (after analyzing the world which is enjoyed by the karma, this Brahmin (pure hearted), gains the dispassion from karma knowing the one which is not an effect cannot be attained through cause).

---- 40

After explaining the nature of the disciple and the way he should behave. Now Acharya explains what is job of the Guru.

तथा वदन्तं शरणागतं स्वं

संसारदावानलतापतप्तम् ।

निरीक्ष्य कारुण्यरसार्द्रदृष्ट्या

दद्यादभीतिं सहसा महात्मा ॥ ४१ ॥

tathā vadantaṁ śaraṇāgataṁ svaṁ

saṁsāradāvānalatāpataptam ।

nirikṣya kāruṇyarasārdradrṣṭyā

dadyādabhītiṁ sahasā mahātmā ॥ 41 ॥

Tatha – in this way, Vadantam – the one who speaks, Shasanagatam – one which has surrendered himself, Svam – ones own, Samsara-dava-anala-tapa-taptam – troubled by the forest fire of Samsara, Nirikshya – should see, Karunya-rasa-ardhra-drshtya – with a vision filled with the softness of the

essence of compassion, Dadyad – should give, Abitim – Fearlessness (protection), Sahasa – immediately, Mahatma – the Sage.

To the one who speaks in this way, the one who has surrendered himself and therefore has become ones own wh is troubled by the forest fire of samsara. The guru one who is big hearted, should see him with a vision which s filled with the softness of the essence of compassion and should give him the fearlessness, immediately.

Here the word Svam means the one who has become ones own, relative. Panini maharshi says, “svam agnati-dhanakhyam” (svam when is used to mean the relative and wealth).

Karunya-rasa means, the kavya explains nine different rasas (the essence of life), like srngara (romance), hasya (laugh), krodha (anger), bhaya (fear) etc. among this is karunya – the compassion. So, the guru should with a heart filled with compassion, should see the disciple who has taken refuge in him

---- 41

In this sloka it is shown that is the Guru should analyze the disciples eligibility, before giving him the knowledge about the Self.

विद्वान् स तस्मा उपसत्तिमीयुषे

मुमुक्षवे साधु यथोक्तकारिणे ।

प्रशान्तचित्ताय शमान्विताय

तत्त्वोपदेशं कृपयैव कुर्यात् ॥ ४२ ॥

vidvān sa tasmā upasattimīyuṣe

mumukṣave sādhu yathoktakāriṇe ।

praśāntacittāya śamānvitāya

tattvopadeśam kṛpayaiva kuryāt ॥ 42॥

Vidvansa – knowledgeable, Tasma – him, Upasattim-iyushe – one who has taken refuge, Mumukshave – to the one who is desirous of the realization, Sadhu – and who is by nature good, Yathokta-karine – one who performs the karma as prescribed in the scriptures, Prashanta-chittaya – with a peaceful mind, Shama-anvitaya – endowed with the six fold attributes of Shama etc, Tatva-upadesham – impart the knowledge of the Truth, Krpaya-eva –through the grace, Kuryat – should do.

The knowledgeable one should; for the one who has taken refuge in him, who is desirous of realization, a good natured one, and one who performs the karmas prescribed in the scriptures, one with a peaceful mind and endowed with the six fold attributes of shama etc; should impart the knowledge of the truth through the grace.

Here the word Vidwan can be connected with the Guru and the Disciple. In the next sloka the Guru himself calls the disciple as Vidvan. And he is vidwan because he has come to the conclusion after due enquiry that the effectless cannot be gained through the cause. In the case of the Guru though the knowledge means the knowledge of truth and Disciple it means the knowledge of the karma laws and int limitation of karma (also may mean his knowledge of the other shastras).

Sadhu means “sadhnoti param karyam” (one who performs the acts to gain the ultimate) and not the one who acts for the others before knowing the Truth (“sadhnoti para karyam”). And here and other places sadhu means of good character

It is said prashanta-chittaya – of peaceful disposition, one should understand by that it is meant that he has no desire for the experience of external objects. One who is at peace with himself.

Only to the one with these characteristics the Guru should impart the knowledge. And only to this kind of person when the knowledge is given it will bear fruit.

---- 43

Now, here the Guru speaks to the disciple :

मा भैष्ट विद्वंस्तव नास्त्यपायः

संसारसिन्धोस्तरणेऽस्त्युपायः ।

येनैव याता यतयोऽस्य पारं

तमेव मार्गं तव निर्दिशामि ॥ ४३ ॥

mā bhaiṣṭa vidvaṁstava nāstyapāyaḥ

samsārasindhostaraṇe'styupāyaḥ ।

yenaiva yātā yatayo'sya pāraṁ

tameva mārgaṁ tava nirdiśāmi ॥ 43 ॥

Ma Bhaiṣṭa – Don't be afraid (fear not), Vidvan – knowledgeable one, Tava – for you, Nasti – there is no, Apaya – destruction, Samsara-sindho-tarane – to cross the ocean of samsara, Asti – exists, Upaya – means, Yena-eva – through which very means, Yata – gained, Yataya – the sages, Asya Param – the other side of the shore, Tam eva – the very same, Margam – way, Tava – for you, Nirdishami – I will instruct.

O knowledgeable one, don't be afraid, there is no destruction for you. Definetly ther exists a means to cross the ocean of samsara. The very means through which the sages have gained the shore, I will instruct the very same for you.

Here first, as was said earlier, the Guru removes the fear of the disciple by telling him, Don't be afraid. Tough the teaching may start with Ma (don't, a negative word still it should be understood in a positive way. The disciple is afraid, if the Guru first says, Fear instead of don't, the disciple may infer something after the fear, instead of listening. For example, when Sri Hanuman came back from Lanka and met Sri Rama, his forst word was 'Saw', and later adds Sita. Because Rama already thinks many things about Sita, is Sita alive, is sita well, is sita this, is sita that..., so, hanumanji thought well and said Saw. Even in daya to day transactions when somebody asks where are you going, we just say shop. The rest are inferred.

In the second line, there is an important message. The Guru does not say something mystical. He is a traditional person, therefore he says the method I am going to impart is a traditional one, a time tested one and through which all the great sages of olden days gained knowledge.

अस्त्युपायो महान्कश्चित्संसारभयनाशनः ।

तेन तीर्त्वा भवाम्भोधिं परमानन्दमाप्स्यसि ॥ ४४ ॥

astyupāyo mahānkaścitsaṁsārabhayanāśanaḥ ।

tena tīrtvā bhavāmbhodhiṁ paramānandamāpsyasi ॥ 44॥

Asti-upaya – there is a definite means, Mahan – greater, Kaschid – some, Samsara-bhaya-nashana - that which annihilates the fear of samsara, Tena – through that (means), Tirtva – after crossing over, Bhava-ambodim – the ocean of samsara, Paramanandam – the ultimate bliss, Apsyasi – you will attain.

There is a some definite sure shot (greater) means which can destroy the fear of samsara, through that means after crossing the ocean of samsara, you will attain the ultimate bliss.

Here the Guru reiterates the promise, for the disciple to get rid of the fear. The primary goal of the guru is to make the disciple comfortable, so that he becomes receptive. And here, the guru goes a step further, by telling the disciple of not just the fearless state, but the exact contrary, the ultimate bliss.

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वेदान्तार्थविचारेण जायते ज्ञानमुत्तमम् ।

तेनात्यन्तिकसंसारदुःखनाशो भवत्यनु ॥ ४५ ॥

vedāntārthavicāreṇa jāyate jñānamuttamam ।

tenāntyantikasāmsāraduḥkhanāśo bhavatyānu ॥ 45॥

Vedanta-arthavicarena – by the inquiry into the meaning of the Vedanta words, Jayate – dawns, Gnanam-uttamam – the greatest knowledge, Tena –through that, Atyantika-samsara-dukha-nasha – the eternal destruction of the sorrow of samsara, Bhavati – happens, Anu – immediately.

By the inquiry into the pointed meaning of the Vedanta statements (words), the greatest knowledge dawns, through which the destruction of the sorrow of samsara takes place immediately once for all.

Here it is not said Vedanta-vicara - through the inquiry into the vedanta. But, Vedanta-arthav - through the inquiry into the Vedanta meaning. Here too, we should understand what is meant by meaning of the Vedanta. Any word has two meanings the word-meaning and the pointed meaning. Here what we mean is the pointed meaning. Because in the statements “tat tvam asi” (that you are) the word meaning has no value. It is the pointed meaning which leads to the knowledge.

Atyantika means eternally. When we have a headache, we take a painkiller, or when we have an infection / fever we take an anti-biotic or some such medicine. This makes sure the disease is removed. But it does not guarantee the non-repetition of the same problem. The problem occurs after some days or weeks or months. But here, once the knowledge dawns the root cause for the samsara is destroyed once for all. And it does not come back in any which way or form.

Anu means “paschat” (later or followed by or immediately). There is no time difference between the dawn of knowledge and the destruction of the cause of samsara sorrow.

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श्रद्धाभक्तिध्यानयोगाम्मुमुक्षोः

मुक्तेर्हेतून्वक्ति साक्षाच्छ्रुतेर्गीः ।

यो वा एतेष्वेव तिष्ठत्यमुष्य

मोक्षोऽविद्याकल्पिताद्देहबन्धात् ॥ ४६ ॥

śraddhābhaktidhyānayogāmmumukṣoḥ

mukterhetūnvakti sākṣācchrutergīḥ |

yo vā eteṣveva tiṣṭhatyamuṣya

mokṣo'vidyākālpitāddehabandhāt || 46||

Shraddha-bhakti-dhyana-yogat - because of the association of surrender, devotion and meditation, Mumuksho – for this mumukshu, Mukte – for the mukti (release), Hetun – reasons, Vakti – says, Shrutir-gi – the scriptural texts, Yo va – one who definitely, Yeteshu eva – only in these, Tishthati – stays, Amushya – for him or from that, Moksha – realization, Avidya-kalipatan – from imagined or superimposed by ignorance, Deha-bandhat – the bondage of the body.

The mumukshu surrender, devotion and the meditation (“shravana” (listening), “manana” (reflecting) and “nidhidhyasana” (meditating)) are said to be the reasons or causes, for gaining the realization by the Scriptural texts. The mumukshu one who definitely stays in these, for him the realization from that bondage of body which is imagined or superimposed by ignorance,

Shraddha, bhakti and dhyana - The meaning given above is a literary meaning, really the word surrender should here mean “Shravana” (the study of shastras). Because the word shraddha means, surrendering to the words of guru and Shastra. And therefore, the surrender is done for studying the Shastra. Bhakti (devotion) was interpreted earlier in a sloka as “atmanausandhanam” (thinking about the Self) and this is synonym to “Manana” (thinking on the Shastra or Self). And the third Dhyana (meditation), is a word derived from the root “Dhyai chintayam” (meditation) , the same root which is used in the “Nidhidhyasana” (meditation). We will discuss in detail these three Shravana, manana and nidhidhyasana later.

Shravana – “shrotriya brahma nishtha guru mukhat shruti vakyartha viganam” (the knowledge of the meaning of the scriptures from the traditionally learned, knowledgeable Guru).

Manana – “sadhaka badhak pramanabhyam shruti tatparya nirnayam” (with pros and cons logic accepted by the scriptures understanding the correct meaning of the shruti).

Nidhidhyasana – “vijatiya pratyaya tiraskarena sajatiya pratyaya pravahikaranam” (negating the flow of dissimilar (dual) thought function and letting only the flow of similar (non-dual) thought function).

if it is understood literally, than the moksha will become non-eternal because it is gained from one or more of these practices. “yad krtakam tad anityam” (that which is effect is non-eternal).

There are four accepted pramanas (other than the perception, inference, verbal testimony etc), 1. Shruti (Vedas), 2. Smrti (recollections) and 3. Yukti and 4. Anubhava (experience).

1. Shruti – is the ultimate pramana, ehn compared to all the other pramanas.
2. Smrti – is the second most important pramana, in the absence of an equivalent shruti. If the shruti and the smrti statements contradict, then the shruti is accepted to be the pramana. The smrti statements supported by the shruti and the statements which are non-contradictory is pramana.
3. Yukti – normally translated as logic. With reference to the shruti and smrti it also is expressed as nyaya. Here it does not only mean the normal logic, of worldly and logic school, but it means the conclusions of the topics in the Brahma Suta.
4. Anubhava – the experience with reference to the shruti is the pramana, and not an independent experience. We have the expereice of pot etc objects of the world, they are not paramarthika (ultimate reality), as they make us believe, but vyahavarika (transactional reality) as accepted by the shruti. Therefore the statement “anubhava avasana hi brahmavidya” (brahmavidya (knowledge of the Self) is complete only with the experience of the Self).

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The guru in the next sloka, gives the gist of the teaching of the Vedanta. The cause and effect of bondage and the cause and effect of the release.

अज्ञानयोगात्परमात्मनस्तव

ह्यनात्मबन्धस्तत एव संसृतिः ।

तयोर्विवेकोदितबोधवह्निः



## अज्ञानकार्यं प्रदहेत्समूलम् ॥ ४७ ॥

ajñānāyogātparamātmanastava

hyanātmabandhastata eva saṁsṛtiḥ ।

tayorvivekōditabodhāvahniḥ

ajñānakāryam̐ pradahetsamūlam ॥ 47॥

Agnana-yogat – because of the association of the ignorance, Paramatmana tava- you who is the absolute Self, Hi – definitely, Anatma-bandha – the bondage of the non-Self, Tata eva – only from this, Samsrti – the Samsara, Tayor-viveka-udita-bodha-vahni – by the discrimination of these two (Self and non-self) is born the fire of knowledge, Agnana-karyam – the effect of ignorance, Pradahet – which clearly (completely) burns, Samulam – with its cause.

Because of the association with the ignorance, the bondage with the non self takes place for you who is the absolute Self in reality and from this bondage rises the samsara. By the discrimination of the Self and the non-self rises the fire of knowledge which destroys the ignorance with its cause.

Though, you (jiva) are the absolute Self in reality. Because of ignorance the cause bondage with body etc, the effect arises. From this bondage, the cause samsara, the effect arises.

In the same way, from the inquiry into the Self and non-self, the cause fire of knowledge, the effect arises and from this knowledge fire, the cause arises, the effect of the destruction of the samsara from its root cause viz. the ignorance.

If it was just said, “Agnanakaryam” (the effect of ignorance) and if “Samulam” (with root) was not said, then the knowledge of the shastra will not be of any use. Because the root cause of the samsara is not destroyed yet. And therefore, the troubles it causes will be still there in some other way.

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शिष्य उवाच ।

कृपया श्रूयतां स्वामिन्प्रश्नोऽयं क्रियते मया ।

यदुत्तरमहं श्रुत्वा कृतार्थः स्यां भवन्मुखात् ॥ ४८ ॥

śiṣya uvāca ।

krpayā śrūyatām svāminpraśno'yam kriyate mayā ।

yaduttaramahaṁ śrutvā kṛtārthaḥ syām bhavanmukhāt ॥ 48॥

Shishya – the disciple, Uvaca – said.

Krpaya – please kindly, Shruyatam – listen, Swamin – o Lord, Prashno-ayam – the question, Kriyate – which is asked, Maya – by me, Yad-uttaram – for which the answer, Aham – I, Shrutva – after hearing, Krtartha – done what needs to be done, Syam – I will be, Bhavan – from your, Mukhat – lips.

O Lord, please be kind to listen to the question which is made by me, for which after listening to the answer from you, I will become a person who has done his duty.

Here for the first time the disciple is referred to as one. Before this, though he has made some statements, since he was not accepted as a disciple the reference as one was not done.

Here it is shown how to ask a question. One should not start putting any questions without the consent of the Guru.

Krtartha means one who has done his duty or one who has done what needs to be done. Here the foremost duty of a person is to know the truth of the Self or to realize his true nature.

And specifically by saying Bhavanmukhat, the disciple is making sure that he has nowhere to go. (And his surrender is complete!).

को नाम बन्धः कथमेष आगतः

कथं प्रतिष्ठास्य कथं विमोक्षः ।

कोऽसावनात्मा परमः क आत्मा

तयोर्विवेकः कथमेतदुच्यताम् ॥ ४९ ॥

ko nāma bandhaḥ kathameṣa āgataḥ

katham̐ pratiṣṭhāsya katham̐ vimokṣaḥ ।

ko'sāvanātmā paramaḥ ka ātmā

tayorvivekaḥ kathametaducyatām ॥ 49॥

Ko – what, nama – is called, Bandha – bondage, Katham – how, Esha – this, Agata – came about, Katam – how, Pratishta-asya – does it exist, Katam – how, Vimoksha – does one get released, Ka – what, asau – is this, Anatma – non-self, Parama – absolute, Ka – who, Atma - Self, Tayor – of the two, Viveka – discrimination, Katam – how, Yetad – these, Ucyatam – please tell.

What is called as bondage, how dis it come about, how doe it have existence, how does one get released from it, what is this non-self, who is this absolute Self, and how to discriminate tose two, please tell.

It is also a rule one should ask question pertaining to what is taught. So, the disciple rips the gist given in the previous question and presents as many possible (seven) questions from it.

1. Anatma-bandha – the bondage of the non-Self -> Ko – what, nama – is called, Bandha – bondage
2. Agnana-yogat – because of the association of the ignorance -> Katham – how, Esha – this, Agata – came about
3. Tata eva – only from this, Samsrti – the Samsara -> Katam – how, Pratishta-asya – does it exist
4. Tayor-viveka-udita-bodha-vahni – by the discrimination of these two (Self and non-self) is born the fire of knowledge -> Katam – how, Vimoksha – does one get released

5. Agnana-karyam – the effect of ignorance, Samulam – with its cause -> Ka – what, asau – is this, Anatma – non-self
6. Paramatmana tava- you who is the absolute Self -> Parama – absolute, Ka – who, Atma – Self
7. Tayor-viveka-udita-bodha-vahni -> Tayor – of the two, Viveka – discrimination, Katam – how

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श्रीगुरुवाच ।

धन्योऽसि कृतकृत्योऽसि पावितं ते कुलं त्वया ।

यदविद्याबन्धमुक्त्या ब्रह्मीभवितुमिच्छसि ॥ ५० ॥

śrīguruvāca ।

dhanyo'si kṛtakṛtyo'si pāvitam te kulam tvayā ।

yadavidyābandhamuktyā brahmībhavitumicchasi ॥ 50॥

Shri-Guru – Sri Guru, Uvaca - Said

Dhanyo – Blessed, Asi – are you, Krtakṛtya – performed what one has to perform, Asi – are you, Pavitam – purified, Te – your, Kulam – lineage (family), Tvaya – by you, Yad-avidya-bandha-muktya – that through the release of the bondage, Brahmi-bhavitum-icchasi – you desire to attain the Brahmanstate.

Blessed are you one who has performed his duty completely, your family is purified by you, through the release of the bondage you wish to attain the brahmanstate.

Normally answer is related to the question which is put. If the answer has no reference to the question, it is a wrong answer or it is a blabber. But here it is to be understood, that because of a proper

questioning the disciple has made the Guru happy. And therefore he is praising the disciple to make him more focused towards the answers to be given.

Though the words, krtakrtya, pavitam etc are used to refer to the knowledgeable one who has gained the true knowledge of the Self. Here it is said to point out that since the disciple is of a focused mind and endowed with the pre-requisites in a complete way. The Guru refers him this way to denote he will definitely gain the knowledge.

But, there is a word which can be mis-construed here. "Brahmi-bhavitum" (attain or gain brahmanstate). First Brahman is not a state like the waking, dream or deep sleep. With reference to the other states it also so is seen as a state. And, the word brahmi-bhavitum is a word coined by adding the suffix 'cvi' which is used in the sense of that which does not exist now and gained later (abhuta tad bhavet cvi – Panini sutra, which always go with the kr, bhū and asti root words). So, here he is not Brahman now and therefore by inquiry he becomes Brahman - This might be an interpretation if we don't understand Advaita. Here if it is gained, it (Brahman state) becomes non-eternal. Therefore, it should be understood as, now because of the ignorance you don't know you, therefore you have as though lost your Self, and through the inquiry you as though gain the Self.

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The guru after praising the disciple like this thought, some may feel this way; now my Guru himself has said all these words about me, therefore I need not do anything. This kind of lethargy should not seep in him, though he is a man of discrimination and dispassion, anything is quite possible.

ऋणमोचनकर्तारः पितुः सन्ति सुतादयः ।

बन्धमोचनकर्ता तु स्वस्मादन्यो न कश्चन ॥ ५१ ॥

ṛṇamocanakartāraḥ pituḥ santi sutādayaḥ ।

bandhamocanakartā tu svasmādanyo na kaścana ॥ 51 ॥

Rna-mochana-kartara – reliever from the debt, Pitu – for the father, Santi – there exists, Sutadaya – son etc, Bandha-mocana-karta – reliever from the bondage, Tu – definitely, Svasmad – from oneself, Anyo – any other, Na Vidyate – do not exist.

To relieve one from the debt etc, there are son etc, but to relieve one from the bondage there exists none other than oneself.

Rna means Debt, there are different types of debt. Broadly it can be classified as the wordly and non-wordly. Wordly lie taking money from others, non-wordly – performance of the karmas prescribed in the scriptures. For both the types of debts, son or other people can step in during the time of need and relieve one from the debt.

But, in the case of the bondage, there can be no one, other than oneself to relieve from the bondage. Earlier it was said, “atmana-uddheret-atmanam” (uplift oneself by one’s own).

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Through the next two sloka Acharya is explaining what was explained in the last sloka.

मस्तकन्यस्तभारादेर्दुःखमन्यैर्निवार्यते ।

क्षुधादिकृतदुःखं तु विना स्वेन न केनचित् ॥ ५२ ॥

mastakanyastabhāradērdūḥkhamanyairnivāryate ।

kṣudhādikṛtaduḥkham tu vinā svena na kenacit ॥ 52 ॥

Mastaka-nyasta-bharade – because of the load one carries over the head, Dukhai – the pain or sorrow one experiences, Anyai – the others, Nivaryate – is removed by others, Kshudhadi-kṛta-dukham – the pain caused by the hunger etc, Tu – definitely, Vina – except, Svena – oneself, Na Kenachit – not by others.

The pain caused by carrying the load over the head can be relieved by the others, but the pain caused by the hunger etc, definitely cannot be removed by others except oneself.

Kshudai, here the Adi signifies the hunger, thirst, even the urination. These cannot be done by others for us.

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पथ्यमौषधसेवा च क्रियते येन रोगिणा ।

आरोग्यसिद्धिर्दृष्टाऽस्य नान्यानुष्ठितकर्मणा ॥ ५३ ॥

pathyamaushadhasevā ca kriyate yena rogiṇā ।

ārogyasiddhirdrṣṭā'sya nānyānuṣṭhitakarmanā ॥ 53 ॥

Pathyam-aushadha-seva Ca –proper diet and medication, Kriyate – done or taken, Yena – by which, Rogina – patient, Arogya-siddhir-drshta-asya – only for him the gaining recovery or cure is also seen, Na – not for, anya-anushtita-karmana – not by the one done by others or doing other things.

Only for a patient who takes proper diet and medicine the recovery of good health is seen, not for the one who does other things or by the things done by others.

In the same way, only the person who gains complete discrimination and dispassion will gain the knowledge and not the one who lacks it or does different things.

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वस्तुस्वरूपं स्फुटबोधचक्षुषा

स्वेनैव वेद्यं न तु पण्डितेन ।

चन्द्रस्वरूपं निजचक्षुषैव

ज्ञातव्यमन्यैरवगम्यते किम् ॥ ५४ ॥

vastusvarūpaṁ sphuṭabodhacakṣuṣā

svenaiva vedyaṁ na tu paṇḍitena ।

candrasvarūpaṁ nijacakṣuṣaiva

jñātavyamanyairavagamyate kim ॥ 54॥

Vastu-svarupa – the nature of the object, Spuhta-bodha-chakshusha – is gained by a focused mind and sharp eyesight, Svena-eva – by oneself, Vedyam – to be known, Na Tu – definitely not by, Panditena – a knowledgeable one, Chandra-svarupam – the nature of the moon, Nija-chakshusha-eva – only by one's own eyes, Gnatavyam – should be known, Anyai – the others, Avagamyate – know it for him, Kim – what.

The nature of the objects can be known only by one's own clear mind and sharp eyesight and cannot be known by any other person. The nature of the moon too should be known only by one's own eyes, can others know it for him.

---- 54

अविद्याकामकर्मादिपाशबन्धं विमोचितुम् ।

कः शक्नुयाद्विनात्मानं कल्पकोटिशतैरपि ॥ ५५ ॥

avidyākāmakarmādipāśabandhaṁ vimocitum ।

kaḥ śaknuyādvinaātmānaṁ kalpakotiśatairapi ॥ 55॥



Avidya-Kama-Karmadi – the Ignorance, desire and the action etc, Pasha-bandham – tied by the rope of, Vimocitum – to gain release, Ka – who, Shaknuyad – is capable, Vina-atmanam – except oneself, Kalpa-koti-shatai-api – even in a hundred crore creation cycle.

Who is capable to gain release from the rope of bondage caused by the ignorance, desire and action etc, other than oneself even in a hundred crore creation cycle.

Avidya-Kama-Karma is normally seen as Avidya, kama and karma (i.e. as different from each other) but they have a cause – effect relationship. Like, for any effort is preceded by the knowledge and desire. Here too, the ignorance or agnan is in the place of gnana. So, like the gngna, ichha and pravrtti (knowledge, desire and effort) order we have agnana, desire and pravrtti which is , the ignorance, desire and action. Here the ignorance is the cause and desire is the effect, and likewise the desire is the cause and the action its effect.

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न योगेन न सांख्येन कर्मणा नो न विद्यया ।

ब्रह्मात्मैकत्वबोधेन मोक्षः सिध्यति नान्यथा ॥ ५६ ॥

na yogena na sāṅkhyena karmaṇā no na vidyayā ।

brahmātmaikatvabodhena mokṣaḥ sidhyati nānyathā ॥ 56॥

Na Yogena – not through yoga, Na Sankhyena – not through sankhya, Karmana Na – not by the prescribed karmas, na Vidyaya – not through the upasana (meditation on the embodied), Brahma-atma-aikatva-bodhena – only through the knowledge of the non-dual knowledge of the jiva (atma) as the very brahman, Moksha – realization, Sidhyati – is accomplished, Na-anyatha – not through any other means.

The realization is gained only by the knowledge of the non-duality of the jiva (atma) and the Brahman, and not through any other means like sankhya, yoga, karma or the upasana.

Yoga prescribes the control of the thought functions as the Samadhi and to be realization. There is a duality of the controller and the controlled. And, it is gained by controlling, therefore it cannot be the eternal state, which is desired by one and all.

Sankhya cannot also be the means, because though it prescribes the knowledge as the supreme means for realization. The knowledge said is of the difference between the prakrti (roughly nature) and the Purusha (Self). And they accept the multiplicity of the Self.

Karma prescribed in the scriptures also cannot be the means for realization, because it is not something to be attained. It is our own nature. If it is accepted to be attained through karma, it will become non-eternal.

Vidya cannot also be the means. Vidya does not mean the learning or knowledge. It means the upasana prescribed in the scriptures. Upasana means the meditation upon the embodied Self. It can either be super-imposing of something on the Self, or super-imposing the Self on something.

In an earlier sloka (no. 6) we discussed the different means of methods of gaining the result of an action, and as none fit to be the means for realization.

Nanyatha - The scriptures very clearly says “na karmana na prajaya” (not through the actions not through the progeny), “na anya pantha vidyate ayanaya” (there is no other means to know the Truth), “gnanad eva tu kaivalyam” (only through the knowledge the realization can be gained) etc.

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वीणाया रूपसौन्दर्यं तन्त्रीवादनसौष्ठवम् ।

प्रजारञ्जनमात्रं तन्न साम्राज्याय कल्पते ॥ ५७ ॥

vīṇāyā rūpasauṇḍaryam tantrīvādanasauṣṭhavam ।

prajārañjanamātram tanna sāmrajyāya kalpate ॥ 57 ॥

vinaya – the vina (string instrument), Rupa –saundaryam – beautiful form, Tantri-vadana-saushtavam – the expertise in playing with its strings, Praja-ranjana-matram – will only serve to entertain the people, Tat-na – that is not, Samrajyaya – for ruling the kingdom, Kalpate – is accepted.

The beautiful form of the vina (a string instrument) and the expertise to play with its strings can only be good for entertaining the people, and that is not accepted for the ruling over the kingdom.

Many a people think that there are many ways to attain realization, this was negated in the last sloka. And take music, dance etc as one of the means. But it should be understood clearly, it is a gandharva vidya, and naradha when he meets his guru Sanatkumara enlists in the knowledge he has acquired, and these are also there in the list. And still says “bahava shocami” (and I am in a very sorrowful state). And in Bhagavad Gita Sri Krishna unequivocally declares “sarvam karma akhilaṃ partha gñane parisamapyate” (all the karmas only end with the knowledge), and after gaining the purity of heart thus, only through the scriptures can one gain the realization.

All the sages who have sung on the lord etc have done so for the betterment of the people, and after the realization. Because, it being an extrovert act, will pull the mind away from its source, as it does normally. And the seekers mind should be introvert (turned towards the source).

Samrajya can mean a kingdom. If it is accepted as the kingdom, then, it requires a person with administrative and fighting skills and not a musician. If it is understood as the Self, it requires a person with the pre-requisites and not a musician.

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वाग्वैखरी शब्दज्ञरी शास्त्रव्याख्यानकौशलम् ।

वैदुष्यं विदुषां तद्वद्भुक्तये न तु मुक्तये ॥ ५८ ॥

vāgvaikharī śabdajharī śāstravyākhyānakauśalam ।

vaiduṣyaṃ viduṣāṃ tadvadbhuktaye na tu muktaye ॥ 58॥

Vakvaikhari – expanse of the usage of words (Pada), Shabdajhari – the nuances of the words (Vakya), Shastravyakhana-Kaushalam – great ability to interpret the words (Pramana), Vaidushyam –expertise,

Vidusham – of the learned, Tad – that is, Buktaye – for the material enjoyment, Na Tu – definitely not, Muktaye – for the realization.

The mastery in the knowledge of Sanskrit grammar (pada), the interpretation of the scriptures (Vakya) and the logic (Pramana) which gives the ability for expanse of the usage of words, the nuances of the words, great ability to interpret the words and being learned in other disciplines will only be useful to enjoy material things and cannot be useful for realization.

People often mistake this meaning. It is generally interpreted as, the proficiency, word games (using flowery words) and knowledge in interpreting the Shastras may be useful in experiencing the things in the world but will not be useful for Moksha. This is not just interpreted in this way, but, the Vidwans (!) who interpret it this way also use this as a Pramana to ridicule the study of shastra. They also for their support, bring the Sruthi, “vak viglapanam hi tat” (it is just waste of energy).

First, if the before said meaning is what Acharya means, then, the rest of the text will be redundant, like the other shastras and interpretation of Acharya. And, after this, He writes around 500 more slokas. Second, there are three beautiful, romantic, poetic masterly Sanskrit words which are used in the first part of the Sloka.

Vakvaikhari – expanse of the usage of words

Shabdajhari – the nuances of the words

Shastravyakhana-Kaushalam – ability to interpret the words.

But, the really mean, from the introduction invocation sloka of Taiteriyā Bhashya, “yairime gurubhi purvam padavakyapramanata” - the earlier Guru’s who through Pada, Vakya and Pramana.

Pada means Grammar, Vakya means Poorva Mimamsa and Pramana means Nyaya.

In the same way here too, Acharya uses these three words respectively.

Vakvaikhari means Pada means Grammar. Through Grammar one understands the right meaning and usage of the words, and therefore has a very thorough grasp over the vak, speech.

Shabdajhari means Vakya means Poorva Mimamsa. Through mimamsa one understands the way to interpret the words and statements of the Shastra using the different meters (pointers – linga) said in it.

And, Shastravyakhana-Kaushalam means Pramana means Nyaya. With logic one is able to prove or disprove the desired and non-desired.

By this understanding, we can synchronize the sruti statement “Anyaan vaacho vimunvatha amrtasya esha setu: “– give up the other useless talk, (involve only in shastra discussion), this is the means of eternity.

In essence, Acharya says, don’t waste your time and energy in only the futile pursuit of the other shastras, and learn it to use it in Vedanta. Meaning, Study the Vedanta Properly.

---- 58

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।

विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥ ५९ ॥

avijñāte pare tattve śāstrādhītistu niṣphalā |

vijñāte'pi pare tattve śāstrādhītistu niṣphalā || 59||

Avignate – without knowing, Pare – the absolute, Tattve – truth, Shastra-adhiti Tu – the study of Shastra is, Nishphala – useless, Vignate Api – even when you know, Pare – the absolute, Tattve – truth, Shastra-adhiti Tu – the study of Shastra is, Nishphala – useless,

Without having the knowledge of the Absolute truth, the study of Shastra is useless. Having known also the knowledge of the Absolute truth, the study of Shastra is useless.

Avignate here gives the idea that without having the knowledge of the object there can be no desire on the object, therefore the mumukshva will not be there. And therefore there is no point in studying the scriptures.

Vignate and after knowing the Truth, what use is the study of the scriptures will be. Because he has already achieved or gained what needs to be known.

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The next sloka should be seen in connection with the 58<sup>th</sup> sloka.

शब्दजालं महारण्यं चित्तभ्रमणकारणम् ।

अतः प्रयत्नाज्ज्ञातव्यं तत्त्वज्ञैस्तत्त्वमात्मनः ॥ ६० ॥

śabdajālaṁ mahāraṇyaṁ cittabhraṇakāraṇam |

ataḥ prayatnājñātavyaṁ tattvajñāistattvamātmanaḥ || 60||

Shabda-jalam – web of words, Maha-aranya – the great forest, Chitta-bhramana-karana – is the means for the confusion of the mind, Ata – therefore, Prayatnat – with great effort, Gnatavyam – one should know, Tattvagnai – from the knowledgeable one, Tattvam-atmana – the knowledge of the Self.

The scripture is a web of words and a great forest, which will create a confusion in the mind. Therefore one should put all the effort to know the Truth about the Self, from a knowledgeable one.

Again here the meaning is misconstrued to say that, study of too much of Shastra is a waste. One should limit it. But how does one know what is the limit. When we eat food, we understand we should stop eating when we feel full. In the same way, when the fruit is ripe it will fall off naturally. Likewise, when we have studied enough the attachment to the scriptural study drops off naturally.

And, the confusion etc. are with respect the other shastras like Grammar, Logic etc. and not for the vedanta. Because in the very next sloka Acharya says the right knowledge only can save one from the ignorance.

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In this sloka Acharya steers clear all the doubt about the study of Shastra. It is only the study of other shastras which is negated and not Vedanta Shastra.

अज्ञानसर्पदष्टस्य ब्रह्मज्ञानौषधं विना ।

किमु वेदैश्च शास्त्रैश्च किमु मन्त्रैः किमौषधैः ॥ ६१ ॥

ajñānasarpadaṣṭasya brahmajñānauṣadham vīnā ।

kimu vedaiśca śāstraiśca kimu mantraiḥ kimauṣadhaiḥ ॥ 61॥

Agnana-sarpa-dashtasya – for one bitten by the snake of ignorance, Brahma-gnana-aushadam Vīna – other than the medicine of the knowledge of the Self, Kimu – what will definitely, Vedai – the study of

Vedas, Ca – and, Shastra – other scriptures, Kimu – of what use surely, Mantrai – of the mantra, Kim Aushadai – and the medicines.

Except the knowledge of the Self; of what use is the study of Vedas or other scriptures, and mantras or medicines; for a person who is bitten the snake of ignorance.

For the ignorance there is no cure other than knowledge. The study of the vedas or the other scriptures will only put him in the deep forest of ignorance.

Yoga accepts “mani mantra aushadadi” (precious stones, chants and medicines (herbs)) to accomplish the samadhi. But here the knowledge of Self is not something accomplished, therefore these methods are of no use.

Kimu – “of definitely what use”, though it is a question, it should be understood as “of no use”.

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न गच्छति विना पानं व्याधिरौषधशब्दतः ।

विनाऽपरोक्षानुभवं ब्रह्मशब्दैर्न मुच्यते ॥ ६२ ॥

na gacchati vinā pānaṁ vyādhiraūṣadhaśabdataḥ ।

vinā'parokṣānubhavaṁ brahmaśabdairna mucyate ॥ 62॥

Na – does not, Gacchati - goes, Vina – without, Panam – drinking, Vyadi – the decease, Aushada-shabdata – just by (chanting) the name of the medicine, Vina – without, Aparoksha-anubhavam – the direct experience, Brahma-shabdai – (chanting) word Brahman, Na – will not, Muchyate – relieve.

The disease will not be cured just by chanting the name of the medicine without taking (drinking) it. In the same way, the realization does not take place just by chanting the word Brahman, without the direct experience.

What was explained through the example in the previous sloka is shown in the exemplified.

अकृत्वा दृश्यविलयमज्ञात्वा तत्त्वमात्मनः ।

ब्रह्मशब्दैः कुतो मुक्तिरुक्तिमात्रफलैर्नृणाम् ॥ ६३ ॥

akṛtvā dṛśyavilayamajñātvā tattvamātmanah ।

brahmaśabdaiḥ kuto muktiruktimātraphalairnṛṇām ॥ 63॥

Akṛtvā – without doing, Dṛshya-vilayam – merging (negation) of the objects, Agnatva – without knowing, Tattvam-atmana – the nature of the Self, Brahma-shabdai – (chanting) of the word Brahman, Kuta – how, Mukti – the realization, Ukti-matra-phalai – only result is repetition of the word, Nṛnam – for the person.

Without merging the objects (non-self in the Self) and without knowing the nature of the Self, just by merely chanting the word Brahman how can one gain the realization, its only result is the repetition.

Dṛshya-vilayam does not mean destruction or vanishing. It means the negation or merging. If it is accepted otherwise, then for that which is destroyed should have existence somewhere, like the destroyed pot, therefore the world will become Truth, too. But that which is negated need not have an existence, like the negated snake on the rope.



In the next sloka the exemplified is proven with an example. Showing it with different example is not a defect, since the object of knowledge is very subtle, we need to use as many tools as possible to explain. And, Acharya is only bothered about making the disciple understand, more than anything.

अकृत्वा शत्रुसंहारमगत्वाखिलभूश्रियम् ।

राजाहमिति शब्दान्नो राजा भवितुमर्हति ॥ ६४ ॥

akṛtvā śatrusaṁhāramagatvākhilabhūśriyam ।

rājāhamiti śabdānno rājā bhavitumarhati ॥ 64॥

Akṛtvā – without doing, Shastru-samharam – destroying the enemy, Agatva – without gaining, Akhila-bhu-shriyam – wealth of the entire kingdom, Raja-aham – I am the king, Iti Shabdāt – with this word, No – not, Raja – the king, Bhavitum – to become, Arhati – eligible.

Without destroying the enemy, without gaining the wealth of the entire kingdom, just by merely saying “I am the king” will not make one eligible to be a king.

The eligibility to be a king is to destroy the enemies who are hurdles for the enjoyment of the wealth. And even after destroying them if one does not possess any wealth to enjoy, there is no point. Therefore, destroying and gaining go hand-in-hand.

Agatva the word means “Na Gatva”. And the word Gatva generally means going. “gamlru Gatau” (to go). But any root with the meaning “gati” (go) I understood in three meanings of Gati (To go), Gnana (to know) and Prapti (to gain). Therefore, gatva means gaining and A suffixed with it is negation compound which therefore means, not gaining.

आप्तोक्तिं खननं तथोपरिशिलाद्युत्कर्षणं स्वीकृतिं

निक्षेपः समपेक्षते नहि बहिः शब्दैस्तु निर्गच्छति ।

तद्वद्ब्रह्मविदोपदेशमननध्यानादिभिर्लभ्यते

मायाकार्यतिरोहितं स्वममलं तत्त्वं न दुर्युक्तिभिः ॥ ६५ ॥

āptoktim khananam tathopariśilādyutkarṣaṇam svīkṛtim

nikṣepaḥ samapekṣate nahi bahiḥ śabdaistu nirgacchati ।

tadvadbrahmavidopadeśamananadhyānādibhirlabhyate

māyākāryatirohitaṁ svamamalaṁ tattvaṁ na duryuktibhiḥ ॥ 65॥

Apta-uktim – something said by a man of word, Khanana – digging, Tatha-Upari-Shiladi-utkarshanam – and by removing the stones above it, Svikrtim – we gain the treasure, Nikshepa – come out, Samapekshte – exects, Na Hi – definitely not, Bahi – out, Shaabdai Tu – the word, Nirgacchati – it comes out, Tadvad – in the same way, Brahmavida-upadesha – Teaching by the knower of Self (Shravana – listening), Manana – contemplation, Dhana- adibhi – Meditation etc, Labhyate – gained, Maya-karya-tirohitam – the disappearance of the effect of Maya (ignorance), Svam – the Self, Amamalam – pure, Tattvam – Truth, Na – not, Dur-yuktibhi – by dry logic.

To gain treasure hidden beneath the ground known through the wise man (clairvoyant), digging, by removing the stones placed above it and finally taking but does not come out by saying “come out” it in the same way, the truth of the Pure Self hidden by the ignorance and its effect, is gained by the listening, contemplation and meditation etc and not merely by dry logic (non conducive to scriptures).

What was explained in the last three sloka (example, exemplified and example) is what is put here in a single sloka.

In the example the treasure is hidden in the exemplified the Self is hidden.

In the example it is covered by the ground and in exemplified it is covered by the ignorance and its effect.

In example it is gained by, listening from the treasure from a wise man, digging, removing the boulders and in the exemplified by listening, contemplating and meditation.

Apta-ukti means the word of a wise man, who follows the truth or a sage or a clairvoyant.

Brahmavidopadesha can be interpreted as “brahmanvida upadesha” (teaching by the knowledgeable man) or brahmavid aupadesha” (by complete teaching by the knowledgeable one),

Dur-yukti normally called as shuska-tarka (dry logic), that which is not supported by the scriptures. Which is not based on the scriptures. Or just by the logic without the scriptural leaning, for the scriptures themselves condemn “naisha tarkena mati apaneya” (this knowledge cannot be gained by mere logic) or it can be interpreted as (this knowledge cannot be “apaneya” (negated) by logic).

Shravana means listening to the scriptures from the Guru. Manana means contemplation or reflection on the teaching. These remove the “asambhavana” (conclusion of absence, Brahman does not exist if it exists it should be known) and “viparitabhavana” (wrong conclusion, the body, sense organ, vital air etc is Brahman). And “nidhidhyasana” means meditation on the Self in a continuous stream like the flow of ghee (clarified butter).

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तस्मात्सर्वप्रयत्नेन भवबन्धविमुक्तये ।

स्वैरेव यत्नः कर्तव्यो रोगादाविव पण्डितैः ॥ ६६ ॥

tasmātsarvaprayatnena bhavabandhavimuktaye ।

svaireva yatnaḥ kartavyo rogādāviva paṇḍitaiḥ ॥ 66॥

Tasmad – therefore, Sarva-prayatnena – with complete effort, Bhava-bandha-vumuktaye – for the release from the bondage of samsara, Svai-eva – by oneself, Yatna – the effort, Kartavya – should be made, Rogadaviva – like in the case of disease etc, Panditai – the learned one.

Therefore, one should personally put forth all effort for the release for the bondage of samsara, like the learned one cures himself from the disease etc. or one does not appoint a learned one for curing himself from the disease.

Here the Guru is concluding the preliminary instruction, by saying “tasmad”, which is in a way of introduction to the questions asked.

Prayatna itself means “prakrshta yatna” (great effort), but here the Guru is adding the word “Sarva” to it to impress upon the idea, that there should be no holds barred. The effort should be a holistic one.

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यस्त्वयाद्य कृतः प्रश्नो वरीयाञ्छास्त्रविन्मतः ।

सूत्रप्रायो निगूढार्थो ज्ञातव्यश्च मुमुक्षुभिः ॥ ६७ ॥

yastvayādya kṛtaḥ praśno varīyāñchāstravinmataḥ ।

sūtraprāyo nigūḍhārtho jñātavyaśca mumukṣubhiḥ ॥ 67॥

Ya – that, Tvaya – by you, Adya – today, Krta – done, Prashna – question, Variyan – is top class (splendid), Shastravin-mata – accepted by the knower’s of the scriptures, Sutra-praya – is brief, Niguda- artha - meaningful, Gnatavyas Ca - and should be known, Mumukshubhi – by the people desiring moksha.

The question that you have asked today is splendid and is accepted by the knower’s of the scriptures, is brief and meaningful and should be knowl by the people desiring the realization.

“Sutra-prayo” (brief), but here he also adds another word immediately “Nigudartha” (very meaningful). This clears all the doubt. Sometimes we speak volumes without making the other understand and

sometimes very shorth with the same effect. But here the questions put forth are not just short but they are meaningful too.

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शृणुष्वावहितो विद्वन्यन्मया समुदीयते ।

तदेतच्छ्रवणात्सद्यो भवबन्धाद्विमोक्ष्यसे ॥ ६८ ॥

śṛṇuṣvāvahito vidvanyanmayā samudīryate ।

tadetacchravaṇātsadyo bhavabandhādvimokṣyase ॥ 68॥

Shrunushva – listen, Avahita – carefully, Vidvan – o learned one, Yan Maya – that which by me, Samudiryate – is clearly said, Tad-etat – that this (what is said), Shravanat – by listening, Sadya – immediately, Bhava-bandhad – from the bondage of samsara, Vimokshyase – you will be released.

O learned one; listen carefully to that which is going to be said by me, by listening to that what is said you will be released from the bondage of samsara immediately.

By the word Shrunshva and Avahita the Guru is seeking the attention of the disciple. Now, since he has spend so much time in explaining the other things in the previous sloka and the questions put by the disciple is not answered, the disciple maybe unfocussed and tired. To wake him from his slumber, and to make him to listen with focused mind, these words are used.

Sadya – immediately or here and now. By this the mode of realization in Vedanta is said. Unlike the other systems the Vedanta does not impart the knowledge to gain the moksha after the death. In that case the moksha is a travel from this plane to another plane. Even when “Videha-mukti” (the release after death) is said, it is meant the realization takes place in the very life but due to the thought imprints which are creating hurdles to be established in the Self, he waits till the death of the body. And after that he does not travel from here to any other plane, but merges in the Self. In the case of “Jivan-mukti” (released while in body) because of the lesser thought imprints, he is established in the Self. Though it

is said immediately, may be because of our karmas, we are not experiencing the result of the knowledge. Therefore it may take some time, years or even births to understand.

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मोक्षस्य हेतुः प्रथमो निगद्यते

वैराग्यमत्यन्तमनित्यवस्तुषु ।

ततः शमश्चापि दमस्तितीक्षा

न्यासः प्रसक्ताखिलकर्मणां भृशम् ॥ ६९ ॥

mokṣasya hetuḥ prathamō nigadyate

vairāgyamatyantamanityavastuṣu ।

tataḥ śamaścāpi damastitīkṣā

nyāsaḥ prasaktākḥilakarmanāṃ bhṛśam ॥ 69॥

Mokshasya – for the realization, Hetu – the reason or cause, Prathama – first, Nigadyate – is explained, Vairagyam – dispassion, Atyantam – absolute, Anitya-vastushu – in the non-eternal objects, Tata – then, Shama Ca – shama (control of mind) and, Api Dama – also dama (control of sense organs), Titiksha – titiksha (acceptance), Nyasa – renunciation, Prasakta-Akhila-Karmanam – of all the prescribed actions, Brsham – complete.

We will first explain the cause or reason for gaining the realization; they are absolute dispassion in the non-eternal objects, control of mind, control of sense organs, acceptance, and also complete renunciation of the prescribed karmas.

The first and foremost is the “vairagya” (dispassion) only after that the other things are said. Though one may have the dispassion, still because of the attachment for the scriptures, may indirectly be attached to the prescribed karmas thereof. So, to negate that it is said an also, the “Api Ca” (and also) should be connected with this for more emphasis.

In a later sloka this vairagya will be stressed upon as the direct means for realization “atyantaviraga Samadhi” (absolute dispassion is realization) and in another place (bhashya) “carama vairagya mokshalakshanam” (the ultimate dispassion is the bestower of realization)..

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ततः श्रुतिस्तन्मननं सतत्त्व-

ध्यानं चिरं नित्यनिरन्तरं मुनेः ।

ततोऽविकल्पं परमेत्य विद्वान्

इहैव निर्वाणसुखं समृच्छति ॥ ७० ॥

tataḥ śrutistanmananam satattva-

dhyānam ciraṁ nityanirantaram muneḥ ।

tato'vikalpaṁ parametya vidvān

ihaiva nirvāṇasukhaṁ samṛcchati ॥ 70॥

Tata – thereafter, Shruti – Shravanam (listening), Tad Mananam – its contemplation, Satattva-dhyanam – Meditation on the Self, Chiram – continuously, Nitya-nirantaram – always without any break, Mune – for the Sage, Tata – then, Avikalpam – nirvikalpam (non dual), Param-etya – gaining the ultimate, Vidvan – the learned one, Iha-eva – here itself, Nirvana-sukham – the bliss of the realization, Samrcchati – gains.

Thereafter, the sage should perform shravana (listening), its contemplation aided with the meditation on the Self continuously and always without any break. Then the non-dual bliss of realization is gained by the learned one.

It is not just the vairagya (discrimination) the cause for the knowledge, though it is the foremost prerequisite. Because, if the vairagya (dispassion) is not coupled with the viveka (discrimination) then it would be only a case of pity. Therefore, it should be coupled with knowledge. But in the last sloka it was proved as the most important thing, if be said, it is true. It is foremost thing, but the basic tenet of Advaita is “gnanad eva tu kaivalyam” (only through the knowledge the realization is gained).

And this shravana, manana and nidhidhyasana should be taken seriously. It should be a continuous flow, till the knowledge is gained. One should not start counting the days; there cannot be any count down here. The knowledge is gained according to the purity and punya. For some it takes only the period of listening to the mahavakya (ultimate statement). But for others it may take days, months or years. But in some cases where the “pratibandha” (obstacle) is aplenty, it may take births to realize.

Avikalpa is generally referred to as nirvikalpa. It means where the world of duality, subject – object relationship, heat–cold, happiness-sorrow etc. ceases to exist. And the world of trinity knower-known-knowledge etc ceases to exist.

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यद्बोद्धव्यं तवेदानीमात्मानात्मविवेचनम् ।

तदुच्यते मया सम्यक् श्रुत्वात्मन्यवधारय ॥ ७१ ॥

yadboddhavyam tavedānīmātmānātmavivecanam ।

taducyate mayā samyak śrutvātmanyavadhāraya ॥ 71 ॥

Yad – that which, Boddhavyam – must be to known, Tava-idanim – by you now, Anatma-anatma-viveka – the discrimination of Self and non-self, Tad-ucyate – that is said, Maya – by me, Samyag – clearly, Shrutva – after listening, Atmani-avadharaya – keep it in your mind.



The discrimination of Self and non-self that which should be known by you now is explained by me, keep this in your mind after carefully listening to it.

In one previous sloka, the Gutu grabbed the attention of the disciple by saying “shrunushva avahita” (listen carefully). And here he is doing it again, by saying “Samyag shrutva ” and “yad boddhavyam tava idanim”.

Atmani – in the self is the general translation. Bt the term atma is a generic term which changes color (meaning) according tho the place it is used.

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The next two sloka discusses the gross body. The idea is to know the subtle and without knowing the gross understanding the subtle will be difficult, therefore the Acharya starts with the Groo body.

मज्जास्थिमेदःपलरक्तचर्म-

त्वगाह्वयैर्धातुभिरेभिरन्वितम् ।

पादोरुवक्षोभुजपृष्ठमस्तकैः

अङ्गैरुपाङ्गैरुपयुक्तमेतत् ॥ ७२ ॥

majjāsthimedaḥpalaraktacarma-

tvagāhvayairdhātubhirebhiranvitam ।

pādoruvakṣobhujapṛṣṭhamastakaiḥ

aṅgairupāṅgairupayuktametata ॥ 72॥

Majja – marrow, Asthi – bone, Meda – fat, Pala – flesh, Raktam – blood, Charma – skin, Tvag – the sensory outer skin (cuticle), Ahvayai-dhatubhi-ebhi-anvitam – is endowed with these group of seven ingredients, Pada – leg, Uru – thighs, Vaksha – chest, Bhuja – shoulder, Prshta – back, Mastakai – head, angai – with these limbs, Upa-angai – their parts, Upayuktam – constitutes.

Endowed with the group of seven ingredients: marrow, bone, fat, flesh, blood, skin and the sensory outer skin (cuticle) and constitutes of these limbs: legs, thighs, chest, shoulder, back and head and their parts.

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अहंममेतिप्रथितं शरीरं

मोहास्पदं स्थूलमितीयते बुधैः ।

नभोनभस्वद्दहनाम्बुभूमयः

सूक्ष्माणि भूतानि भवन्ति तानि ॥ ७३ ॥

ahammametiprathitam śarīram

mohāspadam sthūlamitīryate budhaiḥ ।

nabhonabhasvaddahanāmbubhūmayah

sūkṣmāṇi bhūtāni bhavanti tāni ॥ 73 ॥

Aham – I, Mama – mine, Iti – in this way, Prathitam – it seen, Shariram – the body, Moha-aspadam – the base for delusion, Sthulam-iti – as gross, Iryate – explain, Budhai – the knowledgeable ones, Nabha –

space, Nabhasvad – air, Dahana – fire, Ambu – water, Bhumaya – earth, Sukshmani – subtle, bhutani – elements, Bhavanti – are, Tani – these.

The body is seen as the base for the delusion of I and Mine as the gross body by the knowledgeable ones. And these space, air, fire, water and earth are the subtle elements.

The creation is explained by the scriptures not to prove their existence but to start from the state of confusion the disciple is in. This method is called as “adhyaropa apavada prakriya” (the system of super-imposing and de-super-imposing (negation)).

So, the creation is accepted, for proving the non-dual Self. Just as, the mathematicians accept some unknown variable “x” to solve the problem.

This creation order is accepted in the scriptures “Atmana Akasha sambhuta, akashad vayu, vayo agni, agner apa, abhya prthvi” (from the Self space came into existence, from space air, from air fire, from fire water and from water earth).

The primary elements, without undergoing the process called “panchikarana” are called sukshma (subtle) elements.

The creation can be of many types 1. Arambha, 2. Parinama, 3. Vivarta, 4. Svabhava and 5. Shunya. And the cause and effect are either “Sad / Sat” (existence) or “Asat / Asad” (non-existence).

1. Arambha – in this school of thought the whole creation is accepted to have come into existence anew. The pot being created anew. The logicians accept this view. This is also called asat-karya-vada – they accept the karya to be non-existing before the reation, and it was created from the sad-karana.
2. Parinama – in this one form of existence is transformed into another form of existence. The milk which transforms into curd. Accepted by the Sankhyans. This is also called sat-karya-vada, they accept the karya as existing in unmanifest state, before the manifestation in the sat-karana.
3. Vivarta – the transformation accepted here is not for real, the seeming parinama or arambha is called vivarta. The vision of snake on the rope, the mirage water or the silver on the nacre. Accepted by us vedantins.
4. Svabhava – the nature of the things as the cause for the creation. The mixture of beetle leaf, nut and lime paste becomes red in the mouth or the stale fruit juice gives intoxication. Accepted by the Charvaka (materialist).
5. Shunya – the void is the cause of everything. Accepted by the Buddhist.

There are the others like kalavada etc.

परस्परांशैर्मिलितानि भूत्वा

स्थूलानि च स्थूलशरीरहेतवः ।

मात्रास्तदीया विषया भवन्ति

शब्दादयः पञ्च सुखाय भोक्तुः ॥ ७४ ॥

parasparāṁśairmilitāni bhūtvā

sthūlāni ca sthūlaśarīrahetavaḥ ।

mātrāstadīyā viṣayā bhavanti

śabdādayaḥ pañca sukhāya bhoktuḥ ॥ 74॥

Paraspara-militani – mutually mixed, Bhutva – they become, Sthulani – to be gross, Ca – and, Sthula-sharira-hateva – are the cause for the gross body, Matra-tadiya – experience through these, Vishaya – the objects of experience, Bhavanti – the become, Shabdadaya – sound etc, Panca – five, Sukhaya – for the happiness, Bhoktu – of the experience.

They become mutually mixed to be gross elements and are the cause for the gross body. The experience experiences of happiness of these which become the object of experience like sound etc.

Matra or normally called as Tanmatra, “tad matra” (only that). These matras are the unprocessed raw state where these five elements exists on its own. The processing is called “Pancikarana”. This is a typical process where the space etc is mixed in a particular way. Each of the elements is divided into equal halves. The second half is again divided into four quarters. The first major half (eg. space) is mixed with the quarter belonging to each of the other elements (air, fire, water and earth), other than that of the major half. We have a second half consisting purely of the quarters of other elements. Now this is

mixed with the first half (space). We get the processed element called space. The same method is followed for the other elements as well. They retain the name of the major contributor. Like in the grammar only the processed word can be used in a sentence, in the same way only a processed element can be used in the creation.

Before processing the raw element is called “apan-ci-krta-panca-mahabhutani”.

After processing they are called “pan-ci-krta-panca-mahabhutani”.

From the Tanmatra itself the object of experience like sound etc come into existence. From the space tanmatra sound, air – touch, fire – form, water – taste and earth – smell come into existence.

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य एषु मूढा विषयेषु बद्धा

रागोरुपाशेन सुदुर्दमेन ।

आयान्ति निर्यान्त्यध ऊर्ध्वमुच्चैः

स्वकर्मदूतेन जवेन नीताः ॥ ७५ ॥

ya eṣu mūḍhā viṣayeṣu baddhā

rāgorupāśēna sudurdamēna ।

āyānti niryāntyadha ūrdhvamuccaiḥ

svakarmadūteṇa javēna nītāḥ ॥ 75 ॥

Ya – one, Yeshu – in these, Mudha – Fool, Vishayeshu – in these objects, Baddha – bound, Raga-uru-pashena – by a strong rope of attachment, Su-dur-damena – very difficult to cut or destroy, Ayanti – come here, Niryanti – leave somewhere, Adha – below, Urdhvam – above, Uccai – higher, Sva-karmadutena – by one’s own karma emissary, Javena – faster - strongly, Nita - they are lead.

The fool one who is bound by strong rope of attachment to these objects which is very difficult to destroy, are lead by the fast or strong emissary of one' own karma brought here, taken somewhere, above and below.

Attachment is the biggest or toughest enemy, and that is why vairagya is prescribed as the foremost means. to show it is tough there are two suffixes given to the word "damena" (to destroy). "su - sushtu" (very) and "dur - dukkhena" (difficult). But is not indestructible.

Good karmas takes one higher and bad karmas takes one to the neither worlds. And once the punya or papa to be experienced there is extinguished, one is brought to this world of mortals. The scripture tell us "kshine punye martya loke vishanti" (once the punya is extinguished he is thrown in the world of mortals).

---- 75

After explaining in the previous slokas, the gross and subtle creations. And saying the bondage of attachment is very difficult to destroy, the Acharya to instill the vairagya shows the troubles in experiencing the "vishaya" (objects of experience).

शब्दादिभिः पञ्चभिरेव पञ्च

पञ्चत्वमापुः स्वगुणेन बद्धाः ।

कुरङ्गमातङ्गपतङ्गमीन-

भृङ्गा नरः पञ्चभिरञ्चितः किम् ॥ ७६ ॥

śabdādibhiḥ pañcabhireva pañca

pañcatvamāpuḥ svaguṇena baddhāḥ ।

kuraṅgamātaṅgapataṅgamīna-

bhṛṅgā naraḥ pañcabhirañcitaḥ kim || 76||

Shabdadi – sound etc., Pancabhi-eva – five (sense objects), Panca – five (beings), Pancatvam-apu – gained the death, Sva-gunena – because of one of these attributes, Baddha - of the attachment, or bound, Kuranga – deer, Matanga – elephant, Pathanga – moth, Mina – fish, Brnga – bee, Nara – the human, Pancabhi-ancita – is attached to all the five, Kim – should we say or what will happen.

The beings which are attached to only one of the five objects of sound etc. attain death because of these attributes, like, deer, elephant, moth, fish and bee respectively. And a human is attached to all these five, what will happen to him or should we say.

In the world we see, the beings which are attached to any one of these objects of sound etc attain death because of the very attachment to the objects. If this is the case, there is no necessity to explain the state of the human which is attached to all these five.

The deer is attached to sound, therefore the people who want to catch it will play good music and attract it and capture. This leads to its death.

The elephant is attached to the sense of touch. People who want to catch a male elephant use a trained female elephant to trap it.

The moth is attracted to the light of the fire, and fall victim of the fire.

The fish is attached to the taste. The fishermen use a bait of worm in the hook to catch it or spread some food material in the water to net it.

The bee in the same way is attached to the smell; it therefore travels from flower to flower and gets caught in the lotus. The bee (bumble or black) has the power to drill a hole in the bamboo, but gets struck inside of the lotus.

A human being is attached to all the five sense object of experience. It is not difficult to predict his fate.

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दोषेण तीव्रो विषयः कृष्णसर्पविषादपि ।

विषं निहन्ति भोक्तारं द्रष्टारं चक्षुषाप्ययम् ॥ ७७ ॥

doṣeṇa tivro viṣayaḥ kṛṣṇasarpaviṣādapi ।

viṣam nihanti bhoktāram draṣṭāram cakṣuṣāpyayam ॥ 77॥

Doshena – with defects, Tivra – complete, Vishaya – the sense objects, Krshna-sarpa-vishad-api – even greater than the black cobra, Visham – poison, Nihanti – completely destroys, Bhoktaram – the enjoyer, Drshtaram – the seer, Chakshusa-api – by the eyes even, Ayam – this (object).

The objects of experience is completely laden with defects which is greater than the poison of black cobra, the poison only kills one who intakes it (enjoyer) but the object even the one who sees it with the eyes.

Bhoktaram – the enjoyer or the experience here is given because, the poison of the snake bite, travel through the nerves and reaches the tongue and there the person experiences the taste of the poison, he foams etc. if it is arrested in the place of bite by tying a rope than since the poison does not travel through he is not killed.

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विषयाशामहापाशाद्यो विमुक्तः सुदुस्त्यजात् ।

स एव कल्पते मुक्त्यै नान्यः षट्शास्त्रवेद्यपि ॥ ७८ ॥

viṣayāśāmahāpāśādyo vimuktaḥ sudustyajāt ।

sa eva kalpate muktyai nānyaḥ ṣaṭśāstravedyapi ॥ 78॥

Vishaya-asha-maha-pashad – with the big or strong rope of the attachment to the sense objects, Ya – one, Vimukta – is released, Su-du-tyajam – very difficult to destroy, Sa Eva – only he, Kalpate – is fit,



Muktyai – for the realization, Na-anya – not any other, Shad-shastra-vedi-api – even though he may be a knower of all the six shastras.

The one who has broken the shakels of the strong rope of attachment which is very difficult to destroy only he is eligible for the realization not anyone else even though he may be a knower of all the six shastras.

The key point here is that one without the vairagya though has the knowledge of the six shastras will not be able to gain realization.

It was said earlier, without vairagya the study knowledge is useless. and we should not forget, in the same breath, Acharya said, without the Shastra the vairagya is useless too.

The six shastras are the six schools of Indian philosophy. Which accept the veda as the means of right knowledge. Sankhya, Yoga, Nyaya, Vaiseshika, Purva-mimamsa and Uttara-mimamsa (Vedanta).

---- 78

आपातवैराग्यवतो मुमुक्षून्

भवाब्धिपारं प्रतियातुमुद्यतान् ।

आशाग्रहो मज्जयतेऽन्तराले

निगृह्य कण्ठे विनिवर्त्य वेगात् ॥ ७९ ॥

āpātavairāgyavato mumukṣūn

bhavābdhipāraṁ pratyātumudyatān ।

āśāgraho majjayate'ntarāle

nigṛhya kaṅṭhe vinivartya vegāt ॥ 79॥

Apata-vairagyavata – one who has seeming dispassion, Mumukshun – that seeker, Bhava-abdi-param – to cross the ocean of samsara, Pratiyatam – to gain, Udyatan – is making the effort, Asha-graha – the shark of desire, Majjayate – will drown him, Antarale – in the midway, Nigrhya – catching hold of, Kante – his throat, Vinivartya – by deflecting, Vegat - with speed.

The seekers who have only seeming dispassion and are making an effort to cross the ocean of samsara and gain the other side, the shark of desire by catching him by the throat and deflect him with speed and drown him.

Apata-vairagya – seeming vairagya, means people who after experiencing some pain or displeasure fie upon the world. But, one may gain the vairagya in this way, but after that one should cultivate good control over the mind and sense organs and increase the level of vairagya.

Vinivartya-vedat – it will deflect him from the goal. There are so many obstacles to realization which are shown here.

1. To catch hold of his throat, will make him experience loss of breath, and therefore loose hope (Nigrhya Kante).
2. Deflect him from the path all of a sudden (Vinivartya Vegat) .
3. Ultimately, destroying his will or his desire for the realization (Majjaayate antarale).

---- 79

विषयाख्यग्रहो येन सुविरक्त्यसिना हतः ।

स गच्छति भवाम्भोधेः पारं प्रत्यूहवर्जितः ॥ ८० ॥

viṣayākhyagraho yena suviraktyasinā hataḥ ।

sa gacchati bhavāmbhodheḥ pāraṁ pratyūhavarjitaḥ ॥ 80 ॥

Vishayakhya-graha - the shark called the sense objects, Yena – by who, Su-virakti-asina – by the sharp dagger of complete dispassion, Hata – killed, Sa Gaccahti – he gains, Bhava-ambode – the ocean of samsara, Param – otherside, Pratyha-varjita – without any obstacles.

The one who has killed the shark called the sense objects by the dagger of complete dispassion, gains the other side of the ocean of samsara without any obstacles.

Param – the other side of the samsara which is the realization.

---- 80

विषमविषयमार्गैर्गच्छतोऽनच्छबुद्धेः

प्रतिपदमभियातो मृत्युरप्येष विद्धि ।

हितसुजनगुरूक्त्या गच्छतः स्वस्य युक्त्या

प्रभवति फलसिद्धिः सत्यमित्येव विद्धि ॥ ८१ ॥

viṣamaviṣayamārgairgacchato'nacchabuddheḥ

pratipadamabhiyāto mṛtyurapyeṣa viddhi ।

hitasujanagurūkt्या gacchataḥ svasya yuktyā

prabhavati phalasiddhiḥ satyamityeva viddhi ॥ 81॥

Vishama-vishaya-margai – in the troublesome path of sense objects, Gacchata – one who travels, Anaccha-buddhe – the impure mind, Prati-padam – in each step, Abhighata – pain, Mrtyu-api – death also, Esha – for him, Viddhi – understand, Hita-sujana-Guru-uktya – as said by a well-wisher and nice person and guru, Gacchata – one who travels, Svasya – through one's own, Yuktya – inquiry or logic, Prabhavati – nicely gains, Phala-siddhi – the accomplishment of result, Satyam – True, Iti-eva – in this, Viddhi – understand.

The one with impure mind who travels by the troublesome path of sense objects (experience) with each of his step will experience only pain and finally death for sure. But, when one travels by the path instructed by the well-wisher and nice person and guru, aided by one's logic will nicely gain the accomplishment of the Truth, understand this is the truth.

Hita-sujana-Guru – this can be understood as Hita - well-wisher. Sujana can mean either nice person or as already said the Guru is the bandhu (relative to one who salutes), therefore a close relative. The guru one who is both a well-wisher and nice person or well-wisher and a relative. This can also be understood as the well-wishing nice person and well-wishing guru.

Phala-siddhi – accomplishment of result. But here, it is not like the accomplishment in the karma. Where, the result is impermanent. Therefore, the accomplishment is although or seeming accomplishment. Accomplishment of the already accomplished, our true nature.

--- 81

मोक्षस्य कांक्षा यदि वै तवास्ति

त्यजातिदूराद्विषयान्विषं यथा ।

पीयूषवत्तोषदयाक्षमार्जव-

प्रशान्तिदान्तीर्भज नित्यमादरात् ॥ ८२ ॥

mokṣasya kāṅkṣā yadi vai tavāsti

tyajātidūrādvīṣayānviṣaṁ yathā ।

pīyūṣavattoṣadayākṣamārjava-

praśāntidāntīrbhaja nityamādarāt ॥ 82 ॥

Mokshasya – for the realization, Kangsha – expectation, Yadi Vai Tava Asti– if you surely have, Tyaja – give up, Ati-durat – from far-off, Vishyan – the sense objects, Visham Yatha – like poison, Piyushavat – similar to Nectar or that gives the immortality, Tosha – happiness, Daya – compassion, Kshama – tolerance, Arjava – simplicity, Prashanti – control of mind, Danti – control of sense organs, Nityam – always, Adarat – with care.

If you have expectation to gain realization then you should give up the attachments for sense objects from far-off and always practice with care the attributes which is like nectar or which gives the immortality, like, happiness, compassion, tolerance, simplicity, control of mind and control of sense organs.

Ati-durat – like we avoid a bad person from far-off, we should avoid the association with the sense objects

Tosha – is happiness, though here it is used in the meaning of contentment. When there is no desire for anything, the mind is at peace with itself, this is the state which is prescribed here.

Arjava means “rju bhava” (simplicity), without complication or crookedness.

Adarat – with care. Here it is meant one should not practice these qualities with averse.

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अनुक्षणं यत्परिहृत्य कृत्यं

अनाद्यविद्याकृतबन्धमोक्षणम् ।

देहः परार्थोऽयममुष्य पोषणे

यः सज्जते स स्वमनेन हन्ति ॥ ८३ ॥

anukṣaṇam yatparihṛtya kṛtyam

anādyavidyākṛtabandhamokṣaṇam ।

dehaḥ parārtho'yamamuṣya poṣaṇe

yaḥ sajjate sa svamanena hanti ॥ 83॥

Anukshanam – every moment, Yat Parihrtya – giving-up which or giving-up those, Krtyam – that should be done, Anadi-avidya-krta-bandha-mokshanam – release form the bondage caused by the causeless ignorance, Deha – the body, Parartha Ayam – is for the purpose of others, Amushya – this, Poshane – ourishing, Ya – one, Sajjate – is involved, Sa – he, Svam – the Self, Anena – through this, Hanti – kills.

Every moment giving-up the attachment for the sense objects OR one who gives-up; that one should do, which is, to gain the release from the bondage caused by causeless ignorance. And is involved in nourishing the body which serves well the others purpose, destroys his Self by this.

Anadi-Avidya – the ignorance that has no cause. Normally the term anadi is translated as beginingless, here it is causeless, the Mula Avidya – Primal Ignorance. the avidya is classified in two ways 1. Mula Avidya and 2 Tula Avidya.

1. Mula Avidya – Primary ignorance. The cause of veils the knowledge of Self.
2. Tula Avidya – secondary ignorance. the cause that which projects the world of multiplicity, as pot, cot etc.

Parartha Ayam – this body serves the purpose of others. It gives, through earning or hard work, the comfort for the others. Gives happiness, as an object of experience, for the others. And, after death becomes the food for the other living beings.

Svam Hanti – this was explained earlier with the term “atmaha” in sloka 4.

---- 83

शरीरपोषणार्थी सन् य आत्मानं दिदृक्षति ।

ग्राहं दारुधिया धृत्वा नदि तर्तुं स गच्छति ॥ ८४ ॥

śarīrapoṣaṇārthī san ya ātmānam didṛkṣati ।

grāham dārudhiyā dhṛtvā nadi tartum sa gacchati ॥ 84॥

Sharira-posharthi San– the one who is involved in nourishing the body, San – being, Ya – who, Atmanam – the Self, Didrkshati – desires to See the Self, Graham – crocodile, Daru-dhiya – with the knowledge of wood, Drtva – holding, Nadi – river, Tartum – to cross, Sa – he, Gacchati – goes.

The one who being involved in nourishing the body also desires to gain the realization of the Self, is like a person holding on to a crocodile with the knowledge that it is a wood, to cross the river.

It is a common practice to cross the river with the help of a wood. But, if one tries the same method, with a crocodile, is sure to die.

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मोह एव महामृत्युर्मुमुक्षोर्वपुरादिषु ।

मोहो विनिर्जितो येन स मुक्तिपदमर्हति ॥ ८५ ॥

moha eva mahāmṛtyurmumukṣorvapurādiṣu ।

moho vinirjito yena sa muktipadamarhati ॥ 85॥

Moha – the delusion, Eva- only is, Maha-mṛtyu – the greater death, Mumuksho – for the seekers of Self, Vapuradidhu – in the body etc, Moha – this delusion, Vinirjita – has overcome, Yena – by whom, Sa – he, Muktipadam – the state of realization, Arhati – is eligible.

Delusion on the body etc. is the greater death for the seekers of Self, one who has overcome this delusion is the eligible person for the state of realization.

Moha – Delusion. The identification with the body - sense organ complex as me and mine.

Maha-mrtyu – if one attains “mrtyu” (death) practicing the path of realization, he is born into this world in some way to continue from the same place. But for the one who is in this delusion, will never be able to gain another human body, soon. So, this is worse than the death.

Vapuradhishu – in the body etc, in the body - identifying the body as the self. With the term “adi” (etc), we should understand the attachment or identification with the wife, son, wealth etc. where one has the identification of me and mine.

Muktipadam – the state of realization. This is no state, but when it is compared with the other states (which the Acharya does in the following slokas), of waking, dream and deep sleep, it also is referred to as a state.

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मोहं जहि महामृत्युं देहदारसुतादिषु ।

यं जित्वा मुनयो यान्ति तद्विष्णोः परमं पदम् ॥ ८६ ॥

mohaṁ jahi mahāmṛtyuṁ dehadārasutādiṣu ।

yaṁ jitvā munayo yānti tadviṣṇoḥ paramaṁ padam ॥ 86॥

Moham – delusion, Jahi – destroy, Mahamrtyum – the greater death, Deha-dara-sutadishu - in the body, wife, sons etc., Yam – which, Jitva – after overcoming, Munaya – the sages, Yanti – gain, Tad Vishno – that Vishnu’s, Paramam – ultimate, Padam – state.



The delusion of the body, wife, son etc. (as me and mine) is the greater death after overcoming which the sages gain the ultimate state of the Vishnu.

Vishno Paramam Padam should be understood properly. In the non-dual system, we are not talking about the Vishnu, the God of sustenance. The root word “Vishlru vyaptau” (to pervade). Here vishu means all pervading. And the word vishno is in sixth case, and it should be seen non-different with the Paramapada, which will mean, that all-pervading ultimate state of Self.

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त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसंकुलम् ।

पूर्णं मूत्रपुरीषाभ्यां स्थूलं निन्द्यमिदं वपुः ॥ ८७ ॥

tvañmāmsarudhirasnāyumedomajjāsthisaṅkulam ।

pūrṇaṁ mūtrapurīṣābhyāṁ sthūlaṁ nindyamidaṁ vapuḥ ॥ 87॥

Tvag – skin, Mamsa – flesh, Rudhira – blood, Snayu - nerves, Medo – fat, Majja – marrow, Asthi – bone, Sankulam – combination, Purnam – complete, Mutra-Purishabhyam – with urine and feces, Sthulam – gross, Nindyam – condemned, Idam Vapu – this body.

This body is a combination of skin, flesh, blood, nerves, fat, marrow and bone. Complete with urine and feces is this gross body which should be condemned.

This was discussed in an earlier sloka 72. Even there it was discussed to create dispassion. The attachment with it should be given-up.

पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।

समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ।

अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः ॥ ८८ ॥

pañcīkṛtebhyo bhūtebhyaḥ sthūlebhyaḥ pūrvakarmanā ।

samutpannamidaṁ sthūlaṁ bhogāyatanamātmanaḥ ।

avasthā jāgarastasya sthūlārthānubhavo yataḥ ॥ 88॥

Panci-kṛtebhya – by the pancikarana, Bhutebhya – elements, Stulebhya – the gross, Purva –karmana – by one’s past actions, Samutpannam-idam – born is this, Stulam – gross, Boga-ayatanam-atmana – the vessel of experience for the self (jiva), Avastha - the state, Jagara – waking, Tasya – of it, Sthulartha-anubhava – for the experience of the gross objects, Yata – since.

By the gross elements formed by the process of pancikarana, this body is created which is due to one’s past actions and is a vessel of the experience for the self. It is the waking state of that (jiva) since it experiences the gross objects.

The waking state is the place where the gross objects are experienced by the jiva.

The process of pancikarana was explained in sloka 74.

बाह्येन्द्रियैः स्थूलपदार्थसेवां

स्रक्चन्दनस्रद्यादिविचित्ररूपाम् ।

करोति जीवः स्वयमेतदात्मना

तस्मात्प्रशस्तिर्वपुषोऽस्य जागरे ॥ ८९ ॥

bāhyendriyaiḥ sthūlapadārthasevām

srakcandanastryādivicitrarūpām ।

karoti jīvaḥ svayametadātmanā

tasmātpraśastirvapuṣo'sya jāgare ॥ 89॥

Bahya-indriyai – external sense organs, Sthula-padarta-sevam – experiences the gross objects, Srag-candana-stryadi – like garland, sandalwood, woman etc, vicitra-rupam – of different forms, Karoti – does, Jiva- the jiva, Svayam-etad-atma – by itself, Tasmad – therefore, Prashasti – famous, Vapusho – of the body, Asya – this, Jagare – in the waking state.

The waking state is famous state of the jiva, because here ny itself it experiences the different forms of experience of the gross objects like garland, sandalwood, woman etc through the external sense organs.

The experience of Srag-candana-stryadi is just a upalakshana (pointer) for the different experience. Here the srag means garland, but the pointed or derived meaning is name, candana means sandalwood that means fame and stry is woman which means position or power. That is, the name, fame and power is what is pointed here.

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सर्वाऽपि बाह्यसंसारः पुरुषस्य यदाश्रयः ।

विद्धि देहमिदं स्थूलं गृहवद्गृहमेधिनः ॥ ९० ॥

sarvā'pi bāhyasamsārah puruṣasya yadāśrayaḥ ।

viddhi dehamidaṁ sthūlaṁ grhavadgrhamedhinaḥ ॥ 90॥

Sarva-api – all the, Bahya-samsara – external samsara, Purushasya – of the person, Yad-ashraya – which it is dependent on, Viddhi – know, Deham Idam – this body, Sthulam – gross body, Grhavad – like a house, Grhamedhina – for the householder.

All the external samsara of the person is dependent on the gross body know it to be like a house for the householder.

Bahya-samsara – external samsara will be explained in detail in the next sloka.

To be a householder one needs a house. The whole idea of the family spring from owning a house.

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From the beginning the word samsara was explained as the cycle of birth and death, here the complete picture of what samsara is, is explained.

स्थूलस्य सम्भवजरामरणानि धर्माः

स्थौल्यादयो बहुविधाः शिशुताद्यवस्थाः ।

वर्णाश्रमादिनियमा बहुधाऽमयाः स्युः

पूजावमानबहुमानमुखा विशेषाः ॥ ९१ ॥

sthūlasya sambhavaajarāmarāṇāni dharmāḥ

sthaulyādayo bahuvidhāḥ śiśutādyavasthāḥ |

varṇāśramādiniyamā bahudhā'mayāḥ syuḥ

pūjāvamānabahumānamukhā viśeṣāḥ || 91||

Sthulasya – for the gross, Sambhava-jara-mananani – birth, old age and death, Dharma – attributes, Sthaulyadaya – stoutness etc, Bahuvidha – different types, Shishutadi – baby etc, Avastha – stages, Varna-asharamadi-niyama – different classification of varna (caste) and ashrama (orders of life), Bahudha – different, Amaya – diseases, Syu – has, Puja-avamana-bahumana-mukha – in the form of worship, insult and praise, Visessa – special.

For the gross body there are different attributes like birth, old age and death, different states like stoutness etc and childhood etc, different classification of caste and order or stages of life, different diseases, and has special or varied treatments like worship, insult and praise.

Sambhava-jara-marana – the birth, old age and death. Jara means old age. Yaska rishi explains six different stages for an object, “asti jayate vardhate viparinamate apakshiyate vinashyati” (born, exits, grows, changes, decays and destroys). In this the asti is the nature of the Self, this is not after the birth as it is omnipresent. The others are the nature of samsara. All the other systems of philosophy, except Advaita, pre-supposes birth before existence. The Second and final (jayate and vinashyati) is given here as Sambhava and Marana. The Jara signifies the other three state in-between (vardhate, viparinamate, apakshiyate).

Stauyadi – stoutness etc. adi (etc) denotes fat, lean, tall short, dark, white etc.

Shishutadi – baby etc. here Adi (etc) means, childhood, youth, mature, old age etc.

Varna (class)– Brahmana (preist class), Kshatriya (warrior class), Vaishya (business class), Shudra (servant class) and Pancama (the others like the people born of cross breed in some cases and the foreigners).

Ashrama (stages) – Brahmachari (bachelor), Grhastha (householder), Vanaprasta (forest dweller) and Sannyasa (renunciate).

Amaya(disease) – headache, fever etc.

Puja – worship with flowers etc. physical worship.

Avamana (insult) and Bahumana (praise) – these can be physical and verbal. The mental cannot be perceived. The physical insult and praise maybe of the form of giving a bad (lower) or good (higher) seat and can be even by a mere unpleasant or surprise look. And the verbal can be words of abuse or words of praise.

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After discussing about the gross body, to explain the subtle body which is next in order to be explained. Acharya starts this sloka.

बुद्धीन्द्रियाणि श्रवणं त्वगक्षि

घ्राणं च जिह्वा विषयावबोधनात् ।

वाक्पाणिपादा गुदमप्युपस्थः

कर्मेन्द्रियाणि प्रवणेन कर्मसु ॥ ९२ ॥

buddhīndriyāṇi śravaṇam tvagakṣi

ghrāṇam ca jivhā viṣayāvabodhanāt ।

vākpāṇipādā gudamapyupasthaḥ

karmendriyāṇi pravaṇena karmasu ॥ 92॥

Buddhi-indriyani – the organs of knowledge, Shravanam – sense organ of listening, Tvag – sense organ of touch, Akshi – sense organ of seeing, Grhanam – ole factory, Ca – and, Jihva – sense organ of taste, Vishaya-bodhanat – since it gives the knowledge of the sense objects, Vak – organ of speech, Pani – hands, Pada – legs, Gudam – organ of excreting, Api – also, Upastham – organ of procreation, Karma-indriyani - are organs of action, Pravanena – because of its specialty, Karmasu – in the actions.

The sense organs of knowledge are, sense organ of listening, sense organ of touch, sense organ of seeing, sense organ of smell, and sense organ of taste because they give the knowledge of the sense objects. And the organs of action are, organ of speech, hands, legs, organ of excreting and organ of procreation because of its specialty in the actions.

The shravanam, tvag etc should not be understood as ears, skin etc. because these are mere places or portals where the sense organs reside. They are not sense organs. They are called golakas, mere external objects. One may have a very good ear lobe but need not have the hearing ability or a beautiful eyes but no vision.

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निगद्यतेऽन्तःकरणं मनोधीः

अहंकृतिश्चित्तमिति स्ववृत्तिभिः ।

मनस्तु संकल्पविकल्पनादिभिः

बुद्धिः पदार्थाध्यवसायधर्मतः ॥ ९३ ॥

अत्राभिमानादहमित्यहंकृतिः ।

स्वार्थानुसन्धानगुणेन चित्तम् ॥ ९४ ॥

nigadyate'ntaḥkaraṇam manodhiḥ

ahaṅkṛtiścittamiti svavṛttibhiḥ ।

manastu saṅkalpavikalpanādibhiḥ

buddhiḥ padārthādhyavasāyadharmataḥ ॥ 93॥

atrābhimānādahamityahañkṛtiḥ ।

svārthānusandhānaguṇena cittam ॥ 94॥

Nigadyate – this is said, Antakaranam – the internal sense organ, Mano – the mind, Dhi – the intellect, Ahamkṛti – the ego, Cittam – memory, Iti – as, Sva-vṛttibhi – according to its function, Mana Tu – the mind indeed is, Sankalpa-vikalpana-adhibhi – generates right , wrong knowledge etc. (confusion), Buddhi – the intellect, Padartha-adhyavasaya-dharmata – because of its attribute of clarity or determination, Atra – here, Abhimanad – because of the identification, Aham-iti – as self, Ahamkṛti – the ego, Svartha-anusandhana-guṇena – because of the attribute of remembrance, Cittam – the memory.

This is said as the internal sense organ, which is the mind, the intellect, the ego and the memory according to its function. The mind is indeed which generates the right and wrong knowledge (confusion), the intellect is called so because of its attribute of clarity or determination, the ego is called so because of its identification (with objects) as the self (me and mine), the memory is called so because of its attribute to remember.

The definition for each of the different functions, like mind etc are given here.

How can the same antakarana (internal organ) have different functions ? it is like a man, who acts accordingly to the people he interacts with. As a husband to wife, as a father to son and daughter, as a son to the parents etc.

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प्राणापानव्यानोदानसमाना भवत्यसौ प्राणः ।

स्वयमेव वृत्तिभेदाद्विकृतिभेदात्सुवर्णसलिलादिवत् ॥ ९५ ॥

prāṇāpānavyānodānasamānā bhavatyasau prāṇaḥ ।

svayameva vṛttibhedādvikṛtibhedātsuvarṇasalilādivat ॥ 95॥



Prana-apanav-yana-udhana-samana – prana, apana, vyana, udhana, samana, Bhavati-asu –this becomes, Prana – the prana, Svayam-eva – itself, Vrtti-bhedat – according to different functions, Krti-bhedat – different actions, Suvarna-salila-advaita- like the gold, water etc.

The Prana itself according to the different functions and actions is called as prana, apana, vyana, udhana and samana, like the gold, water etc.

Prana – the vital air that goes through and comes out of nostrils and mouth. The air inhaled and exhaled.

Apana – the vital air that purges by taking the waste down. Eg. Fart, urinate and feces.

Vyana – the vital air that takes the energy through the nerves.

Udana – the vital air that lifts the things upward. Eg. Burp and vomit.

Samana – the vital air that keeps the fire in the stomach in good condition to burn the food eaten and drunk.

Suvarna-salila-advaita – like the gold, water etc. Same gold is called with different names according to its form, like bangle, ring, chain etc. and the same water is called with different names like water, snow, ice, vapor or pond, river, sea etc.

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वागादि पञ्च श्रवणादि पञ्च

प्राणादि पञ्चाभ्रमुखानि पञ्च ।

बुद्ध्याद्यविद्यापि च कामकर्मणी

पुर्यष्टकं सूक्ष्मशरीरमाहुः ॥ ९६ ॥

vāgādi pañca śravaṇādi pañca

prāṇādi pañcābhramukhāni pañca ।

buddhyādyavidyāpi ca kāmakarmanī

puryaṣṭakam sūkṣmaśarīramāhuḥ ॥ 96॥

Vag-adi – the organs of speech etc., Panca – five, Shravana-adi – the organs of hearing etc, Panca – five, Prana-adi – prana etc, Panca- five, Abhra-mukhani – the space etc, Panca five, Buddhi-adi – the intellect etc, Avidya-api – also the ignorance, Ca – and, Kama-karmani – the desire and action, Puri-ashtakam – are eight cities, Sukshma-shariram Ahu – is called the subtle body.

The five organs of action speech etc, five organs of knowledge the organ of hearing etc, five vital airs prana etc, five elements space etc, four inner sense organs the intellect etc, along with ignorance, desire and action eight cities and is called subtle body.

1. The five organs of action speech etc, 2. five organs of knowledge the organ of hearing etc, 3. five vital airs prana etc, 4. five elements space etc, 5. four inner sense organs the intellect etc, 6. ignorance, 7. desire and 8. action.

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इदं शरीरं शृणु सूक्ष्मसंज्ञितं

लिङ्गं त्वपञ्चीकृतसम्भवम् ।

सवासनं कर्मफलानुभावकं

स्वाज्ञानतोऽनादिरुपाधिरात्मनः ॥ ९७ ॥

idam śarīram śṛṇu sūkṣmasañjītam

liṅgam tvapañcikṛtasambhavam ।

savāsanam karmaphalānubhāvakaṁ

svājñānato'nādirupādhirātmanaḥ ॥ 97॥

Idam Shariram – this body, Shrunu – listen, Sukshma-samgitam – called subtle, Lingam - Linga Sharira (pointer), Tu Apancikṛta-sambhavam – is definitely a product of Apancikṛta (raw) elements, Savasanam – with the imprints, Karmaphala-anubhāvakaṁ – is the cause for the experience of results of karma, Sva-agnanato – of one's ignorance, Anadi-upadi – the beginningless embodiment, Atmana – of the Self.

Listen, this subtle body also called as linga sharira, is a product of the apancikṛta (raw or unprocessed) elements, with its thought imprints is the cause of the experience of the result for jiva, is the beginningless embodiment of the Self of its ignorance.

Apancikṛta is the state of raw elements before its process called pancikarana, explained earlier. This is also called as tanmatra.

Sambhavam – by saying is product and Agnato – of its ignorance, it is made clear this is also a state in ignorance and therefore non-self.

By saying Karma-phala-anubhāvakaṁ – the cause for the experience of the results of karma, and savasanam – with thought imprints, it is said this is where the karmas exist in the form of a seed.

Anadi does not mean beginningless but the beginning of the also started along with the ignorance, and this time period cannot be fixed. It will exist till the knowledge or realization is gained.

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स्वप्नो भवत्यस्य विभक्त्यवस्था

स्वमात्रशेषेण विभाति यत्र ।

स्वप्ने तु बुद्धिः स्वयमेव जाग्रत्

कालीननानाविधवासनाभिः ॥ ९८ ॥

कर्त्रादिभावं प्रतिपद्य राजते

यत्र स्वयं भाति ह्ययं परात्मा ।

svapno bhavatyasya vibhaktiyavasthā

svamātraśeṣeṇa vibhāti yatra ।

svapne tu buddhiḥ svayameva jāgrat

kālīnanānāvidhavāsanābhiḥ ॥ 98 ॥

kartrādibhāvaṁ pratipadya rājate

yatra svayaṁ bhāti hyayaṁ parātmā ।

Svapna – the dream state, Bhavati-asya – is for this (subtle body), Vibhakti-avasta – the different or separate state, Sva-matra-sheshena – only the Self alone, Vibhati – shines, Yatra – where, Svapne – in the dream, Tu – and, Buddhi – the intellect, Svayam-eva – by itself, Jagrat-kalina-nana-vidha-vasanabhi – with manifold thought imprints from the waking state, Kartr-adi-bhavam – doer etc state, Pratipadya – attaining, Rajate – it rules, Yatra – where, Svayam – itself, Bhati – shines, Hi-ayam – definitely this, Paratma – Self.

The dream state is for this subtle body, where in the different states only the Self alone shines in this dream state and the intellect by itself because of the manifold thought imprints from the waking state attains the states of doer etc and rules it. Here the Self by itself shines.

Vibhakti is not the declensions as in the sanskrit, but here it means different or separate.

The dream state is explained with reference to the subtle body, to do the inquiry on the avastha traya, the three states. There are two methods of inquiry famously followed in the Vedanta. One is this

avastha traya viveka (inquiry into the three states) and the other is panca kosha viveka (inquiry into the five sheaths). To inquire the three states we should understand the three states. The important aspect of waking and dream states is, the experiences of the waking state is equated with that of the dream state. Like the dream objects are untrue, the waking state objects are untrue too.

If the waking state experience is untrue, than the teacher, teaching, taught and the subject is all in this state, they will also be untrue and the study per se will become redundant, if be said, than we vedantins very well accept it. Untrue does not mean false, it is different from the truth. Like, only some dreams bring a pleasant experience, only some bring a horrible experience in the same way, here too. That is, some dreams have the power to bring in changes in the waking state, and some have the power to bring us into the waking state. In the same way, the study of scripture is the sure method (of MADNESS) to bring us to our True nature.

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The nature of the atma is Asanga (unassociated) with anything. This is proven in the coming slokas. First here in that line, the attributes of antakarana (internal organ) is negated in the Self.

धीमात्रकोपाधिरशेषसाक्षी

न लिप्यते तत्कृतकर्मलेशैः ।

यस्मादसङ्गतत एव कर्मभिः

न लिप्यते किञ्चिदुपाधिना कृतैः ॥ ९९ ॥

dhimātrakopādhiraśeṣasākṣī

na lipyate tatkr̥takarmaleśaiḥ ।

yasmādasāṅgastata eva karmabhiḥ

na lipyate kiñcidupādhinā kṛtaiḥ ॥ 99॥

Dhi-matraka-upadhi – the intellect as the only embodiment, Ashesha-sakshi – witness of everything, Na Lipyate – is not tainted, Tat-krta-karma-lepai – by its karma residue, Yasmad – since, Asanga – it is not associated, Tata Eva – only because of it, Karmabhi – by the karmas, Na Lipyate – it is not tainted, Kincid – by any, Upadina – by the embodiment, Krtai – done.

The intellect as the only embodiment of the Self, the witness of everything is not tainted even by the karma residue, since it is not associated with anything, therefore it is not tainted by the karmas done by the embodiment.

Upadi – embodiment. The embodiment is the limiting factor or the adjunct, which by its association through the superimposition creates a confusion of the identification of the superimposed on the superimposition and vice versa.

Asana – unassociated. The other way to say is untouchable, it is not untouchable because of any attribute, good or bad. But by nature it is not tainted by anything. The scriptures “asngo hi ayam purusha” (this Self is definitely unassociated), “Asnga na sajjate” (the unassociated does not associate with anything).

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In this sloka the attributes of sense organ of actions is negated in the Self

सर्वव्यापृतिकरणं लिङ्गमिदं स्याच्चिदात्मनः पुंसः ।

वास्यादिकमिव तक्षणस्तेनैवात्मा भवत्यसङ्गोऽयम् ॥ १०० ॥

sarvavyāpṛtikaraṇaṃ liṅgamidaṃ syāccidātmanaḥ puṃsaḥ ।

vāsyādikamiva takṣaṇastenaivātmā bhavatyasaṅgo'yam ॥ 100॥

Sarva-vyapṛti-karanam – the instrument for all transactions, Lingam idam Syat – is this subtle body, Cidatmana – the knowledge principle, Pumsa – the Self, Vasya-adikam Iva – like the cutting tool etc,

Takshna – of the carpenter, Tena Eva – for this reason, Atma – the Self, Bhavati – is, Asanga Ayam – this is unassociated.

This subtle body is the instrument for all the transactions of the knowledge principle, the Self. Like the cutting tool etc of the carpenter, for this reason the Self is unassociated.

Cid – the knowledge principle. This knowledge is not a “dharma” (attribute) of the Self. If it is, then there will be a duality of “dharma and dharma” (the attribute and the attributed). But, is the nature of the Self. The scriptures proclaim the Self as “Satyam Gnanam Anantam” (Truth Knowledge All-pervading (bliss)), “Sad Chid Anandam” (existence knowledge and bliss).

--- 100

After antakarana and sense organs of action, sloka the attributes of sense organ of knowledge is negated in the Self

अन्धत्वमन्दत्वपटुत्वधर्माः

सौगुण्यवैगुण्यवशाद्धि चक्षुषः ।

बाधिर्यमूकत्वमुखास्तथैव

श्रोत्रादिधर्मा न तु वेत्तुरात्मनः ॥ १०१ ॥

andhatvamandatvapaṭutvadharmāḥ

saugūṇyavaigūṇyavaśāddhi cakṣuṣaḥ ।

bādhiryamūkatvamukhāstathaiva

śrotrādidharmā na tu vetturātmanah ॥ 101॥

Andhatva – the blindness, Mandatva – the dullness, Patutva – the sharpness, Dharma – conditions, Saugunya – good attributes (punya), Vaigunya – bad attributes (papa), Vashad Hi – only because of, Cakshusha – of the eyes, Badhirya – the deafness, Mukatva – dumbness, Mukha – etc, Tathaiva – in the same way, Shrotra-adi –dharma – the conditions of the ears etc, Na Tu – definitely not of, Vettu-atmana – the knower, the Self.

The blindness, the dullness and the sharpness are the conditions of the eye is only due to the good and bad attributes (punya and papa (virtue and vice)), likewise, the deafness and the dumbness are the conditions of the ears etc, and definitely not of the knower, the Self.

Saugunya – “sushtu or shobhana guna tasya bhava” (nice or good attribute) meaning the punya and Vaigunya “virodha guna tasya bhava” (bad attribute) meaning the papa. Though the sense organs are a permanent fixture of the subtle body, they travel with it from the body and to the body. Because of the punya or the papa of the particular birth the jiva takes, the degree of the power in each of the sense organs vary. The punya or the papa maybe the reason for the blindness, it cannot be generalized, that if the papa is more the blindness occurs or if the punya is more the eyesight will be sharp. It depends upon the kind of experience one needs to have through the eyesight, and it is well known fact, it is not pleasant always.

It is not the nature of the Self, because if it is accepted that the nature of Self changes, than the Self will become endowed with changes and therefore it becomes “anitya” (impermanent or mortal).

---- 101

Finally in this sloka the attributes of vital air is negated in the Self

उच्छ्वासनिःश्वासविजृम्भणक्षुत्

प्रस्यन्दनाद्युत्क्रमणादिकाः क्रियाः ।



प्राणादिकर्माणि वदन्ति तज्ञाः

प्राणस्य धर्मावशनापिपासे ॥ १०२ ॥

ucchvāsaniḥśvāsavijrmbhaṅakṣut

prasyandanādyutkramaṇādikāḥ kriyāḥ ।

prāṇādikarmāṇi vadanti tajñāḥ

prāṇasya dharmāvaśanāpipāse ॥ 102॥

Ucchvasa – inhaling, Nishvasa – exaling, Vijrmbhana – yawning, Kshut – sneezing, Prasyandana – sweating, Utkramana-adika – exiting the body etc, Kriya – activities, Prana-adi – of vital air etc, Karmani – functions, Vadanti – so say, Tat-Gna – the knowers of vital air, Pranasya – of the vital air, Dharmau – the two attributes, Ashana-pipase – hunger and thirst.

The scriptures have only explained about the five different prana – prana, apana, vyana, udana and samana. Though the yoga Shastra and other maharshis have explained five more after seeing the different activities of the body, they are not attributed to any of the prana. Like the blinking, or even after the death expansion of the body etc.

---- 102

अन्तःकरणमेतेषु चक्षुरादिषु वर्ष्मणि ।

अहमित्यभिमानेन तिष्ठत्याभासतेजसा ॥ १०३ ॥

antaḥkaraṇameteṣu cakṣurādiṣu varṣmaṇi ।

ahamityabhimānena tiṣṭhatyābhāsatejasā ॥ 103॥

Antakaranam – the inner sense organ, Eteshu – in these, Chakshur-adishu – in the eyes etc, Varshmani – the body, Aham Iti – as I, Abhimanena – with the ego (identification), Tishthati – exists, Abhasa-tejasa – because of the shadow of the Self (Jiva).

The inner sense organ resides in the eyes etc and the body with the identification as I, exists because of the shadow of the Self.

Chaksuradi – the eye etc, by adi(etc) here not just all the other sense organ of knowledge is said. But all the sense organs (knowledge and action) and prana.

The identification of I in the body – sense organ complex (sharira – indriya sanghata) is samsara. This is called as Adhyasa (super imposition) which is explained in the Brahma Sutra introduction as “atasmin tad buddhi” (the knowledge of that in not-that).

Abahasa-tejasa – is the jiva here.

---- 103

अहंकारः स विज्ञेयः कर्ता भोक्ताभिमान्ययम् ।

सत्त्वादिगुणयोगेन चावस्थात्रयमश्नुते ॥ १०४ ॥

ahaṅkāraḥ sa vijñeyaḥ kartā bhoktābhimānyayam ।

sattvādiguṇayogena cāvasthātrayamaśnute ॥ 104॥

Ahamkara – the ego, Sa – that, Vigneya – know, Karta – doer, Bhokta – experience, Abhimani – identifier, Ayam – this, Sattva-adi – sattva etc, Guna-yogena – in association with the Guna (attributes), Ca – and , Avastha-trayam – the three states, Ashnute – it experiences.

Know that as the ego, or know that ego, which is the identifier of being the doer and experience. Because of the association with the sattva etc attributes, experiences the three states.

Sattva-adi – the three attributes of the avidya, Sattva, Rajas and the Tamas. Sattva – is the property of illumining, Rajas – property of action and Tamas – the property of dullness. The attributes of the cause (avidya) can be seen in the effect (jagat) too. Sattva – happiness, Rajas – sorrow and Tamas – delusion.

Avastha-trayam – the waking, dream and deep sleep states (jagrat, svapna and sushupti).

--- 104

विषयाणामानुकूले सुखी दुःखी विपर्यये ।

सुखं दुःखं च तद्धर्मः सदानन्दस्य नात्मनः ॥ १०५ ॥

viṣayāṇāmānukūlye sukhī duḥkhī viparyaye ।

sukham duḥkham ca taddharmaḥ sadānandasya nātmanaḥ ॥ 105 ॥

Vishayanam – when the sense objects, Anukulye – are conducive, Sukhi – happy, Dukkhi – sorrowful, Viparyaye – non conducive, Sukham – the happiness, Dukkham – sorrow, Ca- and, Tad-dharma – are the attributes of that (ego), Sada-anandasya – the which is ever blissful, Na – not, Atmana – of the atman.

When the sense objects are conducive the ego is happy and sorrowful when not conducive, the state of happiness and the sorrow are the attributes of that ego and not of the Self which is absolute bliss.

The scriptures proclaim in every junction when it describes about the nature of the Self, “satyam gnanam anantam Brahman” (truth, knowledge and bliss (all-pervading) is Self), “ananda brahma” (Self is bliss), “atma apahatapapma vishoka” Self is devoid of punya-papa, devoid of sorrow) etc.

आत्मार्थत्वेन हि प्रेयान्विषयो न स्वतः प्रियः ।

स्वत एव हि सर्वेषामात्मा प्रियतमो यतः ॥ १०६ ॥

ātmārthatvena hi preyānviṣayo na svataḥ priyaḥ ।

svata eva hi sarveṣāmātmā priyatamo yataḥ ॥ 106॥

Atma-arthatvena – for the sake of Self, Hi – definitely, Preyan-vishaya – the sense objects are desirable, Na Svata Priya – not by itself desirable, Svata Eva Hi – definitely by itself, Sarvesham-atma – everyone's Self, Priyatama = most desirable, Yata – since.

The sense objects are desirable for the sake of the Self and not desirable by itself, since, everyone's Self is definitely the most desirable.

This is the idea from the Brihadaranyaka Upanishad, where Yagnavalkya teaches his wife Maitreyi “na putrat na vitad na anyasmad sarvasmad ... atmana tu kamaya sarvam priyam bhavati” (not for the sake of the wife, son, or anything else, but only for the love of the Self everything else becomes desirable).

तत आत्मा सदानन्दो नास्य दुःखं कदाचन

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।

श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥ १०७ ॥

tata ātmā sadānando nāsyā duḥkhaṁ kadācana

yatsuṣuptau nirviṣaya ātmānando'nubhūyate |

śrutiḥ pratyakṣamaitihyamanumānaṁ ca jāgrati || 107||

Tata – therefore, Atma – the Self, Sadananda – is absolute bliss, Nasya – not for this, Dukkham – sorrow, Kadachana – ever, Yat-Sushuptau – that which is in the deep sleep, Nirvishaya – devoid of the sense objects, Atmananda – the bliss of the Self, Anubhuyate – experiences, Shruti – the scripture, Pratyaksham – the direct perception, Aitihyam – the history (mythology), Anumanam – the inference, Ca – and, Jagrati – proclaim or testify.

Therefore, the Self is absolute bliss and there is no sorrow for it ever. The bliss that is experienced in the deep sleep devoid of the sense objects is the experience of the bliss of the Self, this is what is proclaimed or testified by the Scriptures, direct perception, the history (or the words of the knower) and the inference.

Shruti – “esho asya parama ananda” (the bliss of the deep sleep is the bliss of the Self)

Pratyakaha – “sukham aham asvapsam na kincid avedisham” (I slept blissfully, did not know anything).

Anumana – “atma anandasvarupa, parama premaspadatvat, yannaivam tannaivam” (the Self is absolute bliss, because it is most desirable, that which is not so (most desirable) is not so (absolute bliss)).

But though the experience of the bliss in the deep sleep is of the absolute Self, the sleep state also is a state in ignorance. Therefore it cannot be the realization, otherwise, deep sleep should release us from the bondage. The three principle nature of Self is “asti bhati priyam” (exists, shines and bliss) this was said by the “sat chid ananda” or “satyam gnanam anantam”. Since the Self exists in all the three states, the experience of the bliss and the illumining of it also are experienced in the deep sleep, but since there is the ignorance (avidya) the existential nature of it is not understood.

--- 107

अव्यक्तनाम्नी परमेशशक्तिः

अनाद्यविद्या त्रिगुणात्मिका परा ।

कार्यानुमेया सुधियैव माया

यया जगत्सर्वमिदं प्रसूयते ॥ १०८ ॥

avyaktanāmni paramēśaśaktiḥ

anādyavidyā triguṇātmikā parā ।

kāryānumeyā sudhiyaiva māyā

yayā jagatsarvamidaṁ prasūyate ॥ 108॥

Avyakta-namni – That which is named Avyakta (unmanifest), Parama-isha-shakti – the power of the Iswara, Anadi – causeless, Avidya – ignorance, Tri-gunatmika – the nature of triad attributes, Para – greater, Karya-anumeya – inferred by the effect, Sudhiya Eva – only by the knowledgeable, Maya – this ignorance, Yaya – through which, Jagat-sarvam-idam – all this world, Prasuyate – is born.

The ignorance having the name Avyakta (un-manifest) that is the power of the iswara, causeless avidya (ignorance) is of the nature of the triad of attributes (sattva, rajas and tamas) and greater than the effects, which can be inferred only through the effect by the knowledgeable only, this maya (ignorance) through whom the whole creation is born.

Avyakta – unmanifest. When the triad of gunas, sattva, rajas and tamas are in perfect equilibrium there is no creation. when this equilibrium is disturbed the creation becomes manifest. The gunas (attributes) Sattva is of the nature of illumining, Rajas is of the nature of action and Tamas is of the nature of dullness. And because of these gunas the happiness, sorrow and delusion is experienced.

Parameshashakti generally means the Paramatma – Brahman, Self. The brahman is the loci or the substratum for the superimposition of this ignorance. but when we see from the aspect of creation, the creation is by the creator, iswara. And iswara according to advaita is “maya avachhina chaitanyam” (the conscioness associated with maya), from this standpoint the pamaesha refers to iswara, the saguna-brahman. Saguna – with attributes. Brahman (Self, in the natural is nirguna – attributeless. The iswara is the first born here, and is named as Hiranyagarbha.

Shakti – power. The maya is accepted as the power of the iswara. This clearly differentiates it from the Prakrti accepted by the sankhya philosophy. The prakrti too like maya is of three gunas, but it works on its own, though being an inert one.

Avidya, Maya (said here), chaya, tamas, mitya etc should be understood properly as synonyms. That is the reason both the words maya and avidya are used in the same sloka. There are people who differentiate these two, the maya as the power of Iswara, which does not bind Him and the avidya as the weakness of Jiva and it is the reason for the bondage. This idea cannot be accepted in advaita, but may be accepted in partially non-dual system of Vishista-advaita or even the dualist system, Dvaita.

People who accept maya and avidya as different put this wonderful story to back their system, the world is seen even by the gnani (realized), therefore – the maya is like a palace and avidya is like the rooms in that palace. The jiva which is bound is stuck in a room because of its avidya, through the knowledge it may gain release from the room, but to gain the release from the palace is not possible for that jiva, since the key is with the iswara, weilder of maya.

If one accepts this story (beautiful but absurd), the whole point of learning the Vedanta for realization will be negated. The scriptures invariably puts this question of the seeker thus “kasminnu bhagavo vignate sarvam idam vignatam bhavati” (o lord, by knowing which everything is as well known). The answer will be correct only if it refers to the cause of all, through the knowledge of the cause, knowledge of all the effects are known. For eg., through the knowledge of gold, all the ornaments and through the knowledge of clay all the pots. If the knowledge of Brahman does release us only from the avidya and if we are still stuck with the maya, then that is no release.

Maya and Avidya in some cases for understanding is described as “shuddha sattva pradhana” (predominance of pure sattva) and “malina sattva pradhana” (predominance of impure sattva) respectively. This is like the two sides of the same coin, the form on both the sides may differ but the value does not differ.

Maya and Avidya though are in feminine cases cannot be referred to as she, because it is inert. It is said in feminine case to show its activity of giving way or birth to the creation. In Sanskrit the word wife can be said in different genders parigraha (mas), bharya (fem), kalatra (neu) etc to refer to the type of wife, and not to the gender of the wife.

In the next two slokas are very important, here the two different definitions of maya is explained.

सन्नाप्यसन्नाप्युभयात्मिका नो

भिन्नाप्यभिन्नाप्युभयात्मिका नो ।

साङ्गाप्यनङ्गा ह्युभयात्मिका नो

महाद्भुताऽनिर्वचनीयरूपा ॥ १०९ ॥

sannāpyasannāpyubhayātmikā no

bhinnāpyabhinnāpyubhayātmikā no ।

sāṅgāpyanaṅgā hyubhayātmikā no

mahādbhutā'nirvacanīyarūpā ॥ 109॥

San Na Api – not existent also, Asn Na Api – and not non-existent also, Ubhayatmika No – not of both forms, Bhina Api – different also, Abhinna Api – non different also, Ubhayatmika No – not of both forms, Sanga Api – with parts or limbs also, Ananga Api – without limbs also, Ubhayatmika No – not of both forms, Maha-adbhuta – great surprise, Anirvacaniyarupa – of inexplicable nature.

This maya is, neither existent nor non in-existent, and nor of both forms, neither different nor non-different nor of both forms, neither with limbs nor without limbs, nor of both forms, it (maya) is a great wonder and of the inexplicable nature.

Of the many definitions of Maya/avidya this is one of the most important definitions. The Bhashya says “sad-asadbhyam anirvacaniyam” (being different from sad and asad and inexplicable) and this is what is discussed as the first of the five mithya definitions in the text AdvaitaSiddhi “Sad-asad-ubhaya-bhinnate sati anirvacaniyam” (being different from sad and asad and inexplicable).

The meaning of Sad and Asad (or Sat and Asat) should be understood properly. Sad – “trikala abadyatvam” (non negatable in all the three periods of time) and Asad is non Sad, negatable in all the three periods of time, non-existent. There are three classification of sad (states or order of reality) : paramarthika-sad, vyavaharika-sad and pratibhasika-sad. Paramarthika-sad is generally referred to as



sad, and this is perpenantely permanent. Vyavaharika-sad is the transactional reality, and can be negated only by knowledge of Self (brahmagnanamatra nivartyam), this is temporarily permanent. The third is pratibhasika-sad, and is negated only by the knowledge of the substratum of superimposition, which is knowledge other than knowledge of Self, ie. Transactional reality (brahmagnana-itara nivartyam), this is temporarily temporary.

San na – it is not existent. If Maya is existent we cannot do anything to remove it. That which exists cannot be negated. And we will have tow existents Brahman and Maya.

Asan na – it is not nonexistent. If it is nonexistent there is nothing which needs to be done. That which does not extst need not be negated. The Shastra and other means will be of no use.

Ubhayatmika na – it is not of both forms. If one is negated, the existence of both is negated ass well. And, both existence and non-existence cannot co-exist.

The general perception is, if it is not sad (existent) it will be asad (non-existent) and vice versa. But there situations, when one does not exist need not necessarily prove the existence of the other. Like the non-existence of got need not mean the existence of cow, it may mean horse. That is how the non-existence of both is possible in the definition.

Bhinna na – not different from the Brahman (Self). The absence or the super-imposition is not different from the substratum. The absence of pot is the substratum.

Abhinna na – not non different from the Brahman. Since Brahman does not have the attribute of action, nishriya.

Ubhayatmika na – it cannot be both as earlier, cannot co-exist.

Sanga na – it is not of limbs. If it is of limbs, then it will be an effect of some cause. That which has limbs is an effect.

Ananga na – if is not of no limbs. As discussed in the earlier sloka it is made of the three gunas. And that which has no parts or limbs cannot have transformation.

Mahadbhuta – it is called a great surpise, because, it can spring surprises. There is a statement about maya “aghatana ghatiya patiyasi maya” (maya has the power to make the impossible possible). And the strange thing is, we have I attachment with ones own body, but only mine in the external objects, and both I and mine in the sense organs. Which is very strange, and is because of the thought imprints of many births.

Anirvaciniya – it is inexplicable. It cannot be explained as existent or non-existent or in any other ways. If it is just said as anirvacaniya, then the same hold true for the Brahman too, so the definition will overshoot (ati-vyapti dosha).

शुद्धाद्वयब्रह्मविबोधनाश्या

सर्पभ्रमो रज्जुविवेकतो यथा ।

रजस्तमःसत्त्वमिति प्रसिद्धा

गुणास्तदीयाः प्रथितैः स्वकार्यैः ॥ ११० ॥

śuddhādvayaabrahmavibodhanāśyā

sarpabhramo rajjuvivekato yathā ।

rajastamaḥsattvamiti prasiddhā

guṇāstadiyāḥ prathitaiḥ svakāryaiḥ ॥ 110॥

Shuddha-advaya-brahma-vibodanashya – by the clear knowledge of the pure non-dual Self, Sarpabhrama – like the confusion of snake, Rajju-vivekata – by the knowledge of the rope, yatha – like, Rajastama-sattvam-iti – as sattva, rajas, tamas, Prasiddha – famous, Guna-tadiya – its attributes, Prathitai – described, Sva-karyai – by its effect

Avidya is negated only by the clear knowledge of the pure non-dual Self, like the erroneous knowledge of snake is removed by the knowledge of the rope. Rajas, tamas and sattvam are its attributes which are very famously described according to its effect.

Here the second definition of ignorance “bhavarupam gnana nivartyam” (existential removed by knowledge) is described in the first line of the sloka. The second part is said in the first line, “Shuddha-advaya-brahma-vibodanashya” (by the clear knowledge of the pure non-dual Self). But if it is existential (bhavarupa) then no amount of knowledge can be able to remove it. This is true, but the term bhava is explained as “abhava vyatirikta” (different from non-existence). To say it is not abhavarupa, we use a connotation bhavarupa, and not to really say it is bhava (existence). This is the style applied by the Acharya in Taiteriyā Upanishad bhashya when explaining “satyam gnanam anantam Brahman”.

The knowledge of the erroneous snake cannot be removed by any other means except the knowledge of the substratum. Likewise, the knowledge of the erroneous jagat (world) due to the ignorance cannot be negated by any other method like, japa, yoga, dhyana, holy baths, running, jumping etc., except the knowledge of the substratum, the Self.

It is also to be understood that, the superimposition of the world on the Self is because of the Mula-agnana (the primal ignorance) and the superimposition of the other objects therein is because of the Tula-agnana (the secondary ignorance).

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Each one three attributes of rajas, tamas and sattva which was explained in the previous sloka is discussed here in the same order. First in the next two slokas the effect of attribute of rajas and its experience is discussed.

विक्षेपशक्ती रजसः क्रियात्मिका

यतः प्रवृत्तिः प्रसृता पुराणी ।

रागादयोऽस्याः प्रभवन्ति नित्यं

दुःखादयो ये मनसो विकाराः ॥ १११ ॥

vikṣepaśaktiḥ rajasah kriyātmikā

yataḥ pravṛtṭiḥ prasṛtā purāṇī ।

rāgādayo'syāḥ prabhavanti nityam

duḥkhādayo ye manaso vikārah ॥ 111॥

Vikshepa-shakti – the power of projection, Rajasa – of the rajas, Kriyatmika – is the nature of action, Yatah – from which, Pravrtti – the effort or activity, Prasrtta – comes from, Purani – of the causeless,

Ragadaya – the desire etc, Asya – from this, Prabhavanti – generated nicely, Nityam – eternally, Dukkhadaya – the sorrow etc, Ye – those, Manaso – of the mind, Vikara – the transformation.

The power of projection of the rajas is of the nature of actions and from which the effort or activity of the causeless never ceases to come, the desire etc from this are eternally generated nicely, and the sorrow etc those that are transformation of the mind.

There are three attributes and there are three effects of each, Tamas – Avarana Shakti (veiling power), Rajas – Vikshepa Shakti (projecting power) and Sattva – Jnana Shakti (knowledge power). Though, the first two are cause of the bondage the third that of the sattva is cause for liberation. The punya karma produces the chitta shuddhi, purity of heart, which is very necessary to gain the knowledge of the Self.

The avarana shakti veils the Vastu, Self and the vikshepa shakti projects the many objects of the world.

Vikshepa shakti does not cease to exist even after the knowledge, but since there is no avarana shakti the projections don't affect the realized. They don't further create samsara, because the activities later are like a roasted seed. Before the bondage is caused by the rope of avarana which is destroyed leaving the rope in burnt state, which cannot bind anymore.

Sankhyans accept “samsara bhavati rajasat ragat” (the samsara takes place because of the desire producing Rajas attribute), the Nyayikans (logicians accept) “Pravarttanalakshana dosha” (the defect of bondage is of the type of activity).

--- 111

कामः क्रोधो लोभदम्भाद्यसूया

अहंकारेर्ष्यामत्सराद्यास्तु घोराः ।

धर्मा एते राजसाः पुम्प्रवृत्तिः

यस्मादेषा तद्रजो बन्धहेतुः ॥ ११२ ॥

kāmaḥ krodho lobhadambhādyasūyā

ahaṅkāreṣyā matsarādyāstu ghorāḥ ।

dharmā ete rājasāḥ pumpravṛttiḥ

yasmādeṣā tadrajo bandhahetuḥ ॥ 112॥

Kama – desire, Krodha – anger, Lobha – greed, Dambha – self praising, Adhyasuya – not able to see others growth, Ahankara – ego in ones growth, Irshya – finding faults or defects in others, Matsaryadya – not letting to go off, Tu – definitely, Ghora – fearsome (named Ghora), Dharma – attributes, Ete – these, Rajasa – are of the rajas attribute, Pum-pravrtti – the involvement of the person, Yasmad-esha – from which, Tad-raja – that rajas, Bandha-hetu – is cause for bondage.

Desire, anger, greed, self praising, jealous of others growth, ego in ones growth, finding faults with others, not letting to go off, are definitely fearsome (named ghora) attributes of the rajas, because of which the person gets entangled and this rajas is the cause for bondage.

Ghora normally is the fearsome. But sankhyan describe each of sattva etc as with the nature of shanta, ghora and mudha (peaceful (happiness), painful and delusional). And the same ghora also becomes the name for this rajas.

---- 112

एषाऽऽवृतिर्नाम तमोगुणस्य

शक्तिर्यया वस्त्ववभासतेऽन्यथा ।

सैषा निदानं पुरुषस्य संसृतेः

विक्षेपशक्तेः प्रवणस्य हेतुः ॥ ११३ ॥

eṣā'vr̥tirnāma tamogūnasya

śaktiryayā vastvavabhāsate'nyathā ।

saiṣā nidānaṁ puruṣasya saṁsṛteḥ

vikṣepaśakteḥ pravaṇasya hetuḥ ॥ 113 ॥

Esha – this, Avrtti-nama – named avritti (veiling), tamoguna – attribute of the tamas, Shakti - is the power, yaya – because of which, Vastu – the Self, Avabhasate – illumines, Anyatha – otherwise, Sa-esha – that this, Nidanam – is the base, Purushasya – for the person, Samsrte – in the samsara, Vikshepa-shakte – for the vikshepa shakti, Pravanasya – to spread, Hetu – cause or reason.

This one named avrtti (veiling) is the attribute of the tamas, is the power because of which the Self is illumined otherwise. That this avrtti is the base for the person in samsara and cause for the vikshepa shakti to spread.

--- 113

प्रज्ञावानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मात्मदृग्-

व्यालीढस्तमसा न वेत्ति बहुधा संबोधितोऽपि स्फुटम् ।

भ्रान्त्यारोपितमेव साधु कलयत्यालम्बते तद्गुणान्

हन्तासौ प्रबला दुरन्ततमसः शक्तिर्महत्यावृतिः ॥ ११४ ॥

prajñāvānapi paṇḍito'pi caturo'pyatyantasūkṣmātmadr̥g-

vyāliḍhastamasā na veti bahudhā sambodhito'pi sphuṭam ।

bhrāntyāropitameva sādhu kalayatyālbate tadguṇān

hantāsau prabalā durantatamasah śaktirmahatyāvṛtiḥ || 114||

Pragnavan-api – even the knowledgeable, Pandita-api – even the learned, Catura-api – even the logical, Atyanta-sukshma-drg – and the one with subtle vision, Vi-aa-lidha – completely grabbed, Tamasa – by the tamas, Na Vetti – do not know, Bahudha – in many ways, Sambodhita-api – even if explained, Sphutam – clearly, Bhranti-aropitam-eva – superimposed only by the confusion or erroneous knowledge, Sadhu – correct, Kalayati – understand, Alambate – and catch hold of, Tad-gunan – its attributes, Hanta – difficult, Asu – is his predicament, Prabala – famous, Dur-anta-tamasa – the darkness very difficult to destroy, Shakti – the power, Mahati-avrtti – that veiling which holds a complete sway.

Even the knowledgeable, the learned, logical and one with a subtle vision are completely grabbed by the tamas, and do not know clearly even if explained in many ways. They consider the erroneous knowledge as correct and catch hold of its attributes, difficult is their predicament for the one who is overpowered by the famous veiling power the tamas which is very difficult to destroy.

Pragnavan – the knowledgeable, means, the one who has gained the immediate knowledge (aparoksha gnana).

Pandita – the learned, means, the one who has gained the mediate knowledge (paroksha gnana).

Sphutam – clearly can be connected with sambodhita (explained) and or vetti (know). It will be, even if clearly explained in many ways, people don't understand this clearly.

---- 114

अभावना वा विपरीतभावना

असंभावना विप्रतिपत्तिरस्याः ।

संसर्गयुक्तं न विमुञ्चति ध्रुवं

विक्षेपशक्तिः क्षपयत्यजस्रम् ॥ ११५ ॥

abhāvanā vā viparītabhāvanā

asambhāvanā vipratipattirasyāḥ ।

samsargayuktaṁ na vimuñcati dhruvaṁ

vikṣepaśaktiḥ kṣapayatyajasram ॥ 115॥

Abhavana –non existence knowledge, Va – or, Viparitabhavana – erroneous knowledge, Asambhavana – doubtful existence knowledge, Vipratipatti – different knowledges, Asya – of this Self, Samsargayuktaṁ – one who is associated, Na Vimuncati – does not gain release, Dhruvaṁ – immediately, Vikshepa-shakti – the power of projection, Kshapayati-ajasram – destroys completely.

The one who is associated with this power of projection gains non existence knowledge, erroneous knowledge, doubtful existence knowledge and different knowledge of this Self and he does not gain release immediately and it destroys him completely.

Abahavana – the knowledge that theSelf as explained in the does not exist. Here there is a complete conviction of the non existence of the Self.

Viparitabhavana – the erroneous knowledge. Understanding the body, sense organs or the prana to be the Self, as opposed to the Self without any association with any of these.

Sambhavana or Asambhavana – having a doubt on whether the Self exists or not.

Vipratipatti – vividha-pratipatti (different knowledge) or Virodha-pratipatti (contradictory knowledge), is the Self this or that or something else etc.

---- 115

The nature of this tama is explained in this sloka



अज्ञानमालस्यजडत्वनिद्रा-

प्रमादमूढत्वमुखास्तमोगुणाः ।

एतैः प्रयुक्तो नहि वेत्ति किञ्चिन्

निद्रालुवत्स्तम्भवदेव तिष्ठति ॥ ११६ ॥

ajñānamālasyaजाडत्वनिद्रा-

pramādamūḍhatvamukhāstamogunāḥ ।

etaiḥ prayukto nahi veti kiñcin

nidrāluvatstambhavadeva tiṣṭhati ॥ 116॥

Ajanam – ignorance, Alasya – laziness, Jadatva - inertia, Nidra – sleep, Pramada – careless, Mudhatve – idiocy, Mukha Tamo-guna – are the ways of tamas, Etai – by these, Prayukta – very attached, Nahi – does not, Vetti – know, Kincid – anything, Nidraluvad – like one in the sleep, Stambhavat – like a post or pillar, Eva – only, Tishtati – exists.

Different are the ways of the tamas attribute, like, ignorance, laziness, inertia, sleep, carelessness, idiocy etc, one attached to these does not know anything, like a person in deep sleep or only exists like a pillar.

---- 116

After duly and nicely explaining the nature and characteristics of Rajas ad Tamas, Acharya explains about the Sattva

सत्त्वं विशुद्धं जलवत्तथापि

ताभ्यां मिलित्वा सरणाय कल्पते ।

यत्रात्मबिम्बः प्रतिबिम्बितः सन्

प्रकाशयत्यर्क इवाखिलं जडम् ॥ ११७ ॥

sattvaṁ viśuddhaṁ jalavattathāpi

tābhyāṁ militvā saraṇāya kalpate ।

yatrātmabimbaḥ pratibimbitaḥ san

prakāśayatyarka ivākhilaṁ jaḍam ॥ 117॥

Sattvam – the sattva attribute, Vishuddham – is very pure, Jalavad – like the water, Tatha Api – even though, Tabhyam – with those two, Militva – joining, Saranaya – for the samsara, Kalpate – it is involved, Yatra – where, Atma-bimba – the reflective, Prati-bimbita – reflected, San – being, Prakashayati – illumines, Arkam Iva – like the sun, Akilam – the whole, Jadam – inert world.

Sattva is very pure and is like water, though joining with the other two becomes the cause for the Samsar. Where, the reflective being reflected illumines the whole inert world like the sun.

Jalavad – like the water, which is pure becomes a reflective media. Or, like the water whose nature is coldness “shita-sparshavatya apa” (water has cold-touch). It removes the trouble of heat produced by the other two, Rajas and Tamas.

Alone sattva has no power to act, with the association of the other two attributes it also becomes the reason for samsara. If the sattva is predominant one is born in the heaven, as we already saw.

मिश्रस्य सत्त्वस्य भवन्ति धर्माः

त्वमानिताद्या नियमा यमाद्याः ।

श्रद्धा च भक्तिश्च मुमुक्षता च

दैवी च सम्पत्तिरसन्निवृत्तिः ॥ ११८ ॥

miśrasya sattvasya bhavanti dharmāḥ

tvamānitādyā niyamā yamādyāḥ ।

śraddhā ca bhaktiśca mumukṣatā ca

daivī ca sampattirasannivṛttiḥ ॥ 118॥

Mishrasya – of the mixed, Satvasya – Sattva, Bhavanti – these are the, Dharma – qualities, Tu – definitely, Amanitva-adya – egolessness etc, Niyama – the niyamas, Yamadya – and the yama etc, Shraddha Ca– and surrender, Bhakti Ca- and devotion, Mumukshata Ca – and desire for realization, Daivi Ca – and divine, Sampatti – attainments, Asad-nivṛtti – non-association with non-Self.

Of the mixed sattva definitely these are the qualities egolessness etc, Niyama and Yama etc, surrender, devotion, desire for the realization, attainment of divine qualities and non-association to the non-Self.

Mishrasya – here the Satva is predominant, than the rajas and tamas. Though it has some greater association with the other two gunas.

Amanitva – Manitva means egoness and Amanitva is egolessness. And here there is a Adi (etc) word added to it to refer to the different other qualities said in the Bhagavad Gita and the ones said earlier.

Niyama – as specified by yoga sutra, “shouca-santosha-tapas-svadyaya-ishwarapranidhanani niyama” (Purity, contenment, penance, chanting & study of scriptures and worship of the iswara).

Yama – as specified by yoga sutra, “ahimsa-satya-asteya brahmacarya-aparigraha yama” (non-torture, truth, non-stealing, celebasy and not accepting more than required).

Daivi Sampatti – as specified in gita 16<sup>th</sup> chapter: “abhaya-sattvasamshuddhi...” (fearlessness, attrinment of purity of heart,...).

Asad nivr̥tti – non association with the non-Self. Here, both the action and the result of papa(vice) is said as asad. Because, as said ‘good begets good’, the scriptures also proclaims “punyam punyena karmana, papam papena karmana” (virtue by good actions and vice by bad actions).

---- 118

विशुद्धसत्त्वस्य गुणाः प्रसादः

स्वात्मानुभूतिः परमा प्रशान्तिः ।

तृप्तिः प्रहर्षः परमात्मनिष्ठा

यया सदानन्दरसं समृच्छति ॥ ११९ ॥

viśuddhasattvasya guṇāḥ prasādaḥ

svātmānubhūtiḥ paramā praśāntiḥ ।

tṛptiḥ praharṣaḥ paramātmaniṣṭhā

yayā sadānandarasaṁ samṛcchati ॥ 119॥

Vishuddhasya – of the completely pure, Sattvasya – sattva, Guna – these are the qualities, Prasada – purity of mind (grace), Svātma-anubhuti – immediate knowledge of Self, Parama Prashanti – ultimate peace, Tṛpti – satisfaction, Praharsha – complete joy, Paramatma-nishta – being established in the Self, Yaya – through which, Sadanandarasaṁ – the absolute bliss of Self, Samrcchati – one completely gains.

These are the Gunas of the complete pure sattva, the purity of mind, immediate knowledge of the Self, ultimate peace, satisfaction, complete joy, being established in the Self and through which one completely gains the absolute bliss of the Self.

Each of the previous attainment through the pure sattva, is the cause for the next, prasada to svatmanubhuti, svatmanubhuti to parama prashanti etc.

Prasada – is the purity of the mind and this completely negates all the troubles, as said in Gita “prasade sarva-dukhanam hanir-asya-upajayate” (when one gains the prasada, all his trouble is destroyed).

Svatma Anubhuti – the immediate knowledge of the Self, since there is no obstacle, which are destroyed by the punya. This is the knowledge which will lead to “videha-mukti” (release after the death).

Parama Prashanti – there is complete peace, because what has to be achieved is achieved. And there is no search.

Trupti – because there is nothing other than the Self to crave for. And this is what is said in the Scriptures “atma-trupta” (satisfied in the Self).

Praharsha – and from this satisfaction is gained the complete joy. Which is the nature of the Self “anandam Brahman” (Self is absolute Bliss).

Paramatma-nishta – since there is complete peace, and there is complete dispassion, the immediate knowledge which releases from this samsara here and now, “jivan-mukti” (release while alive), is gained.

Sadanandarasa Samrddhi – this nishta leads to the complete experience of absolute bliss of the Self. This is different from the praharsha only in the quantity and not the quality. The experience of earlier is with some obstacle of the world, because of the prarabdha, but here even that is negated.

There are three types of karma, 1. Prarabdha, 2. Agami and 3. Sancita.

1. Sancita – is the total group of karmas, the jiva has acquired in all the countless previous births. It is like the money in the bank or the food grains in the godown.
2. Agami – is the group of karmas from this big group of sancita, which determines the immediate future births, unless there is a drastic change in the jiva. This is like the petty-cash money, taken out of the bank for the weeks of months expenditure or the packets removed for the months use.
3. Prarabdha – is the small group of karma from the agami, which is the cause of the birth, and determines the type of birth, the lifespan, and the experiences therein. This is like the money we have for today's expense from the petty-cash or the the grains removed for today's use.

After explaining about the gross and the subtle body, and its identification with the waking and dream state. Acharya goes on to discuss the final body, causal body, seemingly associated with the Self and its identification with deep sleep. This is necessary for the inquiry into the three states (avasta traya vicara), to prove the Self is not any of these.

अव्यक्तमेतत्त्रिगुणैर्निरुक्तं

तत्कारणं नाम शरीरमात्मनः ।

सुषुप्तिरेतस्य विभक्त्यवस्था

प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥ १२० ॥

avyaktametattriguṇairniruktam

tatkāraṇam nāma śarīramātmanah ।

suṣuptiretasya vibhaktyavasthā

pralinasarvendriyabuddhivṛttiḥ ॥ 120॥

Avyaktam – unmanifest, Etat – this, Tri-gunai Niruktam – as said is composed of three gunas, Tat - that , Karanam the causal , Nama – is called, Shariram – body, Atmana – of the body, Sushupti – deep sleep, Etasya – of this, Vibhakti-avasta – special state, Pralina-sarva-indriya-buddhi-vrtti – where all the functions of the sense organs and intellect merges.

This unmanifest as said earlier is composed of three gunas is called causal body of the Self. Deep sleep is its special state, where all the functions of sense organs and intellect merge in this.

The cause maya is of three guna and the effect causal body is also composed of three gunas.

This causal body because of the ignorance identifies itself with the Self. And therefore in the deep sleep this ignorance exists in the seed form, preventing the complete realization of the Self, though the Sat and Ananda nature is experienced. This is explained in the next sloka.

--- 120

सर्वप्रकारप्रमितिप्रशान्तिः

बीजात्मनावस्थितिरेव बुद्धेः ।

सुषुप्तिरेतस्य किल प्रतीतिः

किञ्चिन्न वेद्मीति जगत्प्रसिद्धेः ॥ १२१ ॥

sarvaprakārapramitipraśāntiḥ

bijātmanāvasthitireva buddheḥ ।

suṣuptiretasya kila pratītiḥ

kiñcinna vedmīti jagatprasiddheḥ ॥ 121॥

Sarva-prakara-pramiti-prashanti – all different types of perception ceases to exist, Bijatmana-avastati – and existing in the seed form, Eva – only, Buddhe – of the intellect, Susupthi – deep sleep, Etasya – of this, Kila – definitely, Pratiti – the knowledge, Kincid Na – not anything, Vedmi Iti – I know, Jagat – world, Prasiddha – famous.

In this deep sleep all different types of perception ceases to exist and the intellect exists only in a seed form and the knowledge (rememberence) “I did not know anything” this is definitely a famous experience of the world.

Sarva-prakara - All kinds of knowledge right and wrong, of waking and dream state does not exist.

Shusuptasya Pratiti – the scriptures explain this “sukham aham asvapsam na kincid avedisham” (I experienced the bliss did not know anything). And this is corroborated by the concomitance “ya ya smrti sa sa anubha-porvika” (that which is remembered is experience before). And this proves the existence of the witness for the deep sleep too.

---- 121

देहेन्द्रियप्राणमनोऽहमादयः

सर्वे विकारा विषयाः सुखादयः ।

व्योमादिभूतान्यखिलं च विश्वं

अव्यक्तपर्यन्तमिदं ह्यनात्मा ॥ १२२ ॥

dehendriyaprāṇamano'hamādayaḥ

sarve vikārā viṣayāḥ sukhādayaḥ ।

vyomādibhūtānyakhilam ca viśvaṁ

avyaktaparyantamidaṁ hyanātmā ॥ 122॥

Deha – the body, Indriya – sense organs, Prana – vital air, Mana – mind, Aham – ego, Adaya – etc, Sarve – all, Vikara – transformation, Vishaya – the sense objects, Sukha-adya – the happiness etc, Vyomadi-bhutani – the space etc elements, Akilam – all, Ca – and, Vishvam – the world, Avyakta-paryantam – till the unmanifest, Idam – these, Hi Anatma – definitely is non-Self.

The body, the sense organs, the vital air, the mind and the ego etc, and the transformations, the sense objects, the happiness, the space etc elements and all these, world till the unmanifest is definitely non-Self.



The organs and their transformation, the objects and its experience, the space etc elements in the world till the unmanifest all are non-Self.

---- 122

After counting everything that is in the creation as non-Self, the Acharya takes another route to explain the same

माया मायाकार्यं सर्वं महदादिदेहपर्यन्तम् ।

असदिदमनात्मतत्त्वं विद्धि त्वं मरुमरीचिकाकल्पम् ॥ १२३ ॥

māyā māyākāryam sarvam mahadādidehaparyantam ।

asadidamanātmatattvam viddhi tvam marumaricikākalpam ॥ 123॥

Maya – the maya, Maya-karyam – the effect of maya, Sarvam – all, Mahad-adi – from mahad (intellect), Deha-paryantam – till the body, Asad – unreal, Idam Anatma-tatvam – the not of the nature of Self (non-Self), Viddhi – know, Tvam – you, Maru-maricika-kalpam – similar to the mirage waer.

You know this maya and its effect, all right from the mahad til the body as non-Self, not of the nature of the Self and unreal similar to the mirage water.

Asad – unreal. Though the asad is generally used in the case of complete non-existence, the world should not be seen so. See sloka 109

Here it is said, maya and its effect and therefore we can be clear of the non-difference between the avidya and maya.

Mahad is the unified intelligence. This is accepted as the first creation from the maya. “mahata param avyaktam” (greater than the mahat is the unmanifest maya).

---- 123

From the next sloka the main question “parama ka atma” is answered

अथ ते संप्रवक्ष्यामि स्वरूपं परमात्मनः ।

यद्विज्ञाय नरो बन्धान्मुक्तः कैवल्यमश्नुते ॥ १२४ ॥

atha te sampravakṣyāmi svarūpaṁ paramātmanaḥ ।

yadvijñāya naro bandhānmuktaḥ kaivalyamaśnute ॥ 124॥

Atha – hereafter, Te – to you, Sam-pra-vakshyami – I will clearly expound, Svarupam – the nature, Paramatmana – of the absolute Self, Yad-vignyaya – knowing which, Nara – the man, Bandat – from the bondage, Mukta – gains release, Kaivalyam – and the realization, Ashnute – experiences.

Hereafter, I will explain to you clearly the nature of the absolute Self, knowing which the man gains release from the bondage and experiences the the realization.

---- 124

अस्ति कश्चित्स्वयं नित्यमहंप्रत्ययलम्बनः ।

अवस्थात्रयसाक्षी सन्पञ्चकोशविलक्षणः ॥ १२५ ॥

asti kaścitsvayaṁ nityamahampratyayalambanaḥ ।

avasthātrayasākṣī sanpañcakośavilakṣaṇaḥ ॥ 125॥

Asto – exists, Kascit – some (thing/one), Svayam – Self experiential, Nityam – eternal, Aham-pratyaya-lambana – the base (substratum) for I thought function, Avastha-traya-sakshi – witness for the three states, Sa – being, Panca-kosha-vilakshana – different from the five sheaths.

There exists the Self experiential, eternal, the substratum for the I thought function, being the witness for the three states is different from the five sheaths.

Svayam – the Self experiential principle does not depend upon anything or anybody for its existence and experience. The intellect depend on the thought function for the knowledge, the thought functions upon the sense organs and it again depends upon the objects. But, the Self is not dependent upon anything for its knowledge as it is “anubhava-svarupa” (of experiential nature). There is no, knower-knowing-object of knowledge triad in the case of the Self, as there is nothing other than it.

Nityam – since, it exists by itself, there may be a doubt of its eternality. Normally, someone, who does not depend upon anything slowly perish. But here the Self is eternal since it does not depend on anything.

Aham-pratyaya-lambana – it is the very Self which is associated with all I thought.

We are doing the avastha-traya vicara (inquiry into the three states) for gaining the Self knowledge, then why is the other process of inquiry, panca-kosha-viveka (inquiry into the five sheaths), clubbed here? The pancakosha described here is with reference to the three states, the one who identifies with the three states is the sthula, sukshma and karama sharira (gross, subtle and causal body). And in the pancakosha the first is the gross body and the next three clubbed together is the subtle body and the final sheath is the causal body.

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यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।

बुद्धितद्वृत्तिसद्भावमभावमहमित्ययम् ॥ १२६ ॥

yo vijānāti sakalāṁ jāgratsvapnasuṣuptiṣu ।

buddhitadvṛttisadbhāvamabhāvamahamityayam ॥ 126 ॥

Ya – one, Vijanati – knows, Sakalam – everything, Jagrat-svapna-sushuptishu – in the waking, dream and deep sleep, Buddhi-tad-vrtti-sadbhavam-abhavam – the existence and non-existence of the intellect and its functions, Aham-iti – as I, Ayam – this is the Self.

The one, who knows the existence and the non-existence of the intellect and its functions in the waking, dream and deep sleep state as I, is the Self.

Buddhi-tad-vrtti – the intellect and its functions. The intellect and its functions exist in the waking state, and in the dream state the intellect exists only in the form of the functions, there is no discrimination in the dream state. But whereas in the deep sleep state there is neither the intellect or its function, that is why the non-existence (absence) of them is said.

Aham-iti – in the waking, dream and deep sleep state the Self is witness principle witnessing the existence and the non-existence of the intellect and its functions, as I am the knower of this, I know this and in the deep sleep as I know nothing.

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यः पश्यति स्वयं सर्वं यं न पश्यति कश्चन ।

यश्चेतयति बुद्ध्यादि न तद्यं चेतयत्ययम् ॥ १२७ ॥

yaḥ paśyati svayaṁ sarvaṁ yaṁ na paśyati kaścana ।

yaścetayati buddhyādi na tadyaṁ cetayatayam ॥ 127॥

Ya –one, Pashyati – sees, Svayam – by itself, Sarvam – everything, Yam – that one, Na – do not, Pashyati – see, Kascana – anyone, Ya – one, Cetayati – illumines, Buddhyadi – the intellect etc, Na – does not, Tad –that, Yam – one, Cetayati – illumines, Ayam – this Self.

The one who sees all this and that one all this do not see, and the one intellect etc does not illumine, but that one illumines all this.

This sloka is a brief version of the one seen in the scriptures. “yam chausha na pashyati ena chaksumsi pashyati” (the one the eyes don’t see, but that one which sees the eyes), “na tatra chakshur gacchati” (there (Self) the eyes don’t reach or grasp).

The eyes etc sense organs and the buddhi etc are inert, and they gain the semblance of sentiency because of the association with the Self.

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येन विश्वमिदं व्याप्तं यं न व्याप्नोति किञ्चन ।

अभारूपमिदं सर्वं यं भान्त्यमनुभात्ययम् ॥ १२८ ॥

yena viśvamidam vyāptam yaṁ na vyāpnoti kiñcana ।

abhārūpamidam sarvaṁ yaṁ bhāntyam anubhātyayam ॥ 128 ॥

Yena – by whom, Vishvam-idan – this world, Vyaptam – pervaded, Yam – whom, Na – do not, Vyapnoti – pervade, Kincana – anything, Abha-rupam-idam – this non illuminating form, Sarvam – all this, Yam – who, Bhanti – illumines, Anu-bhanti – reflects, Ayam – this Self.

By whom, the whole world is pervaded, and whom nothing pervades. And who illumines these non-illuminating forms and because of its illumination they illumine (secondary illumination) (know that as the Self).

Vyaptam – pervaded. Since the world is the effect, and cannot be greater than the cause, it is limited. Limited effect cannot pervade the limitless cause. Scriptures say “pado-asya sarva bhutani” (all the creations exists in only a quarter portion of this Self).

Abha-rupam – the whole world is inert (jada). And the inert does not have the property to illumine. And the property of illumination of the inert like, sun, moon, stars etc are borrowed illumination of the Self.

In this sloka the SAT (existence) aspect of the Self is explained.

यस्य सन्निधिमात्रेण देहेन्द्रियमनोधियः ।

विषयेषु स्वकीयेषु वर्तन्ते प्रेरिता इव ॥ १२९ ॥

yasya sannidhimātreṇa dehendriyamanodhiyaḥ ।

viṣayeṣu svakīyeṣu vartante preritā iva ॥ 129 ॥

Yasya – whose, Sannidi-matrena – mere presence, Deha-indriya-mano-dhiya – the body, sense organs, mind and intellect, Vishayeshu – objects, Svakiyeshu – ones own, Vartante – exist, Prerita iva – as though commanded.

By whose mere presence the body, sense organs, mind and intellect associate with ones own sense objects as though are commanded (know that as the Self).

Sannidhi-matrena – mere presence. The scriptures say “bhisha asmat vata pavate” (the wind blows (flows) for the fear of this Self). And the fear is because of its mere presence. Like, by the mere presence of the magnet the iron filings move.

Svakiyeshu Vishayesh – in ones own object. Like the planets go around in ones own orbit, without changing track.

Prerita iva – like being commanded. The body etc is inert and they cannot function on its own like the car or cart, it needs a sentient being, and that is the Self.

Iva – like, is a very important keyword. The Self is unassociated with any of the creation, though it seems to be associated because of ignorance. And because of the association the different functions of seeing etc take place, as though.

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In this sloka the CIT (Knowledge or consciousness) aspect of the Self is explained.

अहङ्कारादिदेहान्ता विषयाश्च सुखादयः ।

वेद्यन्ते घटवद् येन नित्यबोधस्वरूपिणा ॥ १३० ॥

ahaṅkāradidehāntā viṣayāśca sukhādayaḥ ।

vedyante ghaṭavad yena nityabodhasvarūpiṇā ॥ 130 ॥

Ahankaradi – from the ego, Dehanta – till the body, Vishaya – the experiences, Ca – and, Sukhadaya – the happiness etc, Vedyanta – knows, Ghatavad – like a pot, Yena – by whom, Nitya-bodha-svarupina – by the eternal knowledge principle.

Right from the ego till the body and the experiences thereof of the happiness etc, is known like the pot etc by whom, is the eternal knowledge principle.

Ahankari-dehanta – from the causal till the gross or from the Anandamaya till the annamayaya sheath.

Vishayasca sukhadaya – here it may be translated as the sense objects and the happiness etc experience thereof. Therefore like the two extremes the gross and the causal in the previous word, here too we can understand the objects and the experience. But, the pot etc objects are desired to be attained or given up for the experience they give, pleasure or pain. So, the ultimate vishaya is the pleasure and pain.

Ghatavad – as we saw earlier, the experiences differ, in body we have I and mine, in the objects we have mine, and in some unrelated as only this. Here as one sees the inert pot as not Self, the Self witnesses all this which are identified with as the Self, as non-Self.

Nitya-bodha-swarupina – the Self is ever experiential. Because of the ignorance, this is not experienced. The scriptures too declare “ya sakshat aparokshat brahma” (the Self is directly experiential).

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In this sloka the ANANTA (All pervading or Bliss) aspect of the Self is explained.

एषोऽन्तरात्मा पुरुषः पुराणो

निरन्तराखण्डसुखानुभूतिः ।

सदैकरूपः प्रतिबोधमात्रो

येनेषिता वागसवश्चरन्ति ॥ १३१ ॥

eṣo'ntarātmā puruṣaḥ purāṇo

nirantarākhaṇḍasukhānubhūtiḥ ।

sadaikarūpaḥ pratibodhamātro

yeneṣitā vāgasavaścaranti ॥ 131॥

Esha – this, Antara-atma – the inner Self, Purusha – person (being), Purana – ever new, Nirantara-akhanda-Sukha-anubhuti – eternal undivided blissful experience, Sada-eka-rupa – ever non-dual form, Prati-bodha-matra – existing in every thought function, Yena – by whom, Ishita – commanded, Vak-asava – the sense organs and vital air, Caranti – function.

This is the inner Self of the person, which is ever new, eternal undivided experience of bliss, ever non-dual form and existing in every thought function commanded by whom the sense organs and the vital air perform their functions.



Antar-atma – inner Self. This is to refer to the jiva (individual Self). The whole discussion is of the inquiry into the non-dual state of the individual Self (Jiva) and the Cosmic Self (Ishwara). As said earlier, by the purification of the words you and that (tvam and tat padartha shodana) statement “tat tvam asi” (you are that). The purification here is understating the inner or primary or denoted meaning of the statement. The scripture says “tad srstva tad eva pravishad” (that created and in it that itself entered).

Purusha – person. “pure shete” (one who exists in the body), the jiva.

Purana – ever new. “pura api nava” (though old is ever new), the ishvara.

By referring to the antaratma as the jiva and ishvara simultaneously, the non-dual state of them is expressed.

Akhanda – undivided. Khanda is divided. This division or limitation can be of three types, deshata, kalata and vastuta paricchina (divided or limited by space, time and object).

1. Deshata paricchina - The object in one place does not exist in another, room in india not in europe or america, is separated by space.
2. Kalata Paricchina - The object existing now may not be existing after destruction or before the creation. eg. Pot before creation and after destruction.
3. Vastuta Paricchina - An object is limited in itself by another object of different type, eg. pot limited by cloth. These types of limitation does not exists in the Self.as it is one non-dual, the space , time and objects are its creation.

Sada-eka-rupa –always one non-dual nature. Since, there is nothing other than the Self. Like the sugar is sweet inside and outside, so too is the Self of the same nature. The inside, within etc are only figure of expression. There are three kinds of dualities, 1. Sajatiya, 2. Vijatiya and 3. Svagata.

1. Sajatiya Bheda – one of the same class when differs with the other of the samle class. Eg. One man from other, one mango tree from another
2. Vijatiya Bheda – object of one class differs with another class. Eg. Man from horse, mango tree from apple tree.
3. Swagata Bheda – when the difference is seen in one single entity. Eg. Hand, leg etc in a man, branch, leaf, flower, fruit etc in a tree.

Prati-bodha-matra – in each thought function. The scripture says “pratibodha viditam matam” (in every thought function that which exists). “bodham bodham prati” (in every bodha (thought function). In every knowledge the Self exists as the I thught, as, I know, I don’t know etc.

Ishita – commanded. But as said in the earlier sloka, its command is the existence itself.

अत्रैव सत्त्वात्मनि धीगुहायां

अव्याकृताकाश उशत्प्रकाशः ।

आकाश उच्चै रविवत्प्रकाशते

स्वतेजसा विश्वमिदं प्रकाशयन् ॥ १३२ ॥

atraiva sattvātmani dhiguhāyam

avyākṛtākāśa uśatprakāśaḥ ।

ākāśa uccai ravivatprakāśate

svatejasā viśvamidam prakāśayan ॥ 132॥

Atra eva – Here itself, Sattva-atmani – the pure mind, Dhi-guhayam – in the heart cave, avyakṛta-akasha – the unmanifest space, Ushat / Ushu-prakasha – bright illumination, Akashae – in the space, Uccai – higher, Ravi-vat-prakashate – shines like the sun, Sva-tejasa – by its own effulgence, Vishvam-idam – this world, Prakashayan – illumining.

Here itself in the purified mind, inside the heart cave, in the unmanifest space, shines the Self with bright illumination with its Self effulgence like the sun in the sky above, which illumines the whole world.

Satva-atmani – the purified mind. The word atma as said earlier, stands for different things in different place. Here the word atma denotes the mind. The mind with sattva guna is the purified mind. There are other terms “sattva-shuddhi” or chitta-sattvam (purified mind).

It may be asked, with reference to an earlier sloka, where the Self is said as the witness of everything and nothing (mind, sense organs etc.) knows the Self. The scripture “yad manasa na manute” (that the mind does not grasp) though refers to only unpurified mind, as the other scripture says “manasa eva

idam aptavyam” (only through the pure mind this can be gained), “drshyate tu agraya buddhya” (one sees this through the sharp (purified) intellect).

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ज्ञाता मनोऽहंकृतिविक्रियाणां

देहेन्द्रियप्राणकृतक्रियाणाम् ।

अयोऽग्निवत्ताननुवर्तमानो

न चेष्टते नो विकरोति किञ्चन ॥ १३३ ॥

jñātā mano'haṅkṛtīvikriyāṅām

dehendriyaprāṇakṛtakriyāṅām ।

ayo'gnivattānanuvartamāno

na ceṣṭate no vikaroti kiñcana ॥ 133 ॥

gnata – knower of, Mano – the mind, Ahankriti – the ego, Vikriyanam – transformations, Deha – body, Indriya – sense organs, Prana – the vital air, Kriyanam – functions, Ayo – iron, Agni-vat – like the fire, Tan-anuvartamana – exists in it, Na Cestate – does not act, No Vikaroti – or transform, Kincana – any.

The Self is the knower of the transformations of the mind and ego and the functions of the body, sense organs and vital air. Like the fire in the iron, just exists in them. And does not act to transform in any way.

Ayo-Agnivat - Like the fire takes the form of the iron, if it is a rod, long or if it is a ball, round. In the same way the Self as though takes the form of the organs and its functions. But in reality it does not undergo any change similar to the fire.

न जायते नो म्रियते न वर्धते

न क्षीयते नो विकरोति नित्यः ।

विलीयमानेऽपि वपुष्यमुष्मि-

न्न लीयते कुम्भ इवाम्बरं स्वयम् ॥ १३४ ॥

na jāyate no mriyate na vardhate

na kṣiyate no vikaroti nityaḥ ।

viliyamāne'pi vapuṣyamuṣmi-

nna liyate kumbha ivāmbaraṁ svayam ॥ 134॥

Na Jayate – is not born, No Mriyate – does not die, Na Vardhate – does not grow, Na Kshiyate – does not decay, Na Vikaroti – does not transform or change, Nitya – theis eternal Self, Viliyamane Api – even though merges, Vapushi – the body, Amushmin – this, Na Liyate – does not merge, Kumbha Iva – like the pot, Ambaram – the space, Avayam – itself.

The Self is eternal, and is not born, nor dies, or grow, nor decays and does not transform. Even though the body merges the Self does not merge, like even though the pot merges not the space in it.

As we saw earlier, in Sri Yaskas Nigandu, there are six stages of transformation explained, “asti jayate vardate viparanamate apakshiyate vinashyati iti” among these expect the first which is “asti” (exists) the other are negated, which is the nature of the unborn Self. Generally, in other places even this asti is included, which is not proper, as the scripture explain “asti ityeva uplabdhavya” (should be known as exists). And by “nitya” (eternal), this is what is said here.

The pot though maybe destroyed, the space in it is not destroyed. In the same way, though the body-sense organ complex maybe destroyed but not the Self.

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प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः

सदसदिदमशेषं भासयन्निर्विशेषः ।

विलसति परमात्मा जाग्रदादिष्ववस्था-

स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ १३५ ॥

prakṛtīvikṛtibhinnaḥ śuddhabodhasvabhāvaḥ

sadasadidamaśeṣaṁ bhāsayannirviśeṣaḥ ।

vilasati paramātmā jāgradādiṣvavasthā-

svahamahamiti sākṣātsākṣirūpeṇa buddheḥ ॥ 135 ॥

Prakṛti – the Cause, Vikṛti – the effect, Bhinna – is different, Shudda-bodha-swabhava – is the nature of pure knowledge, Sad – exists, Asad – non existence, Ashesham – complete, Bhasayan – illumines, Nirvishesha – is without any modification, Vilasati – illumines or exists, Paramatma – the supreme Self, Jagrad-adishu-avastasu – in the different states of waking etc, Aham-aham Iti – as ‘I’, Sakshat – immediate or direct, Sakshirupena – in the form of witness, Buddhe – of the intellect.

The Self is of the nature of pure knowledge being different from the cause and effect. And illumines that which exists and otherwise, completely. the supreme Self illumines the different states of waking etc, as is directly perceived as the ‘I’ in every thought function, and the witness to the intellect.

Prakrti – the cause and Vikrti – the effect. Which is the ignorance and its effect of the world.

Shuddha-bodha - Pure knowledge. The knowledge which is of an object, is impure knowledge. This knowledge is not of an object. In the knowledge of the object, there is always the duality or the trinity of the known and knower and knower-knowledge and known. As there is nothing other than the Self, there is nothing other that it to be known and knower.

Just as the sun illumines the good and bad, like the rain falls in Ganges and gutter without any distinction so too the Self illumines the existence and the non-existence. The existence, in the waking and dream state and the non-existence, in the deep sleep state.

Aham-aham-iti - as explained earlier in “pratibodha” of sloka 131.

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नियमितमनसामुं त्वं स्वमात्मानमात्मन्

ययमहमिति साक्षाद्विद्धि बुद्धिप्रसादात् ।

जनिमरणतरंगापारसंसारसिन्धुं

प्रतर भव कृतार्थो ब्रह्मरूपेण संस्थः ॥ १३६ ॥

niyamitamanasāmum tvam svamātmānamātman

yayamahamiti sākṣādviddhi buddhiprasādāt ।

janimaraṇatarāṅgāpārasaṁsārasindhum

pratara bhava kṛtārtho brahmarūpeṇa saṁsthaḥ ॥ 136॥

Niyamita – by controlled, Manasa – mind, Amum –this, Tvam – you, Svam-atmanam – the individual Self, Atmani – in the mind, Ayam – this, Aham – I, Iti – in this way, Sakshat-viddhi – know directly, Buddhi-prasadat – by the grace of the intellect, Jani-marana-taranga – the waves of birth and death, Apar-

samsara-sindhū – the ocean of samsara very difficult to cross over, Pratara – cross, Bhava Krtartha – be one who has achieved the goal of life, Brahma-rupena Samsta – established in the Self.

By a controlled mind you know directly this individual Self, as this is I (Self) by the grace of the intellect in that mind. And cross the ocean of samsara with the waves of birth and death, that is difficult to cross over. And be one who has achieved the goal, and be established in that Self

This was explained earlier, The mind though cannot know the knower, the purified mind, purified by the study of scriptures, and the other practices, can know it. This knowing is not as an object.

Sakshat – directly. There are two types of knowing paroksha and aparoksha (mediate and immediate). The study of the scripture will give you immediately the mediate knowledge. This should be, by the practice of manana and nidhidhyasana made immediate knowledge.

The scriptures proclaim the result of one who is established in the Self as gaining the immortality, the Self. “brahmasamsta amrtatvam yeti” (one established in Self gains the immortality), “brahmaivid brahmaiva bhavati” (knower of Self verily is the Self), “brahmaivid apnoti param” (knower of Self attains the ultimate) etc.

--- 136

In the next two Slokas Acharya answers the question “lo nama bandha” (what is bondage).

अत्रानात्मन्यहमिति मतिर्बन्ध एषोऽस्य पुंसः

प्राप्तोऽज्ञानाज्जननमरणक्लेशसंपातहेतुः ।

येनैवायं वपुरिदमसत्सत्यमित्यात्मबुद्ध्या

पुष्यत्युक्षत्यवति विषयैस्तन्तुभिः कोशकृद्वत् ॥ १३७ ॥

atrānātmanyahamiti matirbandha eṣo'sya puṁsaḥ

prāpto'jñānājjananamarāṇakleśasampātahetuḥ ।

yenaivāyaṁ vapuridamasatsatyamityātmabuddhyā

puṣyatyukṣatyavati viṣayaistantubhiḥ kośakṛdvat ॥ 137॥

Atra – here, Anatmani – in the non-self, Aham iti – as I, Mati – knowledge, Bandha – bondage, Esho – for, Asya – this, Pumsa – person (Jiva), Prapta – gained, Agnanat – because of ignorance, Janana-marana-klesha-santapa-hetu – the cause for the troubles of birth and death, Yena Eva – only because of which, Ayam – he, Vapu – body, Idam – this, Asat – non-real, Satyam iti – as Real, Atma-buddhya – with the knowledge of Self, Pushyati – nourishes, Ukshati – takes care, Avati – protects, Vishayai – through the sense objects, Tantubhi – the thread, Kosha-krd-vad – like a silkworm.

Here, in the non-self the knowledge of Self is the bondage for the jiva. This is gained by the ignorance and is the cause of the troubles of birth and death. Only because of this in this body which is non-real one gains the knowledge it is real and is the Self. therefore nourishes, takes care and protects it with the objects of the sense, bound like the silkworm by the silk thread.

This explanation is in tune with the yoga suta, where Maharshi Patanjali while describing the five kinds of “klesha” (troubles) says “avidya-asmita-raga-dvesha-abhinivesha pancaklesha” (ignorance, ego, attachment, hatred and desire for immortality). The first is Avidya (ignorance) and is explained thus “anitya-ashuci-dukkha-anatmasu nitya-suchi-sukha-atma-khyati avidya” (in the non-eternal, impure, sorrowful, non-self, the knowledge of eternal, pure, blissful and Self respectively is ignorance).

And because of this one is attached to or identifies with the body-sense organ complex. Because of this identification one nourishes the body with food, takes care with bathing and perfumes and protects with cloth etc.

Kosha-krd-vad – like the silkworm created a silken cocoon thinking of protecting itself from the external troubles, gets killed by or because of the same cocoon (for the desire for silk). In the same way, the jiva thinking of protecting etc through providing the body with the sense objects for the respective sense organs only destroys it in the process and himself because of creating the karmas for more birth and death.



अतस्मिंस्तद्बुद्धिः प्रभवति विमूढस्य तमसा

विवेकाभावोद्वै स्फुरति भुजगे रज्जुधिषणा ।

ततोऽनर्थव्रातो निपतति समादातुरधिकः

ततो योऽसद्ग्राहः स हि भवति बन्धः शृणु सखे ॥ १३८ ॥

atasmimstadbuddhiḥ prabhavati vimūḍhasya tamasā

vivekābhāvādvai sphurati bhujage rajjudhiṣaṇā ।

tato'narthavrāto nipatati samādāturadhikaḥ

tato yo'sadgrāhaḥ sa hi bhavati bandhaḥ śṛṇu sakhe ॥ 138॥

Atasmin-Tad-buddhi – in not that (non-self), the knowledge of that (Self), Prahavati – creates, Vimudasya Tamasa – stupefied by the ignorance, Viveka-abhavad – lack of discrimination, Vai – definitely, Sphurati – experiences, , Bhujage – in the snake, Rajju-dhishana – the knowledge of the rope, Tata – because of it, Anartha Vrata – the manifold troubles, Nipatati – he falls, Samadatu – one who accepts, Adhika – far more, Tato – even more, Ya – who, Asad-graha – this wrong idea, Sa Hi – is definitely, Bhavati bandah – is bondage, Shrunu Sakhe – listen friend.

The knowledge of that in not that creates stupefied by the ignorance definitely caused by the lack of discrimination and therefore the experience of rope in the snake because of which undergoes manifold troubles and one who accepts this wrong idea gains far more troubles. And listen my friend, this is definitely the bondage.

In Brahma Sutra Adhyasa bhashya (introductory commentary on the superimposition), the meaning of adhyasa is explained as “atasmin tad buddhi” (in the not that, the knowledge of that). And this is the cause for all the confusions.

Normally, the example given would be the knowledge of snake on the rope, silver in the mother of pearl etc. The trouble of misunderstanding of the rope as snake is far lesser than the misunderstanding of

snake as rope. In the former the trouble caused is only psychological and in the later it is physical too. Therefore Acharya says “bhujage rajjudhishana” (on the snake the knowledge of rope).

---- 138

Here Acharya starts answering the question, “katham esha agata” (whence it has come)

अखण्डनित्याद्वयबोधशक्त्या

स्फुरन्तमात्मानमनन्तवैभवम् ।

समावृणोत्यावृतिशक्तिरेषा

तमोमयी राहुरिवार्कबिम्बम् ॥ १३९ ॥

akhaṇḍanityādvayabodhaśaktyā

sphurantamātmānamanantavaibhavam ।

samāvṛṇotyāvṛtiśaktireṣā

tamomayī rāhurivārkabimbam ॥ 139॥

Akhanda – undivided, Nitya – eternal, Advaya-non-dual, Bodha – knowledge, Shaktya – through the power, Sphurantam – shines, Atmanam – this Self, Ananta-vaibhavam – of multitude greatness, Samavrnoti – veils completely, Avrti-shakti – the power of veiling, Tamomayi – the darkness of ignorance, Rahu Iva – like Rahu, Arka-bimbam – the sun.

The Self of multitude greatness shines through the power as undivided, eternal, non-dual knowledge. Is completely veiled by the darkness of ignorance by the power of veiling, like the sun is veiled by the rahu.

Akhanda – The three differentiations of space, time and objects does not exist in it. And therefore it is Nitya – eternal. There may be two eternal things like the space and the self as accepted by the logicians, but this Self has nothing equal or greater or other than it, therefore, Advaya – non-dual. The nature of this non-dual Self is Bodha – knowledge.

Tamomayi – darkness. This ignorance is of the nature of darkness. The light negates the darkness, but how can the darkness negate the light. And if it accepted so, than there is no use of gaining the knowledge, because, after the knowledge the darkness may engulf the Self like before. For this, the example is given, like the Rahu.

The Rahu is a mythological character, the head portion of the demon, and the rest of the portion of the demon is called ketu. These are accepted as nodal points in the hindu astrology. The story is, after churning the ocean for nectar, the deities and demons gave the distribution rights to lord Vishnu, who appeared in the form of a mihini, attractive damsel. He cheated the demons by his delude=ing beauty and gave the nectar only to the deities. Understanding this, the demon Rahu-ketu sat inbetween the deities Sun and Moon and took the nectar. After drinking the nectar, when the folly was pointed out by sun and moon, and Vishnu severed his head with his disk. Since he has partaken the nectar, roams eternally, and to take revenge, tries to eat the moon and sun. and this event is the lunar and solar eclipse.

The rahu is a shadow, according to the science, still covers the light of the sun or moon. In the same way the ignorance though is darkness veils the self-effulgence of the Self.

---- 139

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमान्

अनात्मानं मोहादहमिति शरीरं कलयति ।

ततः कामक्रोधप्रभृतिभिरमुं बन्धनगुणैः

परं विक्षेपाख्या रजस उरुशक्तिर्व्यथयति ॥ १४० ॥

tirobhūte svātmanyamalataratejovati pumān

anātmānaṁ mohādahamiti śarīraṁ kalayati ।

tataḥ kāmakrodhaprabhṛtibhīramuṁ bandhanaguṇaiḥ

param vikṣepākhyā rajasa uruśaktirvyathayati ॥ 140॥

Tirobhute – when dissaappears, Svatmani –the Self, Amalata-Tejovati – with the purer effulgence, Puman – this person (jiva), Anatmanam – the non-self, Mohad – due to delusion, Aham iti – as oneself, Shariram – the body, Kalayati – understands, Tata – due to this, Kama-krodha-prabrtibhi – the desire, hatred etc, Amum – this one, Bandhana-gunai – the binding attributes, Param – the other, Vikshepa-shaktyakhyā – named the power of projection, Rajasa – of the Rajas guna, Uru-shakti – the very strong power, Vyathayati – troubles.

When the Self, that is of the purer effulgence disappears, the person mistaking because of delusion the non-self body as the Self. And because of this the jiva is troubled by the binding attributes of desire, hatred etc, is strongly bound by the binding power named the power of projection of the rajas guna.

Tirobhute – dissaperas. Here the disappearance is because of the power of avrtti as explained in the earlier sloka. And is only a seeming disappearance. As the Self was explained as Nitya, there cannot be any real disappearance.

Mohad – due to delusion. And this is called as adhyasa (super-imposition). The Self due to this ignorance identifies with the non-self, which is inert. And the inert non-self behaves as though it is sentient. And the attributes of the non-self is superimposed in the Self, and therefore behaves like inert, non-effulgent etc.

---- 140

महामोहग्राहग्रसनगलितात्मावगमनो

धियो नानावस्थां स्वयमभिनयंस्तद्गुणतया ।

अपारे संसारे विषयविषपूरे जलनिधौ

निमज्ज्योन्मज्जायं भ्रमति कुमतिः कुत्सितगतिः ॥ १४१ ॥

mahāmohagrāhagrāsanagalitātmāvagamano

dhiyo nānāvasthām svayamabhinayaṁstadguṇatayā ।

apāre saṁsāre viṣayaviṣapūre jalanidhau

nimajyonmajyāyam bhramati kumatih kutsitagatih ॥ 141 ॥

Maha-moha – the great delusion, Graha-grasa – caught by the crocodile, Galita – destroyed, Atma-avagamano – the knowledge of the Self, Dhiyo – intellect, Nana-avastham – multiple states, Svayam - abhinayan – himself acting, Tad-gunataya – by their attributes, Apare – difficult to crossover, Samsare – the samsara, Vishaya-visha-pure – complete (flowing) with the poison of sense objects, Jala-nidhau – in the ocean, Nimajyaunmajya – sinking and rising, Ayam – this jiva, Bhramati – wanders(here and there), Kumati – the confused intellect, Kutsita-gati – travels in downtrodden path.

Caught by the crocodile of great delusion, for the one whose knowledge of the Self is destroyed, himself understands the multiple states of the intellect as one's own attribute. This Jiva who is immersed and rises in the ocean of samsara difficult to crossover, and is filled with the objects of senses, with the confused intellect travels the downtrodden path

Graha – the one which catches hold of oneself. Normally is crocodile, but can mean a shark or even a ghost.

--- 141

To show the effect may sometime overpower the cause, the veiling of Self is explained with an example.

भानुप्रभासंजनिताभ्रपङ्क्तिः

भानुं तिरोधाय विजृम्भते यथा ।

आत्मोदिताहंकृतिरात्मतत्त्वं

तथा तिरोधाय विजृम्भते स्वयम् ॥ १४२ ॥

bhānuprabhāsañjanitābhrapaṅktiḥ

bhānum tirodhāya vijṛmbhate yathā ।

ātmoditāhankṛtirātmatattvaṁ

tathā tirodhāya vijṛmbhate svayam ॥ 142॥

Bhanu-prabha – the light of the Sun, Sanjanita – created, Abhra-pankti – the group of clouds, Bhanum – the sun, Tirodhaya – covers, Vijrmbate – exists, Yatha – like, Atma-udita – born out of Self, Ahankrti – the ego, Atma-tattvam – the nature of the Self, Tatha – likewise, Tirodhaya – covers, Vijrmbate – exists, Svayam – itself.

Like the group of clouds created by the sun, covers the light of sun and still exists. Likewise, the ego born out of the Self, covers the nature of the Self and exists itself.

The light of the sun through the watervapour creates the clouds. The sun is the cause for the effect of cloud. Still, the effect overpowers the cause and exists independently.

---- 142

The power of the power of projection is explained here with an example.

कवलितदिननाथे दुदिने सान्द्रमेघैः

व्यथयति हिमझंझावायुरुग्रो यथैतान् ।

अविरततमसात्मन्यावृते मूढबुद्धिं

क्षपयति बहुदुःखैस्तीव्रविक्षेपशक्तिः ॥ १४३ ॥

kavalitadinanāthe durdine sāndrameghaiḥ

vyathayati himajhañjhāvāyurugro yathaitān |

aviratatamasātmanyāvṛte mūḍhabuddhiṁ

kṣapayati bahuduḥkhaistivravikṣepaśaktiḥ || 143||

Kavalita – swallowed, Dina-nathe – the lord of the day (sun), Durdine – bad day, Sandra-meghai – filled with dark clouds, Vyathayati – troubles, Hima-jhanjha-vayu-ugro – by a powerful wind originating from the snow peaks blows, Yatha-eitan – these travelers, Avirata-tamasa – by this dark ignorance, Atmani-avṛte – when the Self is veiled, Mudha-buddhi – the stupid one, Kshapayati – destroys, Bahu-dukkhai – with many troubles, Tivra-vikshepa-shakti – the powerful power of projection.

Like, a bad day when the sky is filled with dark clouds swallows the lord of the day (sun), and the powerful wind originating the snow peaks blows, troubles the travelers. In the sameway, when the Self is veiled by the ignorance the stupid one is destroyed with many troubles by the power of projection.

Norally when the sun is covered by the clouds the travelers rejoice it, escaping the scorching heat of the sun. But when it is in the winter, this becomes a reason for worry. And when the bad day, becomes worse because of the powerful cold winds, there is no escape from the troubles.

So as, the one who is already overpowered by the power of veiling experiences the torments of ignorance, namely being as though separated from the Self. And, added to this if the power of projection joins with it, the stupid one will be troubled by the unending cycle of birth and death.

---- 143

Here Acharya concludes answering to the question, “katham esha agata” (whence it has come)

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।

याभ्यां विमोहितो देहं मत्वाऽत्मानं भ्रमत्ययम् ॥ १४४ ॥

etābhyāmeva śaktibhyāṁ bandhaḥ puṁsaḥ samāgataḥ ।

yābhyāṁ vimohito dehaṁ matvā'tmānaṁ bhramatyayam ॥ 144॥

Etabhyam Eva – only by these two, Shaktibhyam – powers, Bandha – the bondage, Pumsa – for the jiva, Samagata – is gained, Yabhyam – by which, Vimohita – deluded, Deham – the body, Matva – mistaking, Atmanam – for the Self, Bhramati Ayam – this jiva wanders.

The bondage is gained by the jiva only because of these two powers (veiling and projecting), and because of which the deluded jiva m takes the body for the Self and wanders (from death to death).

From death to death – until the knowledge takes place he is bound to this mortal world.

---- 144

For the sake of clear understanding the samsara is explained as a tree.

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो

रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।

अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं



नानाकर्मसमुद्भवं बहुविधं भोक्तात्र जीवः खगः ॥ १४५ ॥

bijaṁ saṁsṛtibhūmijasya tu tamo dehātmadhīraṅkuro

rāgaḥ pallavamambu karma tu vapuḥ skandhoo'savaḥ śākhikāḥ ।

agrāṇīndriyasamhatisca viṣayāḥ puṣpāṇi duḥkhaṁ phalaṁ

nānākarmasamudbhavaṁ bahavidhaṁ bhoktātra jīvaḥ khagaḥ ॥ 145॥

Bijam – the seed, Samsrti-bhumijasya – of this samsara tree, Tu – definitely, Tama – ignorance, Deha-atma-dhi – the identification of body as Self, Ankura – sprout, Raga – attachment, Pallavam – leaves, Ambu – water, Karma – the action, Tu – definitely, , Vapuh – the body, Skhanda – tree trunk, Asava – the vital air, Shakina – the branches, Agrani – the tip twigs, Indriya-samhati – all the sense organs, Ca – and, Vishaya – the objects, Pushpani – the flowers, Dukkham – sorrow, Phalam – the fruit, Nana-karma – manifold karmas, Sam-udbhavam – nicely created, Bahavidham – different types, Bhokta-atra – the experience here, Jiva – jiva, Khaga – is the bird.

See for the samsara tree is the ignorance, identification of the body as Self is the sprout, attachments are the leaves, action is water, the body is the tree trunk, vital air are the branches, all the sense organs are the tip twig, sense objects are the flowers, experience of sorrow is the fruit, and the jiva is the bird which is different because of the manifold karmas, the experienter.

Nana-karma-samudbhavam can be associated with the karmas result or the jiva. Since both the sorrow the fruit and the jiva are manifold and are born out of the many different types of karmas.

Bhokta – the experience. The jiva is said to be an experience, it should be understood as seemingly. Because the basic tenet of Vedanta is “jiva brahma eva na apara” (jiva is verily the Brahman and not different).

Khaga – the bird. the scripture says “dva suparna” (two birds) as to be sitting in the tree, one that eats the fruits (of action) is the jiva and the other which just witnesses without eating is the iswara.

अज्ञानमूलोऽयमनात्मबन्धो

नैसर्गिकोऽनादिरनन्त ईरितः ।

जन्माप्ययव्याधिजरादिदुःख-

प्रवाहपातं जनयत्यमुष्य ॥ १४६ ॥

ajñānamūlo'yamanātmabandho

naisargiko'nādirananta īritaḥ ।

janmāpyayavyādihjarādидуःखा-

pravāhapātaṁ janayatyamuşya ॥ 146॥

Agnana-mula - ignorance is the cause, Ayam – for this, Anatma-bandha – bondage with the non-self, Naisargika – natural (ones own), Anadi – beginningless, Ananta – endless, Irita – is accepted, Janma – birth, Apyaya – death, Vyadhi – disease, Jara-adi – old age etc, Dukkha – sorrow, Pravaha-patam – falling the flow of (tapam – troubled), Janayati – it produces, Amushya – for this jiva.

Ignorance is the cause for the bondage with the non-self which is accepted as natural, beginningless and endless, produces the flow (troubles) of sorrow of birth, death, disease, old age etc for this jiva.

Anatma-bandha – this was explained in a previous sloka as the “adhyasa” (superimposition) because of “atasmin tad buddhi” (the knowledge of that in not that).

Naisargika – natural. This is a term used to explain about the adhyasa in the bhashya. Natural means it is self inflicted. The experiences of this birth are due to the karmas of the past birth. Since, this is the way it is, it is also anadi – beginningless. And not just anadi, but also ananta – endless, ie., it cannot be destroyed by anyother method other than gnana.

The answer to the question “katham vimoksha” (how to gain release) is explained from here.

नास्त्रैर्न शस्त्रैरनिलेन वह्निना

छेतुं न शक्यो न च कर्मकोटिभिः ।

विवेकविज्ञानमहासिना विना

धातुः प्रसादेन शितेन मञ्जुना ॥ १४७ ॥

nāstrairna śastrairanilena vahninā

chettum na śakyo na ca karmakoṭibhiḥ ।

vivekavijñānamahāsinā vinā

dhātuḥ prasādena śitena mañjunā ॥ 147॥

Na – not with, Astrai – the weapons, Shastrai – with missiles, Anilena – by the water, Vahnina – by the fire, Chettum – to destroy, Na Shakya – not possible, Na Ca – and not, Karma-kotibhi – by crores of karma, Viveka-vignana – by the discriminative power, Maha-asina – the big sword, Vina – other than, Dhatu Prasadena – by the grace of Self, Shitena – strong or powerful, Manjuna – beautiful.

This ignorance cannot be destroyed by weapons, missiles, water, fire or by crores of karmas. Except by the the strong and beautiful big sword of discrimination born of knowledge and the grace of the Self.

Though, Astra and Shatra are weapons. The difference is the former is held in hand while fighting like sword, mace etc. and the later is released from the hand during application like missile, arrow etc.

Dhatu Prasadena – the grace of the Self. The scripture say “yam eva esha vrnute” (only that one who is chosen by the Self) becomes eligible to gain the knowledge. This should be understood in proper way. The word dhatu though generally means vastu, Self. Here with the association of prasada and the

application for knowledge, this becomes Self, Shashtra (scripture) and Guru. Only when one gains the grace of these three one becomes ready for the knowledge.

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श्रुतिप्रमाणैकमतेः स्वधर्म

निष्ठा तयैवात्मविशुद्धिरस्य ।

विशुद्धबुद्धेः परमात्मवेदनं

तेनैव संसारसमूलनाशः ॥ १४८ ॥

śrutipramāṇaikamateḥ svadharmā

niṣṭhā tayai vātmaviśuddhirasya ।

viśuddhabuddheḥ paramātmavedanaṁ

tenaiva saṁsārasamūlanāśaḥ ॥ 148 ॥

Shruti-pramana-eka-mate – for the one who has steadfast surrender in the validity of the scriptures, Sva-dharma-nishta – established in the dharma as prescribed therein, taya-eva – only through these, Atma-vishuddhi-asya – is the purification of the mind for him, Vishhude-buddhe – with that pure mind, Paramatma-vedanam – immediate knowledge of the Self, Tena-eva – only through it, Samsara-samulanasha – the samsara is destroyed with its root cause.

For the one with complete surrender to the scriptures and follows the dharmas prescribed therein the purification of the mind takes place. And only that purified mind can experience the Self, and that leads to the destruction of the samsara with its root cause.

Shruti-pramana-eka-mati – complete surrender to the scriptures. The one for whom only the shruti is the valid means of right knowledge.

Sva-dharma-nishta – established in ones own dharma. And one who is established in the dharmas prescribed for oneself according to ones own varna and ashrama (the caste and the stage of life).

Now, by the above two, shatra krupa (grace of the scripture) and iswara krupa (grace of the god / Self) is explained. And the guru is the one who connects him to both and therefore that Guru krupa (grace of the guru) is as well explained.

Atma-vishuddhi – generally means purification of the Self, but as we have already said, the Self is ever-pure and without any dirt, and atma is a word used for body, mind, sense organs, vital air etc. We understand here the mind / intellect is what is said.

---- 148

The inquiry process is explained. Though the process of inquiry from the standpoint of the three states (avastha-traya) was shown vaguely before, it is for the uttama-adhikari (seeker with higher eligibility). And from here the panca-kosha viveka (inquiry into the five sheaths) will be explained in detail for the madhyama adhikari (seeker with medium eligibility).

कोशैरन्नमयाद्यैः पञ्चभिरात्मा न संवृतो भाति ।

निजशक्तिसमुत्पन्नैः शैवालपटलैरिवाम्बु वापीस्थम् ॥ १४९ ॥

kośairannamayādyaiḥ pañcabhirātmā na samvṛto bhāti ।

nijaśaktisamutpannaiḥ śaivālapaṭalairivāmbu vāpīstham ॥ 149॥

Koshai – the sheaths, Annamaya-adyai – annamaya (food sheath) etc, Pancabhi – five, Atma – Self, Na – does not, Samvrta – veiled, Bhati – illumine, Nija-shakti-samutpannai – born of its own power, Shaivala-patalai Iva – like the layer of moss, Ambu – on the water, Vapi-stham – existing in the well.

The veiled by five sheaths the annamaya etc the Self does not illumine, which are born of its own power like the layer of moss on the water in the well.

Annamaya-adi – the food etc sheaths, the five sheaths are annamaya, pranamaya, manomaya, vignanamaya and anandamaya (food sheath, vital air sheath, mind sheath, intellect sheath and bliss sheath).

Nija-shakti-samutpanna – born of its own power. All the sheaths are born or are a product of the Self with association of the ignorance. The self is accepted as the “abhinna nimitta upadana karana” (both instrumental and material cause). If it were a product of something else, then the knowledge of the Self and removal of ignorance cannot release us from the bondage, since there is some other sheaths covering the Self.

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तच्छैवालापनये सम्यक् सलिलं प्रतीयते शुद्धम् ।

तृष्णासन्तापहरं सद्यः सौख्यप्रदं परं पुंसः ॥ १५० ॥

tacchaivālāpanaye samyak salilam pratiyate śuddham ।

tṛṣṇāsantāpaharam sadyaḥ saukhyapradam param puṁsaḥ ॥ 150॥

Tad – that, Shaivala-apanaye – moss is removed, Samyag - clearly, Salilam – water, Pratiyate – shines, Shuddham – pure, Trshna-santaapa-haram – quenches the thirst and removes the pain, Sadhya - immediately, Saukhya-pradam – bestows joy, Param - great, Pumsa – for the jiva

When the moss is removed the clear pure water shines, removes the thirst and the pain immediately and bestows great joy for this jiva.

Trshna-santaapa-haram – removes the thirst and pain. By drinking the pure water the thirst is quenched and by bathing it removes the heat of the scorching sun.

Sadhya – immediately. This word can be connected with Trshna-santaapa-haram and Saukhya-pradam. If it is with the previous than the meaning will be removes the thirst and pain immediately. And if it is seen with the later word then it will mean, besyows joy immediately.

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पञ्चानामपि कोशानामपवादे विभात्ययं शुद्धः ।

नित्यानन्दैकरसः प्रत्यग्रूपः परः स्वयंज्योतिः ॥ १५१ ॥

pañcānāmapi kośānāmapavāde vibhātyayaṁ śuddhaḥ ।

nityānandaikarasaḥ pratyagrūpaḥ paraḥ svayañjyotiḥ ॥ 151॥

Pancanam Api – all the five, Koshanam – sheaths, Apavade – on negation, Vibhati – illumines, Ayam – this, Shuddha – pure, Nitya – eternal, Ananda-ekarasa – essence of bliss, Pratyag-rupa – in the form of individual Self, Para – the ultimate Self, Svayam-jyoti – self effulgence.

On negation of all the five sheaths illumines the pure, eternal, essence of bliss; in in the form of individual Self; of the self effulgent absolute Self.

When one negates the obstructing sheaths the self illumines as itself, by itself.

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आत्मानात्मविवेकः कर्तव्यो बन्धमुक्तये विदुषा ।

तेनैवानन्दी भवति स्वं विज्ञाय सच्चिदानन्दम् ॥ १५२ ॥

ātmānātmavivekaḥ kartavyo bandhamuktaye viduṣā ।

tenaivānandi bhavati svaṁ vijñāya saccidānandam || 152||

Atma-anatma-viveka – the discrimination of the Self and non-self, Kartavya – should be done, Bandha-muktaye – for gaining the release from the bondage, Vidusha – by the intelligent, Tena-eva - only through that, Anandi-bhavati – he becomes the bliss, Svam – the Self, Vignaya – by knowing, Sat-chid-anandam – the nature of existence, knowledge and bliss.

The intelligent one should discriminate the Self from the non-self to gain the release from the bondage, only through that he will become the blissful, knowing the Self of the nature of existence, knowledge and bliss.

Anandi-bhavati – one who is not the bliss becomes the bliss. Here the individual Self is seen as of the nature of limited, sorrowful etc and this is negated by the discrimination and one becomes the very bliss of the Self. The scripture says “brahma vid apnoti param” “brahma vid brahma eva bhavati” (the knower of Self verily is the Self).

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मुञ्जादिषीकामिव दृश्यवर्गात्

प्रत्यञ्चमात्मानमसङ्गमक्रियम् ।

विविच्य तत्र प्रविलाप्य सर्वं

तदात्मना तिष्ठति यः स मुक्तः ॥ १५३ ॥

muñjādiṣīkāmiva dṛśyavargāt

pratyañcamātmānamasaṅgamakriyam ।

vivicya tatra pravilāpya sarvaṁ



tadātmanā tiṣṭhati yaḥ sa muktaḥ || 153||

Munjad-ishikam-iva – like removing the soft stalk from the outer cover of the munja grass, Drshya-vargat – from the group of objects, Pratyancam-atmanam – the individual Self as, Asangam – unassociated, Akriyam – non-active, Vivicya – discriminating, Tatra – there (in Self), Pravilapya – merging, Sarvam – everything, Tad-atmana –as that Self, Tishtati – he exists, Ya – on e who, Sa – he, Mukta – is realized.

Like removing the soft stalk of munja grass from the outer cover, discriminating the individual Self as unassociated, non active from the group of objects, merging everything in that Self, one who exists as the Self is realized.

Munja-grass – a kind of grass which has a bulb like top, in which exists a soft cotton like lengthy stalk. To remove it from the outer layer is a very tricky thing, though may sound easy. The stalk is very soft, overt pressure will destroy it, and without some pressure the outer cover cannot be removed. One has to have a focused mind, in the same way, only with a focused mind can one be able to discriminate the Self fro the non self.

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देहोऽयमन्नभवनोऽन्नमयस्तु कोशः

चान्नेन जीवति विनश्यति तद्विहीनः ।

त्वक्चर्ममांसरुधिरास्थिपुरीषराशिः

नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥ १५४ ॥

deho'yamannabhavano'nnamayastu kośaḥ

cānnaena jīvati vinaśyati tadvihīnaḥ ।

tvakcarmamāmsarudhirāsthipurīṣarāśiḥ

nāyaṁ svayaṁ bhavitumarhati nityaśuddhaḥ ॥ 154 ॥

Deha-aham – this body, Anna-bhavana – is a product of food, Annamaya – is the food, Tu Kosha – definitely sheath, Ca – and, Annena – by the food, Jivati – it lives, Vinashyati – dies, Tad-vihina – without it, Tvak – the outer skin, Carma – the skin, Mamsa – flesh, Rudhira – blood, Asthi – bone, Purisha – the feaces, Rashi – group of, Na-ayam – this cannot, Svayam – in itself, Bhavitum – exist or become, Arhati – eligible, Nitya – eternal, Shuddha – pure.

This body is a product of food and is definitely the food sheath. It lives on the food and without that it dies, the group of the things like, outer skin, skin, flesh, blood, bone and the feaces, cannot be by itself or become eligible to be eternal and pure.

The scriptures says, the jiva travels through the rain enters this world and becomes the food. This food is eaten by the one where the jiva needs to be born and is conceived there. In the womb it eats the food through the umbilical cord and after coming out of the womb it eats the other things to live and grow. This jiva finally becomes the food, in the food cycle. “annad bhutani jayante jatani annena vardhante” and “annad vai praja prajayante annaenaiva jivanti”. And since this eats the food and the food eats him, the scriptures say “adaya te bhutani tasmad annam tad ucayata”.

This annamaya cannot be on itself and this dirty group cannot be eligible to be the Self.

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पूर्व जनेरधिमृतेरपि नायमस्ति

जातक्षणः क्षणगुणोऽनियतस्वभावः ।

नैको जडश्च घटवत्परिदृश्यमानः

स्वात्मा कथं भवति भावविकारवेत्ता ॥ १५५ ॥

pūrvam janeradhimṛterapi nāyamasti

jātakṣaṇaḥ kṣaṇaguṇo'niyatasvabhāvaḥ ।

naiko jaḍaśca ghaṭavatparidrśyamānaḥ

svātmā katham bhavati bhāvavikāravettā ॥ 155॥

Purvam – before, Jane – the birth, Adhi-mrte-api – and also after death, Na-ayam-asti – this does not exist, Jata-kshan – exists for short time after being born, Kshana-guna – short lived attributes, Aniyata-svabhava – and is not of same nature, Na-eka – not non-dual (manifold), Jada-ca – and inert, Ghatavad – like a pot, Paridrshyamana – is an object, Svatma – the Self, Katham – how can, Bhavati – it be, Bhava-vikara-vetta – one which is the knower of the changes.

The body does not exist before birth and after death and exists only for a short time, with attributes which are shortlived, and is not of same nature. Not one(manifold), inert and an object like a pot how can it be the Self the knower of all the changes.

The logic of the Buddhist and the one explained in the karika of mandukya “adau antau yan nasty madhye api tad tatha” (that which does not exist in the beginning (before creation) and after destruction, is same (non-existent) in the between also).

Na-eka – not non-dual (manifold), Jada-ca – and inert, Ghatavad – like a pot, Paridrshyamana – is an object. Here the syllogory of mithya as accepted in the tradition and the one explained in Advaitasiddhi of Sri Madhusudhana Saraswati is explained “jagat Mithya, drshyatvat, jadatvat, paricchinnatvat, Ghatavad” (the world is mithya, it is seen, is inert and is limited, like pot).

As explained in a previous sloka, the Self is the witness of all the changes and that cannot be part of the change.

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पाणिपादादिमान्देहो नात्मा व्यङ्गोऽपि जीवनात् ।

तत्तच्छक्तेरनाशाच्च न नियम्यो नियामकः ॥ १५६ ॥

pāṇipādādīmāndeho nātmā vyaṅge'pi jīvanāt ।

tattacchakteranāśācca na niyamyo niyāmakaḥ ॥ 156॥

Pani-pada-adiman – endowed with the hand, the leg etc, Deha – the body, Na-atma – is not the Self, Vyanga-api – even when severed, Jivanat – one still lives, Tat-tad-shakte-anashat Ca – and the power of each of the sense organs are not completely lost, Na – not, Niyamya – ruled, Niyamaka – the ruled.

The body is endowed with the hands and legs etc, cannot be the Self, because even when the limb is lost one still lives and the power of them is not lost completely too. The ruler Self, cannot be the ruled.

Vyanga – lost. We see, one decides to give up the wealth, son, wife etc for ones own existence. And if there is a problem, he does not mind to loose one or more of his limbs too. Even after loosing the limbs, he continues to live. And the transaction of those limbs are done through some substitutes, like a prosthetic hand or leg or a hearing aid or eye glasses.

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देहतद्धर्मतत्कर्मतदवस्थादिसाक्षिणः ।

सत एव स्वतःसिद्धं तद्वैलक्षण्यमात्मनः ॥ १५७ ॥

dehataddharmatatkarmatadavasthādisākṣiṇaḥ ।

sata eva svataḥsiddham tadvailakṣaṇyamātmanaḥ ॥ 157॥

Deha – the body, Tad-dharma – its attribute, Tad-karma –its functions, Tad-avasthadi – its states etc, Sakshina – the witness, Sata Eva – only when exists, Svata-siddham – it is self evident, Tad-vailakshanyam – different from that, Atmana – of the Self.

The body, its attributes, its functions and the states etc exists only when the witness Self exists, and it is self evident that Self if is different from those.

Tad-dharma – its attributes. The sense of smell, taste or the colour, height, weight etc attributes.

Tad-karma – the functions. Giving-taking, walking, speaking etc functions.

Tad-avastha – the different states. Waking, dream and deep sleep states or childhood, youth and old age states or sitting, standing states etc.

These different things exist only when the Self exists. The body may exist, but when the jiva does not it cannot do any of these. And the existence itself is the nature of the Self.

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शल्यराशिसल्लिप्तो मलपूर्णोऽतिकश्मलः ।

कथं भवेद्यं वेत्ता स्वयमेतद्विलक्षणः ॥ १५८ ॥

śalyarāśirmāmsalipto malapūrṇo'tikaśmalaḥ ।

katham bhavedayam vettā svayametadvilakṣaṇaḥ ॥ 158॥

Shalya-rashi – group of bones (or troubles), Mamsa-lipta – covered by flesh, Mala-purna – filled with feaces, Ati-kashmala – and completely dirty, Katham – how, Bhaved-ayam – can this be, Vetta – the knower, Svayam – which is, Etad-vilakshana – different from this.

How can the group of bones, covered by flesh, filled with feaces and completely dirty be the knower that is completely different from these.

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त्वङ्मांसमेदोऽस्थिपुरीषराशा-

वहंमतिं मूढजनः करोति ।

विलक्षणं वेत्ति विचारशीलो

निजस्वरूपं परमार्थभूतम् ॥ १५९ ॥

tvaṅmāṁsamedo'sthipurīṣarāśā-

vahammatim mūḍhajānaḥ karoti ।

vilakṣaṇaṁ vetti vicāraśīlo

nijasvarūpaṁ paramārthabhūtam ॥ 159॥

Tvak – skin, Mamsa – flesh, Medha – fat, Asthi – bones, Purisha – feaces, Rashau – in the group of, Aham-matim – the knowledge of I, Mudha-jana – this foolish person, Karoti – gains, Vilakshanam – different from this, Vetti – knows, Vicara-shila – the one who has the nature of inquiry, Nija-swarupa – ones real nature, Paramartha-bhutam – the ultimate truth.

The foolish person thinks these group of skin, flesh, fat, bones and feaces as the Self, bu the one of inquiring nature understands ones real nature to be the absolute Self.

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देहोऽहमित्येव जडस्य बुद्धिः

देहे च जीवे विदुषस्त्वहंधीः ।

विवेकविज्ञानवतो महात्मनो

ब्रह्माहमित्येव मतिः सदात्मनि ॥ १६० ॥

deho'hamityeva jaḍasya buddhiḥ

dehe ca jīve viduṣastvahandhiḥ ।

vivekavijñānavato mahātmano

brahmāhamityeva matiḥ sadātmani ॥ 160॥

Deha-aham – this body is Self, iti-eva – this is, Jadasya – the idiot, Buddhi – thinks, Dehe – in the body, and, Jive – the individual Self, Vidhusha – the learned, Aham-dhi – is the identification of Self, Viveka-vignanavata – for the knowledgeable one, Mahatmana – the great one (sage), Brahma-aham – I am the Self, Iti-eva –this is, Mati – the knowledge, Sada-atmani – in the eternal Self.

The idiot thinks that he is only the body, and the learned one thinks he is the body and the individual Self but the knowledgeable one thinks who is a sage thinks “I am th Self” in the eteral Self.

The identification of non-self with the Self is the samsara. This can be at different levels. The common man identifies himself with the body. But the learned one thinks he is both the body and the individual self.

But only the knowledgeable sage knows that he is nothing bu the Self. There is nothing other than the Self. Mathi here in respect to the sage cannot mean thinks, because there is no thinking here, since he does not posses the faculty of thought function, the mind. And knows, means without an iota of duality of knower and known and trinity the knower, knoweldge and the known.

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अत्रात्मबुद्धिं त्यज मूढबुद्धे

त्वङ्मांसमेदोऽस्थिपुरीषराशौ ।

सर्वात्मनि ब्रह्मणि निर्विकल्पे

कुरुष्व शान्तिं परमां भजस्व ॥ १६१ ॥

atrātmabuddhim tyaja mūḍhabuddhe

tvañmānsamedo'sthipurīṣarāśau ।

sarvātmani brahmaṇi nirvikalpe

kuruṣva śāntim paramāṃ bhajasva ॥ 161॥

Atra – here, Atma-buddhim – the identification (as elf), Tyaja – giveup, Mudha-buddhe – you fool, Tvag – skin, Mamsa – flesh, Medha – fat, Asthi – bone, Purisha – feaces, Rashau – in this group, Sarvatmani – the Self of all, Brahmani – in the Brahman, Nirvikalpe – that which is without attributes, Kurushva – do (identify), Shantim – peace, Paramam – ultimate, Bhajasva – gain.

You fool, giveup the identification as Self with the group or combination of skin, flesh, fat, bone and feaces, and identify with the ultimate Self which is without any attributes and gain the ultimate peace.

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देहेन्द्रियादावसति भ्रमोदितां

विद्वानहंतां न जहाति यावत् ।

तावन्न तस्यास्ति विमुक्तिवार्ता-



प्यस्त्वेष वेदान्तनयान्तदर्शी ॥ १६२ ॥

dehendriyādāvasati bhramoditam

vidvānahantām na jahāti yāvat ।

tāvanna tasyāsti vimuktivartā-

pyastveṣa vedāntanayāntadarśī ॥ 162॥

Deha-indriyadau – in the body – sense organ complex, Asati – which is non real, Brahma-uditam – born of the ignorance, vidwan – the learned one, Ahantam – the identification, Na Jahati – does not giveup, Yavat – until, Tavad – till then, Na Tasyas asti – does not exist for him, Vimukti-varta-api – even the smell of the realization, Astu-asha – let him be, Vedanta-naya-anta-darshi – ne who has studied the Vedanta completely.

Until the learned one deos not giveup the identification of the body – sense organ as the Self, till then there is no chance of him gaining even the glimpse of the realization, even though he may be one who has studied the Vedanta completely.

The identification with the body – sense organ is the basic cause for the world to exist. In the deep sleep, one does not have this identification and there is no trouble (though the ignorance exists here in ssleep in seed form). Therefore, until one givesup this identification, he maybe a master in the Vedanta teachings, but the realization will still elude him.

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छायाशरीरे प्रतिबिम्बगात्रे

यत्स्वप्नदेहे हृदि कल्पिताङ्गे ।

यथात्मबुद्धिस्तव नास्ति काचि-

जीवच्छरीरे च तथैव माऽस्तु ॥ १६३ ॥

chāyāśarīre pratibimbagātre

yatsvapnadehe hr̥di kalpitāṅge ।

yathātmabuddhistava nāsti kāci-

jjīvaccharīre ca tathaiva mā'stu ॥ 163॥

Chaya-sharire – shadow, Pratibimba-gatre – on the reflection, Yat-Svapna-dehe – the dream-body, Hr̥di – in the mind, Kalipta-ange – imagined body part, Yatha – like, Atma-buddhi - the identification of Self, Tava – for you, Nasti – do not have, Kacid – of any sort, Jivat-sharire – in the living body, Ca – and, Tatha-eva – in the same way, Ma-astu – let not be.

Like you do not have any sort of identification of Self with the body of the shadow, reflection or of the dream and the imagined body parts, let there be no identification in the same way in the living body too.

On the portrait one does not have the identification of I, but me and mine. The same with, the shadow and the dream body.

The mana-kalpita-anga is the body imagined by the mind. This can be the prosthetic limb or it can even be the phantom limb.

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देहात्मधीरेव नृणामसद्धियां

जन्मादिदुःखप्रभवस्य बीजम् ।

यतस्ततस्त्वं जहि तां प्रयत्नात्

त्यक्ते तु चित्ते न पुनर्भवाशा ॥ १६४ ॥

dehātmadhīreva nṛṇāmasaddhiyām

janmādiduḥkhaṇprabhavasya bijam ।

yatastatastvaṁ jahi tāṁ prayatnāt

tyakte tu citte na punarbhavāśā ॥ 164॥

Dehatma-Dhi-eva – only the identification with the body, Nrnām – for the people, Asad-dhiyam – of erroneous knowledge, Janma-adi-dukkha-prabhavasya – cause of the sorrow or trouble of birth etc, Bijam – the seed, Yata – since, Tata – therefore, Tvam – you, Jahi – destroy, Tam – them, Prayatnat – with great effort, Tyakte – givnup, Citte – by whichever mind, Na – will not, Puna-bhava-asha – the desire for rebirth.

Since the identification with the body is the seed for the trouble of the birth etc for the people with erroneous knowledge, therefore with great effort destroy it, and in the mind which has givenup there is nomore birth.

Bhava-asha – can be interpreted as there will be no more birth or if asha can be understood as desire, then when there is no cause how can there be even a desire for rebirth. As it is said, for the man with no hunger, where is the necessaty to eat the sand.

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कर्मेन्द्रियैः पञ्चभिरञ्चितोऽयं

प्राणो भवेत्प्राणमयस्तु कोशः ॥

येनात्मवानन्नमयोऽनुपूर्णाः

प्रवर्ततेऽसौ सकलक्रियासु ॥ १६५ ॥

karmendriyaiḥ pañcabhirañcito'yaṁ

prāṇo bhavetprāṇamayastu kośaḥ ॥

yenātmavānannamayo'nupūrṇaḥ

pravartate'sau sakalakriyāsu ॥ 165॥

Karma-indriyai – the organs of action, Pancabhi – all the five, Ancita-ayam – coupled with, Prana – the vital air, Bhavet – becomes, Pranamaya-Tu Kosha – the sheath of vital air, Yene – by which, Atmavan – endowed with, Annamaya – the food sheath, Anypurna – filled with, Pravartate – functions, Asau – this, Sakala-kriyasu – in all the activities.

The five sense organs of action coupled with the vital air becomes the sheath of vital air. And endowed with the food sheath and filled with by it this pranamaya functions in all the activities.

The five organs of action + vital air = vital air sheath.

Here it maybe right to call it the karmendriya-pranamaya kosha or the karmendriya kosha. But the scriptures are clear on it being called the pranamaya because, the prana or the vital air is the key for the sense organs to function. This is shown by the scriptures when the dialogue between the vital air and the sense organ is shown. Without the other organs the prana will function, but without the prana (vital air) no sense organ can function. Therefore, the prana being the primary and important, this sheath is called pranamaya kosha.

Anupurna – filled with. The scriptures say “anyontara atma pranamaya, tena esha purna” (there is an atma inside this food sheath called pranamaya (vital air sheath), and this food sheath is filled with the vital air sheath).

नैवात्मापि प्राणमयो वायुविकारो

गन्ताऽऽगन्ता वायुवदन्तर्बाहिरेशः ।

यस्मात्किञ्चित्क्वापि न वेत्तीष्टमनिष्टं

स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः ॥ १६६ ॥

naivātmāpi prāṇamayo vāyuvikāro

gantā"gantā vāyuvadantarbahireṣaḥ ।

yasmātkiñcitkvāpi na vettiṣṭamaniṣṭam

svam vānyam vā kiñcana nityam paratantraḥ ॥ 166॥

Na-eva - not even, Atma-api – also the Self, Pranamaya – the vital sheath, Vayu-vikara – transformation or modification of the air, Ganta-aganta – goes out and comes in, Vayuvad – like the air, Anta-bahi-asha – inside and outside this, Yasmad – since, Kincit – anything, Kva-api – also anywhere, Na Vetti – does not know, Ishtam-Anishtam – good or bad, Svayam va Anyam – oneself or the other, Kincana – And also, Nityam – eternal, Paratantra – dependent on others.

The vital sheath is also no the Self, as it is a transformation of the air. It enters in and exits the body and like the air it travels inside and outside. And since, it does not know anything anywhere, good or bad and oneself or the others and also it is eternally dependent on the other (Self).

Since, the external air (vayu) is a product like the other elements, it is inert. And therefore, since “karyagunakatvat karyasya” (the effect is of the similar attribute of the cause). The vital air is inert too. And therefore cannot know anything, anywhere, anytime.

Kincana Nityam – and also eternally, if is understood as kinca na nityam, this becomes and it is not eternal.

ज्ञानेन्द्रियाणि च मनश्च मनोमयः स्यात्

कोशो ममाहमिति वस्तुविकल्पहेतुः ।

संज्ञादिभेदकलनाकलितो बलीयां-

स्तत्पूर्वकोशमभिपूर्य विजृम्भते यः ॥ १६७ ॥

jñānendriyāṇi ca manaśca manomayaḥ syāt

kośo mamāhamiti vastuvikalpahetuḥ ।

sañjñādibhedakalanākalito baliyāṅ-

statpūrvakośamabhipūrya vijṛmbhate yaḥ ॥ 167॥

Gnana-indriyani – the organs of knowledge, Ca – and, Manas Ca – the mind, Manomaya – the mental, Syat – is, Kosha – the sheath, Mama-aham-iti – as mine and I, Vastu-vikalpa-hetu – is the cause of the different ideas, Sangna-adi-bheda-kala-akalita – it is endowed with the creation of the names and differences, Baliyan – powerful, Tat-purva-kosham-abhipurya – filling completely the previous sheath, Vijrmbathe Ya – this functions.

The sense organs of knowledge and the mind forms the mental sheath, and is the cause of the different ideas of I and mine, it is endowed with the creation of the names and the differences, and is powerful functions by filling up the previous sheath completely.

Sense organs of knowledge + mind = mental sheath.

Like the previous sheath, this may be called the gnanaindriya-manomaya kosha or gnanendriya kosha, but it is called manomaya kosha because the mind is more powerful than the sense organs. The mind controls the sense organs. It can decide the functions of the sense organs, we can control and when the mind is not associated with the sense organs it cannot grasp any object too. The scripture says “anyatra mana abhavam” (when the mind is elsewhere).

Sangna-adi-bheda – it is endowed with the creation of names like pot, cot etc, and the differences of the form of pot from the form of the cot.

Baliyan – it is powerful, because the mental sheath is the one which grasps the objects, know. And not very inert like the previous two sheaths.

Tat-purva-kosham-abipurya – filling completely the previous sheath. Like the previous vital air sheath, which completely fills the food sheath, this fills the vital air sheath completely. The scripture says “anyontara atma manomaya, tena esha purna” (there is an atma inside this vital air sheath called manomaya (mental sheath), and this vital air sheath is filled with the mental sheath).

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पञ्चेन्द्रियैः पञ्चभिरेव होतृभिः

प्रचीयमानो विषयाज्यधारया ।

जाज्वल्यमानो बहुवासनेन्धनैः

मनोमयाग्निर्दहति प्रपञ्चम् ॥ १६८ ॥

pañcendriyaiḥ pañcabhireva hotṛbhiḥ

pracīyamāno viṣayājyadhārayā ।

jājvalyamāno bahuvāsanendhanaiḥ

manomayāgnirdahati prapañcam ॥ 168॥

Panca-indriyai – through the five sense organs, Pancabhi eva hotrbhi – as the five hota (preists of fire oblation), Praciyamana – grows bigger, Vishaya-ajya-dharaya – by the flow of the ghee of sense objects, Jajwalyamana – burns brightly, Bahu-vasana-indhanai – by the fuel of manifold thought imprins, Manomaya-agni – the fire of the mental sheath, Dahati – burns, Prapanam – the world.

The fire of the mental sheath, by the five sense organs acting as the presists of fire oblation grows bigger by the flow of the ghee of sense objects burns brightly by the fuel of the manifold thought imprints, burns (destroys) the world.

The Hotas are the preists who perform the fire oblation (sacrifice).

These preists throught the oblation material ghee (clarified butter) in the fire, and which makes the fire grow even bigger. The sense objects are these oblation material, for the mind.

The fire will be put-off if it is thrown on the fuelless (wood) fire, therefore, we need the fuel that is the manifold thought imprints acquired through manifold births.

Dahati – it destroys. The mind involved with the external sense objects as is its nature. The scripture says “paranci khani vyatrad swambhu” (the iswara created the sense organs as extrovert). And this as we saw earlier, sloka 76, removes one from the pursuit of Self knowledge and thereby destroys him.

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न ह्यस्त्यविद्या मनसोऽतिरिक्ता

मनो ह्यविद्या भवबन्धहेतुः ।

तस्मिन्विनष्टे सकलं विनष्टं

विजृम्भितेऽस्मिन्सकलं विजृम्भते ॥ १६९ ॥

na hyastyavidyā manaso'tiriktā

mano hyavidyā bhavabandhahetuḥ ।

tasminvinaṣṭe sakalaṁ vinaṣṭaṁ

vijṛmbhite'sminsakalaṁ vijṛmbhate ॥ 169॥



Na Hi Asti – definitely does not exist, Avidya – ignorance, Manasa Atirikta – other than the mind, Mana Hi – mind is definitely, Avidya – ignorance, Bhava-bandha-hetu – the cause for the bondage of birth and death, Tasmin Vinashte – when it is destroyed, Sakalam – everything, Vinashtam – gets destroyed, Vijrmbhate Asmin – when this manifests, Sakalam – everything, Vijrmbhate – manifests.

There is definitely no ignorance other than the mind; mind is the ignorance which is the cause for the bondage of birth and death. When the mind destroyed everything gets destroyed, when it manifests everything gets manifest.

Mind is equated with the ignorance because it is the effect of the ignorance. This is shown by direct and indirect concomitance (or co-concomitance and inverse concomitance). The direct concomitance is “tat sattve tat sattvam” (when it exists the other exists). Example for this is, “yatra dhuma tatra vahni” (where there is smoke, there is fire). The indirect concomitance is “tad abhava tad abhava” (when it is absent the other is absent). Example “yadi vhanir nasthi tarhi dhumo api nasty” (if there is no fire, then there will be no smoke too).

And by direct concomitance we can understand, when mind exists samsara exists, in the waking state. And indirect concomitance when mind does not exist then the samsara does not exist, in the deep sleep, unconscious state, coma or the Samadhi.

Vinashte – destroyed. This should be understood, as said, in the deep sleep etc, the mind does not function, during that period the samsara does not trouble us, as well as in unconscious state or coma or . the smadhi attained by the yoga (concentration), and during all these states the mind is not destroyed, it is in the state of merge or unmanifest seed state. Therefore when the mind merges or unmanifest the world does not exist. And during the ultimate Samadhi, the Samadhi of jnana (knowledge), the mind ceases to exist and during this state too the samsara does not exist.

The yoga Samadhi is called jada Samadhi (inert Samadhi). The functionality of the mind ceases to exist for a period, and the “vasana” (thought imprint) is not completely destroyed. This is why, the yogi remembers the last thought function immediately after waking and again involves in the samsara. And the gnana Samadhi attained through the vedantic study and contemplation is the true Samadhi, here the mind with its imprints ceases to exist. And therefore, the samsara ceases to exist.

---- 169

The idea presented in the previous sloka is explained in the next two slokas

स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या

भोक्त्रादिविश्वं मन एव सर्वम् ।

तथैव जाग्रत्यपि नो विशेषः

तत्सर्वमेतन्मनसो विजृम्भणम् ॥ १७० ॥

svapne'rthaśūnye sṛjati svaśaktyā

bhoktrādiviśvaṁ mana eva sarvam ।

tathaiva jāgratyapi no viśeṣaḥ

tatsarvametanmanaso vijṛmbhaṇam ॥ 170॥

Swapne – in the dream state, Artha-shunye – when there is no objects, Sṛjati – creates, Sva-shaktya – by its own power, Bhoktradi – the experiencer etc, Vishvam – world, Mana – the mind, Eva – itself or only, Sarvam – complete, Tatha-eva – in the same manner, Jāgrati-api – in the waking state too, No Vishesha – there is no speciality, Tat-sarvam – all these, Etat-Manasa – of this mind, Vijṛmbhanam – manifestation.

In the dream where there are no sense objects, the mind itself by its own power creates the complete world with experiencer etc, in the same manner during the waking state too there is no speciality, all these are the manifestation of the mind only.

In the last line of the previous sloka, the Acharya has used the direct concomitance. This is expounded here. In the dream the mind exists, the creation exists, and in the waking state too the mind exists the creation exists. In the deep sleep, the mind is in the seed mode the creation ceases to exist (this will be explained in the next sloka). Therefore, the cause of the creation or existence of the world is because of the mind.

सुषुप्तिकाले मनसि प्रलीने

नैवास्ति किञ्चित्सकलप्रसिद्धेः ।

अतो मनःकल्पित एव पुंसः

संसार एतस्य न वस्तुतोऽस्ति ॥ १७१ ॥

susuptikāle manasi praline

naivāsti kiñcitsakalaprasiddheḥ ।

ato manaḥkalpita eva puṁsaḥ

sāṁsāra etasya na vastuto'sti ॥ 171॥

Sushupti-kale – in the deep sleep, Manasi – when the mind, Praline – merges, Na-eva-asti – does not exist, Kincit – anything, Sakala-prasiddhe – is an experience of everyone, Ata – therefore, Mana-kalpita Eva – on the imagination of the mind, Pumsa – the jivas, Samsara – samsara, Etasya – for him, Na Vustota Asti – does not exists in reality.

In the deep sleep, when the mind merges in its cause (the causal state) nothing exists, and this is the experience of everyone. Therefore, everthing is only a creation of the mind for this jiva and doe not really exist.

The third line of the sloka 169 is explained here, the indirect concomitance.

Since the existence of the world is dependent on the existence of the mind, we can deduce the mind as the cause of the existence of the world.

वायुनाऽऽनीयते मेघः पुनस्तेनैव नीयते ।

मनसा कल्प्यते बन्धो मोक्षस्तेनैव कल्प्यते ॥ १७२ ॥

vāyunaḥ nīyate medhaḥ punastenaiva nīyate ।

manasā kalpyate bandho mokṣastenaiva kalpyate ॥ 172 ॥

Vayuna – by the wind, Aniyate – brought, Megha – the clouds, Puna – again, Tena-eva – only by it, Niyate – it is carried away, Manasa – by the mind, Kalpyate – imagined, Bandha – bondage, Moksha – the release, Tena-eva – only by it, Kalpyate – imagined.

The clouds are brought by the wind, and again it is carried away only by it, in the same manner, the bondage is imagined by the mind, and again the release too is imagined only by it.

In this sloka the cause of both the bondage and release is mind is explained with an example.

Kalpyate can mean created, caused or imagined. Since the whole creation is equated with the dream, and the dream is only an imagination, the word imagined is more appropriate.

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How does the mind do that, the bondage and the release, is explained here.

देहादिसर्वविषये परिकल्प्य रागं

बध्नाति तेन पुरुषं पशुवद्गुणेन ।

वैरस्यमत्र विषवत् सुविधाय पश्चाद्

एनं विमोचयति तन्मन एव बन्धात् ॥ १७३ ॥

dehādisarvaviṣaye parikalpya rāgam

badhnāti tena puruṣaṁ paśuvadguṇena ।

vairasyamatra viṣavat suvidhāya paścād

enaṁ vimocayati tanmana eva bandhāt ॥ 173 ॥

Dehadi – body etc, Sarva-vishaye – in all the objects, Parikalpya – creates strongly, Ragam – attachment, Badhnati – binds, Tena – by it, Purusham – the jiva, Pashuvad – like a cattle, Gunena – by the attributes, Vairasyam – dispassion, Atra – here, Vishavad – like poison, Suvidhaya – knowing clearly, Pascad – later, Enam – him (sin), Vimocayati – releases, Tan-mana – that mind, Eva – itself, Bandhat – from bondage.

The mind in body etc all the objects creates strong attachment and thereby binds the jiva like the cattle is bound by the rope, later the same mind by dispassion here like it is poison, releases him from the bondage.

Ragam if is connected with the Gunena we will gave the meaning, by the guna (attribute) of raga (rajoguna). This also points to the other gunas.

Enam has two meanings; it may mean him, the jiva or papa (sin, vice, demerit). If it is him, it releases him fro bondage. And if it is taken as papa, it releases jiva (purusha) from the bondage of papa.

The scripture says “mana eva karanam manushyanam bandha-mokshayo” (the mind is the cause for the bondage and release of this jiva. Mind when attached to objects causes bondage and unattached mind causes release).

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तस्मान्मनः कारणमस्य जन्तोः

बन्धस्य मोक्षस्य च वा विधाने ।

बन्धस्य हेतुर्मलिनं रजोगुणैः

मोक्षस्य शुद्धं विरजस्तमस्कम् ॥ १७४ ॥

tasmānmanah kārāṇamasya jantoh

bandhasya mokṣasya ca vā vidhāne |

bandhasya heturmalinam rajoguṇaiḥ

mokṣasya śuddham virajastamaskam || 174||

Tan-mana – that mind, Karanam – is the cause, Asya – for this, Janto – jivas, Bandhasya – bondage, Mokshasya – release, Ca – and, Va Vidhane – creation, Bandhasya – for the bondage, Hetu – cause, Malinam – impure, Rajo-gunai – the rajoguna (and tamoguna), Mokshsya – for the release, Shuddham – pure, Viraja-tamaskam – devoid of rajo and tamo guna.

The mind is the cause for the creation of bondage and release of this jiva. Cause for the bondage is the impure mind with rajo and tamo guna, and for the release the pure mind devoid of the rajo and tamo gunas.

Though, all the three gunas are the cause of bondage in different levels, as was explained earlier. The sattva guna gained by the punyas are useful in the purifying of the mind. Therefore, the rajo guna and the tamoguna are specified.

Though only rajoguna is explained as the cause for the bondage, it should be understood rajoguna with the tamoguna. And this will be made clear in a later sloka.

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विवेकवैराग्यगुणातिरेका.

च्छुद्धत्वमासाद्य मनो विमुक्त्यै ।

भवत्यतो बुद्धिमतो मुमुक्षो-

स्ताभ्यां दृढाभ्यां भवितव्यमग्रे ॥ १७५ ॥

vivekavairāgyagunātirekā-

cchuddhatvamāsādyā mano vimuktyai ।

bhavatyato buddhimato mumukṣo-

stābhyāṁ dṛḍhābhyāṁ bhavitavyamagre ॥ 175॥

Viveka – discrimination, Vairagya – dispassion, Guna-atirekat - by greater quantity (and quality), Shuddhtvam – purity, Asadya – gaining, Mana – the mind, Vimuktyai – for the release, Bhavati – becomes (reason), Ata – therefore, Buddhimata – the intelligent (wise), Mumuksho – the desiring for the realization, Tabhyam – these two, Drdhabhyam – stronger, Bhavitavyam – should be, Agre – first.

By mind gaining purity by greater quality (quantity) of the discrimination and dispassion becomes the cause for the release. Therefore, these two should be first made stronger by the intelligent one desiring for the realization.

The yoga sutra says “Abhyasa-vairagyabhyam tan-nirodha” (by practice (of yoga or here in gnana discrimination) and dispassion that klesha (here samsara) is controlled).

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मनो नाम महाव्याघ्रो विषयारण्यभूमिषु ।

चरत्यत्र न गच्छन्तु साधवो ये मुमुक्षवः ॥ १७६ ॥

mano nāma mahāvyaṅghro viṣayāraṇyabhūmiṣu ।

caratyatra na gacchantu sādhave ye mumukṣavaḥ ॥ 176॥

Mana – the mind, Nama – named, Maha-vyagra – the fierce tiger, Vishya-aranya-bhumishu – in the forest track of sense objects, Carati – prowls, Atra – here, Na Gacchantu – let them not go, Sadhava – the wise one, Ye Mumukshava – who desire the realization.

A fierce tiger named mind that prowls in the forest track of the sense objects, therefore let the wise men who desire for the realization no go here.

The scripture says “paranci khani vytrnad swambhu” (iswara created the sense organs to go without and therefore the jivas sees external things and not Self within). How to control the nature of the mind? By controlling the external flow of sense organs. When there is not object for the mind, it automatically first merges and later is destroyed. The objectless mind becomes thoughtless.

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मनः प्रसूते विषयानशेषान्

स्थूलात्मना सूक्ष्मतया च भोक्तुः ।

शरीरवर्णाश्रमजातिभेदान्

गुणक्रियाहेतुफलानि नित्यम् ॥ १७७ ॥

manaḥ prasūte viṣayānaśeṣān



sthūlātmanā sūkṣmatayā ca bhoktuḥ ।

śarīravarṇāśramajātibhedān

guṇakriyāhetuphalāni nityam ॥ 177॥

Mana – the mind, Prasuyate – manifests, Vishayan – sense objects, Eshan – these, Sthulatmana – as gross, Sukshmataya – as subtle, Ca – and, Bhoktu – for the experience, Sharira – the body – sense organs, Varna – caste, Ashrama – class, Jati – species, Bhedan – differences, Guna – conditions, Kriya – actions, Hetu – cause, Phalani – the results, Nityam – always.

The mind manifests these gross and subtle sense objects for the experiencer (jiva), and the differences of body – sense organs, caste, class, species and the conditions, actions, causes and results always.

Guna – the condition conducive for the experience of ones own karmas, the body, sense organs, the objects etc.

Kriya – the action pertaining to the particular karma.

Hetu – the causal karma, which becomes the seed for the result as well as the seed for the next karma.

Phala – the result for the particular actions, born out of the karma.

This is the speciality about the karma, though the karmas are only destroyed by experience of it, they also leave another karma imprint while experiencing, and are not destroyed from the root. Example, karma A produces a result and also the seed for karma B, which will be there for experience in a future time.

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असंगचिद्रूपममुं विमोह्य

देहेन्द्रियप्राणगुणैर्निबद्धय ।

अहंममेति भ्रमयत्यजस्रं

मनः स्वकृत्येषु फलोपभुक्तिषु ॥ १७८ ॥

asaṅgacidrūpamamum vimohya

dehendriyaprāṇaguṇairnibaddhya ।

aḥammameti bhramayatyajasraṁ

manaḥ svakṛtyeṣu phalopabhuktiṣu ॥ 178॥

Asanga –unassociated, Chid-rupam – of the form of consciousness, Amum – this jiva, Vimohaya – deluding, Deha – body, Indriya – sense organs, Prana – vital air, Gunai-nibaddhya – binding with the attributes, Aham –I, Mama-iti – and mine, Bhramayati – makes him wander, Ajasram – continuously, Maa – mind, Sva-krtyeshu – in its own actions, Phala-upa-bhuktishu – in the experience of results.

This jiva who is un-associated and of the nature of consciousness is deluded and bound to the attributes of body, sense organs, vital air etc and therein the knowledge of I and mine, the mind makes him continuously wander in the experience of the results of its own actions.

Asanga – unassociated. The Self in reality is not associated with anything, in case there is nothing other than it. And the 'other' is only a superimposition. The superimposed objects do not add or negate the value on which it is superimposed.

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अध्यासदोषात्पुरुषस्य संसृतिः

अध्यासबन्धस्त्वमुनैव कल्पितः ।

रजस्तमोदोषवतोऽविवेकिनो

जन्मादिदुःखस्य निदानमेतत् ॥ १७९ ॥

adhyāsadoṣātpuruṣasya saṁsṛtiḥ

adhyāsabandhastvamunaiva kalpitaḥ ।

rajastamodoṣavato'vivekino

janmādiduḥkhasya nidānametat ॥ 179॥

Adhyasa-doshat – because of the defect of superimposition, Purushasya – the jivas, Samsrti – samsara, Adhyasa-bandha – superimposed bondage, Tu – definitely, Amuna-eva – only by the jiva, Kalpita – imagined (manifested), Raja-tama-doshavata – the one with the defects of the raja and tama guna, Avivekina – by the ignorant, Janmadi-Dukkhasya – sorrow (pain) of birth etc, Nidanam – is the root (cause), Etat – this.

The Jiva definitely because of the defect of superimposition enters the samsara caused by the superimposed bondage; it is only imagined by the ignorant jiva with the defects of raja and tama guna, and is the main cause for the sorrow (pain) of the birth etc.

Adhyasa – superimposition. Adhyasa, tamas, chaya, maya, avidya are all the synonyms of the ignorance. As already explained adhyasa means “atasmin tadbuddhi” (the knowledge of Self in the non-self).

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अतः प्राहुर्मनोऽविद्यां पण्डितास्तत्त्वदर्शिनः ।

येनैव भ्राम्यते विश्वं वायुनेवाभ्रमण्डलम् ॥ १८० ॥

ataḥ prāhurmano'vidyāṁ paṇḍitāstattvadarśinaḥ ।

yenaiva bhrāmyate viśvaṁ vāyunevābhramaṇḍalam ॥ 180॥

Ata – therefore, Prahur – say, Mana – the mind is, Avidya – ignorance, Pandita – the wise one, Tattva-darshina – the knowers of the truth, Yena-eva – only by this, Bhramyate – confused (travels from birth to death), Vayuna Iva – like the wind, Abhra-mandalam – the group of cloud.

Therefore the wise one and the knower of the truth say the mid is avidya, and only because of this the world is travels from death to birth, like the wind moves the group of cloud.

The idea explained in a previous sloka 169, mind is avidya and avidya is mind, is again presented here as the nigamana (conclusion) of the idea. And to have complete conviction.

Pandita – learned one. Panda means gnana, knowledge. “panda gnanam yasysa asti iti pandita” (panda – knowledge, one who has it is called a pandit)

Bhramyate – may mean brought into confusion or its effect, which is, travelling here and there, from this to the other and vice-versa.

The example is also lifted from another previous sloka 172,

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तन्मनःशोधनं कार्यं प्रयत्नेन मुमुक्षुणा ।

विशुद्धे सति चैतस्मिन्मुक्तिः करफलायते ॥ १८१ ॥

tanmanaḥśodhanaṁ kāryaṁ prayatnena mumukṣuṇā ।

viśuddhe sati caitasminmuktiḥ karaphalāyate ॥ 181॥

Tat-mana – that mind, Shodhanam – purification, Karyam – should be done, Prayatnena – with great effort, Mumukshuna – by the seekers, Vishuddhe Sati – when purified, Ca Etasmin – this mind, Mukti – the realization, Kara-phalayate – will be in the grasp of ones hand.

Therefore, the mind should be purified by the seekers of truth with great effort, and when this mind is purified the realization is in the grasp of ones hand.

Prayatnena – great effort. Here yatnena (with effort) could be said, but Acharya uses Prayatnena (“prakrshta yatnena” (with great effort)) to show the difficult of the task at hand.

Kara-phalayate – in ones grasp. As the goose berry in ones hand. There is no need for any external pramana (means of right knowledge) to prove the existence of it. In the same way, one experiences the Self, as without the second, devoid of the knower etc duality and trinity.

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Just by saying the mind could be purified, leaves one no where, and with more confusion. So, the Acharya explains the method for purifying the mind in this sloka

मोक्षैकसक्त्या विषयेषु रागं

निर्मूल्य संन्यस्य च सर्वकर्म ।

सच्छ्रद्धया यः श्रवणादिनिष्ठो

रजःस्वभावं स धुनोति बुद्धेः ॥ १८२ ॥

mokṣaikaśaktyā viṣayeṣu rāgaṁ

nirmūlya sannasya ca sarvakarma ।

sacchraddhayā yaḥ śravaṇādiniṣṭho

rajaḥsvabhāvaṁ sa dhunoti buddheḥ || 182||

Moksha-eka-sakhtya – with realization as the only goal, Vishayeshu – in the sense objects, Ragam – attachment, Nirmulya – destroying completely, Sanyasya Ca- and renouncing, Sarva-karma – all the actions, Sat-shraddhaya – complete surrender to truth, Ya – one, Shravana-adi-nishta – is firmly established in the listening etc, Raja-svabhavam – the rajas nature, Sa – he, Dhunoti – cleanses, Buddhhe – of the intellect.

With realization as the only aim one who destroys the attachment to the sense objects completely and gives up (renunciates) all the actions, and also with complete surrender on who is established in the listening etc cleanses the rajas nature of the intellect.

Sakhtya – attachment. And this attachment is not binding. The desire for the Self as explained earlier, is “praptasya prapti” (desire of the already gained), therefore it is not binding. But, the other desires of the sense objects are “aprapasya prapti” (desires of non-gained), therefore are the main reason for binding.

Sannyasa – renunciation is accepted as the important qualification of the seeker.

Sat-shraddhaya – the complete surrender to Sat. Sat is the existence, and is the nature of the Self, therefore the surrender to the Self.

Shravana-adi-nishta – established in the listening (study of scripture) etc. The karmas which has to be performed, if performed well, gives chitta-shuddhi (mental purification), this leads to the listening, and by that one acquires the knowledge of the Self, and through the contemplation gets established in the Self, gains the immediate-knowledge.

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After explaining the nature of the manomaya kosha, in the next sloka Acharya proves that it is anitya (non-eternal) and therefore is not the Self

मनोमयो नापि भवेत्परात्मा

ह्याद्यन्तवत्त्वात्परिणामिभावात् ।

दुःखात्मकत्वाद्विषयत्वहेतोः

द्रष्टा हि दृश्यात्मतया न दृष्टः ॥ १८३ ॥

manomayo nāpi bhavetparātmā

hyādyantavattvātpariṇāmibhāvāt ।

duḥkhātmakatvādviṣayatvahetoḥ

draṣṭā hi drśyātmatayā na drṣṭaḥ ॥ 183॥

Manomaya – the mental sheath, Na-api – cannot be also, Bhavet – be, Paratma – the Self, Hi – definitely, Adyantavattvat – because it has a beginning and end, Parinamibhavat – due to its nature of transformation, Dukhatmakatvat – full of sorrow, Vishayatva-heto – and for the reason it is an object, Drshta – the seer, Hi – definitely, Drshyatmataya – as the object, Na – not, Drshta – seen.

The mental sheath can also not be the Self, because of the reasons, it is on with beginning and end, it undergoes transformation, full of sorrow, and is an object, and the seer (subject) is definitely not seen as an object in the world.

Here the Acharya is using the tarka (syllogory) : Manmaya Atma na bhavati, Adyantvattvat, Parinamitvad, Dukhatmakatvat, Vishyatvat , Ghatavad. The syllogory is without an example, therefore can take any object, like pot.

Adi-antavatva – it has a beginning and an end. Exists in the waking state and does not exist in the sleep, unconscious state, coma etc.

Parinamitva – has transformation. It undergoes transformation with each thought function. The scripture says “kama-sankalpa-vicikitsa....dhi iti etat sarvam mana eva” (desire, will, sorro, intellect are only the mind).

Dukhatva – it is the cause for all the pain. And is therefore only of the nature of sorrow.

Vishatva – object. It is an object, we can see it as not well, happy etc. And the objects of the world are seen only when it is mind is associated with the mind.

For all these reasons, the mind cannot be the Self, which is not with beginning and end, transformation, pain, object. And on the contrary it is all-pervading, causeless, blissful and the seer.

The seer cannot be seen by itself. This type of seer-seen on the same object / subject is negated in the scripture as “karma-kartru virodha” (object – subject contradiction).

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After negating the manomayakosha, Acharya proves the vignanamayakosha (knowledge sheath).

बुद्धिर्बुद्धीन्द्रियैः सार्धं सवृत्तिः कर्तृलक्षणः ।

विज्ञानमयकोशः स्यात्पुंसः संसारकारणम् ॥ १८४ ॥

buddhirbuddhindriyaiḥ sārdham savṛttiḥ kartṛlakṣaṇaḥ ।

vijñānamayakośaḥ syātpuṁsaḥ saṁsāra-kāraṇam ॥ 184 ॥

Buddhi – intellect, Buddhi-indriyai – the sense organs of knowledge, Sardham – along with, Savrtti – with its functions, Kartr-lakshna – functioning as the agent, Vignamaya-kosha Syat – is the knowledge sheath, Pumsa – for the jiva, Samsara-karanam – the cause for the samsara.

The intellect along with the sense organs of knowledge and its functions; functioning as the agent (doership) is called the knowledge sheath of the jiva, is the cause for the samsara.

Intellect + sense organ of knowledge = knowledge sheath.

Again like the other sheaths, as prana, mana here too this sheath can be called as the buddhi-indriya-maya-kosha or buddhi-buddhi-indriya-maya-kosha or simply the budhhimayakosha. But it is called Vignamaya-kosha. Why it is called as vigna will be explained in the next sloka.



Savrtti – with its functions. It is not egoism, but the function of buddhi as said “adhyavayasa bhuddhidharma” or “niscayatmika buddhi” (to have a fixed knowledge). Fixed knowledge means doubtless knowledge or conviction.

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अनुव्रजच्चित्प्रतिबिम्बशक्तिः

विज्ञानसंज्ञः प्रकृतेर्विकारः ।

ज्ञानक्रियावानहमित्यजस्रं

देहेन्द्रियादिष्वभिमन्यते भृशम् ॥ १८५ ॥

anuvrajaccitpratibimbaśaktiḥ

vijñānasañjñāḥ prakṛtervikārah ।

jñānakriyāvānahamityajasraṁ

dehendriyādiṣvabhimanyate bhṛśam ॥ 185 ॥

Anvrajat – the flow or continuity, Cit-pratibimba-shakti – the reflection of the knowledge power (chit-shakti), Vigna-samgna – is called vignana, Prakrte-vikara – is a modification of the ignorance, Gnana-kriyavan – endowed with the knowledge function, Aham-iti – as I, Ajasram – always, Deha-indriya-adishu – in the body – sense organ complex etc, Abhimanyate – identifies, Brsham – completely.

The flow of the reflection of the knowledge power is called the vignana and is a modification of the ignorance always endowed with the knowledge function as I, completely identifies with the body – sense organ etc.

The chit-shakti reflected in the intellect is called jiva. It can be said to be “avidya avacchinna chaitanya” (chaitanya (consciousness endowed with the ignorance) or “avidya pratibimbita chaitanya” (consciousness reflected upon the ignorance”). This is the reason it is called vigna and the sheath as the vignanamayakosha.

It is the modification of the prakrti. By prakrti it is not the prakrti of the sankhya philosophy which is said here; but, the primordial ignorance.

Since it is the “vikara” (transformation) of the ignorance. It is the effect of ignorance and the transformation, and therefore it is non-self.

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Doership of the jiva is explained in this sloka

अनादिकालोऽयमहंस्वभावो

जीवः समस्तव्यवहारवोढा ।

करोति कर्मण्यपि पूर्ववासनः

पुण्यान्यपुण्यानि च तत्फलानि ॥ १८६ ॥

anādikālo'yamaḥṁsvabhāvo

jīvaḥ samastavyavahāravoḍhā ।

karoti karmāṅyapi pūrvavāsanāḥ

puṅyānyapuṅyāni ca tatphalāni ॥ 186॥

Anadi-kala – beginningless, Ayam – this, Aham-swabhava – the identification as I (with body-sense organs), Jiva – is jiva, Samasta-vyavahara-vodha – takes care of all the activities in the transcational

plane, Karoti – performs, Karmani-api – the actions also, Purva-vasana – according to the previous thought imprints, Punyani-apunyani – the virtuous and the vice, Ca- and, Tat-phalani – its results.

This beginningless identification as i(with the body – sense organs) is called jiva. Takes care of all the activities in the transactional plane, and also performs the actions both the virtuous and the vice according to the previous thought iprints. And, it experiences karmas results.

Anadi – beginnignless. Though, as it called the transformation of the ignorance, and therefore its effect. All effect will always be with a beginning. But, the identification with the body-sense organs etc is so strong, and this jiva is not destroyed even during the great destruction.

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Experienceship is explained in this sloka

भुङ्क्ते विचित्रास्वपि योनिषु व्रज-

न्नायाति निर्यात्यध ऊर्ध्वमेषः ।

अस्यैव विज्ञानमयस्य जाग्रत्-

स्वप्नाद्यवस्थाः सुखदुःखभोगः ॥ १८७ ॥

bhunkte vicitrāsvapi yoniṣu vraja-

nnāyāti niryātyadha ūrdhvameṣaḥ ।

asyaiva vijñānamayasya jāgrat-

svapnādyavasthāḥ sukhaduḥkhabhogaḥ ॥ 187॥

bhunkte – experiences (the result) , Vicitrasu-api – in the different type, Yonishu – wombs, Vrajan – travelling, Ayati – comes (brings in), Niriyati – goes (takes away), Adha – below, Urdhvam – above, Esha – this jiva, Asya-eva – only of this, Vignmayasya – knowledge sheaths, Jagrad – waking, Svapnadi-avastha – dream state etc, Sukha-dukkha-bhogha – the experience of the happiness and the sorrow.

Experiences the result of the actions by travelling to different type of wombs, which brings in and takes away the jiva up and down. The waking and dream state ets and the experience of happiness and sorrow are only of this knowledge sheath.

The jiva because of the identification with the body-sense organs etc and experiences the different type of result of the actions.

According to the karmas, the experience can be in different planes. If the punya is more it takes the jiva up to the heaven (swarga). And if the papa is more it takes jiva down to the hell (naraka).the reference to the above and below is comparative. It can mean above to this world of mortals and swarga and below to this world of mortals and to naraka.

Any karma produces another karma, if so, do we produce new karma ? this should be understood properly. The dream is a reflective experience of the waking state. Even the karmas done produce a resultive karma, therefore, the karma in dream should also logically produce a karma. But, the karmas of dream are like the pratibhasica existence. They only reiterate the samskaras of the particular experience and do not produce any new karma.

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देहादिनिष्ठाश्रमधर्मकर्म.

गुणाभिमानः सततं ममेति ।

विज्ञानकोशोऽयमतिप्रकाशः

प्रकृष्टसान्निध्यवशात्परात्मनः ।

अतो भवत्येष उपाधिरस्य

यदात्मधीः संसरति भ्रमेण ॥ १८८ ॥

dehādinīṣṭhāśramadharmakarma-

guṇābhimānaḥ satataṁ mameti ।

vijñānakośo'yamatiprakāśaḥ

prakṛṣṭasānnidhyavaśātparātmanaḥ ।

ato bhavatyēṣa upādhirasya

yadātmadhīḥ saṁsarati bhrameṇa ॥ 188॥

Dehadi – with body etc, Nishtha – established, Ashrama – life style, Dharma – duties, Karma – actions, Guna - attributes, Abhimana – identification, Satatam – always, Mamati – as ones own, Vignakosha Ayam – this knowledge sheath, Atiprakasha – very effulgent, Prakrshta-sannidhya-vashat – because of it being close proximity, Atmana – to the Self, Ata – therefore, Bhavati-asha – this (sheath) becomes, Upadhi-asya – embodiment of the Self (Jiva), Yad-atmadhi –the identification, Samsarati – is bound, Bhramena – because of the delusion.

Always established in the identification with the body etc, order of life, duties, actions and attributes as ones own this knowledge sheath because of its being in close proximity to the Self is very effulgent. And therefore, this sheath becomes the embodiment of the Self and identifies with it because of the delusion is bound.

The words nishtha – established and Abhimana should be connected with each one of the word dehadi, ashrama, dharma, karma and guna.

The dehadi is the body, sense organs, vital air, mind etc.

Ashrama (stages) – Brahmachari (bachelor), Grhasta (householder), Vanaprasta (forest dweller) and Sannyasa (renunciate).

Dharma (class)– Brahmana (preist class), Kshatriya (warrior class), Vaishya (business class), Shudra (servant class) and Pancama (the others like the people born of cross breed in some cases and the foreigners).

Karma – the wordly and the scriptural duties.

Guna – stoutness etc. adi (etc) denotes fat, lean, tall short, dark, white etc.

Upadhi – embodiment. Upadhi means “upa samipam adhiyate” (that which superimposes ones attributes). And this upadi is called as jiva earlier.

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योऽयं विज्ञानमयः प्राणेषु हृदि स्फुरत्ययं ज्योतिः ।

कूटस्थः सन्नात्मा कर्ता भोक्ता भवत्युपाधिस्थः ॥ १८९ ॥

yo'yam vijñānamayaḥ prāṇeṣu hṛdi sphuratyayaṁ jyotiḥ ।

kūṭasthaḥ sannātmā kartā bhoktā bhavatyupādhisthaḥ ॥ 189॥

Ya Ayam – that this, Vignamaya – absolute knowledge, Praneshu – among the vital air (or sense organs), HrdhiSpurathi – shines in the heart, Ayam - this, Jyothi - effulgent, Kuthastha San - being kutastha, Atma - Self, Karta - doer, Bhokta - expereincer, Bhavati -becomes , Upadhistha –in the embodiment.

This self-effulgent Self, shines in the heart which is absolute knowledge among the vital air, though being he kutastha due to the embodiment becomes the doer and expereincer.

HrdhiSpurathi – shines in the heart. In each of the thought function of the intellect though non-self due to the proximity with the Self, shines as Self.

Kutastha – Kuta is the anvil, like the anvil this Self exists in the heart in a changeless form.

स्वयं परिच्छेदमुपेत्य बुद्धेः

तादात्म्यदोषेण परं मृषात्मनः ।

सर्वात्मकः सन्नपि वीक्षते स्वयं

स्वतः पृथक्त्वेन मृदो घटानिव ॥ १९० ॥

svayaṁ paricchedamupetya buddheḥ

tādātmyadoṣeṇa paraṁ mṛṣātmanaḥ ।

sarvātmakaḥ sannapi vīkṣate svayaṁ

svataḥ pṛthaktvena mṛdo ghaṭāniva ॥ 190 ॥

Svayaṁ – in itself, Paricchedam – the limitedness (embodiment), Upetya - attaining, Buddhē – of the knowledge sheath, Tadatmya-doshena – by the defect of identification, Param – the Self, Mrshatmana – with the non-self, Sarvatmaka – Self of all, San Api –though it being , Vikshate - sees, Svayaṁ - itself, Svata – by itself, Prthaktvena – as different, Mrda – from clay, Ghatan Iva - like the pot.

The Self though is all-pervading (Self of all), due to the defect of identification with the knowledge shesath attains the limitedness and sees itself as being different from itself, like the clay is seen different from the pot.

Though the Self is self-effulgent, all-pervading, non-dual because of the adhyasa, as though, attains the contrary qualities that of the embodiment.

It is not a rule, the attributes of the super-imposed should be seen in the substratum or of the substratum on the super-imposed, because sometimes the attributes of each other is superimposed on

each other. Like here, the attribute of the Self, consciousness is seen in the knowledge sheath, and that as the knowledge sheath, limitedness etc, are seen in the Self.

The names and forms are illusion, like the objects made of clay like pot, plate etc are nothing but the clay in different forms and names. Or the ornament made of gold or silver.

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उपाधिसम्बन्धवशात्परात्मा

ह्युपाधिधर्माननुभाति तद्गुणः ।

अयोविकारानविकारिवन्हिवत्

सदैकरूपोऽपि परः स्वभावात् ॥ १९१ ॥

upādhisambandhavaśātparātmā

hyupādhidharmānanubhāti tadguṇaḥ ।

ayovikārānavikārivanhivat

sadaikarūpo'pi paraḥ svabhāvāt ॥ 191॥

Upadhi - embodiment, Sambhadhavashat –because of the association, Paratma – the Self, Hi - itself, Upadhi-dharman – with the attributes of the embodiment, Anubhati - shines, Tad-guna – as the superimposed, Ayo-vikaran – the changes of the iron, Avikari - changeless, Vahnivat – like the fire, Sada-aikarupa Api – though of changeless, Para –the Self , Svabhavat – inherent nature.

Because of the association with the embodiment the Self, though changeless appears as the superimposed (changed), like the changes of the iron (because of the identification) changes the changeless fire, though the inherent nature of the Self is changeless.



The fire though does not have different forms, like round, square, rectangle etc changes according to the iron it is associated with. Or the water, which assumes the shape of the land it, fills.

Sada-eka-rupa – the Self is changeless or non-dual. There is nothing other than the Self. The scriptures proclaim “ekam eva advitiam” (one only and non-dual).

The Adhyasa is basially of two types, Swarupa and Samsarga adhyasa. The attributes of substratum is seen on the superimposed it is called the Swarupa Adhyasa. If the attributes of the superimposed is seen in the substratum it is called the Samsarga Adhyasa.

These can be seen as the dharma and dharma adhyasa. When the attribute is superimposed it is called the dharma adhyasa. And, when the completely one is superimposed on the other it is called dharma adhyasa. The superimposition of the color of the flower or cloth on the crystal is dharma adhyasa and the superimposition of the snake on the rope or rope on the snake is called swarupa adhyasa.

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शिष्य उवाच ।

śiṣya uvāca ।

the disciple speaks (asks)

भ्रमेणाप्यन्यथा वाऽस्तु जीवभावः परात्मनः ।

तदुपाधेरनादित्वान्नादेर्नाश इष्यते ॥ १९२ ॥

bhrameṇāpyanyathā vā'stu jīvabhāvaḥ parātmanaḥ ।

tadupādheranāditvānnādernaśa iṣyate ॥ 192॥

Bhramena Api – wheather due to confusion (erroneous knowledge), Anyatha Va –or otherwise , Astu – let it be , Jiva-bhava – the jiva state, Paramatmana – of the Self, Tad-upadhe – since its embodiment, Anaditvat - causeless, Na – do not, Anade –for the causeless , Nasha - destruction, Ishyate - accepted.

Let the jiva state (individual self) of the Self be due to erroneous knowledge or otherwise, since its embodiment is causeless, and destruction of causeless is not accepted.

The general logic is “yad krtakam tad anityam” (that which is effect is non-eternal). And if it does not have a cause, then it is eternal, this is the logical deduction.

That which is, cannot be destroyed; and that which is not, need not be destroyed.

Since the avidya is anadi, causeless. The six accepted as anadi in Vedanta are, Brahman, Avidya, Jiva, Iswara, Jiva-iswara relation, avidya – Brahman relationship. When something is accepted as anadi, there can be no questions asked about its beginning. It is like the famous catch-22 of the egg-chick.

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अतोऽस्य जीवभावोऽपि नित्या भवति संसृतिः ।

न निवर्तेत तन्मोक्षः कथं मे श्रीगुरो वद ॥ १९३ ॥

ato'sya jivabhāvo'pi nityā bhavati saṁsṛtiḥ ।

na nivarteta tanmokṣaḥ katham me śrīguro vada ॥ 193॥

Ata - therefore, Asya – for this, Jivabhava – jiva state, Api -also , Nitya -eternal , Bhavati - is, Samsrti - samsara, Na – is not, Nivarteta - destroyed, Tad Moksha – then mrealization for this , Katham - how, Me – to me, Shriguro – respected master , Vada – please tell.

Therefore the jva state of this Self also will be eternal and therefore the samsaara cannot be removed (destroyed), is so, how will this realization take place please tell me respected master.

Moksha KATHam Me, the ME – to me should be understood also with the moksha. Because, please tell me, though is correct. The disciple is worried about him realization.

## श्रीगुरुवाच ।

śrīgururuvāca ।

Respected Master says (answers)

सम्यक्पृष्टं त्वया विद्वन्सावधानेन तच्छृणु ।

प्रामाणिकी न भवति भ्रान्त्या मोहितकल्पना ॥ १९४ ॥

samyakpṛṣṭam tvayā vidvansāvadhānena tacchṛṇu ।

prāmāṇīkī na bhavati bhrāntyā mohitakalpanā ॥ 194 ॥

Samyag - rightly, Prshtam - questioned, Tvaya –by you , Vidvan –learned one , Savadhanena - carefully, Tat Shrunu – listen to it, Pramaniki – right knowledge, Na – does not , Bhavati - become, Bhrantya – due to error, Mohita -kalpana – imagined object.

O learned one, by you it is rightly questioned, listen carefully, the object imagined due to error does not become right knowledge.

Everytime the disciple asks, the Guru praises him. This is not a rule. But, because when the disciple opens his mouth, we see the quality of his learning, and his logical mind.

Praminiki – right knowledge. Pramana – means of right knowledge, and through the pramana that which is gained is prama – right knowledge, as opposed to bhrama – erroneous or wrong knowledge.

Never do we take an imagined object as real. The silver seen on the mother of pearl is imagined or superimposed, and this cannot be real (sat) or for that matter non-real (asat), because it has existence during the knowledge or period of visualizing.

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भ्रान्तिं विना त्वसङ्गस्य निष्क्रियस्य निराकृतेः ।

न घटेतार्थसम्बन्धो नभसो नीलतादिवत् ॥ १९५ ॥

bhrāntim vinā tvasaṅgasya niṣkriyasya nirākṛteḥ ।

na ghaṭetārthasambandho nabhaso nilatādivat ॥ 195॥

Bhrantim – delusion, Vina -without , Tu - definitely, Asangasya – unassociated, Nishkriyasya – activityless, Nirakrte - formless, Na – does not, Ghateta – fit it, Artha-sambandha –relation with the object , Nabhasa – for the space, Nilatadivat –like the blueness etc.

Definitely without the delusion for the Self which is unassociated, activityless, and formless the relation with the object does not fit, like the blueness etc for the space.

If there is a relation with another object, there will be duality and trinity of the self, and the nonduality stands negated, automatically.

There is no independent existence for the superimposed other than the substratum.

Nilatadivat –like the blueness etc. the space is not associated with any attribute of form etc, except the sound. “shabda gunakam akasaham” (the space has the sound as the attribute). The blueness, dirt etc in the space does not impure the space in any which way.

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स्वस्य द्रष्टुर्निर्गुणस्याक्रियस्य

प्रत्यग्बोधानन्दरूपस्य बुद्धेः ।

भ्रान्त्या प्राप्तो जीवभावो न सत्यो

मोहापाये नास्त्यवस्तुस्वभावात् ॥ १९६ ॥

svasya draṣṭurnirguṇasyākriyasya

pratyagbodhānandarūpasya buddheḥ ।

bhrāntyā prāpto jivabhāvo na satyo

mohāpāye nāstyavastusvabhāvāt ॥ 196॥

Svasya - Self, Drashtu – Witness, Nirgunasya - attributeless, Akriyasya - activityless, Pratyag-bodha-ananda-rupasya – known as the knowledge and bliss by oneself, Buddhē – of the knowledge sheath, Bhrantya – due to delusion, Prapta - gained, Jiva-bhava – jiva state, Na -not , Satya - true, Moha-apāye – when the delusion is destroyed, Nasti – does not, Avastu –non-self , Svabhavat – by nature.

The witness that is attributeless, activityless and known as the knowledge and bliss by oneself, the Self due to the identification with the knowledge sheath because of delusion gains the jiva state, and ia not true. By nature the non-self does not exist when the delusion is destroyed.

Bodha-ananda-rupasya – the Self is absolute knowledge and absolute bliss devoid of any ignorance and sorrow.

Svabhavat – by nature. This can also be linked with the Self, whose nature is existence, knowledge and bliss.

Buddhe should be understood as the topic of discussion which is the knowledge sheath. And this is the one which was reffered to as jiva.

Avastu – non-self. This should not be understood as non-real. This understanding (as non real) will completely destroy the basis of Vedant. As said earlier, the non-real cannot and need not be removed. And the delusion is different from real and non-real, this also was explained very earlier, sloka 20.

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यावद्भ्रान्तिस्तावदेवास्य सत्ता

मिथ्याज्ञानोज्जृम्भितस्य प्रमादात् ।

रज्ज्वां सर्पो भ्रान्तिकालीन एव

भ्रान्तेर्नाशे नैव सर्पोऽपि तद्वत् ॥ १९७ ॥

yāvadbhrāntistāvadevāsya sattā

mithyājñānojjr̥mbhitasya pramādāt ।

rajjvām sarpo bhrāntikālīna eva

bhrānternāśe naiva sarpo'pi tadvat ॥ 197॥

Yavat - until, Bhranti - delusion, Tavad – till then, Asya –for this , Satta - existence, Mithya-gnana – erroneous knowledge, Ujjr̥mbhitasya – manifest by, Pramadat –because of non-discrimination (carelessness) , Rajvam – in the rope, Sarpa - snake, Bhranti-kalina – during the delusion period , Eva - only, Bhrante – when the delusion is, Nashe - destroyed, Na-eva –definitely not , Sarpa - snake, Api - also, Tadvat – is the same.

Until one has the delusion till then existence for this stays, manifest by the erroneous knowledge, due to the non-discrimination. Like the snake exists on the rope, only during the delusion period. When the delusion is destroyed definitely there is no snake. Here also it is the same.

Mithys-gnana – erroneous knowledge. This is the also called as bhrama. The knowledge of the non-self as the Self (explained as “atasmin tad buddhi”, sloka 138).

Pramadat – due to non-discrimination. The scripture says “pramadam vai mrtyu” (carelessness is death), see also sloka 85.

There is never a world, like there is never a snake other than the rope, in all the three periods of time.

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अनादित्वमविद्यायाः कार्यस्यापि तथेष्यते ।

उत्पन्नायां तु विद्यायामाविद्यकमनाद्यपि ॥ १९८ ॥

anāditvamavidyāyāḥ kāryasyāpi tathesyate ।

utpannāyāṃ tu vidyāyāmavidyakamanādyapi ॥ 198॥

प्रबोधे स्वप्नवत्सर्वं सहमूलं विनश्यति ।

अनाद्यपीदं नो नित्यं प्रागभाव इव स्फुटम् ।

अनादेरपि विध्वंसः प्रागभावस्य वीक्षितः ॥ १९९ ॥

prabodhe svapnavatsarvaṃ sahamūlaṃ vinaśyati ।

anādyapīdaṃ no nityaṃ prāgabhāva iva sphuṭam ।

anāderapi vidhvaṃsaḥ prāgabhāvasya vīkṣitaḥ ॥ 199॥

Anaditvam - causelessness, Avidyaya – of the ignorance , Karsya-api – and its effect, Tatha-ishyate – in this way it is accepted, Utpannanayam – when dawns, Tu - but , Vidyayam - knowledge , Avidyakam – effect of the ignorance, Anadi-api – though causeless.

Prabodhe – on waking, Svapnavat –from the dream , Sarvam - everything, Sahamulam – with its cause, Vinashyati – gets destroyed, Anadi-api – though causeless , No – is not, Nityam - eternal, Prag-abhava – Iva - like the prior absence, Sphutam – is clear.

Anade-api – though causeless, Vidhvamsa – the destruction, Prag-abhavasya – for the prior absence, Vikshita – it is accepted.

The ignorance and its effect are accepted as causeless. But when the knowledge dawns the ignorance and its effect though causeless

It is clear, on waking from the dream everything (of dream) gets destroyed with its cause, though causeless is not eternal, like the prior absence. Though causeless, the destruction of the prior absence is seen.

Though the avidya (ignorance, nescience) is causeless, on the dawn of knowledge it gets completely destroyed like the objects of dream gets destroyed on waking up.

Avidyakam – the cause and effect of ignorance. If it is accepted only as the cause or only as the effect, then on gaining the knowledge the other which does not get destroyed will remain. Though, it can be accepted as the causal ignorance, because the effect cannot remain when the cause is destroyed, like Pot on the destruction of the clay or cloth on the destruction of the thread (or cotton).

There are four types of absence accepted by the logicians. Though Vedantins, do not accept the qualified absence,

1. Prag-abhava – prior absence, exist before the creation of the object. The prior absence is causeless, and has an end, on creation.

2. Pradhvamsa-abhava – the post absence, exists after the destruction of the object. Has a beginning and no end.

3. Anyonya-abhava – co-absence or absence of one in the other.

4. Atyanta-abhava – eternal absence.



The prag-abhava – prior absence is causeless like the ignorance. But, comes to an end on the creation of the object. In the same way, the ignorance is causeless, but on the dawn of knowledge of the Self, gets destroyed.

Brahman is absolute reality, because absolute reality is the one which is both anadi and ananta (causeless and eternal), unlike the prag-abhava and pradhvamsa-abhava (which are either anadi or ananta and not both).

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यद्बुद्ध्युपाधिसम्बन्धात्परिकल्पितमात्मनि ।

जीवत्वं न ततोऽन्यस्तु स्वरूपेण विलक्षणः ॥ २०० ॥

yadbuddhyupādhisambandhātparikalpitamātmani ।

jīvatvaṁ na tato'nyastu svarūpeṇa vilakṣaṇaḥ ॥ 200॥

Yad-buddhi-upadhi –sambandhat - because of association with the embodiment of knowledge sheath , Parikalpitam - imagined, Atmani – in the Self, Jivatvam – the jiva state, Na - no, Tata –from it, Anyastu - different, Svarupena – by nature, Vilakshna -different ,

Because of the which association with the embodiment of knowledge sheath the jiva state is imagined in the Self, that is definitely not different from the other absolute Self.

Here the superimposed jiva state is accepted to be not different from the absolute Self, in reality. The difference is due to the association with the upadhi (embodiment)

Anyastu – different, should be understood in relation with the words, Na Tata – not from it. Otherwise, the rest of the statement will mean, the other is different from it. This is not the teaching of the Vedanta. As is explained time and again, the superimposed cannot have any different existence other than the substratum.

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सम्बन्धस्त्वात्मनो बुद्ध्या मिथ्याज्ञानपुरःसरः ।

विनिवृत्तिर्भवत्तस्य सम्यग्ज्ञानेन नान्यथा ॥ २०१ ॥

sambandhastvātmano buddhyā mithyājñānapuraḥsaraḥ ।

vinivṛttirbhavettasya samyagjñānena nānyathā ॥ 201॥

Sambandhas-tu – relation definitely, Atmana –of the Self, Buddhya – with the knowledge sheath ,  
Mithya-gnana-purassara – is because of the erroneous knowledge, Vinivrtti - negation, Bavet – happens,  
Tasya – of it, Samyag-gnanena – by the right knowledge, Na-anyatha – no other way.

The relation of the Self with the knowledge sheath definitely is because of the erroneous knowledge,  
and the destruction of that ignorance happens only by the right knowledge and no other way.

The scripture says “nan anya pantha vidyate ayanaya” (there is no other path to know the Self). this  
negates the statements like ‘there are many paths to realization’. The other paths like japa (chanting),  
puja (prayed), homa (fire sacrifice), dhyana (meditation) etc, at the best can give purity of the chitta  
(mind), and thereby create an interest in the study of Shastra (scriptures), which in turn gives rise to the  
knowledge, and thereby one attains the realization.

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After saying the destruction of ignorance can only be gained by the right knowledge, every philosopher,  
worth his salt, will claim his philosophy to be the only right knowledge. Therefore, it is necessary to  
define the right knowledge too, so the Acharya says

ब्रह्मात्मैकत्वविज्ञानं सम्यग्ज्ञानं श्रुतेर्मतम् ॥ २०२ ॥

brahmātmaikatvavijñānaṁ samyagjñānaṁ śruterमतam ॥ 202॥

Brahma-atma-aikyatva-vignanam – the non-dual experience of the absolute Self and the individual self, Samyag-gnanam – is the right knowledge, Shrute-matam - is the teaching of the scriptures.

The non-dual experience of the absolute Self and the individual self is the right knowledge according to the teaching of the scriptures.

Since, the scriptures (shruti – Vedas) are the supreme pramana (means of right knowledge), only it can be accepted as the pramanika, correct. In Bhagavat Gita bhagavan says “tasmat shastram eva pramanam te” (therefore only the Shastra is the right means of right knowledge).

If there is contradiction with the shruti (Vedas) and smrti (composed texts based on Vedas), then the shruti should be accepted as the powerful pramana. If there is a contradiction with the smrti and the worldly transaction then the smrti should be accepted as the powerful means of right knowledge.

Vigna – “vishesha gngna” (special knowledge). The knowledge acquired by the study without pure mind etc is mediate knowledge, here by vignana the immediate knowledge is specified. The knowledge is immediate only when it is pratyaksha or aparoksha (directly perceived). Therefore the use of the word ‘experience’, though there is no experience possible, in the non-dual Self, where there is no other, for the experencer, experience and experienced (Pramatr, Pramana and Prameya) trinity.

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तदात्मानात्मनोः सम्यग्विवेकेनैव सिध्यति ।

ततो विवेकः कर्तव्यः प्रत्यगात्मसदात्मनोः ॥ २०३ ॥

tadātmanātmanoḥ samyagvivekenaiva sidhyati ।

tato vivekaḥ kartavyaḥ pratyagātmasadātmanoḥ ॥ 203॥

Tad – realization, atma-anatmano –atma and anatma, Samyag-vivekena-eva – only by the right knowledge, Sidhyati – is gained, Tata – therefore, Viveka – discrimination, Kartavya – should be done, Pratyag-atma-asad-atmano – of the individual self and the non-self.

Only by the discrimination between the Self and non-self the realization is gained. And therefore, discrimination between the individual self and the non-self should be done.

The discrimination between the Atma and Anatma in one place and the PRatyag-atma and Anatma is another is prescribed. There is no conflict here, the scriptures say “ayam atma brahma” (thi atma is Brahman). The individual self is not different from the atma and again which is not different from the Brahman. The pot space is not different from the external space. The words atma and Brahman are only synonyms.

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The idea is proven through an example

जलं पंकवदत्यन्तं पंकापाये जलं स्फुटम् ।

यथा भाति तथात्मापि दोषाभावे स्फुटप्रभः ॥ २०४ ॥

jalam paṅkavadatyantaṁ paṅkāpāye jalam sphuṭam ।

yathā bhāti tathātmāpi doṣābhāve sphuṭaprabhaḥ ॥ 204॥

Jalam – water, Pankavad – with mud, Atyantam – completely, Panka-apaye – when the mud is removed, Jalam – water, Sphutam – is clean, Yatha – in which way, Bhati – seen or appears, Tatha – in the same way, Atma-api – the Self too, Dosa-abhave – when the defects are removed, Sphuta-prabha – illumines clearly.

Like from the muddy water when the mud is completely removed, the clean water shines, in the same way the Self too shines clearly when the defects (impurity) is completely removed.

In this sloka Acharya drives home the point, there is nothing need to be done to gain the Self. All one has to do is to remove the impurities or the defects.

The other famous examples to explain the same idea are:

1. the light from the burning lantern does not shine because of the carbon (black) deposit on the glass over it. When the carbon deposit is removed from the glass, the light from inside the lantern shines. One need not do anything for the light to illumine.

2. Mirror with dirt on the surface, the mirror starts reflecting once the dirt is removed from the surface. We need no do anything for the mirror to reflect the image.

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The idea in the example is shown on the exemplified

असन्नवृत्तौ तु सदात्मना स्फुटं

प्रतीतिरेतस्य भवेत्प्रतीचः ।

ततो निरासः करणीय एव

सदात्मनः साध्वहमादिवस्तुनः ॥ २०५ ॥

asannivṛttau tu sadātmanā sphuṭam

pratitiretasya bhavetpraticāḥ ।

tato nirāsaḥ karaṇīya eva

sadātmanaḥ sādvhamaḍivastunaḥ ॥ 205॥

Asad – non-self, Nivrttau – when negated, Tu -definitely , Sadatmana – as the Self, Sphutam - clearly, Pratiti - seen, Etasya - this, Bhavet - becomes, Pratica - individual, Tata - therefore, Nirasa - negation, Karaniya Eva – only should be done, Sadatmana – from the Self, Sadhu –nicely (totally) , Aham-advastuna – the things like ego etc.

When the non-self is negated definitely this individual Self clearly shines as the absolute Self. Therefore one must only need to totally negate the things like ego etc from the Self.

Individual self is the same as the absolute Self. That is why the seeker experiences the individual self as the absolute Self. If this is not the case, there will be duality of the individual self and the absolute Self.

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The knowledge sheath is also negated as not Self,

अतो नायं परात्मा स्याद्विज्ञानमयशब्दभाक् ।

विकारित्वाज्जडत्वाच्च परिच्छिन्नत्वहेतुतः ।

दृश्यत्वाद्यभिचारित्वान्नानित्यो नित्य इष्यते ॥ २०६ ॥

ato nāyaṃ parātmā syādvijñānamayaśabdabhāk ।

vikāritvājḡatvācca paricchinnavhetutaḥ ।

dr̥śyatvādvabhicāritvānnānityo nitya iṣyate ॥ 206॥

Ata - therefore, Na-ayam – this is not , Paratma Syad – the Absolute Self , Vigna-shabda-bhak – the one called Knowledge sheath, Vikarivat - transforms, Jadatvat -inert , Ca - and, Parichinnatva-hetuta –

because it is limited, Drshyatvat – object of senses, Vyabharitvat – loses existence, Na – is not, Anitya – non-eternal, Nitya - eternal, Ishyate - accepted.

Therefore this one called as the knowledge sheath is also not the absolute Self, because it undergoes transformation, inert (non-sentient), limited (embodied), object of senses, loses existence and therefore not eternal. The non-eternal is not accepted as eternal.

Again a syllogism is given to prove the knowledge sheath as non-self.

Vignanamayakosha (Paksha), na paratma (sadhya), vikaritvat, jadatvat, paricchinnatvat, drshyatvat, vyabharitvat, anityatvat (hetu), ghatavat (drshanta, not given).

Since this knowledge sheath is very close to Self, and is the most difficult to negate, Acharya gives many hetus (reasons) to negate it as non-self.

Vikaritvat – knowledge sheath gains manifestation and also undergoes destruction.

Jadatvat – it is inert, because all the seeming existence, other than the absolute existence Self, is inert. And this gets the semblance (seeming) sentiency because of the as though association with the Self.

Paricchinnatvat – is limited, because the knowledge sheath fills in the mental sheath and is filled by the bliss sheath.

Drshyatvat – is the object of the sense organs, because the intellect undergoes transformation. And this is witnessed by the sakshi (witness principle).

Vyabharat – it gets destroyed, since it is an object of negation.

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आनन्दप्रतिबिम्बचुम्बिततनुवृत्तिस्तमोजृम्भिता

स्यादानन्दमयः प्रियादिगुणकः स्वैष्टार्थलाभोदयः ।

पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयं

सर्वो नन्दति यत्र साधु तनुभृन्मात्रः प्रयत्नं विना ॥ २०७ ॥

ānandapratibimbacumbitanurvr̥ttistamoj̣r̥mbhitā

syādānandamayaḥ priyādiguṇakaḥ sveṣṭārthalābhodayaḥ ।

punyasyaṅubhave vibhāti kṛtināmānandarūpaḥ svayaṁ

sarvo nandati yatra sādhu tanubhṛnmātraḥ prayatnam vinā ॥ 207॥

Ananda-pratibimba – the reflection of Bliss, Cumbita-tanu – the embodiment touched, Vr̥tti-tama-ujj̣r̥mbhita – manifestation of the thought functions of the ignorance, Syad - is, Anandamaya – this bliss Sheath, Priyadi-gunaka – with the attributes of Priya etc, Sveshta-artha-labha-udaya – when the desired object is gained, Punyasya-anubhave – due to the merit (virtue), Vibhati - shines, Krtinam – of the acts, Ananda-rupa – the bliss embodiment, Svayam - itself, Sarvo – everyone, Nandati – enjoys joy, Yatra - where, Sadhu – the meritorious (virtuous), Tanu-bhṛn-matra – with an embodiment, Prayatnam - effort, Vina - without.

The manifestation of the thought functions of the ignorance that is the embodiment which is touched by the reflection of Bliss is this bliss sheath, with the attributes of Priya etc shines when the desired object is gained due to the merit of the past acts (karmas). itself the bliss embodiment, due to which, every meritorious one with an embodiment enjoy the joy, without any effort.

In the tamo guna vr̥tti when the bliss of the Self is reflected this is called bliss sheath.

The Sakshi (witness) is “avidya-vr̥tti avachhina pratibimbita va chaitanyam” – the consciousness associated with or reflected in the thought function of ignorance. And this bliss sheath is the reflection only of the bliss of the Self in the tamo guna avidya vr̥tti and not the complete avidya vr̥tti. this is the difference between the sakshi and the anandamayakosha (witness and the bliss sheath).

This is the causal body, as we have discussed earlier. The food sheath is the gross body and the next three vital air, mental and knowledge sheath is the sutle body.

Priya-adi - This is the pleasure experienced during the experience of the punya as priyadi experience.

1. Priya – when the object of interest is seen.
2. Moda – when the object of interest is obtained and
3. Pramoda – when the object of interest is experienced.



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आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिरुत्कटा ।

स्वप्नजागरयोरीषदिष्टसंदर्शनादिना ॥ २०८ ॥

ānandamayakośasya suṣuptau sphūrtirutkaṭā ।

svapnajāgarayoriṣadiṣṭasandarśanādinā ॥ 208॥

Ananda-maya-koshasya – the bliss sheath, Shushuptau – in the deep sleep state, Sphurti-utkata – experienced mostly, Swapna-jagarayo – in the dream and waking state, Ishad – little, Ishta-samdarshanadina – during, seeing object of interest etc.

The experience of the bliss sheath is maximum during the deep sleep state, and is experienced little during the dream and waking state, while seeing the object of interest etc.

The experience of the bliss is more in the deep sleep because there is no experience of the world of duality.

But in the waking and dream sleep, there is duality, and creation of varied order of reality. Therefore, the experience of the happiness is always associated with the sorrow.

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This bliss sheath can also not be the Self because

नैवायमानन्दमयः परात्मा

सोपाधिकत्वात्प्रकृतेर्विकारात् ।

कार्यत्वहेतोः सुकृतक्रियाया

विकारसंघातसमाहितत्वात् ॥ २०९ ॥

naivāyamānandamayaḥ parātmā

sopādhikatvātprakṛtervikārāt ।

kāryatvahetoḥ sukṛtakriyāyā

vikārasaṅghātasamāhitatvāt ॥ 209 ॥

Na-eva –not even, Ananda-maya – this bliss sheath , Paratma – absolute Self, Sa-upadhikatvat – endowed with embodiment, Prakrte-vikarat – transformation of the ignorance, Karyatva-heto - because it is an effect, Sukrta-kriyaya – of the meritorious deeds, Vikara-sanghata-samahitvat – and is innermost of all the other sheaths.

This bliss sheath is also not the supreme Self, because, it is endowed with embodiment, is transformation of the ignorance, because it is an effect of the past meritorious deeds, and is the innermost of all the other sheaths.

Again the Acharya is using a syllogory to refute the bliss sheath as the Self. The syllogory looks like, paksha - bliss sheath, sadhya - is not Self, Hetu – 1. Sa-upadhikatvat, 2. Prakrte-vikarat, 3. Karyatvat, 4. Samahitvat

Sa-upadhikatvat - endowed with embodiment. This is experienced when during the different states of the experience. Therefore it is causal. Different stages are as explained in sloka 207 (priya etc).

पञ्चानामपि कोशानां निषेधे युक्तिः श्रुतेः ।

तन्निषेधावधि साक्षी बोधरूपोऽवशिष्यते ॥ २१० ॥

pañcānāmapi kośānām niṣedhe yuktitaḥ śruteḥ ।

tanniṣedhāvadhi sākṣī bodharūpo'vaśiṣyate ॥ 210॥

Pancanam – all the five, Api - and, Koshanam - sheaths, Nishede – when negated, Yuktita – with logic, Shrute – based on the shruti, Tad-nisheda-avadhi – the limit of that reasoning, Sakshi - witness, Bodharupa – absolute knowledge, Avashishyate - remains.

When all the five sheaths are negated with the logic based on the scriptures, at the limit (end) of this reasoning (elimination) the witness, absolute knowledge remains.

Though for all the practical purpose, this witness is the Atman, still from the absolute stand of Vedanta, this witness is also in the realm of ignorance. Where there and of what use is a witness, when there is nothing other than the Self exists, to witness.

This sakshi is as explained earlier, “avidya-vrtti avachhina pratibimbita va chaitanyam” – the consciousness associated with or reflected in the thought function of ignorance.

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योऽयमात्मा स्वयंज्योतिः पञ्चकोशविलक्षणः ।

अवस्थात्रयसाक्षी सन्निर्विकारो निरञ्जनः ।

सदानन्दः स विज्ञेयः स्वात्मत्वेन विपश्चिता ॥ २११ ॥

yo'yamātmā svayañjyotiḥ pañcakośavilakṣaṇaḥ ।

avasthātrayaśākṣī sannirvikāro nirañjanaḥ ।

sadānandaḥ sa vijñeyaḥ svātmatvena vipāścītā ॥ 211 ॥

Avastha-traya-sakshi – the witness for the three states, San – which is, nir-vikara – transformationless, Niranjana – un-associated, Sad-ananda – existence and bliss (absolute bliss), Sa – that, Vigneya – should be known, Svatmatvena – as ones own Self, Vipascita- by the knowledgeable one.

That which is the witness of all the three states, transformationless, unassociated and absolute bliss should be known as ones own Self by the knowledgeable one.

Svatmatvena – as ones own Self. This individual self is the Absolute Self. If they are different, there is no point in understanding it, because it will not release us from the bondage.

Sadananda – ever blissful (absolute Bliss). Here and in the other places, the term bliss associated with the Self, is absolute bliss without any mix of sorrow, before, during or after the experience.

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Everytime the disciple opens his mouth; it definitely removes some of the most important doubts of any seeker. Though the Acharya himself explains all that needs to be known. There are some questions which haunt the seekers, and these are presented through the disciple

शिष्य उवाच ।

śiṣya uvāca ।

The disciple says (questions)

मिथ्यात्वेन निषिद्धेषु कोशेष्वेतेषु पञ्चसु ।

सर्वाभावं विना किञ्चिन्न पश्याम्यत्र हे गुरो ।

विज्ञेयं किमु वस्त्वस्ति स्वात्मनाऽऽत्मविपश्चिता ॥ २१२ ॥

mithyātvena niṣiddheṣu kośeṣveteṣu pañcasu ।

sarvābhāvaṁ vinā kiñcinna paśyāmyatra he guro ।

vijñeyam kimu vastvasti svātmanā"tmavipaścitā ॥ 212॥

Mithyatvena – as an illusion, Nishiddheshu – that which is negated, Kosheshu – the sheaths, Pancasu – five, Sarva-abhavam – complete void, Vina – other than, Kincid – anything, Na – do not, Pashyami – I see, Atra – here, He Guro – o guru, Vigneyam – known, Kimu – what should be, Vastu – thing, Asti – exists, Svatmana – as the ones own self, Atma-vipascita – by the knowledgeable one of the Self.

O guru, when all the five sheaths are negated as an illusion, I do not see here anything other than complete void, what thing exists that should be known as ones own self by the knowledgeable one of the Self.

When all the sheaths are negated, every seeker finds this void, darkness which cannot be negated. Since, there is no sheath, after the bliss sheath. And there is no reference to this in the scripture (as far known by the disciple).

This void is accepted by Buddhists as the Self. Because, of lack of knowledge and effort to negate it. And therefore, the idea some people have that the void of Buddhism and the Self which is non-dual of advaita are one and the same, is negated. The void is the lack of discrimination as we will see in the next sloka.

Mithyatva – illusion. That is different from both existence and non-existence, and inexplicable.

## श्रीगुरुवाच ।

śrīgururuvāca ।

the Guru says (replies)

सत्यमुक्तं त्वया विदन्निपुणोऽसि विचारणे ।

अहमादिविकारास्ते तदभावोऽयमप्यनु ॥ २१३ ॥

सर्वे येनानुभूयन्ते यः स्वयं नानुभूयते ।

तमात्मानं वेदितारं विद्धि बुद्ध्या सुसूक्ष्मया ॥ २१४ ॥

satyamuktaṁ tvayā vidannipuṇo'si vicāraṇe ।

ahamādivikārāste tadabhāvo'yamapyanu ॥ 213॥

sarve yenānubhūyante yaḥ svayaṁ nānubhūyate ।

tamātmānaṁ veditāraṁ viddi buddhyā susūkṣmayā ॥ 214॥

Satyam-Uktam – correctly said , Tvaya – by you, Vidvan – o learned one , Nipuna-Asi – you are an expert, Vicarane – in inquiry, Ahama-adi – the 'I' etc (ego), Vikara - transformations, Te - those, Tad-abhava – its absence, Ayam-api-anu (atha)- and therefore.

Sarve - everyone, Yena –by which , Anubhuyante - experience, Ya- which, Svayam - itself, Na-anubhuyante – no one experience, Tam -that , Atmanam - Self, Veditaram - knower, Viddhi - know, Buddhya –with the intellect , Su-sukshmaya – very subtle.

Correctly said by you O learned one, you are an expert in the process of inquiry, the I etc transformation and thereby its absence also by which everyone experience things and which is not experienced in itself, know that knower, the Self with a very subtle intellect.

Here the Guru rightly praises the shishya. The inquiry or reflection should take place during the listening phase itself. And the doubt as said earlier is a very very valid doubt. And the Guru is happy the shishya brought it up.

Yena – by which. The Self is shown as an instrument for the knowing. The Self has no association with anything (asanga), but still it being the absolute consciousness (intellect) illumines the intellect which is inert, and because of the identification the intellect seems to be the knower.

Na Anubhuyate – no one expereices. Since, Self is not an object to be objectified, and since there is nothing other that it.

Su-sukshmya – very subtle. The word sukshma (subtle) is used and not tikshna (sharp), because the sharp intellect can be gained by the study of the external things. And however sharp, this intellect cannot be an instrument in knowing the Self. The intellect, which, by the practice of japa (chanting), dyana (meditation) etc has gained the focus, single pointedness is the subtle intellect.

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तत्साक्षिकं भवेत्तत्तद्यद्येनानुभूयते ।

कस्याप्यननुभूतार्थे साक्षित्वं नोपयुज्यते ॥ २१५ ॥

tatsākṣikam bhavettattadyadyenānubhūyate ।

kasyāpyananubhūtārthe sākṣitvam nopayujyate ॥ 215॥

Tat-sakshikam – that shakshi (witness), Bhavet - becomes, Tad-tad-yad-yad - that whatever, Yena – by which, Anubhuyante - expereince, Kasya-api – by no one, Ananubhuta-arthe – when something is not expereinced, Sakshitvam – witness state, Na-upayujyate – is not possible..

That is the sakshi (witness) by which whatever is experienced. When there is nothing experienced there there can be no witness state possible.

See again sloka 210 for the explanation on sakshi.

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असौ स्वसाक्षिको भावो यतः स्वेनानुभूयते ।

अतः परं स्वयं साक्षात्प्रत्यगात्मा न चेतारः ॥ २१६ ॥

asau svasākṣiko bhāvo yataḥ svenānubhūyate ।

ataḥ paraṁ svayaṁ sāksātpratyagātmā na cetaraḥ ॥ 216॥

Asau - this, Sva-sakshika – self-witness, Bhava - state, Yata - because, Svena-anubhuyate – by oneself it experiences, Ata - therefore, Param - ultimate, Svayam – itself is, Sakshat - directly, Pratyag-atma – the individual self, Na Ca – and not, itara – something else.

This Self is self-witness for itself and therefore experiences itself through / by itself, therefore, this individual self is nothing other than the absolute Self.

This experiences itself, because when the other gross and subtle creation is negated, this is experienced by itself. This experience therefore is not the general experience with the triad of knower, knowing and known. The scripture says “yat sakshat aparokshat brahma” (that which is self experiential).

Svayam Param – itself is the absolute. This experience of itself is devoid of the triad because, the individual self is not different from the absolute self. The scripture says “yavan ayam akasha” (the external space, is same as the internal space in the heart cave), “tat satyam sa atma” (that is absolute truth and it is individual self), “atma vai brahma” (individual self is verily the absolute Self).



जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते

प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नैकधा ।

नानाकारविकारभागिन इमान् पश्यन्नहंधीमुखान्

नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि ॥ २१७ ॥

jāgratsvapnasusuptiṣu sphuṭataraṁ yo'sau samujjṛmbhate

pratyagrūpatayā sadāhamahamityantaḥ sphurannaikadhā ।

nānākāravikārabhāgina imān paśyannahandhīmukhān

nityānandacidātmanā sphurati taṁ viddhi svametaṁ hṛdi ॥ 217॥

Jagrat-svapna-sushuptishu – in the waking, drea and deep sleep, Sphutataram – very clearly, Ya-asau – that which, Sam-ujjṛmbhate – manifests nicely, Pratyag-rupataya – as indwelling, Sad – Self, aham-iti-anta – as I within, Sphuran-ekadha –shines in one form , Nana-akara-vikara-bhagina – taking manifold transformation, Iman - these, Pashyan – seeing, Aham-dhi-mukhan – through the mind, Nitya-ananda-cidatmana – as existence, knowledge and bliss, Sphurati - expereinced, Tam – that, Viddhi - know, Svam-etam – this Self, Hrdhi – in the heart.

In the waking, dream and deep sleep that which clearly manifests as the indwelling self, as 'I' shining within, in one non-dual form and taking manifold transformations, seeing these through the mind as that experienced as existence, knowledge and bliss, know this Self in the heart.

Aham-iti-anta – as I within. In all these states the Self is shining as the indwelling self as the witness of all the three states. “pratibodha matam” (experienced in each thought function).

Nana-akara-vikara-bhagina – taking manifold transformation. The Self due to ignorance, takes different transformations of birth, old age, death in manifold species and planes of existence. And, as the ego, desire, hatred etc.

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घटोदके बिम्बितमर्कबिम्ब-

मालोक्य मूढो रविमेव मन्यते ।

तथा चिदाभासमुपाधिसंस्थं

भ्रान्त्याहमित्येव जडोऽभिमन्यते ॥ २१८ ॥

ghaṭodake bimbitamarkabimba-

mālokya mūḍho ravimeva manyate ।

tathā cidābhāsamupādhisamstham

bhrāntyāhamityeva jaḍo'bhimanyate ॥ 218॥

Ghata-udake – in the water of the pot, Bimbitam - reflected, Arka-bimbam –suns reflection , Alokya - seeing, Mudha – the idiot, Ravim-eva – as the real sun, Manyate - thinks, Tatha –in the same way, Cid-abhasam – the reflection of the absolute consciousness, Upadhistham - embodied, Bhrantya –due to delusion, Aham-iti-eva –as the Self, Jada - stupid, Abimanyate - thinks.

Seeing the reflection of the sun reflected in the water, the idiot thinks to be the real sun. In the same way, the stupid due to ignorance thinks the embodied reflection of the absolute consciousness as the Self.

There are two major schools in vedant the vivarana school and the bhamati school. The vivarana school accepts the bimba-pratibimba vada (reflected-reflection argument) where the jiva is “avidya pratibimbita chaitanya” (consciousness reflected upon the ignorance”) and iswara “maya pratibimbita chaitanya” (consciousness reflected upon the collective ignorance”) the iswara is the “bimba” (reflected) and jiva “pratibimba” (reflection). And the bhamati school accepts the avacchinna vada (embodied argument) “avidya avacchinna chaitanya” (chaitanya (consciousness endowed with the ignorance) and iswara is “maya avacchinna chaitanya” (chaitanya (consciousness endowed with the collective ignorance)).

Chid-abhasa – the reflection of the Self in the intellect.

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घटं जलं तद्गतमर्कबिम्बं

विहाय सर्वं विनिरीक्ष्यतेऽर्कः ।

तटस्थ एतत्त्रितयावभासकः

स्वयंप्रकाशो विदुषा यथा तथा ॥ २१९ ॥

ghaṭam jalam tadgatamarkabimban

vihāya sarvaṁ vinirīkṣyate'rkah ।

taṭastha etatritayāvabhāsakah

svayamprakāśo viduṣā yathā tathā ॥ 219॥

Ghatam - pot, Jalam - water, Tad-gatam – thereupon, Arka-bimbam –the suns reflection , Vihaya - leaving, Sarvam – all, Vi-nir-ikshyate – clearly sees, Arka – the sun, Tatastha – unattached, Etat - these, Tritaya - three, Avabhasaka - illuminer, Svayam-prakasha – self-luminous, Vidusha – the wise one, Yatha Tatha – as it is.

The wise one leaving all the pot, water and the sun's reflection thereupon and clearly sees the unattached self-luminous sun which is the illumine of the three as it is.

The sun is called as svayam-prakasa here, which is normally reserved for the Self, as the sun does not depend upon any other light to illumine it in the sky.

Yatha Tatha – as it is. This “tatha” \*similarly should be connected with the next sloka, so this “yatha” (like) becomes the example and the tatha becomes exemplified.

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देहं धियं चित्प्रतिबिम्बमेवं

विसृज्य बुद्धौ निहितं गुहायाम् ।

द्रष्टारमात्मानमखण्डबोधं

सर्वप्रकाशं सदसद्विलक्षणम् ॥ २२० ॥

नित्यं विभुं सर्वगतं सुसूक्ष्मं

अन्तर्बहिःशून्यमनन्यमात्मनः ।

विज्ञाय सम्यङ्निजरूपमेतत्

पुमान् विपाप्मा विरजो विमृत्युः ॥ २२१ ॥

dehaṁ dhiyaṁ citpratibimbamevaṁ

visṛjya buddhau nihitaṁ guhāyām ।

draṣṭāramātmānamakhaṇḍabodhaṁ

sarvaprakāśaṁ sadasadvilakṣaṇam || 220||

nityaṁ vibhuṁ sarvagataṁ susūkṣmaṁ

antarbahīḥśūnyamananyamātmanaḥ |

vijñāya samyānnijarūpametat

pumān vipāpmā virajo vimṛtyuḥ || 221||

Deham - the body, Dhiyam – the intellect, Cit-pratibimbam – the reflection of the consciousness, Evam – in the same way, Visrjya - leaving, Buddhau – in the intellect, Nihitam - residing, Guhayam - cave, Drshtaram – the seer (witness), Atmanam - Self, Akhanda-bodham – absolute knowledge, Sarva-prakasham – illuminer of everything, Sad-asad-vilakshanam – different from the cause and effect.

Nityam - eternal, Vibhum – all-pervading, Sarvagatam – omnipresent, Susukshmam – most subtle, Antar-bahir-shunyam – devoid of within and without, Ananyam – non-different, Atmana – from the Self, Vignaya – knowing, Samyag – rightly (clearly), Nija-rupam-etat – the true nature of this, Puman – the jiva, Vipapma – devoid of demerit, Viraja – devoid of old age, Vimrtyu – devoid of death.

In the same way, leaving the body, the intellect and the reflection of the consciousness, the witness Self residing in the cave of intellect, which is absolute knowledge and illuminer of everything, different from the cause and the effect, eternal, all pervading, omnipresent, most subtle, devoid of within and without, non-different from the Self, clearly knowing the true nature of this, the jiva becomes devoid of demerit, old age and death.

Buddhau nihitam Guhayam – residing In the cave of the heart. The scripture says “nihitam guhamyam parame vyoman” (residing in the absolute space cave of the heart), “hrd antar jyoti” (the luminous in the heart).

Sad-asad-vilakshanam – different from the cause and effect or the gross and the subtle or the manifest and the unmanifest or maya and the creation.

Nityam – eternal. “trikala abadyatvam” (that which is non-negatable in all the three periods of time).

Vibhum – all-pervading. “sarva vyapakam” (all pervading), which is not limited by space.

Su-sukshmam – most subtle. Since, the Self gives existence (by existing in it) to the subtle atom (or quack).

Antar-bahir-shunyam – devoid of within and without. Since it is all pervading, and there is nothing other than the Self. The scripture says “anantaram abahyam” (without anything internally and externally).

Ananyam – non-different. This is the whole teaching of the scriptures, to prove the individual self to be non-different from the Self. The scriptures say “tat tvam asi” (yu are that), “ayam atma brahma” (the individual self is the Self).

Each one of these in these slokas become the “svarupa” (inherent nature) of the Self, Drshtaram , Akhanda-bodham, Sarva-prakasham, Sad-asad-vilakshanam, Nityam, Vibhum, Sarvagatam, Susukshmam , Antar-bahir-shunyam , Ananyam.

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विशोक आनन्दघनो विपश्चित्

स्वयं कुतश्चिन्न बिभेति कश्चित् ।

नान्योऽस्ति पन्था भवबन्धमुक्तेः

विना स्वतत्त्वावगमं मुमुक्षोः ॥ २२२ ॥

viśoka ānandaghano vipaścīt

svayaṁ kutaścinna bibheti kaścīt ।

nānyo'sti panthā bhavabandhamukteḥ

vinā svatattvāvagamaṁ mumukṣoḥ ॥ 222॥

Vishoka – devoid of sorrow, Ananda-ghana – absolute bliss, Vipashcit – omniscient (all-knowing) , Svayam - itself, Kutaschid-na – not from anything, Bibheti - fears, Kascit - anyother, Nanya-asti – does not exist, Pantha - path, Bhava-bandha-mukte – for gaining the release from the bondage, Vina - without, Sva-tattva-avagamam – the knowledge of ones true Self, Mumuksho – for the seeker.

This Self is devoid of sorrow, absolute bliss, omniscient, and does not fear anything, and there is no other path other than the knowledge of ones true Self, to gain the release form the bondage.

Kutaschid na bibheti – does not fear anything. There is nothing other than the Self, and whatever seemingle exists, are only the effect and illusionary.

Nanya Asti Pantha – there is no other way. The scriptures say “nanya pantha vidyate ayanaya” (there is no other path tor knoing this Truth). But we hear, ‘there are many paths to the Truth’, these are flowery words as Sri Krishna says “yam imam pushpitam vacam” (those ignorant who give these flowery speech). The other paths like japa (chanting), puja (worship), dhyana (meditation) etc will gie rise to the desire for Self-knowledgea ant thereby, bringing us to the scriptures. Only through the scriptures heard from a Guru can anyone desire to gain the knowledge. This is the order japa etc, -> desire -> scriptures -> knowledge -> release.

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ब्रह्माभिन्नत्वविज्ञानं भवमोक्षस्य कारणम् ।

येनाद्वितीयमानन्दं ब्रह्म सम्पद्यते बुधैः ॥ २२३ ॥

brahmābhinnatvavijñānaṁ bhavamokṣasya kāraṇam ।

yenādvitīyamānandaṁ brahma sampadyate budhaiḥ ॥ 223 ॥

Brahma-abhinnatva – as not different from the Self, Vignanam – clear immediate knowledge, Bhava-mokshasya – for the release from bondage, Karanam - cause, Ena – by which, Advitiam –non-dual , Anandam - bliss, Brahma - Self, Sampadyate –attains , Budhai – the wise men.

The clear immediate knowledge of being not different from the Self is the cause for the release from the bondage of samsara, by which the wise men attain the non-dual Self, which is bliss.

Gnana – mediate knowledge and jnana – immediate knowledge. This is sometimes referred to as experience or realization.

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ब्रह्मभूतस्तु संसृत्यै विद्वान्नावर्तते पुनः ।

विज्ञातव्यमतः सम्यग्ब्रह्माभिन्नत्वमात्मनः ॥ २२४ ॥

brahmabhūtastu saṁsṛtyai vidvānāvartate punaḥ ।

vijñātavyamataḥ samyagbrahmābhinnatvamātmanaḥ ॥ 224 ॥

Brahma-bhuta – after gaining the Self, Tu - definitely- , Samsṛtyai – in the samsara, Vidvan – the knowledgeable one, Na-avartate – does not comeback, Puna -again , Vignatavyam – should be known, Ata - therefore, Samyag - clearly, Brahma-abhinnatvam – the non-duality with the Self, Atmana – of the individual self.

Definitely after gaining the Self the knowledgeable one will not comeback in the samsara again, therefore this non-duality (identity) with the Self of the individual self should be known clearly.

Brahma-bhuta – after gaining the Self. Though there is no becoming or gaining or attaining, these are words used with reference to the ignorance. the scripture very clearly say “brahma vid brahmaiva bhavati” or “brahmaveda brahmaiva bhavati” (the knower of Self verily is the Self),, “brahma vid apnoti param” (the knower of Self attains the supreme) etc.

Na-avartate – does not comeback. The knower after realizing his true nature, by destroying the ignorance, has no cause for coming back into the samsara. The cause ignorance is destroyed once for



all, therefore the effect samsara also is as well destroyed. Th scriptures say “na sa punar avartate” (he does not comeback again).

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सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतःसिद्धम् ।

नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥ २२५ ॥

satyam jñānamanantaṁ brahma viśuddhaṁ paraṁ svataḥsiddham ।

nityānandaikarasaṁ pratyagabhinnāṁ nirantaram jayati ॥ 225॥

Satyam – absolute truth Gnanam – absolute knowledge, Anantam – absolute bliss, Brahma – the Self, Vishuddham – absolute pure, Param – ultimate, Svata-siddham – self evident, Nitya-ananda-ekarasaṁ – eternally non different from anything within and without, Pratyag-abhinnam – non different from the individual self, Nirantaram – eternally, Jayati – rules (triumphs).

The Self which is absolute truth, absolute knowledge, absolute existent, absolute pure, ultimate, self evident, eternally non different from anything within and without and not different from the individual self eternally triumphs.

Satyam – absolute truth Gnanam – absolute knowledge, Anantam – absolute bliss, Brahma – the Self. From the scripture “satyam gnanam anantam brahma”. These are not the attributes of the Self, as it is nirguna (devoid of attributes), but its swarupa (inherent nature).

Each of this can be the definition for the Self, “satyam Brahman”, “gnanam Brahman” or “anantam Brahman”. These natures are really acceted as only to differentiate it from the opposite, “itara vyavartaka” 9negate the opposite). Like, the satyam negates the opposite of “asatyam” (non-truth) in the rahman etc.

Anantam – bliss. Though in reality anantam means (never ending or eternal), with reference to the scripture “yo vai bhuma tad vai sukrtam” 9that which is never ending (all-pervading\_ is the bliss) Acharya in the bhashya says “anando vai ananto” (bliss is verily the all-pervading) as a synonym.

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??? is there any commentary from this

सदिदं परमाद्वैतं स्वस्मादन्यस्य वस्तुनोऽभावात् ।

न ह्यन्यदस्ति किञ्चित् सम्यक् परमार्थतत्त्वबोधदशायाम् ॥ २२६ ॥

sadidaṁ paramādvaitaṁ svasmādanyasya vastuno'bhāvāt ।

na hyanyadasti kiñcit samyak paramārthatattvabodhadāśāyām ॥ 226॥

Sad-idam – this existence, Parama-advaitam – ultimate no-dual, Svamat – from oneself, Anyasya - anyother, Vastuna - thing, Abhavat - absence, Na - no, Hi - definitely, Anyad-asti – other thing exists, Kincit - any, Samyag - right, Paramartha – the absolute reality, Tatva – the Truth, Bodha-dashayam – at the time of knowledge.

The existence (Self) is ultimate non-dual due to the absence of anyother thing, there is nothing other than oneself, at the time of the knowledge of the truth of absolute Self.

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यदिदं सकलं विश्वं नानारूपं प्रतीतमज्ञानात् ।

तत्सर्वं ब्रह्मैव प्रत्यस्ताशेषभावनादोषम् ॥ २२७ ॥

yadidaṁ sakalaṁ viśvaṁ nānārūpaṁ pratītamajñānāt ।

tatsarvaṁ brahmaiva pratyastāśeṣabhāvanādoṣam || 227||

Yad Idam – that which is seen, Sakalam - whole, Vishvam - world, Nanarupam – manifold forms, Pratitam - shines, Agnanat – due to ignorance, Tat Sarvam – all that, Brahma Eva – is only the Self, Pratyasta - negated, Ashesha - complete, Bhavana-dosham – the defect of superimposition.

The whole world that which is seen manifest in manifold forms due to ignorance, all that is the Self only when the defect of superimposition is completely negated.

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मृत्कार्यभूतोऽपि मृदो न भिन्नः

कुम्भोऽस्ति सर्वत्र तु मृत्स्वरूपात् ।

न कुम्भरूपं पृथगस्ति कुम्भः

कुतो मृषा कल्पितनाममात्रः ॥ २२८ ॥

mṛtkāryabhūto'pi mṛdo na bhinnah

kumbho'sti sarvatra tu mṛtsvarūpāt ।

na kumbharūpaṁ pṛthagasti kumbhah

kuto mṛṣā kalpitanāmamātraḥ || 228||

Mrtk-karya-bhutha – that which is the effect of clay, Api - also, Mrda – from the clay, Na - not, Bhinna - different, Kumbha – the pot, Asti - exists, Sarvatra - everywhere, Tu - definitely, Mrt-svarupat – from the clay, Na -not , Kumbha-rupam – the pot form, Prtag - different, Asti – exists (is), Kumbha - pot, Kuta - how, Mrsha – illusion (non-real), Kalpita-namamatra – imagined name only.

That which is an effect of the clay the pot etc, is not definitely different from the clay, anywhere. From the form of the clay the pot form is not different, how does the pot exists, it is only illusion, imagined name only.

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केनापि मृद्भिन्नतया स्वरूपं

घटस्य संदर्शयितुं न शक्यते ।

अतो घटः कल्पित एव मोहा-

न्मृदेव सत्यं परमार्थभूतम् ॥ २२९ ॥

kenāpi mṛdbhinntayā svarūpaṁ

ghaṭasya sandarśayituṁ na śakyate ।

ato ghaṭaḥ kalpita eva mohā-

nmṛdeva satyaṁ paramārthabhūtam ॥ 229॥

Kena-api – by none, Mrd-bhinntaya – as different from the clay, Svarupam – the nature, Ghatasya – of pot, Sam-darshayitum – can be shown, Na - not, Shakyate - possible, Ata -therefore , Ghata - pot, Kalpita - imagined, Eva - only, Mohad – due to delusion, Mrd-eva – only the clay, Satyam – is truth, Paramarth-bhutam – the reality.

It is not possible for anyone to show the pot as different from the clay . therefore, the pot is only imagined due to delusion and only the clay is the true reality.

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सद्ब्रह्मकार्यं सकलं सदेवं

तन्मात्रमेतन्न ततोऽन्यदस्ति ।

अस्तीति यो वक्ति न तस्य मोहो

विनिर्गतो निद्रितवत्प्रजल्पः ॥ २३० ॥

sadbrahmakāryaṁ sakalaṁ sadevaṁ

tanmātrametanna tato'nyadasti ।

astīti yo vakti na tasya moho

vinirgato nidritavatprajalpaḥ ॥ 230॥

Sad-brahma-karyam – the effect of the Self, Sakalam - whole, Sad-evam – is only Self, Tad-matram – only that, Etad - this, Na - not, Tata – from it, Anyad-asti – different exists, Asti-iti – as existing, Ya – one who, Vakti - says, Na - not, Tasya –for him , Moha – the delusion, Vinirgata - negated, Nidritavad – like the one in dream, Prajalpa - blabbers.

The whole world which is an effect of the Self is nothing but the Self, there is nothing different from it exists. One who says there different existence, the delusion is not negated (removed) for him, blabbers like a man in dream.

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ब्रह्मैवेदं विश्वमित्येव वाणी

श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।

तस्मादेतद्ब्रह्ममात्रं हि विश्वं

नाधिष्ठानाद्भिन्नताऽऽरोपितस्य ॥ २३१ ॥

brahmaivedam̐ viśvamityeva vāṇī

śrauti brūte'tharvaniṣṭhā variṣṭhā ।

tasmādetadbrahmamātram̐ hi viśvam̐

nādhīṣṭhānādbhinnatā"ropitasya ॥ 231॥

Brahma-eva – only the Self, Idam - this, Vishvam - world, Iti - so, Eva - only, Vani – words (statements), Shruti – of the scriptures (Vedas), Brute - says, Atharva-nishta – of the atharva(veda), Varishta - great, Tasmad - therefore, Etad - this, Brahma-matram – only the Self, Hi - definitely, Vishvam - world, Na - not, Adhishatanat – from the substratum, Bhinnata - different, Aropitasya – the superimposed.

The whole world is nothing but the Self, so says the statement of the great atharva veda. Therefore, the world is nothing but the Self, the superimposed cannot be different from the substratum.

The statement “na adhishatanad bhinnata aropitasys” (the superimposed cannot be different from the substratum), is the key teaching of the Vedanta. This idea will be repeated, till the end of the teaching.

सत्यं यदि स्याज्जगदेतदात्मनोऽ

न तत्त्वहानिर्निगमाप्रमाणता ।

असत्यवादित्वमपीशितुः स्या-

न्नैतत्त्रयं साधु हितं महात्मनाम् ॥ २३२ ॥

satyaṁ yadi syāj jagadetadātmano'

na tattvahānir nigamāpramāṇatā ।

asatyavāditvam apīśituḥ syā-

nnaitattrayaṁ sādhuhitaṁ mahātmanām ॥ 232 ॥

Satyam - Real, Yadi - if, Syat - is, Jagat – this world, Etad – by this, Atmana - Self, Na - no, Tattvahani - negation, Nirgama-apramanata – the scriptures will be invalid, Asatya-vaditvam – speaking lies (untruth), Api - and, Ishitu – of the Iswara, Syat – will be, Na - no, Etad - these, Trayam - three, Sadhu - right, Hitam – well-meaning, Mahatmanam – for the sages.

if the world is Real, than by the knowledge of the Self, there will not be negation, the scriptures will be invalid, and the creator (Iswara) will also be one speaking lies (untruth), all these three are not right and well meaning for the sages.

If the world is real, it cannot be negated by knowledge or any other way. That which is real is eternal “satyatvam trikala-abhadhyatvam” (Real is not negatable in all three periods of time).

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ईश्वरो वस्तुतत्त्वज्ञो न चाहं तेष्ववस्थितः ।

न च मत्स्थानि भूतानीत्येवमेव व्यचीकृपत् ॥ २३३ ॥

iśvaro vastutattvajño na cāhaṁ teṣvavasthitaḥ ।

na ca matsthāni bhūtānītyevameva vyacīkr̥pat ॥ 233॥

Ishvara – the Iswara, Vastu-tattvagna – knower of the reality of things, Na - nor, Ca -and , Aham - I, Teshu – in them, Avasthita - exists, Na - nor, Ca –and , Matsthani – in myself exist, Bhutani – the beings, Iti - so, Evam – in this way, Eva - only, Vyacikrpat – has expressed .

The Iswara (Krishna) who is the knower of the reality of things too expressed this by saying “I don’t exist in them” and “the beings don’t exist in me”.

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यदि सत्यं भवेद्विश्वं सुषुप्तामुपलभ्यताम् ।

यन्नोपलभ्यते किञ्चिदतोऽसत्स्वप्नवन्मृषा ॥ २३४ ॥

yadi satyaṁ bhavedviśvaṁ suṣuptāmupalabhyatām ।

yannopalabhyate kiñcidato'satsvapnavanmr̥ṣā ॥ 234॥

Yadi – if, Satyam - Real, Bhaved - be, Vishvam - world, Sushuptam – in deep sleep, Upalabhyatam – should be experienced, Yat - that, Na - not, Upalabhyate - expereinced, Kincid - anything, Ata - therefore, Asat – is non-existent, Svapnavad – like dream, Mrsha - illusiory.



If the world is Real, it should be experienced in the deep sleep. That in which is nothing is experienced, therefore is non-existent and illusiory, like dream.

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अतः पृथङ्नास्ति जगत्परात्मनः

पृथक्प्रतीतिस्तु मृषा गुणादिवत् ।

आरोपितस्यास्ति किमर्थवत्ताऽ-

धिष्ठानमाभाति तथा भ्रमेण ॥ २३५ ॥

ataḥ pṛthāñnāsti jagatparātmanah

pṛthakpratītiṣtu mṛṣā guṇādivat ।

āropitasyāsti kimarthavattā'-

dhiṣṭhānamābhāti tathā bhrameṇa ॥ 235 ॥

Ata - therefore, Pṛtak - different, Nasti - not, Jagat - world, Paratmana – from Self, Pṛtak-pratiti – perceiving to be different, Tu – is definitely, Mrsha - illusion, Guna-ahivad – like the rope-snake, Aropitasya - superimposed, Asti - Kim - does, Arthavatta – meaning (existence), Adhishtanam – the substratum, Abhati - shines, Tatha - so, Bhramena – due to erroneous knowledge.

Therefore, there is no world different from the Self, perceiving it to be different is definitely an illusion, like the rope – snake. Does the superimposed has an existence (meaning), only the substratum shines so due to erroneous knowledge.

भ्रान्तस्य यद्यद्भ्रमतः प्रतीतं

ब्रह्मैव तत्तद्रजतं हि शुक्तिः ।

इदंतया ब्रह्म सदैव रूप्यते

त्वारोपितं ब्रह्मणि नाममात्रम् ॥ २३६ ॥

bhrāntasya yadyadbhramataḥ pratītaṁ

brahmaiva tattadrajataṁ hi śuktiḥ ।

idantayā brahma sadaiva rūpyate

tvāropitaṁ brahmaṇi nāmamātram ॥ 236॥

Bhrantasya – for the deluded, Yad-Yad - whatever, Bhramata – due to erroneous knowledge, Pratitam - perceived, Brahma Eva – is really the Self, Tad Tad – all that, Rajatam –the silver, Hi - definitely, Shukti – is the nacre (mother of pearl), Idantaya – as this, Brahma – Self, Sada Eva - always, Rupyate – that perceived, Tu -definitely , Aropitam - superimposed, Brahmani – in the Self, Nama-matram – is merely a name.

For the deluded, whatever is perceived due to the erroneous knowledge all that is really the Self. the nacre (mother of pearl) is definitely perceived as silver. As 'This' the Self is always perceived, definitely that which is perceived as the superimposed in the Self is merely a name.

अतः परं ब्रह्म सदद्वितीयं

विशुद्धविज्ञानघनं निरञ्जनम् ।

प्राशान्तमाद्यन्तविहीनमक्रियं

निरन्तरानन्दरसस्वरूपम् ॥ २३७ ॥

ataḥ param brahma sadadvitīyaṁ

viśuddhavijñānaghanam nirañjanam ।

prāśāntamādyantavihīnamakriyaṁ

nirantarānandarasasvarūpam ॥ 237॥

Ata – hence, Param – ultimate, Brahma – Self, Sad – the existence, Advitīyam – non-dual, Vishuddha-vignana-ghanam – the pure knowledge principle, Niranjanam – unassociated, Prashantam – tranquil, Adi-anta-vihinam – devoid of beginning and end (cause and effect), Akriyam – activityless, Nirantaram – eternal, Ananda-rasa-svarupam – of the nature of absolute bliss.

Hence, the ultimate Self is the existence, non-dual, the pure knowledge principle, unassociated, tranquil, devoid of beginning and end (cause and effect), activityless, eternal and of the nature of absolute bliss.

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निरस्तमायाकृतसर्वभेदं

नित्यं सुखं निष्कलमप्रमेयम् ।

अरूपमव्यक्तमनाख्यमव्ययं

ज्योतिः स्वयं किञ्चिदिदं चकास्ति ॥ २३८ ॥

nirastamāyākṛtasarvabhedam

nityam sukham niṣkalamaprameyam ।

arūpamavyaktamanākhyamavyayam

jyotiḥ svayam kiñcididaṁ cakāsti ॥ 238॥

Nirasta – devoid of, Maya-kṛta – created by Maya, Sarva-bhedam – all this duality, Nityam – eternal, Sukham – bliss, Niṣkalam – devoid of impurity (parts), Aprameyam – non-objectified, Arupam – formless, Avyaktam – unmanifest, An-akhyam – nameless, Avyayam – changeless, Jyoti – luminous, Svayam – self, Kincid – whatever, Idam – this,, Cakasti – is perceived (shines).

Devoid of all this duality created by the maya, eternal, bliss, devoid of impurity, unobjectified, formless, unmanifest, nameless, changeless, self-luminous, due to which whatever here (as world) is perceived.

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ज्ञातृज्ञेयज्ञानशून्यमनन्तं निर्विकल्पकम् ।

केवलाखण्डचिन्मात्रं परं तत्त्वं विदुर्बुधाः ॥ २३९ ॥

jñātr̥jñeyajñānaśūnyamanantaṁ nirvikalpakaṁ ।

kevalākhaṇḍacinmātraṁ paraṁ tattvaṁ vidurbudhāḥ ॥ 239॥

Gnatru – knower, Geya – known, Gnana – knowing, Shunyam – devoid of, Anantam – eternal, ir-  
vikalpakam – transformationless, Kevala – one, Akhanda – non-dual, Cin-matra – knowledge principle,  
Param – ultimate, Tattvam – Truth, Vidu – know, Budha – the knowledgeable ones.

The knowledgeable ones know this ultimate Truth as devoid of the knower-knowing-known relation  
(differentiation) , eternal, transformationless, one, non-dual, knowledge principle.

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अहेयमनुपादेयं मनोवाचामगोचरम् ।

अप्रमेयमनाद्यन्तं ब्रह्म पूर्णमहं महः ॥ २४० ॥

aheyamanupādeyaṁ manovācāmagocaram ।

aprameyamanādyantaṁ brahma pūrṇamahāṁ mahāḥ ॥ 240॥

Aheyam - not givenup, An-upadeyam – accepted, Mano – of mind, Vacam – and the speech, Agocaram  
– beyond the grasp, Aprameyam – not objectified, Anadi – causeless, (An)antam – eternal, Brahma –  
Self, Punam – infinite, Aham – I am, Maha – great.

I am the great Self, which cannot be givenup or accepted, beyond the grasp os mind and speech, not  
objectified, without beginning and end, and infinite.

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तत्त्वंपदाभ्यामभिधीयमानयोः

ब्रह्मात्मनोः शोधितयोर्यदीत्थम् ।

श्रुत्या तयोस्तत्त्वमसीति सम्यग्

एकत्वमेव प्रतिपाद्यते मुहुः ॥ २४१ ॥

tattvampadābhyāmabhidhīyamānayoḥ

brahmātmanoḥ śodhitayoryadittham ।

śrutyā tayostattvamasīti samyag

ekatvameva pratipādyate muhuḥ ॥ 241॥

Tat-tvam - for the “Tat” (that) and “Tvam” (you), Padabhyam – words, Abhidhiyamanayo – that which is expressed, Brahma-atmano – the identity of the Self and jiva, Shoditayo – if inquired into, Yadi – if, Ittham – in this way, Shrutya – by the scriptures, Tayo – of them, Tat-tvamasī – that you are, Iti – as, Samyag – clearly, Ekadvam Eva – only the non-duality, Pratipadyate – is established, Muhu – again and again.

If properly inquired into in this way, the words ‘tat’ and ‘tvam’ the identity that is expressed between the Self and jiva, by the scriptures as “tat tvam asi” (that you are) clearly, only the non-duality is established again and again.

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??? till here any commentary

There are four stages for the solution for any problem,

1. Understanding the problem exists,
2. Understanding the nature and cause of the problem,
3. Solution and
4. The means for the Solution.

In the next four slokas these very four stages are explained – dosha (problem), dosha-karana (problem cause), Nivrtti (release), Nivrtti-hetu or upaya (release method).

The problem (heya in yoga, dosha in medicine)

एक्यं तयोर्लक्षितयोर्न वाच्ययोः

निगद्यतेऽन्योन्यविरुद्धधर्मिणोः ।

खद्योतभान्वोरिव राजभृत्ययोः

कूपाम्बुराश्योः परमाणुमेवोः ॥ २४२ ॥

ekyam tayorlakṣitayorna vācyayoḥ

nigadyate'nyonyaviruddhadharminoḥ ।

khadyotabhānvoriva rājabhṛtyayoḥ

kūpāmburāśyoḥ paramāṇumervoḥ ॥ 242॥

Aikyam – the non-duality, Tayo – of them both, Lakshitayo – the pointed (implied), Na – not, Vacyayo – the word meaning (literal), Nigadyate – is explained, Anyo-anya-viruddha-dharmino – between the two with the contradictory attributes, Khadyota-bhanyvo-iva – like the glow worm and sun, Raja-bhṛtyayo – the king and the servant, Kupa-amburashyo – the well and the ocean, Paraman-mervo – the atom and the mountain.

The non-duality of both of them (jiva and iswara), in terms of the implied and not literal meanings is explained between the two with the contradictory attributes, like the glow worm and the sun, the king and the servant, the well and the ocean and the atom and the mountain.

Dharmi – the attributed one, dharmas – the attributes. The dharmas, ishvara and jiva are with contradictory dharmas, all-knowing and less-knowing (sarvagna and alpagna), all-powerful and less powerful (sarvashakti and alpashakti, all-pervading and limited (aparicchinna and paricchinna) etc.

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Understanding the cause for the problem (heya hetu, dosahetu)

तयोर्विरोधोऽयमुपाधिकल्पितो

न वास्तवः कश्चिदुपाधिरेषः ।

ईशस्य माया महदादिकारणं

जीवस्य कार्यं शृणु पञ्चकोशम् ॥ २४३ ॥

tayorvirodho'yamupādhikalpito

na vāstavaḥ kaścidupādhiṛeṣaḥ ।

īśasya māyā mahadādikāraṇam

jīvasya kāryam śṛṇu pañcakośam ॥ 243 ॥

Tayo – their, Virodha – contradiction, Ayam – this, Upadhi-kalpita – imagined or superimposed by the embodiment, Na Vastava – not real, Kascit – thing, Upadhi-echa – this embodiment, Ishasya – for the



isware, Maya – is maya, Mahad-adi – the mahad (collective intellect) etc, Karanam – is the cause, Jivasya – for the jiva, Karyam – the effect, Shruna – listen, Panca-kosham – the five sheaths.

Their contradictions is imagined or superimposed and not a real thing. The embodiment of the iswara is the causal form of ignorance, maya which is the cause of the mahad (collective intelligence) etc and the embodiment of the jiva is the effect of form of the ignorance (maya), which is the five sheaths.

The sloka grasps the ideam behind the famous statement “karana-upadhi ishwara karya-upadhi jiva” (iswara is the causal embodiment, and jiva the effect embodiment).

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The release from the problem (nivrtti)

एतावुपाधी परजीवयोस्तयोः

सम्यङ्ङिनरासे न परो न जीवः ।

राज्यं नरेन्द्रस्य भटस्य खेटकः

तयोरपोहे न भटो न राजा ॥ २४४ ॥

etāvupādhī parajīvayostayoḥ

samyāṅṅinrāse na paro na jīvaḥ ।

rājyaṁ narendrasya bhaṭasya khetakḥa

tayorapohe na bhaṭo na rājā ॥ 244 ॥

Etau – these two, Upadhi – embodiments, Para-jivayo – of the iswara and the jiva, Tayo – they, Samyag – complete, Nirase – negated, Na – no, Para – iswara, Na – no, Jiva – jiva, Rajyam – the kingdom, Narendrasya – for the king, Bhatasya – warrior, Khetaka – the shield (weapon), Tayo – they, Apohe – when removed, Na Bhata – no warrior, Na Raja – no king.

When these two embodiments of the iswara and the jiva are completely negated, then there is no iswara and no jiva. Like, the kingdom of the king and the weapon of the warrior, when they (kingdom and weapon) are removed there is neither king nor warrior.

The kingdom and the weapon is the embodiment in the way that it differentiates the king and the warrior from the others. Any embodiments differentiates one from the other.

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The means of release from the problem (nivrtti upaya)

अथात आदेश इति श्रुतिः स्वयं

निषेधति ब्रह्मणि कल्पितं द्वयम् ।

श्रुतिप्रमाणानुगृहीतबोधा-

त्तयोर्निरासः करणीय एव ॥ २४५ ॥

athāta ādeśa iti śrutiḥ svayaṁ

niṣedhati brahmaṇi kalpitaṁ dvayam ।

śrutipramāṇānugrhitabodhā-

ttayornirāsaḥ karaṇīya eva || 245||

Atha-ata – Therefore then, Adhesha - instruction, Iti – in this way, Shruti – scriptures, Svayam – itself, Nishedhati – negates, Brahmani – in the Brahman, Kalpitam – imagination, Dvayam – both, Shruti-pramana – the shruti pramana, Anugrhita-bodhat – with the knowledge supported by, Tayo – they, Nirasa – negation, Karaniya – should be, Eva – only.

The scriptures itself negates both the imaginations with the statement ‘Therefore the instruction’, so negation should be done with the knowledge supported by the shruti pramana (means of right knowledge) only.

The brihadaranyaka Upanishad, after explaining the gross creation and the subtle creation presents this statement, which negates both the gross and the subtle creation as non-real.

There is also another version where the word “bodha” is replaced with the word “yukti” which means the logic. The logic is important during the manana (reflection) and this logic should be based only on the shruti statements or atleast be supported by it. Otherwise it will be dy logic without any base, like calling the Self as void.

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नेदं नेदं कल्पितत्वान्न सत्यं

रज्जुदृष्टव्यालवत्स्वप्नवच्च ।

इत्थं दृश्यं साधुयुक्त्या व्यपोह्य

ज्ञेयः पश्चादेकभावस्तयोर्यः ॥ २४६ ॥

nedam nedam kalpitatvanna satyam

rajjudr̥ṣṭavyālavatsvapnavacca ।

ittham dr̥śyam sādhu-yuktyā vyapohya

jñeyaḥ paścādekabhāvastayoryaḥ ॥ 246॥

Na-idam – not this, Na – idam – not this, Kalpitatvat – since it is imagined, Na Satyam – it is not real, Rajju – rope, Drshta – seen, Vyalavat – like the snake, Svapnavat Ca – also like dream state, Ittham – in this way, Drshyam – the seen, Sadhu-yuktya – with proper logic, Vyapohya – negating, Gneya – should be known, Pascat – later, Ekabhava – the non-duality, Tayo – of them both, Ya – which is,

After Negating the gross and subtle objects seen not Self, since it is imagined (superimposed) like the snake in the rope or like the dream state in this way through proper logic (supported by shruti), the non-duality of them both (jiva and ishwara) that which is should be known.

The “neti neti” of the scripture is converted to “nedam nedam”, where the objects which are seen as “idam” (this), both gross and subtle.

Sadhu-yuktya – proper logic. As explained in the previous sloka, only the logic which is in tune with or supported by the scripture is proper logic. As it is said in the scriptures “na esha mati tarkena apaneya” (this knowledge cannot be gained (apaneya) only by logic or this knowledge cannot be negated (apaneya) by the logic).

Drshyam – the seen. The objects both gross and subtle, with which one has identification as Self.

Pascat – later. This is keyword here. The knowledge cannot be gained, even though one might have studied all the scriptures a thousand times, if there is no vairagya (dispassion). So, only after negating the existence of the jagat (world) as non-self, can one desire for gaining the knowledge. By the negation of the jagat, the “mithyatva-niscaya” (clear idea of the illusory nature of the creation), is meant.

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ततस्तु तौ लक्षणया सुलक्ष्यौ

तयोरखण्डैकरसत्वसिद्धये ।

नालं जहत्या न तथाऽजहत्या

किन्तूभयार्थात्मिकयैव भाव्यम् ॥ २४७ ॥

tatastu tau lakṣaṇayā sulakṣyau

tayorakhaṇḍaikarasatvasiddhaye ।

nālaṁ jahatyā na tathā'jahatyā

kintūbhayārthātmikayaiva bhāvyam ॥ 247॥

Tata – after that, Tu – definitely, Tau – both, Lakshanaya – implied, Sulakshyau – they are referred, Tayo – of them, Akhanda-eka-rasatva-siddhaye – to get the one non-dual state of identity established, Na Alam – not possible, Jahatya – with jahat (lakshana), Na Tatha – not also, Ajahatya – with ajahat (lakshana), Kintu – but, Ubhaya-artha-atmika-eva – only with both combined, Bhavyam – one should understand.

Definitely after that one should understand the implied meaning of both which are referred should be gained through the lakshana (implification), and that is not through the jahat or the ajahat individually but with them both combined.

There are three types of lakshanas (implification) to get the implied meaning of the word, Jahat, Ajahat and Jahat-ajahat also called as bhaga-tyaga). From the root word “ohak tyage” (to giveup, discard, renounce).

1. Jahat – discarding. The primary meaning of the word is given up completely, and the implied meaning is taken. The famous example for this is “gangayam ghosha” (hut in the ganges). Here the word gangayam though may mean in ganges, with the idea in the flow of water etc, it is completely discarded and implies the shore, on the ganges. So the statement will mean, on the banks of the ganges.
2. Ajahat – without discarding. The primary meaning is retained and not completely discarded and the implied meaning is understood with reference to it. The famous example is “Shveto

dhavati" (the white is running). Here, the white is which is the primary meaning and is supplemented with the implied meaning the horse, therefore the statement means the white horse is running.

3. Jahat-Ajahat – partly giving up the primary meaning. This is also called as the "bhaga-tyaga" (partly giving up). The famous example is "so ayam devadutta" (he is that devadutta). Here the identification of the one referred to as he and the one referred to as that are gained, by discarding the embodiments (limiting factors), and such as the time, space and object. And the commonality is accepted to get the oneness. The attributes of the one here, now is discarded so is the attributes of the three, then and the oneness of both of them is understood. This is explained in the next sloka.

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The jahat-ajahat of the bhaga-tyaga lakshana is explained with an example and is shown with the exemplified

स देवदत्तोऽयमितीह चैकता

विरुद्धधर्माशमपास्य कथ्यते ।

यथा तथा तत्त्वमसीतिवाक्ये

विरुद्धधर्मानुभयत्र हित्वा ॥ २४८ ॥

संलक्ष्य चिन्मात्रतया सदात्मनोः

अखण्डभावः परिचीयते बुधैः ।

एवं महावाक्यशतेन कथ्यते

## ब्रह्मात्मनोरैक्यमखण्डभावः ॥ २४९ ॥

sa devadatto'yamitiha caikatā

viruddhadharmāmśamapāsyā kathyate ।

yathā tathā tattvamasītivākye

viruddhadharmānubhayatra hitvā ॥ 248 ॥

samlakṣya cinmātratayā sadātmanoḥ

akhaṇḍabhāvaḥ paricīyate budhaiḥ ।

evaṁ mahāvākyaśatena kathyate

brahmātmanoraikyamakhaṇḍabhāvaḥ ॥ 249 ॥

Sa – that, Devadutta – devadutta, Ayam – is he, Iti – in this way, Iha – here, Ca Ekata – and the oneness, Viruddha-dharma-amsham – the contradictory attributes, Apasya – negating, Kathyate – is said, Yatha – like, Tatha – in the same way, Tat-tvam-asi Iti – in “tat tvam asi” (that you are), Vakye – statement, Viruddha-dharman – the contradictory attributes, Ubhayatra – in both, Hitva – giving up.

Sam-lakshya – nicely implying, Cinmatrataya – only the Absolute Knowledge, Sad-atmana –the Self, Akhanda-bhava – the non-dual state, Pariciyate – clearly understand (cognize), Budhai – the knowledgeable ones, Evam – in this way, Maha-vakya-shatena – through hundreds of mahavakyas ultimate sentence), Kathyate – said, Brahma-atmano – of the Self and individual self, Aikyam – oneness, Akhanda-bhavam – the non-dual state.

Like “This is that devadutta” in this way the oneness is said by negating the contradictory attributes, in the same way in the statements like ‘tat tvam asi’ giving up the contradictory attributes and nicely implying only the absolute knowledge pf the non-dual Self is clearly understood by the knowledgeable ones. In this way, the nn-dual oneness of the Self and the individual self is explained.

The Viruddha-dharma in the statement ‘thi is that devadutta’ is the difference of time, place and entity. And in the exemplified ‘tat tvam asi’ is the “tat” (that - iswara) is “maya avacchinna caitanya”

(consciousness / knowledge endowed with maya) and the "tvam" (you - jiva) "avidya avacchinna caitanya" (consciousness / knowledge endowed with avidya). Though the endowments avidya and maya are not different since it is the differentiating or limiting factor they are negated, and the other attributes like all-knowing, less-knowing, all-powerful, less-powerful, all-pervading, limited etc, are negated and the consciousness where all these are superimposed is accepted.

Pariciyate – understand. The word here means the direct experience or immediate knowledge (aparoksha gnana) and not just a simple understanding or mediate knowledge (paroksha gnana).

Maha-vakya-shatena – with hundreds of ultimate sentences. Here acarya dismisses the myth, that there are four mahavakyas. And also gives the definition of the mahavakya as "Brahma-atmano-Aikyam - Akhanda-bhavam" (Brahma-atmano – of the Self and individual self, Aikyam – oneness, Akhanda-bhavam – the non-dual state). The statement which shows the non-duality of the jiva and the Brahman is the ultimate statement (jiva-brahma abheda bhodaka vakyam). And, there are thousands of that in every veda. The famous ones like "pragnanam brahman" rig veda, "aham brahma asmi" yajur veda, "tat tvam asi" sama veda and "ayam atma brahma" atarva veda are taken, one per veda and is shown as an example.

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अस्थूलमित्येतदसन्निरस्य

सिद्धं स्वतो व्योमवदप्रतर्क्यम् ।

अतो मृषामात्रमिदं प्रतीतं

जहीहि यत्स्वात्मतया गृहीतम् ।

ब्रह्माहमित्येव विशुद्धबुद्ध्या



विद्धि स्वमात्मानमखण्डबोधम् ॥ २५० ॥

asthūlamityetadasannirasya

siddham svato vyomavadapratarkyam ।

ato mṛṣāmātramidaṁ pratitaṁ

jahihi yatsvātmatayā grhītam ।

brahmāhamityeva viśuddhabuddhyā

viddhi svamātmānamakhaṇḍabodham ॥ 250॥

Asthulam-iti-etad – not gross in this way, Asad-nirasya – negating the non-self, Siddham – establishes, Svato – by itself, Vyomavad – like the space (ether), Apratarkyam – beyond doubt, Ata – therefore, Mrsha-matram – only illusion, Idam – all this, Pratitam – shines, Jahihi – destroy, Yat-svatmataya – which as Self, Grhitam – you have identified, Brahma-aham – iam Self, Iti-eva – only in this manner, Vishuddha-buddhya – through pure mind, Viddhi – know, Svam – oneself, Atmanam – the Self, Akhanda-bodham – the absolute knowledge.

Negating the non-self as not gross, the Self establishes itself like the space beyond any doubt. Therefore, destroy (eliminate) all these which shines, which you have identified as Self, is only illusion. Through pure mind know the Self only as “I am Self” which is absolute knowledge.

After establishing the Self through the scriptures which are affirmative, Acharya turns to those scriptural passages which establish the Self by removing the attributes. The scripture says “asthulam Ananu Ahrasvam Adirgham” (not gross, not atom, not short, not long), and negates all the attributes which are superimposed in the Self.

Vyomavad- - like the space. The Self is equated with the space, only in the manner of speaking. Since the space is an effect. The simile only is as far as the perceived all-pervading and the non-association is concerned.

Again and again the teaching focuses on the negation of the identification with the non-self and the illusional world. and to gain the clarity that is illusion for the realization, in no less words “vyapohya” (giveup), “jahihi” (destroy) etc. and, to know the Self only with / through the pure mind “dhatuprasadena”, “cittaprasadena”, “gnanaprasadena”, vishuddhabuddhya” etc.

मृत्कार्यं सकलं घटादि सततं मृन्मात्रमेवाहितं

तद्वत्सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलम् ।

यस्मान्नास्ति सतः परं किमपि तत्सत्यं स आत्मा स्वयं

तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ २५१ ॥

mṛtkāryaṁ sakalaṁ ghaṭādi satataṁ mṛnmātramevāhitaṁ

tadvatsajjanitaṁ sadātmakamidaṁ sanmātramevākhilam ।

yasmānnāsti sataḥ paraṁ kimapi tatsatyaṁ sa ātmā svayaṁ

tasmāttattvamasi praśāntamamalaṁ brahmādvayaṁ yatparam ॥ 251॥

Mrt-karyam – the product of clay, Sakalam – all, Ghata-adi – the pot etc, Satatam – always, Mrd-matram – only the clay, Ahitam (Abhita) – totally, Tad-vad – in the same way, Sad-janitam – the product of the Self, Sad-atmakam – is only the the Self, Idam – this, Sad-matram-eva – only the Self, Akhilam – completely, Yasmat – because, Nasti – there is nothing, Sata – the Self, Param – beyond, Kimapi – anything, Tat-satyam – that is absolute reality, Sa Atma – that is individual Self, Svaym – itself, Tasmāt – therefore, Tat-tvam-asi – that you are, Prashantam – peaceful, Amalam – pure, Brahma – Self, Advayam – non-dual, Yat-param – which is supreme.

All that is the product of the clay is completely and always only the clay, in the same way, all this which is the product of the Self is completely only the Self, since there is nothing beyond the Self, that is absolute reality, that is individual Self, therefore ‘that you are’ the peaceful, pure, non-dual Self, which is supreme.

The scripture says “mṛtyka ityeva satyam” (only the clay is the truth), explaining the different forms and names as only mere transformations of expressions of speech. And then shows, in the same way, all the

transformation we see as this, is all nothing but Self “san-mula ime sarve praja” (all this is from the Self, sustained in the Self and merges in the Self).

As explained earlier, the words Brahman and Atma though are synonyms, here they are used to show the individual self (atma) and the absolute Self (Brahman) are not different.

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निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा

मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।

यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्

तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ २५२ ॥

nidrākalpitadeśakālavīṣayajñātrādi sarvaṁ yathā

mithyā tadvadihāpi jāgrati jagatśvājñānakāryatvataḥ ।

yasmādevamidaṁ śarīrakaraṇaprāṇāhamādyapyasat

tasmāttattvamasi praśāntamamalaṁ brahmādvayaṁ yatparam ॥ 252॥

Nidra-kalpita – imagined in dream state, Desha-kala-vishaya-gnatra-adi – the place, time, objects and the knower etc, Sarvam – all, Yatha – like, Mithya – illusion, Tadvad – in the same way, Iha-api – here too Jagrati – in the waking state, Jagat –the world, Sva-agnana-karyatvata – because is a effect of ones ignorance, Yasmad – since, Evam-idam – in this way this, Sharira-karana-prana-aham-adi – body, sense organs, vital air, ego etc, Api Asat – also are non-self, Tasmat – therefore, Tat-tvam-asi – that you are, Prashantam – peaceful, Amalam – pure, Brahma – Self, Advayam – non-dual, Yat-param – which is supreme.

Like, all the place, time, object, knower etc imagined in the dream state is only illusion, in the same way, the world in the waking state is mithya too, since they are effects of ones ignorance. Since in this way the body, sense organs, vital air, ego etc are non self too, therefore 'that you are' the peaceful, pure, non-dual Self, which is supreme.

The scripture explains the state of illusion of the objects seen in the dream "na tatra ratha na rathayoga" (there is no chariot, no horses bound to it, no road...). And the scripture "na iha nana asti" (there is no manifold here), negates existence of anything other than the Self.

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यत्र भ्रान्त्या कल्पितं तद्विवेके

तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।

स्वप्ने नष्टं स्वप्नविश्वं विचित्रं

स्वस्माद्भिन्नं किन्तु दृष्टं प्रबोधे ॥ २५३ ॥

yatra bhrāntyā kalpitam tadviveke

tattanmātram naiva tasmādvibhinnaṃ ।

svapne naṣṭam svapnaviśvam vicitraṃ

svasmādbhinnaṃ kinnu dr̥ṣṭam prabodhe ॥ 253 ॥

Yatra – where, Bhrantya – by erroneous knowledge, Kalpitam – imagined, Tad-viveke – on knowing it, Tat-tanmatram – it is itself, Na-eva – never, Tasmā-from it, Vibhinnaṃ – different, Svapne – in the dream state, Naṣṭam – destroyed, Svapna-vishvam – the dream world, Vicitraṃ – varied, Svasmādbhinnaṃ – different from oneself, Kinnu – is it, Dr̥ṣṭam – seen, Prabodhe – on waking.

Because of the erroneous knowledge where it is imagined, on knowing it it is itself (the Self, base, substratum) and never different from it. When on waking from the dream state is destroyed, does the the varied dream world exists as different from oneself.

This sloka is not seen in many other prints.

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In the next 10 slokas Acarya teaches the method of “manana” (reflection) (see sloka 46)

जातिनीतिकुलगोत्रदूरगं

नामरूपगुणदोषवर्जितम् ।

देशकालविषयातिवर्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५४ ॥

jātinītikulagotradūragam

nāmarūpaguṇadoṣavarjitam ।

deśakālavīṣayātivarti yad

brahma tattvamasi bhāvayātmani ॥ 254॥

Jati – the species (caste), Niti – dharma (class), Kula – the family tradition, Gotra – lineage, Dura-gam – never reaches (beyond), Nama – name, Rupa – form, Guna – merit, Dosha – demerit, Varjitam – devoid of, Desha – space, Kala – time, Vishaya – objects, Ati-varti – beyond, Yad – which, Brahma – Self, Tat-tvam-asi – that you are, Bhavaya-atmani – reflect in the mind.

The Self which is beyond the the caste(species) , dharma, family tradition, lineage, devoid of name, form, merit and demerit, beyond the space, time, objects 'that you are' , reflect in the mind.

Jati – can be the manushtayva, pashutva etc jati, (human, cattle etc) or it can also mean the different caste like brahmana, kshatriya etc. whichever it may be, they are imagined too.

Niti – can be class, or it can also mean the dharma. Hre the word dharma represents the duty of each of the caste.

Kula – is the family tradition with respect to the close relatives.

Gotra – the family lineage, which starts or has some rishis mentioned belonging to ones lineage.

Or kula can be accepted as the lineage, and the gotra according to grammar is the last three in the lineage (father, grand-father and great grand father).

Bhavaya – reflect. The bhavana is of two types Pratika and Ahangraha (as in the upasana). Pratika - when the Self is superimposed on the non-self, like the statue is worshipped as iswara. Ahangraha – when all the non-self or the attributes are superimposed on the Self, “mano brahma iti” mind seen as Self, “aditya brahma it” sun seen as Self.

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यत्परं सकलवागगोचरं

गोचरं विमलबोधचक्षुषः ।

शुद्धचिद्धनमनादि वस्तु यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५५ ॥

yatparam sakalavāgagocaram

gocaram vimalabodhacakṣuṣaḥ ।

śuddhacidghanamanādi vastu yad

brahma tattvamasi bhāvayātmani || 255||

Yat-param – that which is supreme, Sakala-vak-agocara – is not an object of all the speech, Gocaram – known (cognized), Vimala-bodha – pure mind, Caksusha – vision, Shuddha-cid-ghanam – the form of pure knowledge, Anadi – causeless, Vastu – thing, Yad – that is, Brahma – Self, Tat-tvam-asi – that you are, Bhavaya-atmani – reflect in the mind.

That which is supreme is not an object of speech and can be known only by vision of pure mind which is the form of pure knowledge, causeless, that thing which is the Self, 'that you are', reflect in the mind.

Sakala-vak-agocara - - is not an object of all the speech. Here the Scripture "yata vaco nivartante" (from where the speech return without knowing) can be taken as explained. But on the other hand, the vak can be taken as an "upalakshana" (pointer) to the other sense organs, the scripture says "yan chashusha na pashyati, yad shrotrena na shrunoti..., yan manasa na manute" (than which cannot be seen with the eyes..., that which cannot be heard with the ears,..., that which cannot be grasped by the mind). Mostly the mind is accepted as an internal sense organ (as both knowledge and action sense organ).

Vimala-bodha-cakshusha – with the mind with purified vision. The impurified vision is the mind which goes out towards the sense objects, and the purified mind is the one which has focus, and clarity (because of viveka and vairagya).

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षड्भिरूर्मिभिरयोगि योगिहृद्-

भावितं न करणैर्विभावितम् ।

बुद्धयवेद्यमनवद्यमस्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५६ ॥

ṣaḍbhirūrmibhirayogi yogihṛd-

bhāvitaṁ na karaṇairvibhāvitam ।

buddhyavedyamanavadyamasti yad

brahma tattvamasi bhāvayātmani ॥ 256॥

Shadbhi – with the six, Urmibhi – troubles, Ayogi – has no association, Yogi-hrd-bhavitam – established in the heart of the yogi, Na Karanai – not by the sense organs, Vi-bhavitam – grasped, Buddhi-avedyam – unknown by the intellect, Anavadyam Asti – defectless (Anavadya-bhuti – defectless glory), Yad – that is, Brahma – Self, Tat-tvam-asi – that you are, Bhavaya-atmani – reflect in the mind.

That which has no association with the six troubles, established in the heart of the yogi, and not grasped by the sense organs, unknown by the intellect, and is defectless (with defectless glory) the Self ‘that you are’, reflect in the mind.

Shadbhi-urmibhi – the sixfold troubles, the birth and death, hunger and thirst, sorrow and delusion.

Ayogi – un associated. From the root “Yujir yoge” (to join).

Yogi – the exalted. From the root “yujir samadhau” (Samadhi, trance). The one who has attained a pure mind because of the practice of chanting of mantras, worship of deities, service to Guru, study of shastras etc.

Hrdh-bhavitam – residing in the hearts (of the yogi). The one in whose heart the truth shines. Example: The meaning of the word Rama - one who plays in the hearts of yogis (yoginam hrdaye yo ramate), Krshna – one who takes over the heart (karshati akarshayati yogi hrdayam).

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भ्रान्तिकल्पितजगत्कलाश्रयं



स्वाश्रयं च सदसद्विलक्षणम् ।

निष्कलं निरुपमानवद्धि यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५७ ॥

bhrāntikalpitajagatkalāśrayam

svāśrayam ca sadasadvilakṣaṇam ।

niṣkalaṁ nirupamānavaddhi yad

brahma tattvamasi bhāvayātmani ॥ 257॥

Bhranti-kalpita – imagined by the erroneous knowledge (delusion), Jagat-kala-ashrayam – this world with different phases where it is established, Svashrayam – established in itself, Ca – and, Sad-asad-vilakshanam – that which is different from the manifest and unmanifest (gross and subtle), Nishkalam – without different phases (parts or impurities), Nirupamana – does not have anything similar, Anavaddhi (Riddhimat) – above everything (complete), Yad – that is, Brahma – Self, Tat-tvam-asi – that you are, Bhavaya-atmani – reflect in the mind.

The substratum for the world with its different phases, that which is established in itself, different from the manifest and unmanifest, without phases (or impurity), without anything similar, and complete that is the Self ‘that you are’, reflect in the mind.

Ashrayam – where it is based or substratum. The whole of the creation is a superimposition on this Self.

Svashrayam – established in itself. There is nothing other than the Self for the Self to be established in it. The scriptures say “sa bhagavo kasmin pratishthita Svemahimni” (o lord on which is it established? in its own glory). The superimposition needs a substratum, and there should be one substratum even for the multiple layered superimposition, that substratum is Self.

Sad-asad-vilakshanam – different from the Sad and the Asad. The Brahman is often referred to with the definition “sad Brahman” (existence is Brahman), where Sad is the inherent nature of the Self. But even though it is defined as sad, the ter is to differentiate it from the asad (asad vyavrttiyartham). And again the scripture says “sat ca tyat ca abhavat” (it became the sad and the tyat), the manifest (sat) and the

unmanifest (tyat or asad). Here the gross elements are manifest and the subtle elements (tanmatra) is unmanifest.

Nirupama – without an example. There is nothing similar to Self. Therefore there can be no example. When the scripture says “akashavat sarvagatam susukshmam” (all-pervading and very subtle like ether), it is with reference to the idea we have about the space and not completely similar, because space is effect and Self is only ‘seeming’ cause. Another example of nirupama-upama is : rama-ravanayor yuddham rama-ravanayor iva” (the battle between rama and ravana was like the battle between rama and ravana).

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जन्मवृद्धिपरिणत्यपक्षय-

व्याधिनाशनविहीनमव्ययम् ।

विश्वसृष्ट्यवविघातकारणं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५८ ॥

janmavṛddhipariṇatyapakṣaya-

vyādhināśanavihīnamavyayam ।

viśvasṛṣṭyavavighātakāraṇam

brahma tattvamasi bhāvayātmani ॥ 258॥

Janma – birth, Vridhhi – growth, Parinati – transformation, Apakshaya – decay, Vyadhi – disease, Nashana – destruction (death), Vihinam – devoid of, Avyayam – changeless, Vishva – the world, Shrshti – creation, Ava (avana) – sustenance, Vighata – destruction, Karanam – cause of, (Yad – that is,) Brahma – Self, Tat-tvam-asi – that you are, Bhavaya-atmani – reflect in the mind.

The Self which is devoid of the birth, growth, transformation, decay, disease and death, changless, cause of the creation, sustenance and destruction of the world, that is the Self 'that you are', reflect in the mind.

Janma-... - birth etc. as explained earlier (sloka 91) all the other of the six transformation as explained by sri yaska except the 'asti' is to be taken here. "asti" (exists), is the nature of the Self. "sad eva soumya idam agra asit" (only the Self existe before the creation), "asti ityeva upalabdhavya" (should be gained as existence), "asti brahme" (Self exists) etc scripture establish this.

Avyayam – changless. "na vyeti iti" (that which does not undergo any change or transformation).

Vishva-Srshti-Ava-Vighata-karanam - the cause for the creation, sustenance and destruction of the creation. The scripture "yato va imani bhutani jayante..." (from which the creation came, is sustained in which and merges in which, that is Self) and the Sutra "janmadi asya tata" (the creation etc from this, therefore).

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अस्तभेदमनपास्तलक्षणं

निस्तरङ्गजलराशिनिश्चलम् ।

नित्यमुक्तमविभक्तमूर्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५९ ॥

astabhedamanapāstalakṣaṇam

nistarāṅgajalarāśiniścalam ।

nityamuktamavibhaktamūrtyad

brahma tattvamasi bhāvayātmani ॥ 259॥

Asta-bhedam – where the duality stops (ceases), An-apasta-lakshanam – ever complete (never ceases to exist), Nis-taranga – waveless, Jalarashi – ocean, Nis-calam – still, Nitya-muktam – eternally free, Yad – that is, Brahma – Self, Tat-tvam-asi – that you are, Bhavaya-atmani – reflect in the mind.

Where all the duality stops, ever complete (never ceases to exist), still like the waveless ocean and eternally free, that is the Self ‘that you are’, reflect in the mind.

Asta-bhedam – where duality ceases. Since there is nothing other than the Self, and the duality is superimposed. The superimposed does not enhance or deplete the substratum.

An-apasta – never ceases to exist. The inherent nature of the Self is “satyam gnanam anantam” (existence, knowledge, bliss), and it is ever complete (“purnam-adha purnam-idam” (above it is complete below It is complete)).

Nitya-muktam – eternally free. Since the bondage is an effect of ignorance (aavidyakam or avidyakrtam).

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एकमेव सदानेककारणं

कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६० ॥

ekameva sadanekakāraṇam

kāraṇāntaranirāsyakāraṇam ।

kāryakāraṇavilakṣaṇam svayam

brahma tattvamasi bhāvayātmani || 260||

Ekam-eva – one non-dual, Sad – being, Kalpita-aneka-karanam – cause for superimposed multiplicity, Karanantara-nirasa-karanam – that cause which negates all the other causes, Karya-karana-vilakshanam – different from the cause and effect, Svayam – exists by itself, (Yad – that is,) Brahma – Self, Tat-tvam-asi – that you are, Bhavaya-atmani – reflect in the mind.

Being one non-dual is the cause for the multiplicity, the cause which negates the other causes, different from the cause and effect, self existant, that is the Self 'that you are', reflect in the mind.

Ekam-eva – one non-dual. "the scripture says "ekam eva advitiyam" (only one and nondual), "ekam sad vipra bahudha vadanti" (Self is one, the wise explain it in different ways).

Aneka-karanam – cause for multiplicity. The Self being the "abhinna nmitta upadhana karana" (the one instrumental and material cause).

Karanantara-nirasa-karanam - negates all the other causes. Each effect like pot etc., has a different cause. The cause of all this is Self. The cause of cloth is thread, the cause of thread is cotton ... the cause of cotton is atom, the cause of that atom is Self. Where as explained in the previous sloka, the duality ceases to exist, that ultimate cause.

Karya-karana-vilakshanam – different from the cause and effect. The ultimate cause of creation though is the Self, without the ignorance (maya/avidya) cannot, will not and need not create. Therefore, the cause indirectly is the ignorance. But, ignorance by itself is inert therefore cannot be the cause. Therefore the Self is different from that 'seeming' cause , the ignorance and the 'seeming' effect, the creation.

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निर्विकल्पकमनल्पमक्षरं

यत्क्षराक्षरविलक्षणं परम् ।

## नित्यमव्ययसुखं निरञ्जनं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६१ ॥

nirvikalpakamanalpamakṣaram

yatkṣarākṣaravilakṣaṇam param |

nityamavyayasukham nirañjanam

brahma tattvamasi bhāvayātmani || 261||

Nir-vikalpakam – without duality, An-alpam – all-pervading (without a limit), Aksharam – eternal (undestroyable), Yat - that, Kshara-akshara-vilakshanam – different from manifest and unmanifest (world and ignorance), Param – ultimate (greatest), Nityam - eternal, Avvaya-sukham – undiminishing bliss, Niranjanam - unassociated, Brahma – Self, Tat-tvam-asi – that you are, Bhavaya-atmani – reflect in the mind.

Being one without duality, all-pervading, eteral different from the world and ignorance, ultimate, eternal, undiminishing bliss and unassociated, that is the Self ‘that you are’, reflect in the mind.

Nir-vikalpakam – without duality. There are two ways this vikalpa is defined “vikalpa” (choice) and as explained in the yoga sutra “shabda gnana anupati vastu shunyo vikalpa” (when the word generates a knowledge devoid of an object). Here if the first one is taken, it will be without duality. If the second definition is taken, the meaning will be that which is denoted by a word still is beyond its grasp, objectification.

An-alpam – without limit. Alpammeans limited, the Self is beyond the limits of space, time and objects. “brhatvat brhmatvat brahma” (since it is the greatest, supreme (all-pervading) it is called Brahman), the scriptures also say “yo vai bhuma tad vai sukham” (that which is all-pervading (great) is definitely bliss).

Aksharam – eternal. “na ksharati iti” (that which does not decay).

Kshara-akshara-vilakshanam – different from the manifest and the unmanifest. This is same as the karya-karana-vilakshanam, as said in the previous sloka. Bhagavad gita says “ksharas sarvani-bhutani kuthastho akshara ucyate” (all the elements (creation) is called as kshara, and the indwelling self is called the akshara).

Param – ultimate. The scripture says “aksharat parata para” (greater than even the unmanifest), since it is the substratum for the akshara (ignorance).

Nityam – eternal. “trikala abadhyatvam nityatvam” (that which is not negated in all the three periods of time is nitya). The shruti also says “nityo nityanam” (it is the eternality of the eternal), “nitya Buddha” (eternal, knowledge ..) etc.

Avyaya-sukham – undiminishing bliss. The inherent nature of the Self is bliss, and this is without even an iota of sorrow as well as eternal, being its nature. Earlier this was expressed with the words “sukha-aikarasa”, “atyanta-sukha”, “ananda-ghana” etc.

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यद्विभाति सद्नेकधा भ्रमा-

न्नामरूपगुणविक्रियात्मना ।

हेमवत्स्वयमविक्रियं सदा

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६२ ॥

yadvibhāti sadanekadhā bhramā-

nnāmarūpaguṇavikriyātmanā ।

hemavatsvayamavikriyaṁ sadā

brahma tattvamasi bhāvayātmani ॥ 262॥

Yad Vibhati – that which shines, Sad – the Self, Anekadha – in varied ways, Bhramat – because of delusion (erroneous knowledge), Nama-rupa-guna-vikriyatmana – as name, form, attributes and transformations, Hemavad – like the gold, Svayam – itself, Avikriyam – non transforming (changless), Sada – always, Brahma – Self, Tat-tvam-asi – that you are, Bhavaya-atmani – reflect in the mind.

The Self that which shines in varied ways because of the delusion as name, form, attributes and transformations though itself being always changeless like the gold, that is the Self 'that you are', reflect in the mind.

Like the gold is transformed into chain, ring, bangles etc, which is only name, form and attribute, and nothing but the gold. In the same way the Self, though being the changeless always, seemingly transforms, due to the ignorance.

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यच्चकास्त्यनपरं परात्परं

प्रत्यगेकरसमात्मलक्षणम् ।

सत्यचित्सुखमनन्तमव्ययं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६३ ॥

yaccakāstyanaparam parātparam

pratyagekarasamātmalakṣaṇam ।

satyacitsukhamanantamavyayam

brahma tattvamasi bhāvayātmani ॥ 263॥

Yat – which, Cakasti – shines, Anaparam – without anything beyond, Paratparam – greater than the greatest, Pratyag – individual, eka-rasam – non different, Atmanam – Self, Satya – absolute truth, Cit – absolute knowledge, Sukham – absolute bliss, Anantam – without limitation (infinite), Avyayam – changless, Brahma – Self, Tat-tvam-asi – that you are, Bhavaya-atmani – reflect in the mind.



That which shines without anything beyond, as greater than the greatest, as individual self, non different, absolute truth, absolute knowledge, absolute bliss, without any limitation and changeless, that is the Self 'that you are', reflect in the mind.

Anaparam – without anything beyond. There is nothing greater than the Self.

Paratparam – greater than the greatest. Which means, without anything in the same level or plane.

Until this, in the last 10 slokas the meditation on the Self as not different from the individual self, is explained with different synonyms. There are repetitions of the same words with the others. Like avyaya, sad etcis used multiple times, and the words like karyakaranavilakshana, sadasadvilakshana, kshara-aksharavilakshana in the same meaning more or less. This is to show the difficulty in understanding the truth as it is without misinterpreting.

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उक्तमर्थमिममात्मनि स्वयं

भावयेत्प्रथितयुक्तिभिर्धिया ।

संशयादिरहितं कराम्बुवत्

तेन तत्त्वनिगमो भविष्यति ॥ २६४ ॥

uktamarthamimamātmani svayaṁ

bhāvayetprathitayuktibhirdhiyā ।

saṁśayādirahitaṁ karāmbuvat

tena tattvanigamo bhaviṣyati ॥ 264॥

Uktam – aforesaid, Artham – the meaning, Imam - these, Atmani – in the mind, Svayam – by oneself, Bhavayet – reflect, Prathita-yuktibhi – with the logic supported by the scriptures, dhiya – with intellect, Samshaya-adi –doubt etc , Rahitam – devoid of, Kara-ambuvad – like the water in the hand, Tena – by it, Tattva – the truth, Nigama – clarity, Bhavishyati – will be gained.

The meaning of these aforesaid when one reflect with the logic supported by the scriptures by oneself in the mind with the intellect, by that clarity of the truth will be gained devoid of any doubt etc, like the water in the hand.

Svayam – oneself. Referring to the scriptures, the Guru had said one should lift oneself in the sloka 9.

Bhavayet – reflect. Here the word bhavayet and the previous 10 slokas the word bhavaya should be understood as reflect and not meditate. The process of “shravana” (listening), and therefore it is right to accept the “manana” (reflecting) is taking place alongside. And the necessity of the use of logic is stated, which is possible only in the manana.

Prathita-yuktibhi – with the logic supported by scriptures. Earlier Acharya had said shruti-anugrhitayukti – logic blessed by the scriptures.

Samshaya-adi – doubt etc. There are three possible troubles in understanding the truth as instructed because of the papa (demerit) which hinders the right understanding. They are - 1. Samshaya – doubt, 2. Viparyaya – wrong conclusion and 3. Asambhavana – negating existence.

Kara-ambu – water in the hand. This is a different example as from the normal example, kara-amalakavad – like the goose berry in the hand. The experience of the water can be understood by the sense of touch and seeing beyond doubt, the quality of water is “shita sparshavatya apa” (water is cold to touch). Even the gooseberry in the palm, can create doubt, but not water.

Bhavishyati – will be gained. The surety of gaining the clear knowledge is said, otherwise in case of doubt “bhavitum-arhati” (may take place) or any similar usage would be made.

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स्वं बोधमात्रं परिशुद्धतत्त्वं

विज्ञाय संघे नृपवच्च सैन्ये ।

तदात्मनैवात्मनि सर्वदा स्थितो

विलापय ब्रह्मणि विश्वजातम् ॥ २६५ ॥

Svam bodhamātram̐ pariśuddhatattvam̐

vijñāya saṅghe nṛpavacca sainye ।

tadātmanaivātmani sarvadā sthito

vilāpaya brahmaṇi viśvajātam ॥ 265॥

Svam – the Self, Bodha-matram – absolute knowledge, Pari-shuddha-tattvam – completely pure, Vignaya – clearly knowing immediate, Sanghe – from the group, Nrpavad – like the king, Ca – and, Sainye – from the army, Tad-atmana-eva – as the absolute knowledge, Atmani – in ones mind, Sarvada – always, Sthita – abiding, Vilapaya – merging, Brhamani – in the Self, Vishva-jatam – all the creation.

Clearly knowing immediate the Self which is absolute knowledge, completely pure from the group (body - sense-organ complex), like the king from the army, always abiding as the absolute knowledge in ones mind, by merging the creation in the Self.

In the sloka 248 the means is explained in the penultimate line and the result in the last line. Here , the result is explained in the penultimate line and the means for it is explained in the last line.

Vignaya – clearly knowing immediate. The word gnana is generally used for the mediate knowledge and vignana is used in the immediate knowledge, 'expereince', realization etc.

Nrpavat – like the knig. In an army, we understand easily, beyond doubt, that the one sitting in the elephant or a big chariot with a flag, and very well and properly dressed as the knig.

Sanghe – from the group. In the Vedanta normally the word sahnga or sanghata is used for the complex of body – sense-organs.

बुद्धौ गुहायां सदसद्विलक्षणं

ब्रह्मास्ति सत्यं परमद्वितीयम् ।

तदात्मना योऽत्र वसेद्गुहायां

पुनर्न तस्याङ्गगुहाप्रवेशः ॥ २६६ ॥

buddhau guhāyām sadasadvilakṣaṇam

brahmāsti satyam paramadvitīyam ।

tadātmanā yo'tra vasedguhāyām

punarna tasyāṅgaguhāpraveśaḥ ॥ 266॥

Buddhau – in the heart, Guhayam – cave, Sas-asad-vilakshanam – different from the manifest and unmanifest (ignorance and creation / gross and subtle), Brahma-asti – the Self exists, Satyam – absolute truth, Param – ultimate, Advitīyam – non-dual, Tad-atmana –as itself, Ya Atra – one who here, Vaset – abides, Guhayam – in the body-sense-organ complex, Puna – again, Na – does not, Tasya – for him, Anga-guha-pravesha – entering the womb.

The Self exists in the heart cave as different from the ignorance and creation, as non-dual, ultimate, absolute truth, for him one who here abides in the cave of the body – sense-organ complex as itself, does not again enter the womb.

See also sloka 224.

Buddhau Guhayam – in the heart cave. The scripture says “yavan ayam akasha” (like the space without so is the space within), “hrdaye Madhya atmani” (the Self as the size of the thumb resides in the heart cave), “yo vetti nihitam guhayam parame vyoman” (on who knows the ether (Self) residing in the heart cave), “esha atma hrđi” (this Self in the heart), “hrđyantar jyoti purusha” (the Self shining in the heart) etc.

Asti – exists. This negates the other five transformation explained by Sri yaska and in the sloka 259.

Punarna – again no. the scripture says “san a punar avartate” (he soed not come back (is born) again).

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ज्ञाते वस्तुन्यपि बलवती वासनाऽनादिरेषा

कर्ता भोक्ताप्यहमिति दृढा याऽस्य संसारहेतुः ।

प्रत्यगृष्ट्याऽऽत्मनि निवसता सापनेया प्रयत्ना-

न्मुक्तिं प्राहुस्तदिह मुनयो वासनातानवं यत् ॥ २६७ ॥

jñāte vastunyapi balavatī vāsanā'nādireṣā

kartā bhoktāpyahamiti dṛḍhā yā'sya saṁsārahetuḥ ।

pratyagdrṣṭyā''tmani nivasatā sāpaneyā prayatnā-

nmuktiṁ prāhustadiha munayo vāsanātānavam yat ॥ 267॥

Gnate - known, Vastuni - the Self, Api – even, Balavati – very strong, Vasana – thought imprints, Anadi – beginningless, Esha – this, Karta – doer, Bhokta – expereincer, Aham – I am, Iti – in thi way, Drdha – very strong, Ya - which, Asya – for this jiva, Samsarahetu – the cause for bondage, Pratyag-drshtya – the individual self, Atmani – in the Self, Nivasata – abiding, Sa Apaneya – it should be removed, Prayatnat – by strong effort, Muktim – the realization, Prahu – say, Tad-ihā – this here, Munaya – the wisemen, Vasananavam – annihilation of thought imprints, Yat – which is.

Even when the Self is known, this beginningless strong thought imprint of the form of doership and enjoyership (iam doer and iam experiencer), which is there very strong for the jiva is the cause for the bondage. By abiding the individual self in the Self, this should be removed through strong effort for realization. The wisemen call this annihilation of thought imprints as realization.

Vasana – thought imprints. This is also referred to as Samskara. The term vasana generally means the smell. Like the in the box of asafotida, even after it is removed the smell imprints remain. In the same way, even after knowing the Self, the thought imprints remain.

Muktim – realization. The realization is of two types 1. Videhamukti and 2. Jjivanmukti.

1. Videhamukti is the release from the samsara after the body falls (death), and during this period, this vasanas will cause troubles.
2. In the jivanmukti state, released while living, there is no seed, in the form of vasana, for the troubles.

There are two ways to a problem, 1. Top-down and 2. Bottom-up.

1. Top-down – by removing the cause, we remove the effect. Or in other words “karana nasha karya nasha” (destruction of cause leads to destruction of the effect), Example – by removing or destroying the root the tree is destroyed.
2. Bottom-up – by removing the effect the cause is destroyed. Or in other words (karya nasha karana nasha” (destroying the effect destroying the cause), Example – by destroying or removing the fuel the fire is extinguished).

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After identifying the problem as the vasana and the means to gain the release (nivrutti) (see sloka 242) is explained in the next sloka

अहं ममेति यो भावो देहाक्षादावनात्मनि ।

अध्यासोऽयं निरस्तव्यो विदुषा स्वात्मनिष्ठया ॥ २६८ ॥

aham mameti yo bhāvo dehākṣādāvanātmani ।

adhyāso'yaṁ nirastavyo viduṣā svātmaniṣṭhayā ॥ 268॥

Aham – I, Mama – mine, Iti – in this way, Ya – which, Bhava – notion, Deha-aksha-adau – in the body, sense organs (eye) etc, Anatmani – in the non-self, Adhyasa – superimposition, Ayam – this, Nirastavya – should be removed, Vidusha – by learned, Svatma-nishtaya – by abiding in the Self.

The notion of I and mine in the body, sense organs etc, the non-self is superimposition, this should be removed by the learned by abiding in the Self.

Aham Mama Iti – I and mine. The notion of I in the body and mine in the body, sense organs, mind etc. including the external objects, is because of the superimposition. This is beginningless, and because of becoming stronger during each experience, this causes trouble. Because of it being beginningless there is a constant experience, the notion of I in the body only, in the body parts as me and mine and always as mine in the external objects.

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The method to gain the release (nivr̥tti-upaya) is explained in the next sloka

ज्ञात्वा स्वं प्रत्यगात्मानं बुद्धितद्वृत्तिसाक्षिणम् ।

सोऽहमित्येव सद्वृत्त्याऽनात्मन्यात्ममतिं जहि ॥ २६९ ॥

jñātvā svaṁ pratyagātmānaṁ buddhitadvṛttisākṣiṇam ।

so'hamityeva sadvṛtṭyā'nātmanyātmamatiṁ jahi ॥ 269॥

Gnatva – by knowing, Svam – the Self, Pratyag-atmanam – the individual self, Buddhi-tad-vrtti – the intellect and its functions, Sakshinam – witness, Sa-aham-iti –as 'I am That', Eva – only, Sad-vrttya – right thought, Anatmani – in the non-self, Atma-matim – the idea of Self, Jahi – destroy.

By knowing the individual self as the Self, the witness for the intellect and its thought functions, as 'I am That' only, with this right knowledge destroy the idea of the Self in the non-self.

In an earlier sloka, the Self as the witness principle for all the there states was explained.

Sa-aham-iti –as 'I am That'. Here again, as in the case of avidya accepted as feminine, the gender should not be accepted as masculine. Though the word "sa" (he) is used, the Self is neutral. The word Brahma, if used in the neutral gender means the Self, and when in masculine gender the "karya-brahman" (the effect Brahman), hiranyagarbha or the four faced braham, the creator.

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This is one important sloka, and is often mis-interpreted as the slokas 58 & 60.

लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।

शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु ॥ २७० ॥

lokānuvartanam tyaktvā tyaktvā dehānuvartanam ।

śāstrānuvartanam tyaktvā svādhyāsāpanayam kuru ॥ 270 ॥

Loka-anuvartanam – association with the world, Tyaktva – giving up, Tyaktva – giving up, Deha-anuvartanam – association with the body, Shastra-anuvartanam – association with the Shastra, Tyaktva – giving up, Sva-adhyasa – ones superimposition, Apanayam – remove, Kuru – should do.



Giving up association with the world (worldly way), giving up association with the body and giving up the association with the shastra, should remove ones superimposition.

Loka-anuvartanam – association with the world. The worldly ways, of expecting praise from the others and trying to avoid the critics or condemning statements too. Trying to be goody-goody is the worst way of life, which is explained as worshipping the world, by the wise men.

Deha-anuvartanam – association with the body. Maintaining the body, by protecting it from bad and providing the good, always. This creates more attachment, and will be hindrance to the removal of the identification with the body – sense-organ complex.

Shastra-anuvartanam – association with the Shastra. Here the Shastra referred to is not the Vedanta Shastra which is the moksha shastra, but the karma Shastra. The Vedas prescribes karmas for different class of people, now the identification with the “jati...” as said in the sloka 254, will become stronger, because of the samskara (thought imprint). Or it maybe understood as the kavya Shastra (literature), where all types of rasa (genere) are handled, including shrngara, or the jyothisha shastra (astrology) or chikitsa shastra (medicine) or gandharva Shastra (music and dance), which will keep the mind with the external objects, as it is already. AND NOT Vedanta Shastra, because the Vedanta Shastra removes the identification with the non-self and helps us gain the right knowledge of the Self. And what will one do after giving up Vedanta, plough the field or construct buildings? If the life of great sages, who have attained realization, is given as an example, then again there is no need for shastras for them, as they have already gained the Self and therefore the shastras also have become mithya for them. And remember the old saying “yavad ayur tribhi vandhya, Shastra acharya daivatam” (until alive, these three should be worshipped the Scriptures, the Guru and the God), and this will be displayed here by the disciple after the realization of the individual self as not different from Self and including the Guru in sloka 517.

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लोकवासनया जन्तोः शास्त्रवासनयापि च ।

देहवासनया ज्ञानं यथावन्नैव जायते ॥ २७१ ॥

lokavāsanayā jantoh śāstravāsanayāpi ca ।

dehavāsanayā jñānaṁ yathāvannaiva jāyate ॥ 271 ॥

Loka-vasanaya – of the worldly attachment, Janto – for the jiva, Shastra-vasanaya Api Ca – of the attachment with other Shastra, Deha-vasanaya – of the attachment with the body, Gnanam – the knowledge, Yathavat – as it is, Na Eva – never, Jayate – takes place.

Because of the attachment with the world or the other shastras or the body, the knowledge will not take place as it is.

Shastra-vasana – this we discussed in detail in the previous sloka. Never should be interpreted as too much study. What is too much, and the medicine should be taken till the cure, in the same way the Shastra should be held onto until the realization.

And remember, “asupter Amrter kalam nayet Vedanta cintaya” (until one goes to sleep, until one dies (ego) meditate on the vedantic statements)

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संसारकारागृहमोक्षमिच्छो-

रयोमयं पादनिबन्धशृङ्खलम् ।

वदन्ति तज्ज्ञाः पटुवासनात्रयं

योऽस्माद्विमुक्तः समुपैति मुक्तिम् ॥ २७२ ॥

samsārakārāgṛhamokṣamiccho-

rayomayaṁ pādanibandhaśṛṅkhalam ।

vadanti tajjñāḥ paṭuvāsanātrayaṁ

yo'smādvimuktaḥ samupaiti muktim ॥ 272 ॥

Samsara-karagrha – from the prison of samsara, Moksham-iccho – who wants a release, Ayomayam – made of steel, Pada-nibandha-shrnkhalam – which is tethered to their legs, Vadanti – say, Tat-gna – the knowers of it, Patu-vasana-trayam – the strong thought imprints, Ya – one, Asmat – from this, Vimukta – is released, Sam-upaithi – clearly gains, Muktim – realization.

One who wants to gain release from the prison of samsara wherein the knowers of that say the thought imprints as the shakles made of steel tethered to the leg, one who is released from these clearly gains the realization.

The thought imprint (vasana) is the cause of the thought function (vrtti) and is the effect of the adhyasa (superimposition). By destroying this, both its cause and effect are destroyed simultaneously. Like the fuel is removed, the fire (cause) and its light and heat are destroyed.

The vasanas are equated with the shakles tethered to the legs, because, like the shakle does not allow the person to move forward, the vasana too does not allow the jiva to travel on the path of realization.

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The next sloka is an example

जलादिसंसर्गवशात्प्रभूत-

दुर्गन्धधूताऽगरुदिव्यवासना ।

संघर्षणैव विभाति सम्य-

ग्विधूयमाने सति बाह्यगन्धे ॥ २७३ ॥

jalādisamsargavaśātprabhūta-

durgandhadhūtā'garudivyaavāsanaḥ ।

saṅgharṣaṇenaiva vibhāti samya-

gvidhūyamāne sati bāhyagandhe ॥ 273 ॥

Jaladi – water etc, Samsarga-vashat – owing to the association, Prabhuta – very strong, Dur-ghandha – strong odour, Dhuta-agaru – agaru (fragrant wood), Divya-vasana – enchanting smell, Sangharshanena Eva – only by rubbing, Vibhati – manifests, Samyag – nicely, Vidhuyamane – cleared (washed), Sati – when, Bahya-gandhe – the external smell.

Because of the association with the water the strong odour hides the very powerful enchanting smell of the Agaru wood, and this manifests when the external smell is removed by rubbing nicely.

Agaru is a type of fragrant wood, like sandalwood.

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The example in the previous sloka is superimposed on the exemplified

अन्तःश्रितानन्तदुरन्तवासना-

धूलीविलिप्ता परमात्मवासना ।

प्रज्ञातिसंघर्षणतो विशुद्धा

प्रतीयते चन्दनगन्धवत् स्फुटा ॥ २७४ ॥

antaḥśritānantadurantavāsanā-

dhūlivilīptā paramātmavāsanā ।

prajñātisaṅgharṣaṇato viśuddhā

pratiyate candanagandhavat sphuṭā ॥ 274॥

Anta-shrita – that which exists inside, Ananta – endless, Duranta – that ends bad (gives bad result), Vasana – thought imprints, Dhuli-vilīpta – covered by the dirt, Paramatma-vasana – the knowledge of the Ultimate Self, Pragna – with the right knowledge, Ati-sangharshanata – when it is nicely rubbed, Vishuddha – purified, Pratiyate – manifests, Candana-gandhavat – like the smell of the sandalwood, Sphuta – clearly.

Covered by the dirt of endless thought imprints that which exists inside, which produce bad results, the Ultimate Self is covered, manifests clearly when is purified when it is nicely rubbed with the right knowledge, like the smell of the sandalwood.

Anta-shrita – that which is based on the antakarana (mind).

Ananda – endless. The thought imprints acquired through the countless births are innumerable.

Duranta – ends badly. The result which it produces is bad. Though there may be some which from the worldly point of view, are good, for the seekers they are both (good and bad) bad. As explained in the bhashya of Sri vyasa in the yoga sutra, “yogina akshakalpavat” (the yogis are like the eyeball). Like the cobweb, which feels soft on the other parts of the body, when it touches the eyes gives irritation.

Pragna – the right knowledge. The clear knowledge of the Self, that is devoid of any doubt etc. According to yoga, this pragna generates a thought function which removes the thought imprints, thereby producing another pragna.

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अनात्मवासनाजालैस्तिरोभूतात्मवासना ।

नित्यात्मनिष्ठया तेषां नाशे भाति स्वयंस्फुटा ॥ २७५ ॥

anātmavāsanājālaistirobhūtātmapvāsanā ।

nityātmaniṣṭhayā teṣāṁ nāśe bhāti svayaṁsphuṭā ॥ 275 ॥

Anatma – non-self, Vasana – thought imprints, Jalai – web (net), Tirobhuta – hidden, Atma-vasana – the Self knowledge, Nitya-atma-nishtaya – by ever abiding in the Self, Tesham – they, Nasha – when destroyed, Bhati – shines, Svayam – by itself, Sphutaa – clearly.

By the web of thought imprints of the non-self the Self knowledge is hidden, by ever abiding in the Self when they are destroyed, the Self shines clearly by itself.

The way to giveup south is to move towards the north, in the same way, the way to giveup the association with the non-self is to be associated with the Self.

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यथा यथा प्रत्यगवस्थितं मनः

तथा तथा मुञ्चति बाह्यवासनाम् ।

निःशेषमोक्षे सति वासनानां

आत्मानुभूतिः प्रतिबन्धशून्या ॥ २७६ ॥

yathā yathā pratyagavasthitam manah

tathā tathā muñcati bāhyavāsanām ।

niḥśeṣamokṣe sati vāsanānām

ātmanubhūtiḥ pratibandhaśūnyā || 276||

Yatha Yatha – As and when, Pratyag-avasthitam – established inside Self, Mana – the mind, Tatha Tatha – than and there, Muncati – givenup, Bahya-vasanam – thought imprint of the external, Nisshesa-mokshe Sati – when completely relieved, Vasananam – from the thought imprints, Atma-anubhuti – the immediate knowledge of the Self is gained, Pratibandha-shunya – without any hinderance.

As and when the mind is established in the Self, than and there the thought imprints of the external (objects) are givenup. When one is completely relieved from these thought imprints without any hinderance the immediate knowledge of the Self is gained.

Pratyag-avasthitam – established in the Self this is done by the process of inquiry as taught earlier.

Atma-anubhuti – immediate knowledge of the Self. This is the ‘experience’ of the Self, ‘realization’ of the Self.

Pratibandha-shunye – without any hinderance. The thought imprints are the reason for the different experiences of like and dislike, love and hate etc. and when this source of all the problem is destroyed than there is no trouble.

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In the next nine slokas, the process of “nidhidhyasana” (meditation) (see sloka 46) is explained.

स्वात्मन्येव सदा स्थित्वा मनो नश्यति योगिनः ।

वासनानां क्षयश्चातः स्वाध्यासापनयं कुरु ॥ २७७ ॥

svātmanyeva sadā sthitvā mano naśyati yoginaḥ ।

vāsanānām kṣayaścātaḥ svādhyāsāpanayam kuru || 277||

Svatmani – being in the Self, Eva – only, Sada – always, Sthitva – established, Mana – the mind, Nashyati – is destroyed, Yogina – for the yogi (exalted one), Vasananam - the thought imprints, Kshaya Ca - and ceases, Ata – therefore, Sva-adhyasa – ones superimposition, Apanayam Kuru – should remove.

Only by always being established in the Self the mind is destroyed for the yogi. Thereafter the thought imprints ceases to exist. Therefore, should remove ones superimposition.

Mana Nashyati – mind is destroyed. Mind is only a group of thought functions. This mind through the yoga, is only lulled for a period, this is called mano-laya. Without the experience of the “cit” (consciousness) of the Self, therefore this is called a jada-samadhi. And through the path of jnana (the vedantic path), the mind is destroyed, called mano-nasha. If the mind be destroyed, how the transaction of the gnani can be described, the vyavahara (transaction) pre-supposes a mind. There are two ways of explaining, 1. From the stand point of Ultimate Truth, the transaction seen is the superimposition of the ignorant on the gnani and 2. The mind is created, until there is new prarabdha karma at work for the gnani. Should not doubt – if the mind be accepted to be created anew, there will be innumerable minds, this will be a defect, because if the yogi can create many bodies with mind for the fast-forwarding the experiencing the karmas, so can a gnani or when one mind and other things are mithya, what difference does it make for a gnani if it is million minds.

Sva-adhyasa – ones superimposition. “Adhyasa” (super-imposition), “Avidhya” (ignorance), “Maya” (ignorance), “Chaya” (ignorance), “Tamas” (ignorance) “Mithya” (illusion) etc are synonyms.

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तमो द्वाभ्यां रजः सत्त्वात्सत्त्वं शुद्धेन नश्यति ।

तस्मात्सत्त्वमवष्टभ्य स्वाध्यासापनयं कुरु ॥ २७८ ॥

tamo dvābhyām rajaḥ sattvātsattvaṁ śuddhena naśyati ।

tasmātsattvamavaṣṭabhya svādhyāsāpanayam kuru || 278||



Tama – tamo guna, Dvabhyam – with both (rajas and sattva), Raja – the rajo guna, Sattvat – with the satva guna, Satvam – the satva, Shuddhena – with the absolute pure, Nashyati – destroyed, Tasmat – therefore, Sattvam – the satva guna, Avashtabhya – taking recourse to, Sva-adhyasa – ones superimposition, Apanayam Kuru – should remove.

The tamo guna should be destroyed by the rajo and sattva guna, the rajo guna should be destroyed by the sattva guna, and the sattva guna should be destroyed by the knowledge of the Pure Self. Therefore taking recourse to the satva guna should remove ones superimposition.

Tama – tamo guna. The tamo guna whose nature is laziness, dullness, lethargy, inertness, heaviness etc is a state of inactivity. This sometimes is confused with the sattva, by some seekers. This should be understood, and should be removed by doing activities which is rajas and sattva based.

Rajas – rajo guna. The nature of rajas is to be hyper active, restlessness etc, this should be taken care of by the higher sattva guna.

Sattva – satva guna. Whose nature is illumining, knowledge etc, though is a guna and therefore is a cause for the rebirth. This should also be given up for the realization. The statement “yena tyajati tat tyaja” (by which you give up the other give up that), can be understood meaning sattva, although it means the mind.

Shuddhena – pure. Sattva cannot be cast off when purified, it is a guna, and the result of a karma, the karmas cannot be destroyed without experiencing or gaining knowledge. Therefore, the “shuddha” (pure) referred to here is the Self.

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प्रारब्धं पुष्यति वपुरिति निश्चित्य निश्चलः ।

धैर्यमालम्ब्य यत्नेन स्वाध्यासापनयं कुरु ॥ २७९ ॥

prārabdham puṣyati vapuriti niścitya niścalaḥ ।

dhairyamālambya yatnena svādhyāsāpanayaṁ kuru ॥ 279 ॥

Prarabdham – the prarabdha, Pushyati – nourishes, Vapu – the body, Iti – this way, Niscitya – determining, Niscala – without any thoughts, Dhairyam Alambya – being brave, Yatnena – with effort, Sva-adhyasa – ones superimposition, Apanayam Kuru – should remove.

Determined the prarabdha karma will nourish (take care of) the body, without any thoughts and being brave through effort should remove ones superimposition.

Prarabdha karma - See sloka 119 for explanation on the karmas. At the end of prarabdha karma, if still the jiva has not realized then he will be born with another set of prarabdha karma, and if he has gained the knowledge of the Self, he will attain the Videha-mukti (release after death).

Niscala – without any thoughts. Thereafter there should be no worry about the body.

Dhairyam Alambya – being brave. The life is surrendered to the prarabdha karma; therefore there is nothing to worry about, even when there is some reason for worry. Surrendered to prarabdha – According to different schools of thought, the life of the realized is accepted to be either taken care of by the prarabdha or by the will of iswara. Therefore, surrender to prarabdha means, surrender to the will of iswara.

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नाहं जीवः परंब्रह्मेत्यतद्व्यावृत्तिपूर्वकम् ।

वासनावेगतः प्राप्तस्वाध्यासापनयं कुरु ॥ २८० ॥

nāhaṁ jīvaḥ parambrahmetyatadvyāvṛttipūrvakam ।

vāsanāvegataḥ prāptasvādhyāsāpanayaṁ kuru ॥ 280॥

Na Aham – I am not, Jiva – the jiva, Param-Brahma Iti – but the absolute Self, Vyavrtti-purvakam – by the process of elimination, Vasana-vegata – by the force of the thought impressions, Prapta – attained, Sva-adhyasa – ones superimposition, Apanayam Kuru – should remove.

By the process of elimination, that I am Self and not jiva, should remove ones superimposition attained by the force of the thought impressions.

Vyavrtti-purvakam – by the process of elimination. As prescribed earlier in the sloka 246, one should negate the association with the body – sense organ complex, the non-self.

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श्रुत्या युक्त्या स्वानुभूत्या ज्ञात्वा सार्वत्म्यमात्मनः ।

क्वचिदाभासतः प्राप्तस्वाध्यासापनयं कुरु ॥ २८१ ॥

śrutyā yuktyā svānubhūtyā jñātvā sārvaṭmyamātmanah ।

kvacidābhāsataḥ prāptasvādhyāsāpanayaṁ kuru ॥ 281 ॥

Shrutya – by the scriptures, Yuktya – by logic, Sva-anubhutya – own experience, Gnatva – after knowing, Sarvatmyam-atmana – oneself to be the Self of all, Kvacit-abhasata – by some erroneous identification , Prapta – attained, Sva-adhyasa – ones superimposition, Apanayam Kuru – should remove.

After knowing oneself to be the Self of all, by the scriptures, logic and own experience, should remove the superimposition attained by the erroneous identification.

Shrutya – by the scriptures. The scriptures are “ishavasyam idam sarvam” (all this is enveloped by iswara (Self)), “Sarvam khalu idam brahma” (all this is verily the Self), “Idam sarvam yad ayam atma” (all this which is the Self), “atma vai brahma” (the individual self is the absolute Self) etc.

Yuktya – by logic. The world is a superimposition the superimposed does not have an existence other than the substratum, like in “ghata-abhavavad bhutalam” (the ground has the pot-absence), here there is nothing called pot-absence, other than the ground, the substratum of the superimposition.

Sva-anubhutya – own experience. Through these scriptures and the logic, the knowledge one gets is the experience. And the experience with reference to the dream state etc.

Sarvatmyam-atmana – oneself as the Self of all. The experience of the rishi vamadeva, “aham manu abhavam suryashca” (I am the manu and the sun god), after realizing the Self is explained as sarvatma-bhava. This sarva-atma-bhava – the state of the Self of all is a over-rated idea, since there is nothing other than the Self, any such experience with relation to ‘everything’ is also in the state of non-complete knowledge. Therefore, one should understand, the sarvatmabhava is really ekatmabhava, the knowledge of the one and non-dual Self.

Kvacit-abhasa – some shadow existence. There is no real existence anything other than the Self. Because of the illusiory identification, they seem to exist.

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अन्नादानविसर्गाभ्यामीषन्नास्ति क्रिया मुनेः ।

तदेकनिष्ठया नित्यं स्वाध्यासापनयं कुरु ॥ २८२ ॥

annādānavisargābhyāmīṣannāsti kriyā muneḥ ।

tadekaniṣṭhayā nityam svādhyāsāpanayam kuru ॥ 282॥

Anna-adana-Visargabhyam – intaking of food and excreting, Ishad Nasti – not even a little bit, Kriya – activity, Mune – for the knowledgeable one, Tad Eka Nishtaya – only established in the Self, Nityam – always, Sva-adhyasa – ones superimposition, Apanayam Kuru – should remove.

There is no activity for the knowledgeable one other than eating and excreting, therefore always being established in the Self, should remove ones super-imposition.

Anna-adana-visargabhyam – intaking of food and excreting. Though it was said earlier the prarabdha karma will take care of the body. The knowledgeable one should put forth some effort to eat the food which comes tom him by the way of prarabdha.

Ishad Nasti – not even a little bit.the Self is nirguna and nishkriya, and the jiva is nothing but the Self. This was said in the sloka 185 and recently in 280 as the nididhyasana.there can be no association with the karma and its resultant karma (action) or phala (result).

Eka Nishtaya – only established in the Self Tad should not be understood as that which was spoken in the first line, eating and excreting. Tat is the Self here. Being established only in that Self, and not associated with any activity, all activity leads to carelessness or forgetfulness of the Self.

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तत्त्वमस्यादिवाक्योत्थब्रह्मात्मैकत्वबोधतः ।

ब्रह्मण्यात्मत्वदाढर्याय स्वाध्यासापनयं कुरु ॥ २८३ ॥

tattvamasyaādivākyaotthabrahmāatmaikatvabodhataḥ ।

brahmaṇyātmatvadārḍhyāya svādhyāsāpanayaṁ kuru ॥ 283 ॥

Tat Tvam Asi-adi – ‘you are that’ etc, Vakya-uttha – arise from the statements, Brahma-atma-ekatva-bodhata – with the knowledge of the non-duality of the individual self and the Self, Brahmani-atma-dardhyaya – to strengthen the non-dual knowledge, Sva-adhyasa – ones superimposition, Apanayam Kuru – should remove.

By the knowledge gained from the statements like “tat tvam asi” (that you are), gaining the knowledge of the non-duality of the individual self and the Self, and to gain the clarity of or strength that non-duality, one should remove ones super-imposition.

Tat Tvam Asi-adi – ‘you are that’ etc. These statements as we had already discussed are called “mahavakyas” (ultimate statements) or “akhandarthavakya” (the statements that give the non-dual knowledge). The non-duality of the individual self and the Self is the “parama purushartha” (ultimate goal) of the jiva.

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In the next two sloka Acharya describes how long this practice should be followed, first from the standpoint of the problem with first-person, the identification with the body-sense organ complex; and in the second, from the standpoint of the second and third person, the jiva and jagat.

अहंभावस्य देहेऽस्मिन्निःशेषविलयावधि ।

सावधानेन युक्तात्मा स्वाध्यासापनयं कुरु ॥ २८४ ॥

ahambhāvasya dehe'sminniḥśeṣavilayāvadhi ।

sāvadhānena yuktātmā svādhyāsāpanayaṁ kuru ॥ 284॥

Aham-bhavasya - the ego or the identification, Dehe Asmin – in this body, Nis-shesha-vilaya-avadhi – until is removed completely, Savadhanena – carefully, Yuktatma – with focused mind, Sva-adhyasa – ones superimposition, Apanayam Kuru – should remove.

Until the ego or the identification in thisbody is completely removed, with a careful and focused mind one should remove ones super-imposition.

Aham-bhavasya - the ego or the identification. The identification with the non-self as the Self is the root cause of all the problems.

Nis-shesha-vilaya-avadhi – until is removed completely. Until the identification is removed with its cause vasana and its cause avidya.

Savadhanena – carefully. “pramadam vai mrtyu” (carelessness is death).

Already it was said in sloka 271, like the medicine is taken till the cure, so to the practice of Self-knowledge should be followed until the knowledge is gained.

प्रतीतिर्जीवजगतोः स्वप्नवद्भाति यावता ।

तावन्निरन्तरं विद्वन्स्वाध्यासापनयं कुरु ॥ २८५ ॥

pratītirjīvajagatoḥ svapnavadbhāti yāvataḥ ।

tāvannirantaram vidvansvādhyāsāpanayam kuru ॥ 285 ॥

Pratiti - perception, Jiva-jagato – of the jiva and the jagat, Svapnavad – like a dream, Bhati - shines, Yavata - until, Tavat – till then, Nirantaram - continuously, Vidvan –o learned one, Sva-adhyasa – ones superimposition, Apanayam Kuru – should remove.

O learned one, until the perception of the jiva and the jagat shines like a dream, till then continuously should remove ones superimposition.

The jiva and jagat are in the vyavahirika-sat, and the dream is pratibhasika-sat, two different order of reality. The jagat (jiva included) is accepted as vyavaharika-sat until the knowledge of the Self is gained. But once the knowledge is gained the jagat ceases to lose its vyavaharika status, because there is nothing but the Self, “kena kam pashyet” (when there is nothing other than the Self, who will see, with what) etc scriptures explain this non-dual state.

Svapnavad – like a dream. Until its mityatva status is totally clear.

Nirantaram – continuously (always). The yoga sutra says “sat u dirghakala nairantaryena...” (it should be practiced for long and continuously).

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After explaining the bhakti (sloka 32) in the last nine slokas, Acharya advices the causes for the fall from the bhakti, and where one should be careful (apramatta and apramada explained earlier sloka 116)

निद्राया लोकवार्तायाः शब्दादेरपि विस्मृतेः ।

क्वचिन्नावसरं दत्त्वा चिन्तयात्मानमात्मनि ॥ २८६ ॥

nidrāyā lokavārtāyāḥ śabdāderapi vismr̥teḥ ।

kvacinnāvasaraṁ dattvā cintayātmānamātmani ॥ 286॥

Nidraya – due to sleep, Loka-vartaya – due to the discussion on world (worldly matters), Shabdade – due to the sound etc (objects of sense organs), Api - also, Vismrte - forgetfulness, Kvacit - any, Na Avasaram – without chance, Dattva - giving, Cintaya - meditate, Atmanam – about the Self, atmani – in the mind.

Without giving any chance to forgetfulness, due to the sleep or discussion on the worldly matters or pursuit of the sensory pleasures, meditate on the Self in the mind.

Nidraya – due to sleep. There are two reasons to advise to avoid sleep, 1. Sleep is accepted to be a result of punya karma (sattva guna) and 2. Sleep is a product of tamo guna. Sometimes there are same results for different causes. Like they say, like poles repel and birds of same feather flock together. “deha-nigraha” (control over the body) is meant.

Loka-vartaya – worldly discussion. The worldly discussion normally tend to be always about the other. Though the knowledgeable ones advise us “vishayeshu dosham pashya” (see the defect in the objects), it should be practiced only we are clear about the defective nature of the jagat. After that the scriptures advise “anyan vacan vimuncata” (giveup the other talks). “mano-nigraha” (control over the mind) is meant.

Shabdade api – also from the sound etc. sound here is a uplakshana (pointer) to the other forms of the sense objects. “indriya-nigraha” (control over the sense-organs) is meant.

If there is no control over the body – sense-organ complex, the carelessness will be the result. And it is said “pramadam vai mrtyu” (carelessness is death).

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The cause for all the above carelessness is the identification with the body, therefore it is once again negated



मातापित्रोर्मलोद्भूतं मलमांसमयं वपुः ।

त्यक्त्वा चाण्डालवदूरं ब्रह्मीभूय कृतीभव ॥ २८७ ॥

mātāpitroormalodbhūtaṁ malamāṁsamayaṁ vapuḥ ।

tyaktvā caṅḍālavaddūraṁ brahmībhūya kṛtibhava ॥ 287॥

Mata-pitro – mother and father’s, Mala-udbhutam – born out of the impurity, Mala-mamsa-mayam – completely impure form, Vapu – this body, Tyaktva - givingup, Candalavad – like an outcast, Duram – from far-off, Brahmi-bhuya – becoming the Self, Krti-bhava – achieve the goal.

Givingup this body which is completely impure form, born out of the impurities of mother and father from far-off like an outcast, becoming (knowing) the Self achieve the goal of life.

Since the cause is impure the effect is also impure.

Mala-udbhutam – born out of impurities. The semen and the like (blood, spit, bone etc) are accepted as impure objects. The scripture says “sṛtshtva snanam acaret” or “sachelam snanam acaret” (after touching take bath or take bath completely with the dress worn).

Brahmi-bhuya – becoming the Self. Here a very beautiful word is applied, “Brahmibhuya” which means “abrahmam Brahman bhuya iti” (making the non-self the Self). Here the state of non-self is due to the ignorance, and therefore, by givingup or negating or destroying the ignorance being the very Self.

See also sloka 50.

--- 287

The next two sloka talks about givingup of the identification with the gross body. In the first Acharya says, what should be done and in the next how should be done

घटाकाशं महाकाश इवात्मानं परात्मनि ।

विलाप्याखण्डभावेन तूष्णीं भव सदा मुने ॥ २८८ ॥

ghaṭākāśam mahākāśa ivātmānam parātmani ।

vilāpyākhaṇḍabhāvena tūṣṇīm bhava sadā mune ॥ 288॥

Ghata-akasham – the pot space, aha-akasha – the external space, Iva – like, Atmanam – the individual self, Para-atmani – in the ultimate Self, Vilapya – merging, Akanda-bhavana – as one absolute non-dual state, Tushnim – silent, Bhava – be, Sada – always, Mune – o sage.

O Sage, like the pot space merges in the external space, merge the individual self in the ultimate Self, as one absolute non-dual state, and always remain silent.

Ghata-aksha – pot space. The external space is what is seen as pot seen, when is embodied by the pot. In the same way, due to the embodiment of body – sense organ complex the absolute Self is seen as the jiva (individual self).

Vilapya – merging. By knowing the true nature of oneself. Since there is nothing other than the Self, merging is only 'as though' or seeming, in the same way as the duality, which is also 'as though' or 'seeming'.

Tushnim Bhava – remain silent. To be in activity is the nature of the jiva, and to remain silent, at peace is the nature of the Self.

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स्वप्रकाशमधिष्ठानं स्वयंभूय सदात्मना ।

ब्रह्माण्डमपि पिण्डाण्डं त्यज्यतां मलभाण्डवत् ॥ २८९ ॥

svaprakāśamadhīṣṭhānaṁ svayambhūya sadātmanā ।

brahmāṇḍamapi piṇḍāṇḍaṁ tyajyatām malabhāṇḍavat ॥ 289॥

Sva-prakasham – self-effulgent, Adhishtanam – the substratum, Svayam-bhuya – becoming oneself, Sadatmana – as the absolute Self, Brahma-andam Api – also the macrocosm, Pindandam – the microcosm, Tyajyatam – giveup, Mala-bhandavat – like a vessel filled with faeces.

By oneself becoming the absolute Self that is self-effulgent, substratum. Giveup the association with the macrocosm and microcosm like a vessel filled with faeces.

Adhishtanam – Substratum. The word adhara and adhishtana cannot be intermixed, they are not synonyms. Adhishtana is the place where the superimposition takes place. Adhara is where there is no superimposition possible, the pure Self.

Tyajyatam – giveup. By the knowledge that, everything is mithya, and the only reality is the Self.

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The next two sloka talks about givinup of the identification with the subtle body. In the first Acharya says, what should be done and in the next how should be done

चिदात्मनि सदानन्दे देहारूढामहंधियम् ।

निवेश्य लिङ्गमुत्सृज्य केवलो भव सर्वदा ॥ २९० ॥

cidātmani sadānande dehārūḍhāmahandhiyam ।

niveśya liṅgamutsrjya kevalo bhava sarvadā ॥ 290॥

Cid-atmani – in the Self which is, absolute knowledge, Sada-anande – absolute bliss, Deha-arudham  
Aham-dhiyam – strong identification in the body, Niveshya – placing, Linga-utsrjya – givingup the subtle  
body, Kevala – non-dual, Bhava – be, Sarvada – always.

Givingup the strong identification with the subtle body and placing it in the Self which is absolute  
knowledge and absolute bliss, always remain the non-dual Self.

Niveshya – placing. By understanding, the knowledge is said here.

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यत्रैष जगदाभासो दर्पणान्तः पुरं यथा ।

तद्ब्रह्माहमिति ज्ञात्वा कृतकृत्यो भविष्यसि ॥ २९१ ॥

yatraiṣa jagadābhāso darpaṇāntaḥ puraṁ yathā ।

tadbrahmāhamiti jñātvā kṛtakṛtyo bhaviṣyasi ॥ 291॥

Yatra – where, Esha – this, Jagat-abhasa – the world is reflected, Darpana-anta – inside the mirror,  
Purama- city, Yatha – like, Tad – that, Brahma – Self, Aham – I am, Iti – in this way, Gnatva – knowing,  
Kṛta-kṛtya – achieved the goal, Bhavisyasi – you become.

Where the world is reflected, like a city in the mirror, that Self I am, knowing in this way you become  
one who has achieved the goal.

The reflection of the world is on the inner self (individual self).

Darpana-anta –in the mirror. Acharya says in dakshinamurti sloka, “vishvam darpana drshyamana  
nagarim” (the world is like a city reflected in the mirror).

यत्सत्यभूतं निजरूपमाद्यं

चिदद्वयानन्दमरूपमक्रियम् ।

तदेत्य मिथ्यावपुरुत्सृजेत

शैलूषवद्वेषमुपात्तमात्मनः ॥ २९२ ॥

yatsatyabhūtaṁ nijarūpamādyam

cidadvayānandamarūpamakriyam ।

tadetya mithyāvapurutsrjeta

śailūṣavadveṣamupāttamātmanaḥ ॥ 292 ॥

Yat – that, Satya-bhutam – which is absolute reality, Nija-rupam- ones real nature, Adyam – causeless, Cid – absolute knowledge, Advaya-anandam – non-dual bliss (absolute bliss), Arupam – formless, Akriyam – activityless, Tad – that, Etya – gaining (knowing), Mithya-vapu – this illusionary body, Utsrja – giveup, Shailushavad – like an actor, Vesham – the role, Upattam – taken, Atmana – ones.

That Self which is absolute reality, ones real nature, causeless, absolute knowledge, absolute bliss, formless, activityless; knowing that giveup the identification with the illusionary body, like an actor givesup ones taken role.

Etya – gaining. Though the word from the root word “ina gatau” (to go), means gaining, as all the roots with the meaning ‘gati - to go’ is accepted in three meanings, ‘gati – to go’, ‘gnana – to know’ and ‘prapti – to attain’, we accept the meaning ‘gnana – to know’. If we accept Gaining, it will make the Self non-eternal.

सर्वात्मना दृश्यमिदं मृषैव

नैवाहमर्थः क्षणिकत्वदर्शनात् ।

जानाम्यहं सर्वमिति प्रतीतिः

कुतोऽहमादेः क्षणिकस्य सिध्येत् ॥ २९३ ॥

sarvātmanā dr̥śyamidaṁ mṛṣaiva

naivāhamarthaḥ kṣaṇikatvadarśanāt ।

jānāmyahaṁ sarvamiti pratitīḥ

kuto'hamādeḥ kṣaṇikasya sidhyet ॥ 293 ॥

Sarvatmana – as manifold forms, Drshyam Idam – this perceived, Mrsha Eva –is illusion, Na Eva Aham-  
artha – not so in the case of the Self, Kshanikatva-darshanat – seen as momentary, Janami –Aham – I  
know, Sarvam – all this, Iti – as, Pratiti – seen, Kuta Aham-ade – how for ego etc, Kshanikasya –  
momentous, sidhyet – possible.

The objects perceived as manifold forms is only illusion, because it is seen as momentary, not so o=in  
the case of Self. How can the knowledge as 'I know all this' be possible for the momentous ego etc.

Sarvatmana – as the manifold forms. These manifold objects are mithya (illusiory), because of the  
reason they are “kshanika” (momentous) and “drshya” (perceived). Therefore, the sarvatmabhava as  
explained should be accepted as ekatmabhava only, as said in sloka 281.

Aham-ade – ego etc. “aham adi te” (ego etc), the meaning will be, the ego etc as said. Or this could be  
understood as the “aham adi karanam esham te” (I which is the cause for all this). Then the meaning of

the second line will be, the knowledge of the Self, which is the cause for all this, as I know all these, ow is it possible for the momentous.

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अहंपदार्थस्त्वहमादिसाक्षी

नित्यं सुषुप्तावपि भावदर्शनात् ।

ब्रूते ह्यजो नित्य इति श्रुतिः स्वयं

तत्प्रत्यगात्मा सदसद्विलक्षणः ॥ २९४ ॥

ahampadārthastvahamādisākṣī

nityam suṣuptāvapi bhāvadarśanāt ।

brūte hyajo nitya iti śrutiḥ svayam

tatpratyagātmā sadasadvilakṣaṇaḥ ॥ 294॥

Aham-padartha - the I, Tu – definitely, Ahama-adi-sakshii – the witness of ego etc, Nityam – eternal, Sushuptau api – even in the deep sleep state, Bhava-darshanat – as it is perceived, Brute – says, Hi – surely, Ajo Nitya Iti – as “aja nitya” (unborn, eternal), Shruti – the scriptures, Svayam – itself, Tat –that, Pratyag-atma – individual self, Sad-asad-vilakshana – is different from cause and effect.

Definitely the I, which is the witness of ego etc., is eternal, as is perceived even in the deep sleep state. The shruti itself says as “aja nitya” (unborn, eternal), that individual self is different from the cause and the effect.

Aham-adi – the ego etc. here from the ego all the effect is said.

Sushuptau api – even in the deep sleep. The experience “sukah aham asvapsam, na kincid avedisham” (I slept nicely, didn’t know anything) is the proof. As “ya ya smrti sa sa anubhava-purvika” (thet which is remembered is experienced before). The self is the witness of the bliss in the sleep.

Pratyag-atma – the individual self. The individual self is not different from the ultimate Self, “atma brahma eva” (individual self is Self).

See sloka 263, the word for sad-asad-vilakshana.

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विकारिणां सर्वविकारवेत्ता

नित्याविकारो भवितुं समर्हति ।

मनोरथस्वप्नसुषुप्तिषु स्फुटं

पुनः पुनर्दृष्टमसत्त्वमेतयोः ॥ २९५ ॥

vikāriṇām sarvavikāravettā

nityāvikāro bhavitum samarhati ।

manorathasvapnasusuptiṣu sphuṭam

punaḥ punardrṣṭamasattvametayoḥ ॥ 295॥

Vikarinam – in the transforming, Sarva-vikara-vetta – the knower of all the transformations, Nitya – eternal, Avikara – changeless, Bhavitum – to be, Sam-arhati – is surely, Mano-ratha – day-dreaming, Svapna – dream, Sushuptishu – and in deep sleep, Sphutam – clearly, Puna Puna – again and again, Drshtam – is perceived, Asattvam Etayo – non-real state of these.



The knower of all the transformations in the transforming objects, surely should be, eternal and changeless. Again and again its non-reality is perceived in the day-dream, dream and deep sleep states.

Mano-ratha – day-dream. Is more dangerous than the dream state. The mind loses control, and is involved in flights of fancy, which continues for hours and days together, destroys the precious time in the non-self.

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अतोऽभिमानं त्यज मांसपिण्डे

पिण्डाभिमानिन्यपि बुद्धिकल्पिते ।

कालत्रयाबाध्यमखण्डबोधं

ज्ञात्वा स्वमात्मानमुपैहि शान्तिम् ॥ २९६ ॥

ato'bhimānaṁ tyaja māṁsapinḍe

piṇḍābhimāninyapi buddhikalpite ।

kālatrayābādhyamakhaṇḍabodhaṁ

jñātvā svamātmānamupaihi śāntim ॥ 296॥

Ata – therefore, Abhimanam – identification, Tyaja – giveup, Mamsa-pinde – in this mass of flesh, Pinda-abhimanini Api – also in the state of jiva, Buddhi-kalpita – superimposed by the intellect, Kala-traya-abadhyam – that which is non-negateble in all three periods of time, Akhanda-bodham – the absolute knowledge, Gnatva- knowing, Svam – ones own, Atmanam – Self, Upaihi – attain, Shantim – peace.

Therefore, give up the identification in this mass of flesh and the state of jiva, which is superimposed by the intellect. And knowing one's own Self, which is not negatable in all three periods of time and absolute knowledge attain peace.

Kala-traya-abadhyam – that which is non-negatable in all three periods of time the Self being eternal, is not embodied or limited by the time, space or object. The time, past, present and future is a superimposition on the Self. And superimposed does not add or remove attribute from the substratum.

Shantim – peace. The state of peace is our real nature. Because of these erroneous identifications, we are in the state of pain or sorrow. And knowing Self, which is our true nature, we become the peace.

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Acharya in the first line of the sloka negates the identification of the gross body and in the second line negates the identification with the subtle body, each was negated in two slokas earlier, sloka 287 – 290

त्यजाभिमानं कुलगोत्रनाम-

रूपाश्रमेष्वार्द्राशवाश्रितेषु ।

लिङ्गस्य धर्मानपि कर्तृतादि-

स्त्यक्ता भवाखण्डसुखस्वरूपः ॥ २९७ ॥

tyajābhimānaṁ kulagoṭranāma-

rūpāśrameṣvārdraśavāśriteṣu ।

liṅgasya dharmānapi kartṛtādī-

styaktā bhavākhaṇḍasukhasvarūpaḥ ॥ 297 ॥

Tyaja – giveup, abhiaman – the identification, Kula – lineage, Gotra – close lineage, Nama – name, Rupa – form, Ashrama – the life style, Ardra-shava-ashriteshu – associated to the wet corpse (gross body), Lingasya – of subtle body, Dharman-api – also the attributes, Kartta-adi – the doership etc, Tyaktva – giving up, Bhava – be, Akhanda-sukha-rupa – the absolute bliss.

Giveup the identification with the lineage, tradition, name, form, life style which are associated with the wet corpse (gross body). And also giveup the attributes of the subtle body, like the doership etc, and be the absolute bliss.

Ardra-shava – wet corpse. When the life leaves the body, the rigour mortis sets in and therefore it is dry corpse.

Kula etc – lineage etc. See sloka 254.

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सन्त्यन्ये प्रतिबन्धाः पुंसः संसारहेतवो दृष्टाः ।

तेषामेवं मूलं प्रथमविकारो भवत्यहंकारः ॥ २९८ ॥

santyanye pratibandhāḥ puṁsaḥ saṁsārahetavo dṛṣṭāḥ ।

teṣāmevaṁ mūlaṁ prathamavikāro bhavatyahaṅkāraḥ ॥ 298॥

Santi Anye – there are other, Pratibandha – obstacles, Pumsa – for the jiva (person), Samsara-hetava – the cause for samsara, Drshta – perceived, Tesham-esham – among all these, Mulam – the root cause, Prathama-vikara – is the first transformation, Bhavati – is, Ahankara – the ego.

There are many obstacles perceived for the jiva as the cause for the samsara, among all these the ego is the root cause which is the first transformations.

Among all the transformations, of the ignorance, the ego is the first. When the cause is negated the effect ceases to exist.

Pratibandha – obstacles. For the knowledge to take place.

---- 298

In the next four slokas, like before (with a little change in order), Acharya presents, Dosha (problem), Nivrtti (release), Dosha-karana (problem cause), Nivrtti-hetu or upaya (release method).

( The earlier order was - dosha (problem), dosha-karana (problem cause), Nivrtti (release), Nivrtti-hetu or upaya (release method). See sloka 242)

First Dosha, in anvaya (direct concomitance), see sloka 18

यावत्स्यात्स्वस्य सम्बन्धोऽहंकारेण दुरात्मना ।

तावन्न लेशमात्रापि मुक्तिवार्ता विलक्षणा ॥ २९९ ॥

yāvatsyātsvasya sambandho'haṅkāreṇa durātmanā ।

tāvanna leśamātrāpi muktivārtā vilakṣaṇā ॥ 299॥

Yavat – until, Syat – exists, Svasya – ones, Sambandha – relation, Ahankarena – with the ego, Duratmana – troublesome, Tavat – till then, Na – no, Leshamatra Api – even an iota, Mukti-varta – the talk of realization, Vilakshana – which is different.

Util one has realtion with the troublesome ego, ther can even not be a talk about the realization, which is different.

The gist is, Ego exists = mukti not exists and ego not exist = mukti exists.

Mukti-varta – talk of realization. Even to hear about the 'realization' word, one should have ample of punya. And to study the Shastra, there should definitely be a great amount of punya. Though one has

studied the Shastra, the ego prevents one from realizing the true purport of the Shastra, which is the Self.

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The Nivrtti, with a simile

अहंकारग्रहान्मुक्तः स्वरूपमुपपद्यते ।

चन्द्रवद्विमलः पूर्णः सदानन्दः स्वयंप्रभः ॥ ३०० ॥

ahaṅkāragrahānmuktaḥ svarūpamupapadyate ।

candravadvimalaḥ pūrṇaḥ sadānandaḥ svayamprabhaḥ ॥ 300॥

Ahankara – the ego, Grahat – from grasp, Mukta – one who has gained release, Svarupam – the Self (true nature), Upa-padyate – attains, Candravad – like the moon, Vimala – pure, Purna – infinite, Sadananda – absolute bliss, Svayam-prabha – self effulgent.

One, who has gained the release from the ego, attains the Self, like the moon, which is pure, infinite, absolute bliss, self effulgent.

The words from vimala etc is for the Self, but can be stretched to show the similarity with the moon.

Grahat – from the grasp. Or from the perspective of the moon, from the grasp of the mythical Rahu (the node / shadow), which signifies the lunar eclipse. See sloka 139.

The adjectives in the case of the moon. (note, in the case of the Self, these are the svarupa (inherent nature)).

Vimala – pure. The moon shines brightly with the influence or the impurity of the rahu.

Purna – complete. Because of the association of the rahu, the moon wanes, and when the association ceases to exist, the moon shines in its complete pristine beauty.

Sadananda – bliss. The moon because of its soft, cool, radiant rays, gives happiness from the torments of the scorching heat.

Svayam-prabha – self effulgent. The moon, though does not shine on its own according to science, it is not so in the case of the mythology, which attribute the moon god, for the effulgence. And if it is accepted as illumined by sun, then the sun too shines only because of the illumination of the Self. The scripture says “tasya bhasa sarvam idam vibhati” (because of its effulgence all these illumine). Therefore, it is easy to understand and accept the moon to be self effulgent too.

---- 300

The Dosha-karana

यो वा पुरे सोऽहमिति प्रतीतो

बुद्ध्या अविविक्तस्तमसाऽतिमूढ्या ।

तस्यैव निःशेषतया विनाशे

ब्रह्मात्मभावः प्रतिबन्धशून्यः ॥ ३०१ ॥

yo vā pure so'hamiti pratito

buddhyā aviviktastamasā'timūḍhayā ।

tasyaiva niḥśeṣatayā vināśe

brahmātmabhāvaḥ pratibandhaśūnyaḥ ॥ 301 ॥

Ya – one (the ego), Va – who, Pure – in this city (body), Esho Aham iti – ‘I am this’, Pratita – perceived, Buddhya – by the intellect, Avivikta – non-differentiated, Tamasa – by the ignorance, Ati-mudhaya –

completely deluding, Tasya Eva – only for it, Ni-sheshataya – completely, Vinashe – destroyed, Brahma-atma-bhava – the knowledge of non-dual Self, Pratibandha-shunya – without any obstacle.

Because of the egos completely deluding ignorance, is perceived by the intellect the non-differentiated state, 'I am this' in this body, only that ego should be completely destroyed, the knowledge of the non-dual Self is gained, without any obstacle.

Brahmatma-bhava – the state of non-duality with Self and individual self. here the the word “bhava” (state) is used, with reference to the other, waking, dream and deep sleep states. As such, this “turiya” (fourth) is the original nature of the jiva.

The ego is said as the cause of all the problems, the negation of the ego is the cause for the release.

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The Nivrtti upaya is explained with an example

ब्रह्मानन्दनिधिर्महाबलवताऽहंकारघोराहिना

संवेष्ट्यात्मनि रक्ष्यते गुणमयैश्चण्डेस्त्रिभिर्मस्तकैः

विज्ञानाख्यमहासिना श्रुतिमता विच्छिद्य शीर्षत्रयं

निर्मूल्याहिमिमं निधिं सुखकरं धीरोऽनुभोक्तुं क्षमः ॥ ३०२ ॥

brahmānandanidhirmahābalavatā'haṅkāraghorāhinā

saṁveṣṭyātmani rakṣyate guṇamayaiścaṇḍestribhirmastakaiḥ

vijñānākhyamahāsinā śrutimatā vicchidya śīrṣatrayam

nirmūlyāhimimam nidhiṁ sukhakaram dhīro'nubhoktuṁ kṣamaḥ ॥ 302॥

Brahma-ananda – the bliss of the Self, Nidhi – treasure, Maha-balavata – by a very powerful, Ahankara – ego, Ghora-ahina – by the fearsome snake, Sam-veshtya – coiled around, Atmani – in itself, Rakshyate – protects, Gunamai – of the three gunas, Canda – violent (dangerous), Tribhi-mastakai – three hoods, Vignana-akhya – called immediate knowledge, Maha-asina – the great sword, Shrutimata – gained from the shruti (Dyutimata - shining), Vicchidya – cutting, Shirsha-trayam – the three hoods, Nirmulya – destroying, Ahim – this snake, Imam – this, Nidhim – treasure, Sukhakaram – bestower of bliss, Dhira – the knowledgeable one (valorous one), Anubhoktum – to experience, Kshama – is eligible.

The treasure of the bliss of the Self, is protected by the powerful fearsome (venomous) snake coiled around it called ego, with the three violent hoods in it called the gunas, with the shining great sword called immediate knowledge (in accordance to the shruti), cutting the three hoods and destroying (this) snake, the knowledgeable one (valorous one) can experience this treasure which is the bestower of bliss.

The example and the exemplified here, Brahma-ananda (absolute bliss of Self) = Nidhi (the treasure trove), Ahankara (ego) = Ghora-Ahi (fearsome snake), Gunamai (the gunas) = Mastakai (hoods), Vignanakhya (immediate knowledge) = Maha-asi (powerful sword).

Vignakhya – called immediate knowledge. See sloka 202. Gained through the manana of 'bhavaya-atmani' and nidhidhyasana of 'svadhyasa-apanaya'.

Dhira – knowledgeable or valorous one. "dhira – dhi buddhi" (the knowledge). The scriptures say "agraya buddhya suskshmayā sukshmadarshibhi" (the one with a sharp intellect, purified by the practices of japa etc). "dhira" (valorous), "ahishsto dhridhishta balishta" (desirous, strong and powerful), "balavat – brahma balavat" (like a bala, one with the power gained from the Self knowledge), "kashcid dhira pratyagatmanam aikshat" (some intelligent or brave, gains the Self).

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The Nirvrtti is explained through vyatireka (indirect concomitance), see sloka 18

यावद्वा यत्किञ्चिद्विषदोषस्फूर्तिरस्ति चेद्देहे ।

कथमारोग्याय भवेत्तद्वदहन्तापि योगिनो मुक्त्यै ॥ ३०३ ॥



yāvadvā yatkiñcidviṣadoṣasphūrtirasti ceddehe ।

kathamārogyāya bhavettadvadahantāpi yogino muktyai ॥ 303॥

Yavad Va – until, Yatkincit – any, Visha – poison, Doshā – defect, Sphurti - experience, Asti – exists, Ced – if, Dehe – in the body, Katham – how, Arogyaya – for the good health, Bhavet – can it be, Tad-vad – similarly, Ahanta Api – the ego also, Yogina – for the yogis, Muktyai – for the realization.

Until there is any trace of the defect of poison is experienced in the body, how can there be reason for the good health. Similarly, the ego is also for the yogis for realization.

Like the poison effect is obstacle for the good health, the ego is the obstacle for the realization.

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अहमोऽत्यन्तनिवृत्त्या तत्कृतनानाविकल्पसंहत्या ।

प्रत्यक्तत्त्वविवेकादिदमहमस्मीति विन्दते तत्त्वम् ॥ ३०४ ॥

ahamo'tyantānivr̥tṭyā tatkr̥tanānāvikalpasamhṛtyā ।

pratyaktattvavivekādidamahamasmīti vindate tattvam ॥ 304॥

Ahama – the ego, Atyanta-Nivr̥tṭyā – by complete eradication, Tat-kr̥ta – its effect, Nana-vikalpa – all the manifold thought functions, Sam-hṛtya – by complete negation, Pratyag-tattva-vivekad – through the knowledge of the individual self, Idam Aham Asmi Iti – as this 'I am', Vindate – gains, Tattvam – Self.

By complete eradication of the ego, and the negation of its effect, the manifold thought functions, through the knowledge of the individual self, as this Self I am, one gains the Self (realization).

Tat-kṛta – its effect. The effect of ego like jati, kula, gotra etc, as explained in sloka 297.

Idam Aham Asmi Iti – as 'This I am'. Here the knowledge of the Self is referred to as 'This'. And there is no qualified knowledge referred to here, as 'I am this' or 'I am that' or 'thia I am' or that I am'. Nor is it, as accepted in the Kashmiri Saivism, the different levels of consciousness or experience of the Sadashiva (I am this) or the Ishwara (this I am). or this statement can be paraphrased as 'idam tattvam vindate, aham asmi iti' (gains this Self, as 'I am')

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अहंकर्तार्यहमिति मतिं मुञ्च सहसा

विकारात्मन्यात्मप्रतिफलजुषि स्वस्थितिमुषि ।

यदध्यासात्प्राप्ता जनिमृतिजरादुःखबहुला

प्रतीचश्चिन्मूर्तेस्तव सुखतनोः संसृतिरियम् ॥ ३०५ ॥

ahaṅkartaryahamiti matim muñca sahasā

vikārātmanyātmapratiphalajuṣi svasthitimuṣi ।

yadadhyāsātprāptā janimṛtijarāduḥkhabahulā

pratīcaścinmūrteṣṭava sukhatanoḥ saṁsṛtiriyam ॥ 305॥

Ahankartari - in the ego, Aam Iti – identification, Matim - idea, Munca - giveup, Sahasa - immediately, Vikaratmani – in the transformed, Atma-prtiphala-jushi – with the one associated with the Self reflection, Svasthitim-ushi – that which makes one slip-off from the nature, Yad - which, Adhyasat – due to superimposition, Prapta - attained, Jani-Mrti-Jara-Dukkha-Bahula – different troubles of birth, death, old age etc, Pratica – the individual self, Cin-murte – absolute knowledge, Sukha-tano – absolute bliss, Samsrti - samsara, Iyam - this.

Give up the identification with the ego immediately, which is transformed and is associated with the reflection of the Self, which is the cause for one slipping-off from the true nature and due to this superimposition is attained the different troubles of birth, death, old age etc, this samsara, for the individual self, which is absolute knowledge and absolute bliss.

Cin-murte – absolute knowledge. Cin means the knowledge or consciousness, and murti means form. The absolute form of knowledge.

Sukha-tanu – absolute bliss. Sukha – bliss and tanu means body. Which is bliss embodied.

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सदैकरूपस्य चिदात्मनो विभो-

रानन्दमूर्तेरनावद्यकीर्तेः ।

नैवान्यथा क्वाप्यविकारिणस्ते

विनाहमध्यासममुष्य संसृतिः ॥ ३०६ ॥

sadaikarūpasya cidātmano vibho-

rānandamūrteranavadyakīrteḥ ।

naivānyathā kvāpyavikāriṇaste

vināhamadhyāsamamuṣya saṁsṛtiḥ ॥ 306॥

Sada-eka-rupasya – one non-dual nature, Cid-atmana – absolute knowledge, Vibho – omni-present, Ananda-murte – absolute bliss, Anavadya-kirte – unblemished greatness, Na Eva Anyatha – not otherwise, Kvapi - any, Avikarina – ever unchanging, Te - you, Vina - except, Aham- ego, Adhyasam - superimposition, Amushya - ego, Samsrti - samsara.

For one who is of non-dual nature, absolute knowledge, omni-present, absolute bliss, unblemished greatness and ever unchanging, there cannot be any samsara, except for the superimposition (identification) with the ego.

Cid-atmana = cin-murte, Ananda-murte = sukhatanu.

Anavadya-kirte – unblemished greatness. The Self is the sole subject matter of the edanta. The Self is always expressed as “nitya” (eternal), “suddha” (ever realized), “shuddha” (ever pure) etc, with all the positive words expressing its nature.

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As explained with an example earlier in sloka 302, here Acharya concludes the topic, with another example

तस्मादहंकारमिमं स्वशत्रुं

भोक्तुर्गले कण्टकवत्प्रतीतम् ।

विच्छिद्य विज्ञानमहासिना स्फुटं

भुङ्क्वात्मसाम्राज्यसुखं यथेष्टम् ॥ ३०७ ॥

tasmādahaṅkāramimam svaśatruṁ

bhokturgale kaṅṭakavatpratitam ।

vicchidya vijñānamahāsinā sphuṭam

bhuṅkṣvātmasāmrajyasukham yatheṣṭam ॥ 307 ॥

Tasmad - therefore, Ahankaram -ego , Imam - this, Sva-shatrum – ones enemy, Bhoktu – one eating, Gale – in the throat, Kantakavat – like a thorn, Prititam - expereinced, Vicchidya - destroying, Vignana-maha-asina – with the great sword of immediate knowledge, Sphutam - clearly, Bhunkshva - partake, Atma-samrajya-sukham – the bliss of ones Self empire, Yatheshtam – as desired.

Therefore destroying the ego which is ones enemy, experienced like a thorn in the throat while eating, clearly (completely) with the great sword of immediate knowledge, and partake the bliss of ones Self empire, as desired.

Vignana-maha-asina – with the great sword of immediate knowledge. This does not fit in the example. The word, Viccidya, and Sphutam, lets us use the means which is possible. And as earlier, the igna is the direct experience (aparoksha anubhava) gained by the nididhyasana (meditation).

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ततोऽहमादेर्विनिवर्त्य वृत्तिं

संत्यक्तरागः परमार्थलाभात् ।

तूष्णीं समास्स्वात्मसुखानुभूत्या

पूर्णात्मना ब्रह्मणि निर्विकल्पः ॥ ३०८ ॥

tato'hamādervinivartya vṛttim

santyaktarāgaḥ paramārthalābhāt ।

tūṣṇīm samāssvātmasukhānubhūtyā

pūrṇātmanā brahmaṇi nirvikalpaḥ ॥ 308॥

Tata - after, Ahama-ade –the ego etc , Vi-ni-vartya – completely destroying, Vrttim – the thought functions, San-tyakta-raga – giving up the desire, Paramartha-labhat – by the experience of the Self, Tushnim - silent, Samasva - stay, Svadma-sukha-anubhutyā – by the experience of the bliss of Self, Purnatmana – as the infinite (complete / absolute) Self, Brahmani – in the Self, Nirvikalpa – choiceless.

Aham-ade The Ego and Vrttim - the thought functions.

Tushnim Samsava – stay silent. Without entertaining any thought or desire. Later in the next sloka Acharya, explains that even after destroying the ego, if the mind entertains any thought, gains life.

Nirvikalpa – choiceless. The NirVikalpa here is the Samadhi, which is gained through the knowledge of the Self. Vikalpa means with attributes, and without any attributes means without any other association., undisturbed, unperturbed

There are two types of Samadhi in the vedanta 1. Savikalpa and 2. Nirvikalpa

1. Ignorant – who has the association with the avidya.
  - a. The kid who sees a wild elephant (world) in the wooden statue (Self), like the ignorant sees the world as different from the Self.
  - b. Has the ahankara (ego) which is impure
2. Savikalpa – the Self is experienced with the world of duality, which is seen as not different from the Self. The world of duality and trinity is seen as the Self.
  - a. The experience of an elder man in the statue is the elephant along with the knowledge of the wood which it is made of, like the one with the savikalpa Samadhi.
  - b. Has the association with the shuddha ahankara (pure ego)
3. Nirvikalpa – where there is nothing other than the Self. this is the “Ekatmabhava” see sloka 281.
  - a. And the experience of the carpenter in the same statue is the knowledge of the type of wood, like the one in the nirvikalpa Samadhi.
  - b. Has the ego called nirvikalpa ahankara.

Either one is an ignorant or realized, there can be no intermediate state. Though there maybe gradation in the purity of heart.

समूलकृत्तोऽपि महानहं पुनः

व्युल्लेखितः स्याद्यदि चेतसा क्षणम् ।

संजीव्य विक्षेपशतं करोति

नभस्वता प्रावृषि वारिदो यथा ॥ ३०९ ॥

samūlakṛtto'pi mahānaḥ punaḥ

vyullekhitaḥ syādyadi cetasā kṣaṇam ।

sañjīvyā vikṣepaśataṁ karoti

nabhasvatā prāvṛṣi vārido yathā ॥ 309॥

Sa-mula-kṛta – after destroying completely, Api - even , Mahan-aham – this great (dangerous) ego, Puna - again, Vi-ullekhitā - awakened, Syat - is, Yadi - if, Cetasā – by the mind, Kshanam – for a moment, Sam-jivya – again gaining life, Vikshepa-shatam – hundreds of trouble, Karoti - creates, Nabha-svata – carried in by wind, Pravṛshi – in rainy season, Varida – rainy clouds, Yatha - like.

Even after completely destroying this dangerous ego, if is awakened again by the mind for a moment, again (coming back to) gaining life creates hundreds of trouble, , like the rainy clouds carried in by the winds in the rainy season.

Vi-ullekita – awakened. When the mind is involved in any thought function, the ego is awakened.

The simile is given in the sloka 172, is again used here.

Like the rain bearing clouds are carried by the wind during the summer season, the same wind brings the rainy clouds during the rainy season.

निग्रह्य शत्रोरहमोऽवकाशः

क्वचिन्न देयो विषयानुचिन्तया ।

स एव संजीवनहेतुरस्य

प्रक्षीणजम्बीरतरोरिवाम्बु ॥ ३१० ॥

nigrhya śatrorahamo'vakāśaḥ

kvacinna deyo viṣayānucintayā ।

sa eva sañjīvanaheturasya

prakṣīṇajambīratarorivāmbu ॥ 310॥

Nigrhya - controlling, Shatro – the enemy, Ahama – of ego, Avakasha - chance, Kvacin Na – not a little, Deya – should give, Vishaya-anu-cintaya – in the form of thinking of the sense objects, Sa - that, Eva - itself, Sam-jivana-hetu – is the cause for awakening, Asya – for this ego, Prakshina-Jambira-taro – for the dried lemon tree, Iva Ambu – like water.

After controlling the enemy of ego, should not give even a little chance, in the form of thinking of the sense objects, that itself is the cause for the awakening for this ego, like the water for the dried lemon tree.

How can some thing which is destroyed comeback to life ? there are different ways, Mantra like chintamani or sanjivini when chanted properly or with the help of the herb called sanjivini (used on sri Lakshmana, brough by Sri Hanuman) or the water from the pitcher of Sri Brahma can bring one back to life. In the same way, the ego can spring back to life, by the involvement with the sense objects.



देहात्मना संस्थित एव कामी

विलक्षणः कामयिता कथं स्यात् ।

अतोऽर्थसन्धानपरत्वमेव

भेदप्रसक्त्या भवबन्धहेतुः ॥ ३११ ॥

dehātmanā saṁsthita eva kāmī

vilakṣaṇaḥ kāmāyitā katham syāt ।

ato'rthasandhānaparatvameva

bhedaprasaktyā bhavabandhahetuḥ ॥ 311॥

Deha-atma – with the body – sense organ complex, Sam-sthita – well established (identified), Eva – only, Kami – one with lust, Vilakshana – different from it, Kamayita – lustful, Katham – how, Syat – can be, Ata – therefore, Artha – the sense-objects, Sandhana-paratvam – always involved in thinking about the, Eva – only, Bheda-prasaktya – by causing the duality, Bhava-bandha-hetu – is the cause for the bondage of samsara.

One with lust is only the one who is established (identified) with the body – sense-organ complex, how can the other who is different from it (un-identified) be lustful. Therefore, always involved in thinking about the sense-objects only is the cause for the bondage of samsara, by causing the duality.

How can one who has no identification with the body – sense-organ complex, and always involved in thinking about the Self, be having lust. When one is not hungry, where is the question of eating the dirt called the objects of sense-organs.

The scriptures “kim icchan kasya kamaya” (desiring what, for what purpose), “ko moha ka shoka” (what delusion can there be, or sorrow) etc explain this.

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This sloka gives an example which is exemplified in the next sloka

कार्यप्रवर्धनाद्बीजप्रवृद्धिः परिदृश्यते ।

कार्यनाशाद्बीजनाशस्तस्मात्कार्यं निरोधयेत् ॥ ३१२ ॥

kāryapravardhanādbijapravṛddhiḥ paridrśyate ।

kāryanāśādbijanāśastasmātkāryam nirodhayet ॥ 312॥

Karya-pravardhanat – when effect grow, Bija-pravṛddhi – more seeds grow, Pari-drshyate – this is seen, Karya-nashat – with the destruction of effect, Bija-nasha – the seed also is destroyed, Tasmāt - therefore, Karyam – the effect, Nirodhayet - control.

Karya-pravardhanat Bija-Pravṛddhi – when effect grow more seeds grow. When the seed germinates, it becomes the cause for more seeds.

Karya-nashat Bija-nasha – with the destruction of effect the seed also is destroyed. When there is no chance for the seed to sprout, then there is no more chance for the other seed to be created.

Nirodhayet - control. This is done by not letting the sprout to grow.

This sloka itself can also be understood as the exemplified too.

Karya-pravardhanat Bija-Pravṛddhi – when effect of thought function grows more seeds of thought imprints (ego) grow. The thought function, strengthens the thought imprints. More the thoughts about the same thing, stronger are the thought imprint on the object.

Karya-nashat Bija-nasha – with the destruction of effect of thought function the seed of thought imprints (ego) also is destroyed. When there is no chance given to the thought functions, the thought imprint becomes weak and dies a natural death. But, it is not that the thought function does not arise,

when one does not give a chance. What it means is when we do not react to the thought functions, then there is no thought imprint because of that.

Nirodhayet – control. By thinking only about the Self, and not being careless to think about the sense-objects.

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Here the example is superimposed on the exemplified

वासनावृद्धितः कार्यं कार्यवृद्ध्या च वासना ।

वर्धते सर्वथा पुंसः संसारो न निवर्तते ॥ ३१३ ॥

vāsanāvṛddhitaḥ kāryaṁ kāryavṛddhyā ca vāsanā ।

vardhate sarvathā puṁsaḥ saṁsāro na nivartate ॥ 313॥

Vasana-vrddhita – by the growth of the thought imprints (ego), Karyam – the effect, Karya-vrddhya – by the growth of the effects, Ca – and, Vasana – the thought imprints (ego), Vardhate – grows, Sarvatha – always, Pumsa – the jivas, Samsara – samsara, Na Nivartate – does not end.

By the growth of the thought imprints (ego) the effect grows and by the growth of the effects the thought imprints (ego) grows, and the samsara of the jiva does not end always.

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संसारबन्धविच्छित्त्यै तद् द्वयं प्रदहेद्यतिः ।

वासनावृद्धिरेताभ्यां चिन्तया क्रियया बहिः ॥ ३१४ ॥

samsārabandhavicchittyai tad dvayam pradahedyatiḥ ।

vāsanāvṛddhiredhīretābhyām cintayā kriyayā bahiḥ ॥ 314॥

Samsara-bandha-vicchityai - for the samsara bondage to be destroyed, Tad-dvayam – they two, Pradahet – completely destroy, Yati – the sannyasi (the seeker), Vasana-vddhi – the growth of thought imprints (ego), Etabhyam – of these two, Cintaya – by thinking, Kriyaya – by action, Bahi – external.

For the samsara bondage to be destroyed, the sannyasi (seeker) should completely destroy these two. The growth of the thought imprints (ego) is by thinking and the external actions of the sense objects.

Tad-dvayam – they two. The vasana and its karya, thought imprints and its effects.

Cintaya – thinking. Thinking is an internal action. And therefore the Kriyaya – by action, is given an adjective (visheshana) Bahi – eternal.

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ताभ्यां प्रवर्धमाना सा सूते संसृतिमात्मनः ।

त्रयाणां च क्षयोपायः सर्वावस्थासु सर्वदा ॥ ३१५ ॥

सर्वत्र सर्वतः सर्वब्रह्ममात्रावलोकनैः ।

सद्भाववासनादाढ्यात्तत्रयं लयमश्नुते ॥ ३१६ ॥

tābhyām pravardhamānā sā sūte saṁsṛtimātmanah ।

trayāṇām ca kṣayopāyah sarvāvasthāsu sarvadā ॥ 315॥

sarvatra sarvataḥ sarvabrahmamātrāvalokanaiḥ ।

sadbhāvavāsanādārḍhyāttatrayam layamaśnute ॥ 316॥

Tabhyam – by these two (thinking and action), Pravardhamana – when it grows, Sa – the thought imprints, Sute – gives birth to, Sam-srtim – samsara, Atmana – for the jiva, Trayanam – these three (thought imprint, thinking and action), Ca – and, Kshayopaya - ,means to destroy, Sava-avasthasu – in all the states, Sarvada – always, Sarvatra – everywhere, Sarvata – all situations, Sarvam – everthing, Brahma-matra-avalokanai – seeing only the Self, Sad-bhava-vasana – through this knowledge of the Self, Dardhyat – strengthening, Tat-trayam – those three, Layam-ashnute – gets destroyed.

By these two (thinking and action) when the thought imprint (ego) grows, it gives birth to the samsara for the jiva. And the means to destroy these three (thought imprints, thinking and actions) in all the states, period, place and situations is by seeing everthing as only the Self and strengthening the knowledge of the Self those three gets destroyed.

Sava-avasthasu – in all the states. The waking, dream and deep sleep states.

Sarvada – always. At all time by negating the limitation of time (kala-paricchina).

Sarvatra – everywhere. In all the place by negating the limitation of place (desha-paricchina).

Sarvata – all situations. In all the situations by negating the limitation of objects (vastu-paricchina)

Sarvam – everthing, th scripture say “sarvam khalu idam brahma” (everything is indeed Self), “idam sarvam yad ayam atma” (all this is that Self), “ishavasyam idam sarvam” (everthing is enveloped by Self), “sarvam brahman” (everthing is Self) etc.

Sad-bhava-vasana – through this knowledge of the Self. By cultivating the right thought imprints the wronnd or erroneous thought imprints ‘asad-bhava-vasana’ will be negated. The yoga sutra calls this “prati-paksha-bhavanam’ (meditating on the contrary).

---- 315 - 316

क्रियानाशे भवेच्चिन्तानाशोऽस्माद्वासनाक्षयः ।

वासनाप्रक्षयो मोक्षः सा जीवन्मुक्तिरिष्यते ॥ ३१७ ॥

kriyānāśe bhaviccintānāśo'smādvāsanākṣayaḥ ।

vāsanāprakṣayo mokṣaḥ sā jīvanmuktiriṣyate ॥ 317॥

Kriya-nashe – when the actions are destroyed, Bhavet – takes place, Cinta-nasha – the destruction of the thinking, Asmad – by this, Vasana-kshaya – destruction of the thought imprints, Vasana-prakshaya – this complete destruction of the thought imprints, Moksha – is realization, Sa – this, Jivan-mukti – liberated while alive, Ishyate – is accepted.

When the actions are destroyed, the thinking is destroyed, when it is destroyed the thought imprints are destroyed. This complete destruction of thought imprints is called as realization. This is accepted as liberated while alive.

The process of destruction is opposite to the process of creation. From the thought imprints the thought function comes, from this thought function, the action takes place. The reverse is the process of destruction or control. When the action stops, the thought function ceases to exist, when there is no thought function then there is no thought imprint.

For explanation on Jivan-mukti see sloka 267.

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सद्वासनास्फूर्तिविजृम्भणे सति

ह्यसौ विलीनाप्यहमादिवासना ।

अतिप्रकृष्टाप्यरुणप्रभायां

विलीयते साधु यथा तमिस्रा ॥ ३१८ ॥

sadvāsanāsphūrtivijrmbhaṇe sati

hyasau vilināpyahamādivāsanā ।

atiprakṛṣṭāpyaruṇaprabhāyām

viliyate sādhu yathā tamisrā ॥ 318॥

Sad-vasana-sphurti – the thought imprints of Self, Vijrmbhane - manifests, Sati Hi – only when, Asau - this, Vilina Api – also dissapears, Ahama adi – the ego etc, Vasana – though imprints, Ati-prakrshta Api – when powerful (blinding), Aruna - sun, Prabhayam - light, Viliyate - dissapears, Sadhu - completely, Yatha - like, Tamisra - darkness.

Only when the thought imprints of the Self manifeststhis ego etc thought imprints also disappears. Like, with the powerful sun light the blinding darkness completely disappears.

More the experience of the Self, pragna, stronger the thought imprints of the Self.

Ati-prakrshta – very powerful. This if is associated with the sun, becomes an adjective 'very powerful' for the Aruna-prabhayam - brightness of sun ray. And when it is associated with the Tamisra – darkness, it becomes 'blinding or intense' darkness.

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The same example and exemplified is used in a different way

तमस्तमःकार्यमनर्थजालं

न दृश्यते सत्युदिते दिनेशे ।

तथाऽद्वयानन्दरसानुभूतौ

नैवास्ति बन्धो न च दुःखगन्धः ॥ ३१९ ॥

tamastamaḥkāryamanarthajālam

na drśyate satyudite dīneśe ।

tathā' dvayānandarāsānubhūtau

naivāsti bandho na ca duḥkhagandhaḥ ॥ 319॥

Tama - darkness, Tama-karyam – effect of darkness, Anartha-jalam – web of untoward troubles, Na – not, Drshyate – are seen, Sati - when, Udite - rises, Dinesha - sun, Tatha - similarly, Advaya-ananda-rasa – non-dual absolute bliss, Anubhūtau – with the experience, Na Eva Asti – does not exist, Bandha - bondage, Na – not, Ca - and, Dukha-gandha – residue of sorrow.

The darkness and its effect create a web of untoward troubles, and are not seen when the sun rises. Similarly, with the experience of non-dual Absolute bliss there does not exist the bondage and not also the residue of sorrow.

Like the darkness and its effect, we have the bondage and its effect, sorrow.

Anartha-jalam - web of untoward troubles. The troubles like not seeing the ditch, pit or the road.

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But if due to the prarabdha karma, the world of duality is seen, what should a knowledgeable one do

दृश्यं प्रतीतं प्रविलापयन्सन्

सन्मात्रमानन्दघनं विभावयन् ।



समाहितः सन्बहिरन्तरं वा

कालं नयेथाः सति कर्मबन्धे ॥ ३२० ॥

drśyam pratitam pravilāpayansan

sanmātramānandaghanam vibhāvayan ।

samāhitaḥ sanbahirantaram vā

kālam nayethāḥ sati karmabandhe ॥ 320॥

Drshyam – the objects, Pratitam - perceived, Pravilapayan San - merging, San-matram – on the Self, Ananda-ghanam – absolute bliss, Vibhavayan - meditating, Samahita San – being tranquil (established), Bahi- external , Antaram – internal, Va - or, Kalam - time, Nayetha - spend, Sati - if, Karma-bandhe – there is some karma residue.

Merging the perceived internal or external objects by meditating on the Self which is Absolute bliss, spend the time being established in the Self, if there is some karma residue.

Pravilapayan – merging. This is done by seeing it as mithya during the time of manana. Now, after doing manana and nididhyasana and gaining the “vignana” (experience), this is done by not letting loose focus on the Self. If they are strong, then the negation can also be done.

Samahita – tranquil. Establish=ing the mind in the Self.

Karma-bandhe – karma binding. The prarabdha karma is the only karma which is leftover for the realized. All the other karmas are burnt by the fire of knowledge. The scripture says “gnanaagni sarva karmani bhasamasat kurute” (the fire of knowledge burns down to ashesha all the karmas). All the karmas except the prarabdha karma is destroyed.

प्रमादो ब्रह्मनिष्ठायाम् न कर्तव्यः कदाचन ।

प्रमादो मृत्युरित्याह भगवान्ब्रह्मणःसुतः ॥ ३२१ ॥

pramādo brahmaniṣṭhāyām na kartavyaḥ kadācana ।

pramādo mṛtyurityāha bhagavānbrahmaṇasutaḥ ॥ 321॥

Pramado – carelessness, Brahma-nishtayam – in being established in the Self, Na – no, Kartavya – should, Kadacana – ever, Pramada – carelessness, Mrtyu – is death, Iti Aha – so said, Bhagavan – bhagavan, Brahmana – brahmas, Suta – son.

Bhagavan – iswara, lord. One who has the complete knowledge of the creation and destruction, the jivas migration and transmigration and ignorance and knowledge is hbagavan

Bhramana-suta – Brahmas son, brahma is the four faced deity. Sri Sanat-sujata while teaching king dhrtarashtra in Mahabharata says “pramadam vai mrtyum aham bravimi” (I say carelessness is death). Eternal vigilance is the price one pays for liberty.

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In sloka 319, Tama-tamakaryam was explained, in this sloka the order in which this “anartha” (untoward) takes place is explained

न प्रमादादनर्थोऽन्यो ज्ञानिनः स्वस्वरूपतः ।

ततो मोहस्ततोऽहंधीस्ततो बन्धस्ततो व्यथा ॥ ३२२ ॥

na pramādādanartha'nyo jñāninaḥ svasvarūpataḥ ।

tato mohastato'handhīstato bandhastato vyathā ॥ 322॥

Na - no, Pramada – from carelessness, Anartha-anya – other untoward trouble, Gnanina – for the knowledgeable one, Sva-svarupata – from one natural state (Self), Tata - then, Moha - delusion, Tata - then, Aham-dhi - ego, Tata - then, Bandha - bondage, Tata - then, Vyatha - troubles.

There is no other cause of untoward trouble than carelessness from one's natural state (real nature, Self), from it, comes delusion, then ego, then bondage and then the troubles.

Vyatha – troubles. The trouble of birth and death.

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विषयाभिमुखं दृष्ट्वा विद्वांसमपि विस्मृतिः ।

विक्षेपयति धीदोषैर्योषा जारमिव प्रियम् ॥ ३२३ ॥

viṣayābhimukhaṁ dr̥ṣṭvā vidvāṁsamapi vismṛtiḥ ।

vikṣepayati dhīdoṣairyoṣā jāramiva priyam ॥ 323 ॥

Vishaya-abhimukham – turned towards external sense objects, Dr̥ṣṭva - seeing, Vidvamsam Api – even the knowledgeable one, Vismṛti - forgetfulness, Vikshepayati - confuses, Dhi-doshai – the defects of intellect, Yoṣa – like a woman, Jaram-iva – seen like a husband, Priyam - loving.

Forgetfulness takes place even for the knowledgeable one seeing (associated / involved with) turned towards the external sense objects and the defects of intellect confuse him, like a woman confuses another man (paramour) for a loving husband.

Vikshepayati – confuses. This can be understood from the standpoint of the example and the exemplified. With reference to the exemplified it creates the world of troubles as explained in the previous sloka. In

the case of the example it confuses the other person, who is not a husband as he is husband. This is ignorance or superimposition, “atasmin tad buddhi” (in non-that the knowledge of that).

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यथापकृष्टं शैवालं क्षणमात्रं न तिष्ठति ।

आवृणोति तथा माया प्राज्ञं वापि पराङ्मुखम् ॥ ३२४ ॥

yathāpakṛṣṭam śaivālam kṣaṇamātram na tiṣṭhati ।

āvṛṇoti tathā māyā prājñam vāpi parāṅmukham ॥ 324॥

Yatha - like, Apa-krshtam -removed , Shaivalam - moss, Kshana-matram –for a moment , Na – does not, Tishtathi - stay, Avrnoti - covers, Tatha - similarly, Maya - ignorance, Pragnam – the knowledgeable one, Va Api - also, Parang-mukham – turned towards external sense objects.

Like the moss removed does not stay that way even for a moment and again covers the water, similarly, the ignorance covers the knowledgeable one also, turned towards the external sense objects.

Avrnoti – covers. Should be connected with both example of water – moss and the exemplified Self - ignorance.

See also the sloka 150.

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लक्ष्यच्युतं चेद्यदि चित्तमीषद्

बहिर्मुखं सन्निपतेत्ततस्ततः ।

प्रमादतः प्रच्युतकेलिकन्दुकः

सोपानपङ्क्तौ पतितो यथा तथा ॥ ३२५ ॥

lakṣyacyutaṁ cedyadi cittamiṣad

bahirmukhaṁ sannipatettatastataḥ ।

pramādataḥ pracyutakelikandukaḥ

sopānapaṅktau patito yathā tathā ॥ 325॥

Lakshya-cyutam – slips from the goal, Cet - if, Yadi - if, Cittam - mind, Ishad - little, Bahir-mukham – turned towards external objects, San-ni-patet – definitely falls, Tata Tata – continuously, Pramadata – due to carelessness, Pracyuta - slips, Keli-kanduka – play ball, Sopana-panktau – in the series of staircase, Patita - falls, Yatha - like, Tatha - similarly.

If due to carelessness the mind is turned towards external objects even if it slips a little from the goal definitely falls continuously, similarly if due to carelessness the play ball slips in the series of staircase falls continuously.

Pramadata – due to carelessness. This word should be connected with both the example keli-kanduka – play ball and the exemplified Cittam - mind.

San-ni-patet – definitely (completely) falls. Sam (samyag) – completely, Ni (nitaram) – till the end, Patet – falls. Also should be connected with both the example keli-kanduka – play ball and the exemplified Cittam - mind.

Tata Tata – continuously. There is no chance of retrieving the mind easily, it starts falling from the Self into each of the outer sheaths until it is identifying with the gross creation, beyond the body – sense organ complex. Likewise, there is no chance for retrieving the ball. Starts to roll slowly in the beginning and later gains momentum and travels in geometrical progression, where it becomes unstoppable until it reaches the base.

विषयेष्वविशच्चेतः संकल्पयति तद्गुणान् ।

सम्यक्संकल्पनात्कामः कामात्पुंसः प्रवर्तनम् ॥ ३२६ ॥

ततः स्वरूपविभ्रंशो विभ्रष्टस्तु पतत्यधः ।

पतितस्य विना नाशं पुनर्नारोह ईक्ष्यते ।

संकल्पं वजयित्तस्मात्सर्वानर्थस्य कारणम् ॥ ३२७ ॥

अपथ्यानि हि वस्तूनि व्याधिग्रस्तो यथोत्सृजेत् ।

viṣayeṣvāviśaccetaḥ saṅkalpayati tadguṇān ।

samyaksaṅkalpanātkāmaḥ kāmātpuṁsaḥ pravartanam ॥ 326॥

tataḥ svarūpavibhraṁśo vibhraṣṭastu patatyadhaḥ ।

patitasya vinā nāśaṁ punarnāroha īkṣyate ।

saṅkalpaṁ varjayettasmātsarvānarthasya kāraṇam ॥ 327 ॥

apathyāni hi vastūni vyādhigrasto yathotsrjet ।

Vishayeshu – in the sense objects, Avishat - applies, Ceta – the mind, San-kalpayati - thinks, Tad-gunaan – its attributes, Samyag-san-kalpanat – from nicely thinking over, Kama - desire, Kamat – from desire, Pumsa – for the jiva, Pravartanam - activity.

Tata – from it, Svarupa-vi-bhramsha – forgetting the Self, Vi-bhrashta – from forgetting, Tu - definitely, Patati – slips (falls), Adha – below (down), Patitasy – for one who has fallen, Vina - without, Nasham - destruction, Puna - again, Na Aroha – no climbing up, Ikshyate – is seen, San-kalpam – thinking (on

objects), Varjayet - avoid, Tasmāt - therefore, Sarva - every, Anarthasya – untoward troubles, Karanam - cause .

Apatyani – non-eatables, Hi - definitely, Vastuni - things, Vyadhi-grasta – afflicted by disease, Yatha - like, Utsrjet - givesup.

For the jiva who applies the mind in the sense objects, starts thinking about its attributes, from nicely thinking over gains desire, from desire starts activity.

Then (from it), forgetting the Self, from forgetting definitely he slips below (falls down from the Self), for one who has fallen there is no climbing up is seen without getting destroyed. Therefore, should avoid thinking about the objects which is the cause for all the untoward troubles.

Definitely like, the one afflicted with disease givesup the non-eatable things.

The whole sequence of the falling shown above “san-nipatet” is explained here in detail. Bhagavad gita also shows similar downfall “sankalpat sanjayate kama, kamāt krodha abhijayate...” (from thinking desire, from desire anger...).

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---- 326 – 327

By both anvaya and vyatireka (direct and indirect concomitance) (see sloka 18), the importance of carefulness is shown

अतः प्रमादान्न परोऽस्ति मृत्युः

विवेकिनो ब्रह्मविदः समाधौ ।

समाहितः सिद्धिमुपैति सम्यक्

समाहितात्मा भव सावधानः ॥ ३२८ ॥

ataḥ pramādānna paro'sti mṛtyuḥ

vivekino brahmavidaḥ samādhau ।

samāhitaḥ siddhimupaiti samyak

samāhitātmā bhava sāvadhānaḥ ॥ 328॥

Ata - therefore, Pramadat – than the carelessness, Na - nothing, Para - greater, Asti - exist, Mrtyu - death, Vivekina – for the knowledgeable, Brahmavida – knower of Self, Samadhau – in the samadhi, Samahita – one focussed, Siddhim - establishment, Upaiti - attains, Samyag - complete, Samahita-atma – focused mind, Bhava - be, Sa-avdhana – very carefully.

Therefore, nothing exists greater than the carelessness for the knowledgeable one, knower of Self in the Samadhi (being established in the Self). one who is focused attains complete establishment (in the Self). Therefore, very carefully be with focused mind.

Samadhi – in the Samadhi. See sloka 169. Here the Samadhi spoken is the nirvikalpa Samadhi, where there is no disturbance from the external world, ie. The external world ceases to trouble the realised.

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जीवतो यस्य कैवल्यं विदेहे च स केवलः ।

यत्किञ्चित्पश्यतो भेदं भयम् ब्रूते यजुश्श्रुतिः ॥ ३२९ ॥

jīvato yasya kaivalyaṁ videhe ca sa kevalaḥ ।

yatkiñcitraśyato bhedaṁ bhayamṁ brūte yajuśśrutiḥ ॥ 329 ॥

Jivata – while living, Yasya – for whom, Kaivalyam - realization, Videhe – after death, Ca - also, Sa - he, Kevala – is the Self, Yat-kincit – any small, Pashyata - sees, Bhedam - duality, Bhayam - fear, Brute - says, Yaju-shruti – the yajur veda.



For whom the realization is gained while living, and he is the Self even after the death, attains fear when he sees even a small duality the yajurveda says.

Though there is no difference in the experience of the Self, for both the jivanmukta (free while alive) and the videhamukta (free after death). But the troubles because of the prarabdha, as explained in sloka 320, will be there for the one who is not established in the Self while alive.

The scripture say “udaram antaram kurute ata tasya bhayam bhavati” (if he sees even a iota of duality, he gains fear) (yajurveda – taiteriya upanishad) and “mrtyo mrtyum apnoti ya iha nana iva pashyati” (he goes from death to death, one whoc sees even an asthough difference) (yajurveda – katha Upanishad).

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यदाकदा वापि विपश्चिदेष

ब्रह्मण्यनन्तेऽप्यणुमात्रभेदम् ।

पश्यत्यथामुष्य भयं तदैव

यद्वीक्षितं भिन्नतया प्रमादात् ॥ ३३० ॥

yadākadā vāpi vipāścideṣa

brahmaṇyanante'pyaṇumātrabhedam ।

paśyatyathāmuṣya bhayaṁ tadaiva

yadvīkṣitaṁ bhinnatayā pramādāt ॥ 330॥

Yada-kada Vapi - whenever, Vipaschit – knowledgeable one, Esha - this, Brahmani – in the Self, Anante - omnipresent, Api - though, Anu-matra-bhedam – even an iota of duality, Pashyati - perceives, Atha - then, Amushya – for him, Bhayam - fear, Tad-eva – that itself, Yad-vikshitam – that which he sees, Bhinnataya – as different, Pramadat – due to carelessness.

Whenever this knowledgeable one perceives even an iota of duality in the Self though is omnipresent, then for him that itself which he sees as different due to carelessness is the cause for fear.

The scripture says “dvitiyad vai bhaya bhavati” (when there is duality there is fear).

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श्रुतिस्मृतिन्यायशतैर्निषिद्धे

दृश्येऽत्र यः स्वात्ममतिं करोति ।

उपैति दुःखोपरि दुःखजातं

निषिद्धकर्ता स मलिम्लुचो यथा ॥ ३३१ ॥

śrutismṛtinyāyaśatairniṣiddhe

dr̥śye'tra yaḥ svātmamatim̄ karoti ।

upaiti duḥkhopari duḥkhajātam̄

niṣiddhakartā sa malimluco yathā ॥ 331॥

Shruti – the vedas, Smrti – the smritis, Nyaya - sutras, Shatai - hundreds, Nishiddhe – forbidden, Drshye sense objects- , Atra - here, Ya - one, Svatma-matim – identifies as Self, Karoti - sees, Upa-eti - attains, Dukha-upari – above the pains, Dukha-jatam – more pain (sorrow), Nishiddha-karta – one who does forbidden things, Sa - he, Mali-mluca – impure mind, Yatha - like.

That which is forbidden in hundreds of Vedas, Smritis and Nyayas , that one here who does the forbidden things, identifies himself with the sense objects as the Self, attains sorrow after sorrow (pain), like the one with an impure mind.

The Vedas, Smritis and Nyaya (see sloka 46)

The Vedas say “mrtyo mrtyum apnoti ya iha nana iva pashyati” (he goes from death to death, one who sees even an asthough difference) (yajurveda – katha Upanishad), “anyo asau anyo aham iti” (he is different and I am different).

The Smriti like “pramadam vai mrtyum” (carelessness is death).

The Nyaya, brahma sutra adhyasa-bhashya (commentary on the super-imposition) deals with this.

Mali-mluca – impure mind. The one with the impure mind, one who has accumulated too much sin, will experience hell.

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सत्याभिसंधानरतो विमुक्तो

महत्त्वमात्मीयमुपैति नित्यम् ।

मिथ्याभिसन्धानरतस्तु नश्येद्

दृष्टं तदेतद्यदचौरचौरयोः ॥ ३३२ ॥

satyābhisandhānarato vimukto

mahattvamātmīyamupaiti nityam ।

mithyābhisandhānaratastu naśyed

dr̥ṣṭam tadetadyadachaurachaurayoḥ ॥ 332॥

Satya - Truth, Abisandhana - meditation, Rata - involved, Vimukta – being free, Mahatvam - greatness, Atmiyam – of the Self, Upaiti - attains, Nityam - eternal, Mithya – non-real, Abhisandhana - meditation, Rata - involved, Tu - definitely, Nashyet – is destroyed, Drshtam – is seen, Tad - that, Etat - this. Yad – which, Acora-corayo – thief and non-thief.

On one who is involved in the practice of Truth, being free attains the eternal greatness of the Self, but one who is involved in the meditation of the non-real definitely is destroyed this which is seen with respect to thief and non-thief.

Mahatvam – greatness. The scriptures say “mahan bhavati manavan bhavati” (attains great name and fame, is worshipped by all living beings).

Cora-acorayo – thief and non-thief. This is a reference to Chandogya Upanishad, where it is explained. Like the narco test, in olden days, the proof of being a thief or non-thief is to hold on to a red hot iron rod. If the person is a thief, it burns and if not a thief he is not hurt.

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यतिरसदनुसन्धिं बन्धहेतुं विहाय

स्वयमयमहमस्मीत्यात्मदृष्ट्यैव तिष्ठेत्

सुखयति ननु निष्ठा ब्रह्मणि स्वानुभूत्या

हरति परमविद्याकार्यदुःखं प्रतीतम् ॥ ३३३ ॥

yatirasadanusandhim bandhahetum vihāya

svayamayamahamasmītyātmadr̥ṣṭyaiva tiṣṭhet

sukhayati nanu niṣṭhā brahmaṇi svānubhūtyā

harati paramavidyākāryaduḥkham pratītam ॥ 333 ॥

Yati – the mendicant, Asad-anusandhim – thinking about the non-self, Bandha-hetum – which is the cause of the bondage , Vihaya - givingup, Svayam - hisself, Ayam - this, Aham Asmi Iti – as “I am”, Atma-  
drshtya – Eva – seeing as only the Self, Tishtet – stay focussed, Sukhayati – brings bliss, Nanu - but,  
Nishta - establishment, Brahmani – in the Self, Sva-anubhutyā – through immediate experience  
(knowledge), Harati - destroys, Param - ultimate, Avidya-karya – Dukham – sorrow, the effect of the  
ignorance, Pratitam – which is perceived.

The mendicant, givingup thinking about the non-self which is the cause of the bondage, should stay  
focused seeing hisself as only the Self as “I am”, through the immediate experience of the Ultimate  
which brings bliss but only to the one who is established and destroys the effect of ignorance which is  
perceived.

The immediate knowledge of the Self destroys the sorrow and bestows the bliss at the same time.

Yati – the mendicant. It can be also accepted as the seeker (“yata prayatne” (to put effort)).

Ayam Aham Asmi Iti – See sloka 304, Idam Aham Asmi Iti.

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बाह्यानुसन्धिः परिवर्धयेत्फलं

दुर्वासनामेव ततस्ततोऽधिकाम् ।

ज्ञात्वा विवेकैः परिहृत्य बाह्यं

स्वात्मानुसन्धिं विदधीत नित्यम् ॥ ३३४ ॥

bāhyānusandhiḥ parivardhayetphalaṁ

durvāsanāmeva tatastato'dhikām ।

jñātvā vivekaiḥ parihṛtya bāhyam

svātmānusandhim vidadhīta nityam ॥ 334॥

Bhaya-anusandhi – meditating on the external, Parivardhayet - increases, Phalam – the result, Durvasanam – of the negative thought imprints, Eva - only, Tata Tata – more and more, Adhikam - powerful, Jnatva - knowing, Vivekai – the knowledgeable one, Parihṛtya - giving up, Bahyam - external, Svātma-anusandhim – meditation on the Self, Vidadhita – should practice, Nityam - always.

Meditating on the external world only produces only more and more powerful negative thought imprints. knowing thus the knowledgeable one giving up the external should always practice meditation on the Self.

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The cause – effect order from the bondage to release is explained

बाह्ये निरुद्धे मनसः प्रसन्नता

मनःप्रसादे परमात्मदर्शनम् ।

तस्मिन्सुदृष्टे भवबन्धनाशो

बहिर्निरोधः पदवी विमुक्तेः ॥ ३३५ ॥

bāhye niruddhe manasaḥ prasannatā

manaḥprasāde paramātmadarśanam ।

tasminsudṛṣṭe bhavabandhanāśo

bahirnirodhaḥ padavī vimukteḥ || 335||

Bahya – external thoughts, Niruddhe –if controlled , Manasa – the mind, Prasannata – attains tranquility, Mana-prasade – when mind is tranquil, Paramatma-darshanam – immediate knowledge of Self (sakshatkara), Tasmin – when that , Su-drshte – is perceived clearly, Bhava-bandha-nasha – destruction of the bondage of samsara, Bahi-nirodha – controlling the external thought, Padavi –is the means , Vimukte – for realization.

When the external thoughts are controlled the mind attains tranquility, when the mind is tranquil immediate knowledge of the Self is attained. When one perceives the Self clearly, the destruction of the bondage os samsara happens. Therefore, controlling external thoughts is the means for realization.

Every system of philosophy, whether it accepts the Vedas (astika) or does not accept Vedas (nastika), converge only in one point, control of mind. The yoga sutra starts with “yoga chitta-vrtti nirodha” (Samadhi is cessation of thought function).

Nirodha – controlled. But the cessasation of mind is what is meant here. Because, we are talkina about the nirvikalpa Samadhi, where the mind is a major hindarance.

Mana-prasade – when mind is tranquil. See sloka 147.

Parmatma-darshanam – immediate knowledge of Self. In other words, it is called sakshatkara. But it is not a vision of something or other, but the clarity of knowledge of the Self.

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कः पण्डितः सन्सदसद्विवेकी

श्रुतिप्रमाणः परमार्थदर्शी ।

जानन्हि कुर्यादसतोऽवलम्बं

स्वपातहेतोः शिशुवन्मुमुक्षुः ॥ ३३६ ॥

kaḥ paṇḍitaḥ sansadasadvivekī

śrutipramāṇaḥ paramārthadarśi |

jānanhi kuryādasato'valambam

svapātahetoḥ śiśuvanmumukṣuḥ || 336||

Ka - which, Pandita – knowledgeable one, San - being, Sad-asad-viveki – discriminator of Self and non-self, Shruti-pramana – surrendering to the Sruti, Paramartha-darshi – clarity of the Self, Janan – knowing; y, Hi - definitely, Kuryad - have, Asata – non-self, Avalambam - association, Sva-pata-heto – cause for ones downfall, Shishuvad – like a child, Mumukshu – the seeker of Truth.

Definitely which seeker of Truth, being a knowledgeable one, being discriminator of the Self from non-self, having clarity of the Self, knowingly have association to the non-self which is the cause for ones downfall, like a child.

The child is not knowledgeable, does not discriminate, without any clarity unwittingly chooses path of danger. Catches hold of snake, runs down the staircase or hits a dog.

Shruti-pramana – surrendering to the Shruti. Shruti is the scripture (veda) and Pramana is means of right knowledge. He has total surrender to the words of Guru and Shastra as explained in “shraddha”.

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Through anvaya and vyatireka (direct and indirect concomitance) (see sloka 18) bondage and release is explained

देहादिसंसक्तिमतो न मुक्तिः

मुक्तस्य देहाद्यभिमत्यभावः ।



सुप्तस्य नो जागरणं न जाग्रतः

स्वप्नस्तयोर्भिन्नगुणाश्रयत्वात् ॥ ३३७ ॥

dehādisamsaktimato na muktiḥ

muktasya dehādyabhimatyabhāvaḥ ।

suptasya no jāgaraṇam na jāgrataḥ

svapnastayorbhinnaguṇāśrayatvāt ॥ 337॥

Dehadi – with body etc. Sam-sakti-mata – one who has attachment, Na – no, Mukti – realization, Muktasya- for the realized, Dehad – body etc, Abhimati-abhava – absence of the identification, Suptasya – for the one sleeping, No – no, Jagaranam – there is wakingup, Na – no, Jagrata – for the wakingup, Svapna – sleep, Tayo – from the two, Bhinna – different, Guna – attributes, Ashrayatvat – are based.

There is no identification with the body etc for the one there is any realization, for the one who is realized, and there is no identification with the body etc. like, for the one awake there is no sleep, and for the one who is asleep there is no wakingup, they are based on different attributes.

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अन्तर्बहिः स्वं स्थिरजङ्गमेषु

ज्ञानऽऽत्मनाधारतया विलोक्य ।

त्यक्ताखिलोपाधिरखण्डरूपः

पूर्णात्मना यः स्थित एष मुक्तः ॥ ३३८ ॥

antarbahiḥ svam sthiraṅgameṣu

jñānā'tmanādhāratayā vilokya ।

tyaktākhiḷopādhiraḅḅarūpaḅ

pūrṅātmanā yaḅ sthita eṣa muktaḅ ॥ 338॥

Anta-bahi – within and without, Svam – the Self, Stira-jangameshu – in the immobile and the mobile things, Jnana-atmana – absolute knowledge, Adharataya – as the substratum, Vilokya – perceiving, Tyakta – given up, Akila – all, Upadhi – embodiments (superimposition), Akhanda-rupa – indivisible, Purna-atmana – infinite Self, Ya – one, Sthita – exists, Esha – he is, Mukta – realized.

Perceiving the Self within and without, in immobile and mobile and knowing it as the absolute knowledge, which is the substratum and giving up all the embodiments, indivisible infinite Self one who is, he is the realized.

Jnana-atmana - as absolute knowledge if it is Jnatva-atmana – knowing as the Self.

The scripture says “anta bahi ca tat sarvam vyapya narayana stita” (the Self is the one which exists enveloping the things internal and external).

Until one is associated with the embodiments he is not realized.

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Again Acharya is bringing the topic of Sarvatma-bhava (Ekatma-bhava) and how it is gained

सर्वात्मना बन्धविमुक्तिहेतुः

सर्वात्मभावान्न परोऽस्ति कश्चित् ।

दृश्याग्रहे सत्युपपद्यतेऽसौ

सर्वात्मभावोऽस्य सदात्मनिष्ठया ॥ ३३९ ॥

sarvātmanā bandhavimuktihetuḥ

sarvātmabhāvāna paro'sti kaścit ।

drśyāgrahe satyupapadyate'sau

sarvātmabhāvo'sya sadātmaniṣṭhayā ॥ 339॥

Sarvatmana – completely, Bandha-vimukti-hetu – the means to gain release form the bondage, Sarvatma-bhavat – other than the sarvatma-bhava, Na – no, Para – other, Asti – exists, Kascit – any, Drshya – the objects (world), Agrahe – when not perceived, Sati – if, Upa-padyate – is gained, Asu – this, Sarvatma-bhava –the Self of all (non-dual Self), Asya – by him, Sada-atma-nishtaya – by being established in the Self forever.

There is no other means to gain release completely from the bondage other than the sarvatma-bhava. This sarvatama-bhava is is gained when the objects are (world is) not perceived, by him by being established in the Self forever.

Sarvatmabhava – is ekatmabhava as explained in sloka 281. This is shown here by the words “Drshya-agrahe” (when the world is not perceived). Only when there is nothing other than the Self, the world ceases to be perceived, in the nirvikalpa Samadhi.

Sada-atma-nishtaya – by being established in the Self forever. Without being careless.

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This sarvatama-bhava and drshya-agrahana is 'atma-ashraya' (interdependent), like catch-22, this is shown

दृश्यस्याग्रहणं कथं नु घटते देहात्मना तिष्ठतो

बाह्यार्थानुभवप्रसक्तमनसस्तत्तत्क्रियां कुर्वतः ।

संन्यस्ताखिलधर्मकर्मविषयैर्नित्यात्मनिष्ठापरैः

तत्त्वज्ञैः करणीयमात्मनि सदानन्देच्छुभिर्यत्नतः ॥ ३४० ॥

drśyasyāgrahaṇam katham nu ghaṭate dehātmanā tiṣṭhato

bāhyārthānubhavaprasaktamanasastattatkriyām kurvataḥ ।

sannyastākhilladharmakarmaviṣayairnityātmaniṣṭhāparaiḥ

tattvajñaiḥ karaṇīyamātmani sadānandecchubhiryatnataḥ ॥ 340 ॥

Drshya-agrahanam – not perceiving the world, Katham – how, Nu – definitely, Ghatate – possible, Dehatmana Thisthata – for the one has identified himself as the body etc, Bhaya-aritha – external objects, Anubhava – experience, Pra-asakta – completely attached, Manasa – mind, Tat-tat-kriyam – the respective actions, Kurvata – performing, Sanyasta – givingup, Akila – complete, Dharma – dharma, Karma – karma, Vishaya – objects, Nitya-atma-nishta-parai – one who is established in the eternal Self or always established in the Self), Tattva-gnai – knower of the Truth, Karaniyam – sould do, Atmani – in the Self, Sada-anande – absolute bliss, Icchubhi – seekers, Yatnata – with effort.

How is non-perceiving the world possible, for the one who has identified himself as the body etc, completely attached in the mind with the experience of the external objects and performing the respective actions. The seekers therefore should by completely givingup the association with the external dharma, karma and actions and with effort the knower of Truth should be established in the eternal Self, in the Self which is absolute bliss.

By “Dehatmana Thisthata” (for the one has identified himself as the body etc) the knowledge is said, with “Pra-asakta” (completely attached) desire is expressed and “Kurvata” (one who does) the action. It is the natural progression in achieving anything, “gnana iccha pravrtti” (knowledge, desire and effort).

Dharma – dharma.

1a. Attributes like 'I am short / long / white / black / brahmin / kshatriya / "brahmachari" (bachelor) / "grhastha" (house-holder) etc', by this we understand the attributes of body-sense organ complex.

1b. Or according to the purva-mimamsakas (people following the vedic rituals) say "yagadi eva dharma" (only the yaga etc is dharma) and "chodana-lakshana dharma" (the duties prescribed in the Vedas are dharma), this means the vedic karmas.

Karma – karma.

2a. The prescribed duties according to 1a, above.

2b. the karmas which are prescribed in the smrti and the worldly duties.

Vishaya – objects. The objects of experience of the here or the other world.

Nitya-atma-nishta-parai – one who is established in the eternal Self or one who is always established in the Self,

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सर्वात्म्यसिद्धये भिक्षोः कृतश्रवणकर्मणः ।

समाधिं विदधात्येषा शान्तो दान्त इति श्रुतिः ॥ ३४१ ॥

sarvātmyasiddhaye bhikṣoḥ kṛtaśravaṇakarmanāḥ ।

samādhim vidadhātyeṣā śānto dānta iti śrutiḥ ॥ 341 ॥

Sarva-atmya-siddhaye – for achieving the sarvatma-bhava, Biksho – the sannyasi (mendicant), Krta-Shravana-karmana – one who has performed the listening (from the Guru), Samadhim – nirvikalpa Samadhi, Vidadhati – prescribes as to be practiced, Iti esha – in this way, Shanta Dhanta Iti - 'shanta danta' (control of mind, sense-organs), Shruti – the veda.

For achieving the sarvatma-bhava, the sannyasi (mendicant) one who has performed the listening (from the Guru) prescribes nirvikalpa Samadhi to be practiced, in this way the scripture 'shanta danta' says.

Samadhi – nirvikalpa Samadhi. Here after the nidhidhyasana, the Acharya has taken the disciple through the Samadhi. Therefore, the samssadhi here should be accepted as nirvikalpa samaddhi, and this is made clear in the next sloka.

Shanta Dhanta Iti - 'shanta danta' (control of mind, sense-organs). The Shama-adi sixfold attributes as explained in the beginning as the eligibility, is what is said here. But here as the seeker, has been practicing it for a long period, it has now become his nature, and this should not be given up.

Shruti – the veda. The bhradanyaka scripture says "shanto danta uparata titukshusamahita shradda anvito bhutva Atmani eva atmanam pashyet" (observing the six-fold attributes, see the Self in the individual self).

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आरूढशक्तेरहमो विनाशः

कर्तुन्न शक्य सहसापि पण्डितैः ।

ये निर्विकल्पख्यसमाधिनिश्चलाः

तानन्तराऽनन्तभवा हि वासनाः ॥ ३४२ ॥

ārūḍhaśakterahamo vināśaḥ

kartunna śakya sahasāpi paṇḍitaiḥ ।

ye nirvikalpākhyaśamādhiniścalāḥ

tānantarā'nantabhavā hi vāsanāḥ ॥ 342 ॥

Arudha-shakte – the established power, Ahama – of ego, Vinasha – destroy, Kartum – to do, Na - not, Sahasa – very easy, Api Panditai – also for learned, Ye - who, Nir-vikalpa-akhya – the one called nirvikalpa, Samadhi-niscala – established in samadhi, Tan - they, Antara – other than, Ananta-bhava – manifold births, Hi - definitely, Vasana – thought imprints.

The power of ego when is established, is not very easy to destroy even for the learned ones. Other than the one established in the Samadhi called nirvikalpa, because the thought iprints are definitely gained through the manifold past births.

Panditai – the learned one. The one reffered to in the earlier sloka as 'krta-shravana-karmana'.

Arudha-shakte – the established power. Here the power which is established is the ego, and should not be mis-understood as the one who is Arudha in yoga ("yoga-arudha " (established in the knowledge)), wise man.

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अहंबुद्धयैव मोहिन्या योजयित्वाऽऽवृतेर्बलात् ।

विक्षेपशक्तिः पुरुषं विक्षेपयति तद्गुणैः ॥ ३४३ ॥

ahambuddhyaiva mohinyā yojayitvā"vṛterbalāt ।

vikṣepaśaktiḥ puruṣam vikṣepayati tadguṇaiḥ ॥ 343 ॥

Aham-buddhya – by the ego identity, Eva - only, Mohinya – the female ghost, Yojayitva – by involving in non-self, Avrte-balat – forcefully thought functions, Vikshepa-shakti – the power of projecting, Purusham - jiva, Vikshepayati – distracts (confuses), Tad-gunai –through its effects .

Only by the ego identity, akin to a female ghost, by forcefully involving the jiva in the thought functions of non-self, distracts through the power of projecting and its effects.

Mohiniya – the female ghost. Like the female ghost called mohini, with its beauty distracts the person from his goal or after being inflicted by it makes him loose the self-identity and projects its own identity.

The power of projecting too makes the jiva forget its goal and makes him confused, in being identified with its body – sense-organ complex.

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Previously through the negation of the effect removal of the cause was shown, here Acharya shows, until and unless the cause (power of veiling) is not destroyed completely, the effect (the power of projecting) cannot be destroyed

विक्षेपशक्तिविजयो विषमो विधातुं

निःशेषमावरणशक्तिनिवृत्त्यभावे ।

दृग्दृश्ययोः स्फुटपयोजलवद्विभागे

नश्येत्तदावरणमात्मनि च स्वभावात् ।

निःसंशयेन भवति प्रतिबन्धशून्यो

विक्षेपणं न हि तदा यदि चेन्मृषार्थे ॥ ३४४ ॥

vikṣepaśaktivijayo viṣamo vidhātum

niḥśeṣamāvaraṇaśaktinivṛttyabhāve ।

dṛgdṛśyayoḥ sphuṭapayojalavadvibhāge

naśyettadāvaraṇamātmani ca svabhāvāt ।



niḥsamśayena bhavati pratibandhaśūnyo

vikṣepaṇam na hi tadā yadi cenmrṣārthe || 344 ||

Vikshepa-shakti – power of projection, Vijaya - victory, Vishama – very difficult, Vidhatum – to gain, Nisheshenam - completely, Avarana-shakti – th power of veiling, Nivrtti-abhave – when not destroyed, Drsg-drshyayo – the seer and the seen, Sphuta-payo-jalavat – clearly like the milk and thewater, Vibhage – when differentiated, Nashyet – gets destroyed, Tad-avaranam – that veiling, Atmani – in the Self, Ca - and, Svabhavat - naturally, Nis-samshayena – without any doubt, Bhavati - becomes, Prati-bandha-shunyam – devoid of obstacle, Vikshepanam – distraction, Na - not, Hi - definitely, Tada - then, Yadi - if, Cet - exists, Mrsharthe – in the non-self.

The power of projection is very difficult to gain victory over completely, when the power of veiling is not destroyed. The veiling In the Self gets destroyed naturally, when the seer and seen (subject and object) is differentiated clearly like milk and water. And it without doubt becomes devoid of obstacle if the distraction in the non-self does not exist then.

Sphuta-payo-jalavat – like the milk and water. The bird “hamsa” (swan) seperates the milk and water without any difficulty. In the same way, the “hamsa” or “parama-hamsa” (the mendicant) seperates the subject, the Self from the object, the world.

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सम्यग्विवेकः स्फुटबोधजन्यो

विभज्य दृग्दृश्यपदार्थतत्त्वम् ।

छिनत्ति मायाकृतमोहबन्धं

यस्माद्विमुक्तस्तु पुनर्न संसृतिः ॥ ३४५ ॥

samyagvivekaḥ sphuṭabodhajanyo

vibhajya drgdrśyapadārthatattvam ।

chinatti māyākṛtamohabandham

yasmādvimuktastu punarna saṁsṛtiḥ ॥ 345॥

Samyag-viveka – right knowledge, Sphuta-bodha-janya – gained by the clear knowledge of Self, Vibhajya - differentiating, Drg-drshya-padartha-tattvam – the true nature of seer and the seen, Chinatti - destroys, Maya-kṛta-moha-bandham – the delusional bondage caused by the ignorance, Yasmat – from which, Vimukta – one who is released, Tu - definitely, Puna - again, Na - no, Samsṛti - samsara.

The right knowledge gained by the clear knowledge of the Self, differentiates the true nature of the seer and the seen, destroys the delusional bondage caused by the ignorance, definitely one who is released from which does not again enter samsara.

Samyag-viveka – the right knowledge. This is the immediate knowledge of the Self, 'experience' of the Self. This is normally referred to as 'samyag-gnana' in the bhashya and other places. This is not a special type of discrimination, since it is gained from the clear knowledge, through the grace of the Guru and scriptures.

Chinatti – destroys and Maya-kṛta-moha-bandham – the delusional bondage caused by the ignorance. In this and the later slokas refer to this scripture which says “bhidyate hṛdya granthi, chidyante sarva samshaya kshiyante ca asya karmani tasmin drshte paravare” (when one sees the Self, his delusional bondage knot of the heart is destroyed, all his doubts are destroyed, his karmas are destroyed).

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परावरैकत्वविवेकवन्धिः

दहत्यविद्यागहनं ह्यशेषम् ।

किं स्यात्पुनः संसरणस्य बीजं

अद्वैतभावं समुपेयुषोऽस्य ॥ ३४६ ॥

parāvaraikatvavivekavanhiḥ

dahatyavidyāgahanam hyaśeṣam ।

kiṁ syātpunaḥ saṁsaraṇasya bijam

advaitabhāvaṁ samupeyuṣo'sya ॥ 346॥

Para-avara-ekatva – the identity of non-duality of the Self and the individual-self, Viveka-vahni – fire of knowledge, Dahati - burns, Avidya-gahanam – the forest of ignorance, Hi - definitely, Ashesham - completely, Kim - what, Syat - exists, Puna - again, Samsaranasya – to enter the samsara, Bijam - seed, Advaita-bhavam – the non-dual state, Sam-upeyusha – one who has attained, Asya - him.

Definitely the fire of knowledge of identity of non-duality of the Self and the individual-self completely burns the forest of ignorance. For the one who has attained the non-dual state what seed exists there to enter the samsara again?

What seed exists ? means, there is no seed, karma left.

Bhagavan in Bhagavad Gita also says “gnana agni sarva karmani bhasmasat kurute” (the fire of knowledge burns down all the karmas).

Here “ashesham” (completely), without a residue and in the Gita sloka “sarva-karmani” (all the karmas), should be understood. All and complete refer to the other group of karmas in the agami and the sancita list, leaving alone the prarabdha karma. The prarabdha has started producing results, and therefore, cannot be destroyed, should be experienced to destroy. See sloka 119 for explanation on the karmas.

आवरणस्य निवृत्तिर्भवति हि सम्यक्पदार्थदर्शनतः ।

मिथ्याज्ञानविनाशस्तद्विक्षेपजनितदुःखनिवृत्तिः ॥ ३४७ ॥

āvaraṇasya nivṛttirbhavati hi samyakpadārthadarśanataḥ ।

mithyājñānavināśastadvikṣepajanitaduḥkhanivṛttiḥ ॥ 347॥

Avaranasya – the veiling, Nivrtti - negation, Bhavati - happens, Ca - and, Samyag-padartha-darshanata – by the realization of the Self, Mithya-gnana-vinasha – the negation of the erroneous knowledge, Tad-vad – similarly, Vikshepa-janita-dukkha-nivrtti – negation of the sorrow that is the effect of projecting.

The negation of the veiling takes place by the realization of the Self. the negation of the erroneous knowledge and the negation of the soor that is the effect of the projecting, similarly.

The knowledge destroys three things, the veiling, the projecting and the effect sorrow etc. there is a rule “nimitta apaye naimittikasya api apaya” (when there is no instrumental karma (causal), the effect karma also cannot exist).

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The exemplified is shown in the previous sloka, which is explained in this sloka through an example

एतत्त्रितयं दृष्टं सम्यग्रज्जुस्वरूपविज्ञानात् ।

तस्माद्वस्तुसतत्त्वं ज्ञातव्यं बन्धमुक्तये विदुषा ॥ ३४८ ॥

etattritayaṁ dr̥ṣṭaṁ samyagrajjusvarūpavijñānāt ।

tasmādvastusatattvaṁ jñātavyaṁ bandhamuktaye viduṣā ॥ 348॥

Etat-tritayam – these three, Drshtam - seen, Samyag-rajju-svarupa-vignanat – by the right knowledge of the rope, Tasmāt - therefore, Vastu-satatvam – the real nature of the Truth, Gnatavyam – should know, Bandha-muktaye – for the release from the bondage, Vidusha – by the wise one.

By the right knowledge of the rope these three are seen. Therefore, the wise one should know the real nature of the Truth, for the release from the bondage.

Etat-tritayam – these three. The knowledge destroys three things, the veiling, the projecting and the effect sorrow etc.

- a. The veiling – Example: the true nature of the rope is veiled. Exemplified: the true nature of the Self is veiled. Mula-agnana.
- b. The projecting – Example: the snake is superimposed on the rope, snake is seen. Exemplified: the world is superimposed on the Self, the world in its different manifestation is seen. Tula-agnana.
- c. The effect – Example: fear, trembling etc, due the erroneous knowledge of snake on the rope. Exemplified: the experience of sorrow, pain, pleasure etc.

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अयोऽग्नियोगादिव सत्समन्वयान्

मात्रादिरूपेण विजृम्भते धीः ।

तत्कार्यमेतद्विद्वितयं यतो मृषा

दृष्टं भ्रमस्वप्नमनोरथेषु ॥ ३४९ ॥

ayo'gniyogādiva satsamanvayān

mātrādirūpeṇa vijṛmbhate dhīḥ ।

tatkāryametadvitayam yato mṛṣā

dr̥ṣṭam̐ bhramasvapnamanorathesu || 349||

Ayo-agni – iron and fire, Yogad Iva – like association, Sat-samanvayat – because association with the Self, Matradi-rupena – in the form of the knower etc, Vijrmbhate - manifests, Dhi – the intellect, Tat-karyam Eva – only its effect, Tritayam – these three, Yata - like, Mrsha - illusion, Drshtam – are seen, Bhrama-svapna-manoratheshu – in the erroneous knowledge, dream and day-dreaming.

Like the association of the iron and fire, because of the association with the Self, the intellect manifests as the knower etc, these three are its effect only, like they are seen as illusion in the erroneous knowledge, dream and day-dreaming.

Ayo-agni-yogavad - Like the association of fire and iron. When they are in association, the iron cannot be distinguished separately and is seen as fire ball.

Matradi – the knower etc. The “pramata” (knower), “pramana” (knowing) and “prameya” (known) is referred to here. The idea of being the knower, jiva is also an illusion.

Mano-ratha – day-dreaming. This is otherwise called as mano-rajya. Imagination as such is not an obstacle. The upasana and dhyana on the iswara, presupposes the imagination of the form of the deity etc. but here the fight of imagination is of the unwanted thoughts, about the non-self. this is accepted by all the great men as the biggest obstacle.

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ततो विकाराः प्रकृतेरहंमुखा

देहावसाना विषयाश्च सर्वे ।

क्षणेऽन्यथाभाविन एष आत्मा

नोदेति नाप्येति कदापि नान्यथा ॥ ३५० ॥

tato vikārāḥ prakṛterahammukhā

dehāvasānā viṣayāśca sarve ।

kṣaṇe'nyathābhāvina eṣā ātmā

nodeti nāpyeti kadāpi nānyathā ॥ 350॥

Tata - then, Vikara – the transformation, Prakrte – of ignorance, Aham-mukha – beginning from ego, Deha-avasana – till the body, Vishayas – the sense objects, Ca - and, Sarve - all, Kshane – in moment, Anyatha-bhavina – which become otherwise, Esha – this, Atma - Self, Na-udeti – is not born, Na-apyeti – does not die, Kadapi - anytime, Nanyatha – does not change.

Then (from the intellect) the transformation of the ignorance beginning from the ego till the body and all the sense objects, which become otherwise in a moment, manifest. But this Self is not born, does not die, and does not change (transform), anytime.

Kshane – in moment, Anyatha-bhavina – which become otherwise. This is otherwise called, “drshta nashta svabhava” (that of the nature of becoming extinct while is seen).

Self is “sat” (Truth) and the world is “asad” is proven here, in these two slokas. This is used in the sloka 252 for the inquiry or discrimination.

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After explaining the Asat in the previous two slokas, the Acharya explains the Sat in the next sloka

नित्याद्वयाखण्डचिदेकरूपो

बुद्ध्यादिसाक्षी सदसद्विलक्षणः ।

अहंपदप्रत्ययलक्षितार्थः

प्रत्यक् सदानन्दघनः परात्मा ॥ ३५१ ॥

nityādvayākhaṇḍacidekarūpo

buddhyādisākṣī sadasadvilakṣaṇaḥ ।

ahampadapratyayalakṣitārthaḥ

pratyak sadānandaghaṇaḥ parātmā ॥ 351 ॥

Nitya - eternal, Advaya – non-dual, Akhanda - indivisible, Cid-ekarupa – absolute bliss, Buddhi-adi – of intellect etc, Sakshi - witness, Sad-asad-vilakshana – different from Self and non-self, Aham-pada – the word ‘aham’ (I), Pratyaya - knowledge, Lakshitārtha – derived meaning (implied or pointed meaning), Pratyag – individual self, Sada-ananda-ghana – ever absolute bliss, Paratma – the Self.

The Self is eternal, non-dual, indivisible, absolute bliss, witness of the intellect etc, different from the manifest and unmanifest, the knowledge of pointed meaning of the word ‘aham’ (I), the individual self, ever absolute bliss (or absolute existence and absolute bliss).

By saying the Paratma is Pratyag, the ultimate statements like “aham brahmasmi” (I am the Self), “tat tvam asi” (you are that), “ayam atma brahma” (this individual self is Self) etc are shown.

Cid-eka-rupa – absolute knowledge, Sad – absolute existence, Ananda-ghana – absolute bliss, here it is the “satyam gnanam anantam” which is referred. It can also be understood as sada-ananda-ghana – absolute bliss.

Here the Sad-asad-vilakshana should be understood as different from the manifest and the unmanifest. Because the definition of the Self cannot be the same as the definition of the Mithya (illusion) or Maya which is “sad-asad-vilakshanam” too, see sloka 20.

Lakshyārtha – implied. See sloka 247.



After explaining the Sat and the Asat, the inquiry into it is explained

इत्थं विपश्चित्सदसद्विभज्य

निश्चित्य तत्त्वं निजबोधदृष्ट्या ।

ज्ञात्वा स्वमात्मानमखण्डबोधं

तेभ्यो विमुक्तः स्वयमेव शाम्यति ॥ ३५२ ॥

ittham vipaścitsadasadvibhajya

niścitya tattvaṁ nijabodhadṛṣṭyā ।

jñātvā svamātmānamakhaṇḍabodhaṁ

tebhyo vimuktaḥ svayameva śāmyati ॥ 352॥

Ittham – in this way, Vipascit – the knowledgeable one, Sad-asad-vibhajya – differentiating the Self and non-self, Niscitya – gaining clarity, Tattvam – of the Self, Nija-bodha-drshtya – by the light of ones immediate knowledge, Gnatva – after knowing, Svam - oneself, Atmanam – the Self, Akhanda-bodham – absolute knowledge, Tebhya – from it (non-self), Vimukta - released, Svayam Eva – as oneself, Shamyati - exists.

In this way, the knowledgeable one, differentiating the Self and the non-self, gaining clarity by the light of ones own immediate knowledge of the Self. After knowing oneself as the Self, absolute bliss and released from it (non-self), exists as oneself.

Here the Sad-asad-vibhajya should be understood as different from the existence (Self) and non-existence (non-self) and not as in the previous sloka, as this is talking about the discrimination and the previous about the Self.

Knowing the Self, as the absolute knowledge stays as the Self “brhamvid brahma eva bhavati” or “brahmaveda brahama eva bhavati” (the knower of Self is the Self) etc scriptures explains this. He is always the Self, before there was the ‘seeming’ association with the non-self, now after gaining release from it, exists as the Self without any obstacle.

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अज्ञानहृदयग्रन्थेर्निःशेषविलयस्तदा ।

समाधिनाऽविकल्पेन यदाऽद्वैतात्मदर्शनम् ॥ ३५३ ॥

ajñānahṛdayagrantherniḥśeṣavilayastadā ।

samādhinā'vikalpena yadā'dvaitātmadarśanam ॥ 353॥

Agnana - ignorance, Hrdaya - heart, Grante - knot, Nis-shesha - completely, Vilaya - destroyed, Tada - then, Samadhina – through the samadhi, Avikalpena – by nirvikalpa, Yada - when, Advaita-atma-darshanam – immediate knowledge of the non-dual Self.

When the immediate knowledge of the non-dual Self is gained, through the nirvikalpa Samadhi the knot of ignorance of the heart is completely destroyed.

Again after explaining the asat and sat, and taking us through the process of inquiry the Acharya re-establishes the iomportance of the nirvikalpa Samadhi.

Hrdaya-granti – the knot of the heart. The knots of the thought imprints. This is also called as “chid-jada granthi” (the knot of the Self and the non-self).

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त्वमहमिदमितीयं कल्पना बुद्धिदोषात्

प्रभवति परमात्मन्यद्वये निर्विशेषे ।

प्रविलसति समाधावस्य सर्वो विकल्पो

विलयनमुपगच्छेद्वस्तुतत्त्वावधृत्या ॥ ३५४ ॥

tvamahamidamitiyaṁ kalpanā buddhidoṣāt

prabhavati paramātmanyadvaye nirviśeṣe ।

pravilasati samādhāvasya sarvo vikalpo

vilayanamupagacchedvastutattvāvadhṛtyā ॥ 354॥

Tvam – ‘you’, Aham – ‘I’, Idam – ‘this’, Iti –Iyam – in this way, Kalpana – the imagination, Buddhi-doshat – due to the the defect of the intellect, Prabhavati - manifests, Parama-atmani – in the absolute Self, Advaye – non-dual, Nir-visheshe - attributeless, Pra-vilasati - manifests, Samadhau – in the samadhi, Asya – for him, Sarvo - all, Vikalpa - manifestations, Vi-layanam – complete destruction, Upagacchet - attains, Vastu-tattva – the true nature of the Self, Avadhṛtya – by establishing.

The different imaginations of ‘I’, ‘you’ and ‘this’ manifests due to the defect of the intellect, when in the Samadhi the attributeless, no-dual absolute Self manifests by establishing in the true nature of the Self, all the manifestations attains complete destruction.

Tvamand Idam instead of Aham and Tvam is an order as seen in the Brahma Sutra introduction bhashya “yushmad asmad pratyayao’.

Vilayam – complete destruction. The creation merges or re-enter (‘abhivishanti’ as said in the taiteriyā Upanishad). The destruction of the superimposed or imagined cannot be in anyother way. Staying as the substratum is the destructin.

शान्तो दान्तः परमुपरतः क्षान्तियुक्तः समाधिं

कुर्वन्नित्यं कलयति यतिः स्वस्य सर्वात्मभावम् ।

तेनाविद्यातिमिरजनितान्साधु दग्ध्वा विकल्पान्

ब्रह्माकृत्या निवसति सुखं निष्क्रियो निर्विकल्पः ॥ ३५५ ॥

śānto dāntaḥ paramuparataḥ kṣāntiyuktaḥ samādhim

kurvannityam kalayati yatiḥ svasya sarvātmabhāvam ।

tenāvidyātimirajanitānsādhu dagdhvā vikalpān

brahmākṛtyā nivasati sukham niṣkriyo nirvikalpaḥ ॥ 355॥

Shanta – shama, Danta - dama, Param - complete, Uparata - uparati, Kshanti-yukta - titiksha, Samadhim - samadhana, Kurvan - practicing, Nityam - always, Kalayati - experiences, Yati – the mendicant, Svasya - ones, Sarva-atma-bhavam - ekatmabhava, Tena – by it, Avidya - ignorance, Timira-janitan – cataract created, Sadhu - completely, Dagdhwa - burning, Vikalpan – manifestations, Brahma-akrtya – as the Self, Nivasati - exists, Sukham - bliss, Nishkriya – activityless (existence), Nirvikalpa – changeless (knowledge).

The mendicant experiences ones ekatmabhava (Uno Self), by practicing shama, dama, complete uparathi, titiksha and samadhana. By it, burning completely the manifestations created by the cataract of ignorance exists as the existence, knowledge and blissful Self.

See sloka 22 – 26, for explanation on the shama – samadhana. Here except shraddha all the other six-fold accomplishments are specified. But shraddha is important among all, therefore, we should take the word ‘param’ as shraddha and not as an adjective for ‘uparati’. Bhagavan in bhagawad Gita says “shraddhavan labhate gnanam” (the one endowed with shraddha gains knowledge).

Sukham – absolute bliss, Nishkriya – absolute Existence Nirvikalpa – absolute knowledge, here it is the “satyam gnanam anantam brahma” or “sat chid anandam brahma” which is referred.

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समाहिता ये प्रविलाप्य बाह्यं

श्रोत्रादि चेतः स्वमहं चिदात्मनि ।

त एव मुक्ता भवपाशबन्धैः

नान्ये तु पारोक्ष्यकथाभिधायिनः ॥ ३५६ ॥

samāhitā ye pravilāpya bāhyaṁ

śrotrādi cetaḥ svamaham cidātmani ।

ta eva muktā bhavapāśabandhaiḥ

nānye tu pāroksyakathābhidhāyinaḥ ॥ 356 ॥

Samahita – through the samadhi, Ye - who, Pravilapya - merging, Bahyam – external world, Shrotradi – the ears etc (sense organs), Ceta - mind, Svam-aham – ones ego, Cidatmani – in the Self, Te - they, Eva - only, Mukta – are released, Bhava-pasha-bandhai – from the bondage of the samsara, Na Anye – not someone, Tu - definitely, Parokshya-katha-abhidhayina – who blabber with the bookish knowledge.

Those who through the Samadhi merging the external world, sense objects, mind and ones ego in the Self only they are released from the bondage of the samsara, and, definitely not someone who blabber with the bookish knowledge.

Bahyam – external world. Right from the first created space, all the other elements and their modifications are accepted here.

Shrotradi – the ears etc. by the 'etc' all the other sense organs are understood.

Parokshya-katha-abhidhayina – who blabber with the bookish knowledge. Someone without the immediate knowledge of the Self, but has the mediate knowledge from the study of the scriptures.

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उपाधिभेदात्स्वयमेव भिद्यते

चोपाध्यपोहे स्वयमेव केवलः ।

तस्मादुपाधेर्विलयाय विद्वान्

वसेत्सदाऽकल्पसमाधिनिष्ठया ॥ ३५७ ॥

upādhibhedātsvayameva bhidyate

copādhyapohe svayameva kevalaḥ ।

tasmādupādhervilayāya vidvān

vasetsadā'kalpasamādhiniṣṭhayā ॥ 357॥

Upadhi-bhedat – because of the different embodiments, Svayam Eva – oneself , Bhidyate - differs, Ca - and, Upadhi-apohe – when the embodiment is negated, Svayam Eva - oneself, Kevala – remains non-dual, Tasmad - therefore, Upade - embodiment, Vilayaya – for the negation, Vidvan – the learned one, Vaset - should stay, Sada - always, Akalpa-samadhi-nishtaya – being established in nirvikalpa Samadhi..

One differs because of the embodiment, and when the embodiment is negated oneself remains non-dual. Therefore, the learned one should always stay being established in the nirvikalpa Samadhi for the negation of the embodiment.

See sloka 99 for explanation on upadhi.

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सति सक्तो नरो याति सद्भावं ह्येकनिष्ठया ।

कीटको भ्रमरं ध्यायन् भ्रमरत्वाय कल्पते ॥ ३५८ ॥

sati sakto naro yāti sadbhāvaṁ hyekaniṣṭhayā ।

kīṭako bhramaraṁ dhyāyan bhramaratvāya kalpate ॥ 358 ॥

Sati – if (in the Self), Sakta - attached, Nara - jiva, Yati - attains, Sad-bhavam – the Self, Hi - definitely, Eka-nishtaya – thorough establishment, Kitaka - worm, Bhramaram - wasp, Dhyayan - meditating, Bhramaratvaya – becoming the wasp, Kalpate – capable.

If the jiva is attached to the through establishment (in the Self) definitely attains the Self, like the worm meditating on the wasp is capable in becoming the wasp

Sati – if, in the Self. sati can be accepted as the “adhikarane sati” (if (in the substratum)), meaning becomes if and is connected with the Sakta, it becomes if attached, then the samadhi will be “akshepa labhya” (gained from the previous sloka, through expectation of incompleteness). If the sati is accepted as ‘in the Self’ then it will be, attached in the Self.

Nara – Jiva. Normally means man, here to not distinguish between the seeker we always accept as the jiva.

Here the use of the Kitaka and Bhramara is in tuene eith the worldly logic, often quoted in the vedantic textx, “bhramara Kitaka nyaya”(the logic of the worm and the wasp). Here this is shown to prove, if the worm which is not the wasp, can become the wasp by meditating on it, why not the jiva, which is in reality the Self.

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The same example and exemplified (as always), is used In the reverse order (in previous foirst the exemplified and then the example was given)

क्रियान्तरासक्तिमपास्य कीटको

ध्यायन्नलित्वं ह्यलिभावमृच्छति ।

तथैव योगी परमात्मतत्त्वं

ध्यात्वा समायाति तदेकनिष्ठया ॥ ३५९ ॥

kriyāntarāsaktimapāsya kīṭako

dhyāyannalitvaṁ hyalibhāvamṛcchati ।

tathaiva yogī paramātmataṭṭvaṁ

dhyātvā samāyāti tadekaniṣṭhayā ॥ 359॥

Kriyantara – anyother action, Asakti – attachment, Apasya – givingup, Kitaka – the worm, Dyayan – meditating, Yatha – like, Alim – the wasp, Hi – definitely, Alibhavam – the state of wasp, Rcchati – gains, Tatha Eva – In the very same way, Yogi – the yogi, Paramatma-tattvam – the Self, Dhyatva – meditating, Sam-ayati – clearly attains, Tad-eka-nishtaya – through the establishment on that.



Giving up the attachment to any other action, the worm meditating on the wasp definitely gains the state of the wasp, in the very same way, the yogi meditating through the establishment on the Self, clearly attains that.

Kriyatara, Asakti and Apasya is common for the worm and the yogi. There should not be any attachment with any other thing, action or not.

Yogi – the yogi. One who practices the Samadhi yoga of nirvikalpa. And this should not be understood as the practitioner of the yoga school of meditation.

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अतीव सूक्ष्मं परमात्मतत्त्वं

न स्थूलदृष्ट्या प्रतिपत्तुमर्हति ।

समाधिनात्यन्तसुसूक्ष्मवृत्त्या

ज्ञातव्यमार्यैरतिशुद्धबुद्धिभिः ॥ ३६० ॥

atīva sūkṣmaṁ paramātmataṭṭvaṁ

na sthūladṛṣṭyā pratipattumarhati ।

samādhinātyantāsūsūkṣmavṛṭtyā

jñātavyamāryairatisuddhabuddhibhiḥ ॥ 360 ॥

Ativa – grossly (very), Sukshmam – subtle, Paramatma-tattvam – the Self, Na – not, Sthula-drshtya – with the grosser vision, Pratipattu – to attain, Arhati – is capable. Samadhina – through the Samadhi, Atyanta-su-sukshma-vrttya – through extremely subtle thought function, Gnatvyam – should be known, Aryai – the respectful, Ati-shuddha-buddhi-vrttibhi – with extremely pure intellect (mind).

Very subtle Self is not capable to be attained with the grosser vision, it should be known by the respectful one with extremely pure intellect attained,, through the Samadhi attained extremely subtle thought function.

Sthula-drshtya – with grosser vision. Here the grosser vision is the one which is involved with the external sense-objects. And not purified by the practice of single-pointed meditation. Or it can be understood as the vision which objectifies everything, including the Self. See also sloka 340.

Arya – the respectful. Has nothing to do with the class or creed, as Acharya has in a previous sloka negated the identification with it and will be doing in some later sloka too, “jati kula ..”.

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यथा सुवर्णं पुटपाकशोधितं

त्यक्त्वा मलं स्वात्मगुणं समृच्छति ।

तथा मनः सत्त्वरजस्तमोमलं

ध्यानेन सन्त्यज्य समेति तत्त्वम् ॥ ३६१ ॥

yathā suvarṇaṁ puṭapākaśodhitam

tyaktvā malaṁ svātmaguṇaṁ samṛcchati ।

tathā manaḥ sattvarajastamomalaṁ

dhyānena santyajya sameti tattvam ॥ 361॥

Yatha – like, Suvarna –the gold, Puta-paka-shodhitam – purified by heating on the fire, Tyaktva – giving up, Malam – the impurities, Svātma-guṇam – its real nature, Sam-rcchati – clearly attains, Tatha –

similarly, Mana – the mind, Sattva-rajata-malam – the impurities of sattva, rajas and tama attributes, Dhyana – through meditation, Sam-tyajya – completely giving, Sam-eti – clearly attains, Tattvam – the Self.

Like the gold when purified by heating on the fire, clearly attains its true nature by giving up the impurities. Similarly, the mind too through meditation, completely giving up the impurities of sattva, rajas and tama attributes, clearly attains the Self.

The gold is heated on fire to remove the impurities, like copper etc, which is added to make the ornaments, as the pure gold cannot be molded as desired.

It was said, the tamas is purified by both etc in a previous sloka, see sloka 278.

The thought function which is attained by the meditation is called “akhanda-akara-vrtti” (the thought function of the Self), is the shuddha-sattva which destroys all the other attributes and thereby destroys the “mula-agnana” (primal ignorance). Though it is a vrtti, it is different from any other vrtti. Each vrtti has two parts 1. Vrtti vyapti and 2. Phalavyapti

1. vrtti vyapti – association with the thought function. All the thought functions have the vrttivyapyatva in them. If there is no association with the vrtti there is no gnana of any object.
2. Phala vyapti – association with the “akara” (form). This is only in the case of the objectification by the vrtti, in the form of the object it is associated.

Since, there is no form of the Self, there can be no phala vyapti.

Gnana (Self) cannot be opposed to the ignorance, since it is the substratum and the cause, there will be no creation (seeming), which is accepted as vyavaharika. But only through the “vrtti avacchina pratibimbita va chaitanya” (the knowledge associated or reflected upon the vrtti) is the one opposed to ignorance, and is the cause of its negation.

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निरन्तराभ्यासवशात्तदित्थं

पक्वं मनो ब्रह्मणि लीयते यदा ।

तदा समाधिः सविकल्पवर्जितः

स्वतोऽद्वयानन्दरसानुभावकः ॥ ३६२ ॥

nirantarābhyāsavaśāttadittham

pakvaṁ mano brahmaṇi liyate yadā ।

tadā samādhiḥ savikalpavarjitaḥ

svato'dvayānandarāsānubhāvakaḥ ॥ 362॥

Nirantara – by continuously, Abhyasavashat – practicing, Tad-ittham – that in this way, Pakvam – purified, Mana – mind, Brahmani – in the Self, Liyate merges, Yada – when, Tada –then, Samadhi – Samadhi, Sa – that, Vikalpa-varjita – without any disturbance, (OR Savikalpa-varjita – devoid of the savikalpa Samadhi), Svata – in itself, Advaya-ananda-rasa-anubhavaka – cause for the experience of non-dual bliss.

When by continuously practicing that (Samadhi) in this way, the mind which is purified, merges in the Self, then, that Samadhi is without any disturbance (devoid of the savikalpa Samadhi), is in itself the cause for the experience of the non-dual bliss.

Yoga sutra clearly says “sat u dirghakala nairantaryena..” (This Samadhi should be practiced for a longer period and continuously..).

The scripture says “raso vai sa, rasm he eva labdhva anandhibhavati” (it is the absolute bliss, attaining this he becomes the absolute bliss).

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The result of the Samadhi is explained in this sloka

समाधिनाऽनेन समस्तवासना-

ग्रन्थेर्विनाशोऽखिलकर्मनाशः ।

अन्तर्बाहिः सर्वत एव सर्वदा

स्वरूपविस्फूर्तिरयत्नतः स्यात् ॥ ३६३ ॥

samādhinā'neṇa samastavāsanā-

granthervināśo'khilakarmanāśaḥ ।

antarbahīḥ sarvata eva sarvadā

svarūpavisphūrtirayatnataḥ syāt ॥ 363॥

Samadhina – through Samadhi, Anena – this, Samasta-vasana-granthe-vinasha - the knots of the heart (thought imprints) is destroyed, Akila-karma-nasha – all the karmas are destroyed, Anta-bahi – within and without, Sarvata – everywhere, Eva – and, Sarvada – ever, Svarupa-visphurti – the experience of the Self, Ayatnata – without any effort, Syat – happens.

Through this (nirvikalpa) Samadhi, the knots of the heart are destroyed, all the karmas are destroyed, within, without, everewhere and ever the experience of the Self happens without any effort.

The 'knots of the heart' is explained in the sloka 353.

Svarupa-visphurti – the experience of the Self. this should not be confused with the experencer-experience-experienced kind of experience. Like some give an example of the sugarcandy not able to taste itself, and therefore like an ant someone should be experiencing this bliss etc. this is not so, because the Acharya refutes this idea with the next word Ayatnata – without effort, the experience of something other than the Self, needs some effort, but if it is oneself, there is no effort.

श्रुतेः शतगुणं विद्यान्मननं मननादपि ।

निदिध्यासं लक्षगुणमनन्तं निर्विकल्पकम् ॥ ३६४ ॥

śruteḥ śatagaṇaṁ vidyānmananaṁ mananādapi ।

nididhyāsaṁ lakṣagaṇamanantaṁ nirvikalpakaṁ ॥ 364॥

Shrute – from listening, Shata-gunam – hundred folds, Vidyat – understand, Mananam – the reflection, Mananad Api – even from reflection, Nididhyasanam – meditation, Laksha-gunam – onle lac times, anantam – infinite, Nirvikalpakam – nirvikalpa Samadhi.

Understand from listening (to the scriptures) the reflection is hundred folds, even from reflection the meditation is onle lac times, and the result of the nirvikapa samadhhi is infinite.

One comes to the state of listening, due to thousands of punya karmas acquired in the past birth; the scripture says “shravaya api bahubhir ya na labhya” (that which many even had not gained the listening).

And, only a mind which is focused and had the knowledge through the listening an be eligible to do “manana” (reflection). This was shown by the Acharya himself, when he praises the ability of instant reflection in the disciple.

Therefore, the meditaion gained through the constant reflection is ever very rare.

But, the ‘state’ of the nirvikalpa Samadhi, has no end, the other states come to an end in the next stage, shravana in manana etc but there is nothing beyond nirvikapa therefore it is termed ‘ananta’. And it is incomparable, there is nothing similar to it or even comparatively closer, therefore it is termed as “ananta” (infinite) result giver.

निर्विकल्पकसमाधिना स्फुटं

ब्रह्मतत्त्वमवगम्यते ध्रुवम् ।

नान्यथा चलतया मनोगतेः

प्रत्ययान्तरविमिश्रितं भवेत् ॥ ३६५ ॥

nirvikalpakasamādhinā sphuṭam

brahmatattvamavagamyate dhruvam ।

nānyathā calatayā manogateḥ

pratyayāntaravimiśritam bhavet ॥ 365॥

Nirvikalpa-samadhina – through the nirvikalpa Samadhi, Sphutam – clearly, Brahma-tattvam – the immediate knowledge of the Self, Avagamyate – is gained, Dhruvam – definitely, Na Anyatha - not through anyother means, Calataya – because it is unstable, Manogate – function of the mind, Pratyaya-antara – with the other thoughts, Vimishritam – mixed, Bhavet – it becomes.

Only through the nirvikalpa Samadhi clearly the immediate knowledge of the Self is gained, and not through anyother means. Since they are unstable, and the funtion of the mind becomes mixed with the other thoughts.

Na Anyatha – not through anyother means. The scripture says “na anya pantha vidyate ayanaya” (there is no other path to know this Self).

Calataya – it is unstable. The other methods like the chanting of mantra or meditating on the other objects creates different thought functions, and therefore the “mano-gate” the minds nature, will gets focusless by associating with these other non-self thoughts. The other methods, at the best, leads to the purity of the mind, thereby aiding to be established in the Self.

अतः समाधत्स्व यतेन्द्रियः सन्

निरन्तरं शान्तमनाः प्रतीचि ।

विध्वंसय ध्वान्तमनाद्यविद्यया

कृतं सदेकत्वविलोकनेन ॥ ३६६ ॥

ataḥ samādhatsva yatendriyaḥ san

nirantaram śāntamanāḥ pratīci ।

vidhvamsaya dhvāntamanādyavidyayā

kṛtam sadekatvavilokanena ॥ 366॥

Ata – therefore, Samadhatsva – practice Samadhi, Yata-indriya – controlling the sense organs, San – by, Nirantaram – continuously (always), Shanta-mana – with control of mind, Pratici – on the individual self, Vidhvamsaya – completely destroy, Dhvantam – the samsara (darkness), Anadi – beginningless, Avidyaya – of ignorance, Krtam – created, Sad-ekatva – the non-dual Self, Vilokanena – vision (immediate knowledge).

Therefore practice the nirvikalpa Samadhi, by always controlling the sense organs and the mind, on the individual self. And completely destroy the samsara (darkness) created by the beginningless ignorance, by the vision (immediate knowledge) of the non-dual Self.

Control of sense organs is the practice of the Dama, and this leads to being established in the control of mind, Shama.



Here after explaining about the shama and dhama Acharya goes to the final of the six-fold attributes Samadhi. This was explained in the sloka 355, here by saying the first two and the final stage, all that is in between is implied.

Dvantam Anadi-avidyaya-krtam, by this the mula-avidya (primal ignorance) is referred to.

Vilokanena – vision. The scripture says “drshyate tu agraya buddhya” (perceives with a subtle intellect) etc.

Here in the beginning, Acharya asks one to place the mind on the “pratici” (individual Self) later says to destroy the darkness of ignorance by the vision of Self the “sad-ekatva vilokanena”. How can placing the mind on something (individual self), be the means for the vision of something else (Self)? Here the non-duality of the individual and ultimate Self is displayed.

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As always the means to it is explained in the next coming slokas, here the “viveka” (discrimination) is explained

योगस्य प्रथमद्वारं वाङ्निरोधोऽपरिग्रहः ।

निराशा च निरीहा च नित्यमेकान्तशीलता ॥ ३६७ ॥

yogasya prathamadvāraṁ vāṅnirodho'parigrahaḥ ।

nirāśā ca nirīhā ca nityamekāntaśīlatā ॥ 367॥

Yogasya – of the yoga, Prathama-dvaram = first door (step / stage), Vak Nirodha – the control of speech, Aparigraha – non accepting (more than required), Nir-asha – devoid of desire, Ca – and, Nir-iha – non action (in the desire propelled), Ca - and, Nityam – always, Ekanta-shilata – habit of staying alone.

The first stage of the yoga (Samadhi) is control of speech, control of mind, non-acceptance (more than required), devoid of desire, non action (in the desire propelled karmas) and always in the habit of staying alone.

Here the control of body, sense organs and mind is specified as the first stage.in the words of yoga sutra, Yama, Niyama and Asana.

Yogasya – of the yoga. The root “yujir samadhau” (in Samadhi), is accepted and not “yujir yoga” (to join).

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Control of the body, sense organs and mind is a stage for Samadhi, how can staying alone be useful is explained here

एकान्तस्थितिरिन्द्रियोपरमणे हेतुर्दमश्चेतसः

संरोधे करणं शमेन विलयं यायादहंवासना ।

तेनानन्दरसानुभूतिरचला ब्राह्मी सदा योगिनः

तस्माच्चित्तनिरोध एव सततं कार्यः प्रयत्नो मुनेः ॥ ३६८ ॥

ekāntasthithirindriyoparamaṇe heturdamaścetasah

saṁrodhe karaṇam śamena vilayaṁ yāyādahaṁvāsanā ।

tenānandarāsānubhūtiracalā brāhmī sadā yoginaḥ

tasmāccittanīrodha eva satataṁ kāryaḥ prayatno muneḥ ॥ 368॥

Ekanta-sthiti – staying alone, Indriya-uparamane – for the control of sense organs (dama), Hetu – means, Dama – Dama, Cetasa – the mind, Samrodhane – controlling, Kraranam – means, Shamena – through Shama, Vilayam – destruction, Yayat – attains, Aham-vasana – the ego (thought prints), Tena – by it, Ananda-rasa-anubhuti – experience of the bliss, Acala – steady (undisturbed), Brahmi – of the Self, Sada – always, Yogina – for the yogi, Tasmāt – therefore, Citta-nirodha – control of the mind, Eva – only, Satatam – always, Karyam – practiced, Pryatna – greater effort, Mune – by the sage.

Staying alone is the means for the control of the sense organs (called dama), and dama is means for the controlling of mind (called Shama), through the Shama the ego attains the destruction, through this one experiences the bliss of the Self steady and undisturbed. Therefore only the control of mind should be practiced with greater effort by the sage.

Ekanta – alone, means without any association to the world or the social bindings.

Muni – the sage. Here the person who practices “mauna” (silence), through the control of the organ of speech as explained earlier is muni Or the person who practices “mananat muni” (the reflection is called muni).

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Practice of the Dhama and Dama is given importance, for attaining the nirvikalpa Samadhi. This process is explained in another sloka

वाचं नियच्छात्मनि तं नियच्छ

बुद्धौ धियं यच्छ च बुद्धिसाक्षिणि ।

तं चापि पूर्णात्मनि निर्विकल्पे

विलाप्य शान्तिं परमां भजस्व ॥ ३६९ ॥

vācam niyacchātmani taṁ niyaccha

buddhau dhiyaṁ yaccha ca buddhisākṣiṇi ।

taṁ cāpi pūrṇātmani nirvikalpe

vilāpya śāntim paramāṁ bhajasva ॥ 369॥

Vacam – the speech, Niyacca - place, Atmani – in the mind, Tam – that (mind), Niyacca - place, Buddhau – in the intellect, Dhiyam – the intellect, Yaccha – place, Ca – and, Buddhi-sakshini – in the witness of intellect, Tam – that (witness), Ca Api – and also, Purna-atmani – in the absolute Self, Nirvikalpe – attributeless, Vilāpya - merging, Shantim – the peace, Paramam - ultimate, Bhajasva - experience.

Place the speech in the mind, place that mine in the intellect, place the intellect in the witness of the intellect and that witness also merging in the absolute Self, the attributeless and experience the ultimate peace.

Yacca and Niyacca – place. The control or restraining of one in the other, by giving up the activity of the former and staying only with the later is explained. It can be understood as merging or even identifying the former with the later, understanding it as non different.

Buddhi-sakshini – the witness of the intellect. As we have explained the sakshi is not the True nature of the Self. because the sakshi is “avidya vrtti avacchinna / pratibimbita caitanya” (the consciousness associated / reflected upon the thought function of the ignorance).

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देहप्राणेन्द्रियमनोबुद्ध्यादिभिरुपाधिभिः ।

यैर्यैर्वृत्तेःसमायोगस्तत्तद्भावोऽस्य योगिनः ॥ ३७० ॥

dehaprāṇendriyamanobuddhyādibhirupādhibhiḥ ।

yairyairvṛtteḥsamāyogastattadbhāvo'sya yoginaḥ ॥ 370॥

Deha – body, Prana – vital air, Indriya – the sense organ, Mana – mind, Buddhi-adibhi – and the intellect etc, Upadhi – the embodiment, Yai Yai – with whichever, Vrtte – the thought functions, Samayoga – has clear (complete) association, Tat Tat – with all that, Bhava – identification, Asya – this, Yogina – yogi.

With whichever embodiment like, body, vital air, sense organ, mind or the buddhi, the thought function (of mind) is in complete association, this yogi has identification with all that.

Here in Samayoga – here “Yujir yoga” (to join) is accepted and not in Samadhi meaning. With whichever he is associated because of the identification with that, yogi gains the troubles pertaining to that state. Associated as though with each of the “kosha” (sheath).

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तन्निवृत्त्या मुनेः सम्यक् सर्वोपरमणं सुखम् ।

संदृश्यते सदानन्दरसानुभवविप्लवः ॥ ३७१ ॥

tannivṛtṭyā muneḥ samyak sarvoparamaṇaṁ sukham ।

sandṛśyate sadānandarāsānubhavaviplavaḥ ॥ 371॥

Tat – that, Nivrttya – by negation, Mune – the sage, Samyag – nicely, Sarva-uparamanam – the cessation of all (objects / non-self), Sukham – bliss, Sam-drshyate – experienced, Sada-ananda-rasa-anubhava – experience of absolute bliss, Viplava – complete.

For the sage, by the negation of that the bliss of the cessation of all (non-self) is nicely experienced, which is the complete experience of the absolute bliss.

The bliss (sukham) of the cessation of all the non-self is the experience of the absolute Self.

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After explaining “viveka” (discrimination), now from here “vairagya” (dispassion) is explained, for the samadhi, in the next two slokas

अन्तस्त्यागो बहिस्त्यागो विरक्तस्यैव युज्यते ।

त्यजत्यन्तर्बहिःसङ्गं विरक्तस्तु मुमुक्षया ॥ ३७२ ॥

antastyāgo bahistyāgo viraktasyaiva yujyate ।

tyajatyantarbahisāṅgaṁ viraktastu mumukṣayā ॥ 372 ॥

Anta-tyaga - renouncing the internal, Bahi-tyaga – renouncing the external, Viraktasya Eva – only for the dispassionate, Yujyate – possible, Tyajati – renounces, Anta-bahi-sangam – the association with the internal and external, Virakta Tu – definitely the dispassionate, Mumukshaya – desiring the realization.

The internal and the external renunciation is possible only for the dispassionate one. Definitely the dispassionate one renounces the association for the internal and the external for the desire of realization.

What is meant by “anta” (internal) and “bahi” (external) is explained here in this sloka

बहिस्तु विषयैः सङ्गं तथान्तरहमादिभिः ।

विरक्त एव शक्नोति त्यक्तुं ब्रह्मणि निष्ठितः ॥ ३७३ ॥

bahistu viṣayaiḥ saṅgam tathāntarahamādibhiḥ ।

virakta eva śaknoti tyaktum brahmaṇi niṣṭhitaḥ ॥ 373 ॥

Bahi – the external, Tu – definitely is, Vishayai – with the sense objects, Sangam – association, Tatha – so similarly, Antar - the internal, Ahama-adibhi – the ego etc, Virakta Eva – only the dispassionate, Shaknoti – is eligible, Tyaktum – to renounce, Brahmani – in the Self, Nishthita – by being established.

The external definitely is the sense objects, similarly the internal is the ego etc, by being established in the Self, only the dispassionate is eligible to renounce.

Bahi – the external explained as the Vishaya – the sense objects. This is in general, with respect to the sloka which explained the sense objects as worse than the poison, and went on to explain the association of each one causes destruction. But, the body, ones and the others, wealth are considered here, “putridi eshana” and “vittadi eshana”.

Anta – the onternal is explained as the ego etc. Here the third in the “eshana” (attachment) is said, the attachment to the name and fame, “Loka eshana”. The name and fame are of the mind. Only when the mind accepts some thing as good or bad there is a reaction.

वैराग्यबोधौ पुरुषस्य पक्षिवत्

पक्षौ विजानीहि विचक्षण त्वम् ।

विमुक्तिसौधाग्रलताधिरोहणं

ताभ्यां विना नान्यतरेण सिध्यति ॥ ३७४ ॥

vairāgyabodhau puruṣasya pakṣivat

pakṣau vijānihi vicakṣaṇa tvam ।

vimuktisaudhāgralatādhirohaṇam

tābhyām vinā nānyatareṇa sidhyati ॥ 374॥

Vairagya-bodhau – both the dispassion and discrimination, ourushasya – for the jiva, Pakshivat – like for the bird, Pakshau – two sides (the wings), Vijanihi – understand, Vicakshana – intelligent one, Tvam – you, Vimukti – the release, Saudhagraha-tala-adhirohanam – travelling (flying) over a very beautiful landscape, Tabhyam – those two, Vina – without, Na anyatarena – by no other means, Siddhyati – is achieved.

O intelligent one, you understand, this dispassion and discrimination to be two sides (wings) for the jiva like for the bird (the wing is), without those two and no other means can the release and flying over beautiful landscape, respectively, is achieved.

Without balance, a man cannot stand nor can the bird fly. These viveka and vairagya are like those two sides.

Bodha – is viveka, discrimination.

As explained in sloka 22, “Viveka without Vairagya will lead to dryness, mere blabbaring. And vairagya without Viveka will lead to stubbornness (stupidity)”.



In the Yoga sutra, it is said “abhyasa-vairagyabhyam tan nirodha” (only through practice (of discrimination) and dispassion, can the Samadhi be canined). “Nirodha” is control, and it is for gaining the Samadhi.

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The cause – effect relation of the dispassion and the realization is explained

अत्यन्तवैराग्यवतः समाधिः

समाहितस्यैव दृढप्रबोधः ।

प्रबुद्धतत्त्वस्य हि बन्धमुक्तिः

मुक्तात्मनो नित्यसुखानुभूतिः ॥ ३७५ ॥

atyantavairāgyavataḥ samādhīḥ

samāhitasyaiva dṛḍhaprabodhaḥ ।

prabuddhatattvasya hi bandhamuktiḥ

muktātmano nityasukhānubhūtiḥ ॥ 375॥

Atyanta-vairagyavata – for a jiva who has the ultimate dispassion, Samadhi, - is nirvikalpa Samadhi, Samahitasya Eva – only for the one in Samadhi, Drdha-prabodha – is doubtless immediate knowledge, Prabuddh-tatvasya Hi – only for the one with doubtless immediate knowledge of Self, Bandha-mukti – is the release from the bondage (samsara), Mukta-atmana – for the one who is released, Nitya – eternal, sukha – bliss, Anubhuti – experience.

For the jiva who has the ultimate dispassion is nirvikalpa Samadhi, only for the one in Samadhi is the doubtless immediate knowledge, only for the one with the immediate knowledge of the Self is the release from the bondage (samsara) and for the one who is released is the eternal bliss (absolute bliss) experience.

Ultimate dispassion -> Nirvikalpa Samadhi -> Immediate knowledge -> Release -> experience of bliss.

It is said in the Bhashya “carama vairagya moksha lakshanam” (the mark of realization is ultimate dispassion) and here in the sloka 69 too the same idea is presented.

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वैराग्यान्न परं सुखस्य जनकं पश्यामि वश्यात्मनः

तच्चेच्छुद्धतरात्मबोधसहितं स्वाराज्यसाम्राज्यधुक् ।

एतद्द्वारमजस्रमुक्तियुवतेर्यस्मात्त्वमस्मात्परं

सर्वत्रास्पृहया सदात्मनि सदा प्रज्ञां कुरु श्रेयसे ॥ ३७६ ॥

vairāgyānna paraṁ sukhasya janakaṁ paśyāmi vaśyātmanaḥ

taccecchuddhatarātmabodhasahitaṁ svārajyasāmrajyadhuk ।

etaddvāramajasramuuktivyuvateryaśmāttvamaśmātparaṁ

sarvatrāspṛhayā sadātmani sadā prajñāṁ kuru śreyase ॥ 376॥

Vairagyat – than vairagya, Na – nothing, Param – greater, Sukhasya – bliss, Janakam – cause, Pashyami – see (perceive), Vashyatmana – for the one with body - sense organ under control, Tat – that, Cet – if,

Shuddhatara – purer, Atma-bodha-sahitam – along with the Self knowledge, Svarajya Samrajya Dhuk – producer of ones kingdom of Self, Etat – this, Dvaram – is the means, Ajasram-mukti-yuvate – attainment of eternal realization, Yasmat – since, Tvam – you, Tasmāt – therefore, Sarvatra – from everthing, Asprhaya – without attachment, Sad-atmani – in the absolute Self, Sada – always, Pragmam – nirvikalpa samadhi, Kuru – do, Shreyase – for realization (greater welfare).

I don't perceive anything greater than the vairagya as the cause for the ultimate bliss, for the one who has the body – sense organs under control, that if is along with the purer Self knowledge, is the producer of ones own kingdom of Self. Since this is the means for the attainment of the eternal realization, therefore, you should for gaining realization, without attachment in anything always be in the nirvikalpa Samadhi of the absolute Self.

Param – greater. Can be understood with both as the adjective for vairagya or as the adjectified, ultimate Self.

Shuddhaara – purer. This is in comparative degree rather than the superlative degree “shuddhatama”, because thie comparison is with that which is accepted as the purest of all.

Yuvate – though may mean, for the damsel or lady, better to be understood as attainment, “yu mishra amishranayo” (to connect and separate). Because the topic is of the vairagya, and asking you to understand from the standpoint of damsel will be like asking one not to remember about monkey while taking medicine for cure.

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आशां छिन्द्वि विषोपमेषु विषयेष्वेषैव मृत्योः सृति-

स्त्यत्त्वा जातिकुलाश्रमेष्वभिमतिं मुञ्चातिदूरात्क्रियाः ।

देहादावसति त्यजात्मधिषणां प्रज्ञां कुरुष्व्वात्मनि

त्वं द्रष्टास्यमलोऽसि निर्द्वयपरं ब्रह्मासि यद्वस्तुतः ॥ ३७७ ॥

āśām chinddhi viṣopameṣu viṣayeṣveṣaiva mṛtyoḥ sṛti-  
styaktvā jātikulāśrameṣvabhimatim muñcātidūrātkriyāḥ ।  
dehādāvasati tyajātmadhiṣaṇām prajñām kuruṣvātmani  
tvam draṣṭāsyamalosi nirdvayaparam brahmāsi yadvastutaḥ ॥ 377॥

Asham – desire, Chindi – destroy, Visha-upameshu – compared to the poison, Vishayeshu – the objects, Esha - This , Eva – only is, Mrtyo – the deaths, Srti - path, Tyaktva – givingup, Jati-kula-ashrameshu- abhimatim – the identification with the lineage, family, order of life etc, Munca – giveup, Durat-kriya – from far the activity, Dehadau – in the body etc, Asati – non-self, Tyaja – giveup, Atma-dhishanam – the identification as Self, Pragnam – Samadhi, Kuruṣva – practice, Atmani – in the Self, Tvam – you, Drshta Asi – are the Seer, Amalo Asi – are devoid of impurity (are pure), Nirdvaya – non-dual, Param – ultimate, Brahma Asi – are Self, Yad-vastuta – in reality.

Destroy the desire for the objects which is compared to the poison, this (object) is the only path for the death. Givingup the identification with the lineage, family, order of life etc, giveup the activities from far away, giveup the identification of Self in the non-self body etc and practice Samadhi in the Self, you are the seer, you are pure, you are ultimate non-dual, you are the Self, in reality.

In this sloka the Acharya gives the instruction of the mahavakyas as explained in the scripture, “tat tvam asi” (you are that)

The identification is explained in different stages, the identification with the external objects, the identification with the ideas of mind, the identification with the body – sense organs.

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लक्ष्ये ब्रह्मणि मानसं दृढतरं संस्थाप्य बाह्येन्द्रियं

स्वस्थाने विनिवेश्य निश्चलतनुश्चोपेक्ष्य देहस्थितिम् ।

ब्रह्मात्मैक्यमुपेत्य तन्मयतया चाखण्डवृत्त्याऽनिशं

ब्रह्मानन्दरसं पिबात्मनि मुदा शून्यैः किमन्यैर्भृशम् ॥ ३७८ ॥

lakṣye brahmaṇi mānaṣaṁ dr̥ḍhataraṁ saṁsthāpya bāhyendriyaṁ

svasthāne viniveśya niścalatanuścopekṣya dehasthitim ।

brahmātmaikyamupetya tanmayatayā cākhaṇḍavṛtṭyā'niśaṁ

brahmānandarasaṁ pibātmani mudā śūnyaiḥ kimanyairbhṛśam ॥ 378 ॥

Lakshye – in the goal, Brahmani – the Self, Manasam – the mind, Drdhataram - strongly, Samstapya - placing, Bahyendriyam – the external sense organs, Svasthane – in its respective places, Viniveshya – nicely placing, niscala – steady, Tanu – body, Upekshya – giving up, Deha-sthitim – maintaining of body, Brahma-atma-aikyam – the identity of the individual self with the Self, Upetya – attaining, Tanmayataya – being in that, Ca Akhanda-vrttya Anisham – and always through the Akhandakaravrtti (the thought function of the Self), Brahmananda-rasam – the bliss of the absolute Self, Piba – drink, Atmani – in the Self, Muda – happily, Shunyam – useless, Kim – what, Anyai – other, Brsham – confusions.

By placing the mind strongly in the goal of the Self, nicely placing the external sense organs in its respective places, nicely placing the body steady, giving up the maintenance of the body, attaining the identification of the individual self with the Self and being that Self always through the akhandakara vrtti, drink the bliss of the absolute Self happily in the Self, what is the other useless confusion.

The instruction is given in three levels and understood in three ways –

1. the mind, speech and body grossly Or
2. the shama, dama and uparati as in the Vedanta Or
3. the yama, niyama and asana as in the yoga.

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The last statement, “shunyai kim anyai brahmai” is explained in this sloka

अनात्मचिन्तनं त्यक्त्वा कश्मलं दुःखकारणम् ।

चिन्तयात्मानमानन्दरूपं यन्मुक्तिकारणम् ॥ ३७९ ॥

anātmacintanam tyaktvā kaśmalam duḥkhakāraṇam ।

cintayātmānamānandarūpaṁ yanmuktikāraṇam ॥ 379॥

Anatma-cintaman – thinking about the non-self, tyaktva – givingup, Kashmalam – impure, Dukha-karanam – cause for the sorrow (pain), Cintaya – meditate, Atmanam – On the Self, Ananda-rupam – the absolute bliss, Yad – which is, Mukti-karanam – cause for realization.

Givingup thinking about the non-self which is the cause for the sorrow (pain), meditate on the Self, the absolute bliss which is the cause for realization.

The Anyaishunaibrsham is the useless thought of the non-self.

Kashmalam – impure. The impurity is the karma producing the experience of the non-virtue, or in other words the sin.

Anatmacintanam => cause for the sorrow (samsara).

Cintaya-atmanam => cause for realization (moksha)

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The “cintaya0atmanam” in the previous sloka is explained here

एष स्वयंज्योतिरशेषसाक्षी

विज्ञानकोशे विलसत्यजस्रम् ।

लक्ष्यं विधायैनमसद्विलक्षण-

मखण्डवृत्त्याऽऽत्मतयाऽनुभावय ॥ ३८० ॥

eṣa svayañjyotiraśeṣasākṣī

vijñānakośe vilasatyajasram ।

lakṣyaṁ vidhāyainamasadvilakṣaṇa-

makhaṇḍavṛtṭyā'atmatayā'nubhāvaya ॥ 380॥

Esha – this, Svayam-jyoti – self-effulgent, Ashesha-sakshi – witness of everthing, Vigna-koshe – in the intellect sheath, Vilasati – shines, Ajasram – eternally, Lakshyam – the goal, Vidhaya Enam – making this, Asad-vilakshanam – different from the non-self, Akhanda-vrttya – through the akhandakara vrtti, Atmataya – as the Self, Anubhavaya – perceive (immediate knowledge / experience).

This self-effulgent, witness of everything, shines eternally in the intellect sheath, experience this Self, making this the goal, which is different from the non-self, through the akhandakara vrtti

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What is this Akhandavrtti, is explained in this sloka

एतमच्छीन्नया वृत्त्या प्रत्ययान्तरशून्यया ।

उल्लेखयन्विजानीयात्स्वस्वरूपतया स्फुटम् ॥ ३८१ ॥

etamacchinnayā vṛtṭyā pratyayāntaraśūnyayā ।

ullekhayanvijānīyātsvasvarūpatayā sphuṭam ॥ 381॥

Etam – this Self, Acchinnaya – non-differentiated, Vṛtṭya – through thought function, Pratyayantara-shunyaya – without any other thought function, Ullekhayan – meditating, Vijānīyat – know, Sva-svarūpataya – as ones own Self, Sphuṭam – clearly.

Meditating on this Self, through the non-differentiated thought function, without any other thought function, know it clearly as ones own Self.

Acchinnā - Akhanda-vṛtṭi – non-differentiated thought function. This is the vṛtṭi which is the effect of the contemplation, which is the contemplation or meditation on the Self, “nidhidhyasanam”, see sloka 46.

Sva-svarūpataya – as ones own Self. this should not be the knowledge as the Self is here or there or even this or that. But it should be known as ‘me’-> ‘I’. as ones inherent nature.

Sphuṭam – clearly. Here the clarity is the immediate knowledge.

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What should one do after gaining the Self as ones own inherent nature? Is explained in this sloka

अत्रात्मत्वं दृढीकुर्वन्नहमादिषु संत्यजन् ।

उदासीनतया तेषु तिष्ठेद् घटपटादिवत् ॥ ३८२ ॥

atrātmatvaṁ dṛḍhīkurvannahamādiṣu santyajān ।

udāsīnatayā teṣu tiṣṭhed ghaṭpatādivat ॥ 382॥



Atra – here (in the Self), Atmatvam – the individual self, Drdhi-kurvan – making stronger the identification, Aham-adishu – in the ego etc, Sam-tyajan – givingup completely, Udasinataya – as a witness (unconcerned), Teshu – in them (ego etc), Tishtet – stay, Ghata-pata-advat – like pot, cloth etc.

Making stronger the identification of the individual self Here (in the Self) , givingup the ego etc completely and stay as witness (unconcerned) in them (ego etc) like pot, cloth etc.

Like the inert pot, cloth etc does not have any self-identity (ego), one should stay.

Udasinataya – unconcerned. A witness is the one who does not take any sides, therefore as the witness.

Teshu – in them. Even after they are givenup, due to the karma, if they are perceived.

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The process of staying in the Self or staying as witness is explained in this sloka

विशुद्धमन्तःकरणं स्वरूपे

निवेश्य साक्षिण्यवबोधमात्रे ।

शनैः शनैर्निश्चलतामुपानयन्

पूर्णत्वमेवानुविलोकयेत्ततः ॥ ३८३ ॥

viśuddhamantaḥkaraṇaṁ svarūpe

niveśya sākṣiṇyavabodhamātre ।

śanaiḥ śanairniścalatāmupānayan

pūrṇamtvamevānuvilokayettataḥ ॥ 383॥

Vishuddham – totally purified, Antakaranam – mind, Svarupe – in the Self, Niveshya – placing, Sakshini – in the witness, Ava-bodhamatre – which is absolute knowledge, Shanai Shani – slowly, Niscalatam – steadiness, Upanayam – gaining, Purnatvam – infinite, Eva – only, Anu-vi-lokayet – continuously perceive, Tata – thereafter.

Placing the totally purified mind in the Self, the witness, the absolute knowledge. Slowly gaining steadiness thereafter, continuously perceive only the infinite Self.

Vishuddham – totally purified. It was said earlier, tamas through rajas and sattva, rajas by sattva and the sattva too with the pure Self. this complete purity is what is referred here.

Anuvilokayet – continuously perceive. Perceiving the Self, without any other thinking or association.

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देहेन्द्रियप्राणमनोऽहमादिभिः

स्वाज्ञानक्लृप्तैरखिलैरुपाधिभिः ।

विमुक्तमात्मानमखण्डरूपं

पूर्णं महाकाशमिवावलोकयेत् ॥ ३८४ ॥

dehendriyaprāṇamano'hamādibhiḥ

svājñānakḷṛptairakhilairupādhibhiḥ ।

vimuktamātmānamakhaṇḍarūpaṁ

pūrṇaṁ mahākāśamivāvalokayet ॥ 384॥

Deha -body , indriya – sense organs, Prana – vital air, Mana - mind, Aham-adibhi –ego etc , Sva-agnana-klprtai – product of ones ignorance, Akhilai - all, upadhibhi – the embodiments, Vimuktam – relieved of, Atamanam – the individual self, Akhanda-rupam – the non-dual, Purnam – infinite, Maha-akasham Iva – like the external space, Avalokayet – perceive.

Relieved of all the embodiments like the body, sense organs, vital air, mind, ego etc, that are the product of ones own ignorance, perceive the individual self, the non-dual and infinite like the external space.

Deha...adibhi - See sloka 370.

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The example “mahakasham iva” is explained with the exemplified

घटकलशकुसूलसूचिमुख्यैः

गगनमुपाधि शतैर्विमुक्तमेकम् ।

भवति न विविधं तथैव शुद्धं

परमहमादिविमुक्तमेकमेव ॥ ३८५ ॥

ghaṭakalaśakusūlasūcimukhyaiḥ

gaganamupādhiśatairvimuktamekam ।

bhavati na vividham tathaiva śuddham

paramahamādivimuktamekameva ॥ 385॥

Ghata – pot, Kalasha – jar, Kusula – drum, Suci-mukhyai – ear of the needle, Gaganam – space, Upadhi – embodiment, Shatai – hundreds, Vimuktam – relieved, Ekam – one, Bhavati – becomes, Na – not, Vividham – manifold, Tatha – similarly, Eva – only, Shuddam – pure, Param – ultimate Self, Ahama-adi – ego etc, Vimuktam – relieved, Ekam Eva – is only one.

When relieved of the hundreds of embodiments like the pot, jar, drum, ear of the needle etc, the space becomes one not manifold, similarly the pure ultimate Self when relieved of the ego etc embodiments, is definitely one.

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The “upadi-adibhi” with the “adibhi” (etc), what and all to be taken is explained

ब्रह्मादिस्तम्बपर्यन्ता मृषामात्रा उपाधयः ।

ततः पूर्णं स्वमात्मानं पश्येदेकात्मना स्थितम् ॥ ३८६ ॥

brahmādistambaparyantā mṛṣāmātrā upādhayaḥ ।

tataḥ pūrṇam svamātmānam paśyedekātmanā sthitam ॥ 386॥

Brahmadi – right from the Brahma (creator / first born), Stamba-paryanta – till the smallest of creature (or a grass), Mrshamatra – is only illusion (non-self), Upadhaya – the embodiments, Tata – therefore, Purnam – infinite, Svam – oneself, Atmanam – individual self, Pashyet – perceive, Ekatmana - as the Self, Sthitam – exists.

All the embodiments right from the Brahma (first born) till the smallest of creature (or a grass), is only illusion (non-self), therefore, perceive oneself, the individual self existing as the infinite Self.

Brahma – here the reference is the the creator. This is the first born, also referred to as the hiranyagarbha and who is identifies himself with all the gross bodies.

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How when the upadi is negated, the self alone remains, is explained in thei sloka

यत्र भ्रान्त्या कल्पितं तद्विवेके

तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।

भ्रान्तेर्नाशे भाति दृष्टाहितत्त्वं

रज्जुस्तद्वद्विश्वमात्मस्वरूपम् ॥ ३८७ ॥

yatra bhrāntyā kalpitam tadviveke

tattanmātram naiva tasmādvibhinnam ।

bhrānternāše bhāti dr̥ṣṭāhitattvam

rajjustadvadviśvamātmasvarūpam ॥ 387॥

Yatra – where, Bhrantya – due to confusion, Kalpitam – imagined (superimposed), Tad-viveke – when discriminated, Tat-tanmatram – that is only itself (substratum), Na Eva – never, Tasmad – from it, Vibhinnam – different, Bhrante – when the erronwous knowledge, Nashe – is destroyed, Bhati – shines, Drshta – is seen, Ahi-tattvam – the reality of the snake, Rajju – the rope, Tadvad – similarly, Vishvam – the world, Atma-svarupam – is in reality the Self.

Where due to the erroneous knowledge is superimposed, when discriminated that (substratum) remains itself as itself and never different from it, when the erroneous knowledge is destroyed, the reality of the snake shines and the rope is seen. Similarly, the world is in reality the Self.

In the first two lines the logic is explained. When the superimposition is negated, only the substratum for it remains. In the next one and half line Acharya explains this with the example, and the last part is the exemplified.

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स्वयं ब्रह्मा स्वयं विष्णुः स्वयमिन्द्रः स्वयं शिवः ।

स्वयं विश्वमिदं सर्वं स्वस्मादन्यन्न किञ्चन ॥ ३८८ ॥

svayaṁ brahmā svayaṁ viṣṇuḥ svayamindraḥ svayaṁ śivaḥ ।

svayaṁ viśvamiḍaṁ sarvaṁ svasmādanyaṅna kiñcana ॥ 388॥

Svayam – oneself, Brahma – is the brahma, Svayam – oneself, Vishnu – is vishnu, Svayam – oneself, Indra – is indira, Svayam – oneself, Shiva – is shiva, Svayam – oneself, Vishvam – is the world, Idam - this, Sarvam - all, Svasmad – from oneself, Anyat - different, Na - not, Kincana - anything.

Oneself is the Brahma (creator), oneself is the Vishnu (sustainer), oneself is the indra (nourisher), oneself is the shiva (destroyer) oneself is the all this creation, there is nothing different from oneself.

Brahma, Vishnu, Indra and Shiva are the different deities in the creation cycle. Brahma being the creator, Vishnu being the sustainer, indra being the nourisher and the shiva being the destroyer of the creation. And that created is explained as “sarvam idam vishvam” (all this creation).

The scripture says “neha nana asti kincana” (there is definitely nothing manifold), “ekam eva advitiam brahmam” (one only non-dual is Self) statements and the experience of the Rishi Vamadeva in

chandogya “aham manu abhavam surya ca” (iam the manu (first born) and the sun god), “sarva khalu idam brahma” (all this is Self).

Svayam – Oneself. The individual self is nothing bu the Self.

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After explaining with reference to the others, the same idea is explained with reference to oneself

अन्तः स्वयं चापि बहिः स्वयं च

स्वयं पुरस्तात् स्वयमेव पश्चात् ।

स्वयं ह्यावाच्यां स्वयमप्युदीच्यां

तथोपरिष्ठात्स्वयमप्यधस्तात् ॥ ३८९ ॥

antaḥ svayaṁ cāpi bahiḥ svayaṁ ca

svayaṁ purastāt svayameva paścāt ।

svayaṁ hyāvācyāṁ svayamapyudīcyāṁ

tathopariṣṭātsvayamapyadhastāt ॥ 389॥

Anta – within, Svayam – oneself, Ca Api – and also, Bahi – without, Svayam – oneself, Ca – and, Svayam – oneself, Purastat – in front, Svayam – oneself, Eva – only, Pascat – behind, Svayam – oneself,, Hi – definitely, Avacyam – right, Svayam – oneself, Api – also, Udicyam – left, Tatha – similarly, Uparishtat – above, Svayam – oneself,, Api – also, Adhastat – below.

Oneself is within an also oneself is without, also oneself is in the front and oneself is also behind, definitely oneself is in the right and oneself is in the left, similarly oneself is above and oneself is below too.

The chandogya says “brahma eva idam amrtam, purastat brahma...” (the Self is eternal, which is before...). The same idea is presented here. Purusha sukta also says “antar bhisca tad sarvam vyapya narayana sthita” (pervading everything internal and external the Self exists).

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All that which is seen as different with respect to others or oneself is nothing but the Self is explained in this sloka

तरङ्गफेनभ्रमबुद्बुदादि

सर्वं स्वरूपेण जलं यथा तथा ।

चिदेव देहाद्यहमन्तमेतत्

सर्वं चिदेवैकरसं विशुद्धम् ॥ ३९० ॥

taraṅgaphenabhramabudbudādi

sarvaṁ svarūpeṇa jalaṁ yathā tathā ।

cideva dehādyahamantametāt

sarvaṁ cidevaikarasaṁ viśuddham ॥ 390॥

Taranga – wave, Phena – foam, Bhrama – whirlpool, budbuda-adhi – the bubbles etc, Sarva – all, Svarupena – in reality, Jalam – water, Yatha – like, Tatha - similarly, Cid – the consciousness (absolute knowledge), Eva – only, Dehadi – right from the body, Ahamantam – till the ego, Etat – all this, Sarvam – all, Cid-eka-rasam – onle non-dual Self, Vishuddam – pure.



Like the waves, the foam, the whirlpool, the bubbles are all in reality only water, similarly, right from the body till the ego all this is only the consciousness, pure non-dual Self.

Example and exemplified, to show that all this is only the transformation of the Self. Since, all these are superimposed on the Self which is the substratum, and the superimposed has , as shown, no different existence other than the substratum, all this is only the Self.

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सदेवेदं सर्वं जगदवगतं वाङ्मनसयोः

सतोऽन्यन्नास्त्येव प्रकृतिपरसीम्नि स्थितवतः ।

पृथक् किं मृत्स्नायाः कलशघटकुम्भाद्यवगतं

वदत्येष भ्रान्तस्त्वमहमिति मायामदिरया ॥ ३९१ ॥

sadevedam sarvam jagadavagatam vanmanasayoh

sato'nyannastyeva prakrtiparasimni sthitavatah |

prthak kim mrtsnayaḥ kalaśaghaṭakumbhādyavagatam

vadatyeṣa bhrāntastvamahamiti māyāmadirayā || 391||

Sad – Self, Eva – only, Idam – this, Sarvam – all, Jagad – world, Avagatam – perceived, Vak -Manasayo - – the organ of speech and the mind, SAta – from the Self, Anyat – different, Nasti Eva – nothing definitely, Prakrti – the primal ignorance, Para – ultimate , Simni – limit, Sthitavata – that which exists, Prthak – different, Kim – what, Mrtsnaya – from the clay, Kalasha – jar, Ghata – pot, Kumbha-adi – the pitcher etc, Avagatam – perceived, Vadati - says, Bhranta – the confused (deluded), Tvam – you, Aham – I, iti – so, Maya-madiraya – intoxicated by the liquor of Maya.

All this world perceived through the organ of speech and the mind is only the Self, there is nothing different from the Self, that which exists in the ultimate limit of the primal ignorance, Are the jar, pot, pitcher etc perceived as different from the clay. Intoxicated by the liquor of Maya, the deluded says, as you and I.

The scripture “sad eva idam agra asit” (only the Self existed, before the creation) “sarvam khalu idam brahma” (all this is indeed Self).

Vak Manasayo – with the organ of speech and mind. The scripture says “yata vaco nivartante aprapya manasa saha” (from where the organ of speech with the mind return without holding the Self). Here it is said whatever is seen is nothing but the Self.

Para-simni – in the ultimate limit. Here the word “para” (ultimate) can be understood also with reference to the mundaka shruti “dve vidye veditavye para ca apara ca” (two different knowledge should be known, para and the other apara). The para is explained as the things of the world and the world, and the apara is that through which the Self is understood.

The perception of anything different from the Self is because of delusion, and is the cause of the samsara, was explained before.

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क्रियासमभिहारेण यत्र नान्यदिति श्रुतिः ।

ब्रवीति द्वैतराहित्यं मिथ्याध्यासनिवृत्तये ॥ ३९२ ॥

kriyāsamabhihāreṇa yatra nānyaditi śrutiḥ ।

bravīti dvaitarāhityaṁ mithyādhyāsanivṛttaye ॥ 392॥

Kriya-samabhiharena – repeatedly, Yatra Nanyat Iti – ‘where there is nothing’, Shruti – the scripture, Braviti – says, Dvaita-rahityam – absence of the duality, Mithya-adhyasa – the erroneous superimposition, Nivrttye – to remove.

Repeatedly the scripture says “where there is nothing’ the absence of the duality, to remove the erroneous superimposition.

The chandogya says ‘yatra na anyat pashyati, na anyat shrunoti, na anyat vijanati sa bhuma” (where one does not see another, hear another, know another is the all-pervading Self).

And the same scripture again says ‘yatra anyat pashyati, anyat shrunoti, anyat vijanati sa alpam” (where one sees another, hears another, knows another is the limited).

And, “na alpe sukham asti, yo vai bhuma tad vai sukrtam” (there is no bliss in the limited, that which is all-pervading is the absolute bliss”, the taiteriyā also says “satyam gnanam anantam brahma” (the Self is existence, knowledge and all-pervading), and this “anantam” (all-pervading) is interpreted as absolute bliss.

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आकाशवन्निर्मलनिर्विकल्पं

निःसीमनिःस्पन्दननिर्विकारम् ।

अन्तर्बाहिःशून्यमनन्यमद्वयं

स्वयं परं ब्रह्म किमस्ति बोध्यम् ॥ ३९३ ॥

ākāśavannirmalanirvikalpam

niḥsīmaniḥspandananirvikāram ।

antarbahīḥśūnyamananyamadvayaṁ

svayaṁ paraṁ brahma kimasti bodhyam ॥ 393॥

Akasha-vad – like the space, Nirmala – pure, Nirvikalpam - absolute, Nissima – limitless, Nispandana – actionless, Nirvikaram - changeless, Anta-bahi-shunyam – devoid of within and without, Ananyam – not different, Advayam – non-dual, Svayam – oneself, Param – ultimate, Brahma – Self, Kim – what, Asti – exists, Bodhyam – to be taught.

Like the space, oneself is, pure, absolute, limitless, actionless, changeless, devoid of within and without, non-different, non-dual and is the ultimate Self. what is there to be taught.

The Kashmiri Shaivism says the creation is due to the “spanda” (movement / shiver / action) of the Shiva. This is negated by the word “nispandana”.

Kim – what, Asti – exists, Bodhyam – to be taught. The beginning question of any disciple in the scripture is “kasmin nu bhagavo vignate sarvam idam vignatam bhavati” (knowing which one thing, everything is as well known). Knowing the cause all this which is merely an effect, superimposition is as well known. To show this the Acharya says, what is there more to be taught.

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Though he asks ‘what more needs to be known?’, the Acharya explains it out of compassion

वक्तव्यं किमु विद्यतेऽत्र बहुधा ब्रह्मैव जीवः स्वयं

ब्रह्मैतज्जगदापराणु सकलं ब्रह्माद्वितीयं श्रुतिः ।

ब्रह्मैवाहमिति प्रबुद्धमतयः संत्यक्तबाह्याः स्फुटं

ब्रह्मीभूय वसन्ति सन्ततचिदानन्दात्मनैतद्भुवम् ॥ ३९४ ॥

vaktavyam kimu vidyate'tra bahudhā brahmaiva jīvaḥ svayam

brahmaitajjagadāparānu sakalam brahmādvitīyam śrutiḥ ।

brahmaivāhamiti prabuddhamatayaḥ santyaktabāhyāḥ sphuṭam

brahmibhūya vasanti santatacidānandātmanaitaddhruvam || 394||

Vaktavyam – to be said, Kimu – what, Vidyate – exists, Atra – here, Bahudha – in many ways, Brahma– the Self, Eva – only, Jiva – jiva, Svayam – oneself, Braha – the Self, Etat – this, Jagat – world, Aparanu – till the atoms, Sakalam – everything, Brahma – is the Self, Advitiam – non-dual, Shruti – the scripture says, Brahma Eva Aham Iti – ‘I am only the Self’, Prabuddha - the knowledgeable one, Sam-tyakta – completely givenup, Bahya – external world, Sphutam – clearly, Bhrahmibhuya – being the Self, Vasanti – exist, Santata-Vid-Ananda-Atmana – as existence, knowledge, bliss , Etat – this, Dhruvam – definitely.

What more is to be said here in different ways, the individual self is itself the Self, everthing from the world till the atom is only the non-dual Self, the scripture says ‘I am only the Self’, the knowledgeable ones who have completely givenup the world clearly exist being definitely as this existence, knowledge and bliss Self.

Brahma– the Self, Eva – only, Jiva – jiva, Svayam – oneself, this pertains to the ultimate statement in the form of instruction, “tat tvam asi” (you are that).

Brahma Eva Aham Iti – ‘I am only the Self’, pertains to the ultimate statement in the form of experience, “aham brahma asmi” (I am the Self).

Bhrahmibhuya – being the Self, Vasanti – exist, Santata-Vid-Ananda-Atmana – as existence, knowledge, bliss , Etat – this, Dhruvam – definitely, pertains to the experience of the knowledgeable one, as the scripture says “brahavid brahma eva bhavati” (the knower of Self is verily the Self).

Santatam – always. With reference to the scripture “sat cid ananda brahma” the Self is, existence, knowledge, bliss) should be understood as existence. Existence is eternal, “trikala abadyatvam sat” (existence is that which is non-negateble in all three periods).

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जहि मलमयकोशेऽहंधियोत्थापिताशां

प्रसभमनिलकल्पे लिङ्गदेहेऽपि पश्चात् ।

निगमगदितकीर्तिं नित्यमानन्दमूर्तिं

स्वयमिति परिचीय ब्रह्मरूपेण तिष्ठ ॥ ३९५ ॥

jahi malamayakoṣe'handhiyotthāpitāsām

prasabhamanilakalpe liṅgadehe'pi paścāt ।

nigamagaditakīrtim nityamānandamūrtim

svayamiti pariciya brahmarūpeṇa tiṣṭha ॥ 395॥

Jahi - destroy, Mala-maya-koshe – in the sheath of the mass of impurity, Aham-dhiya – due to the identification (ego) , Utthapita - born, Asham - desire, Prasabham-anilakalpe – similar to the air, Linge-dehe – the subtle body, Api - also, Pascāt – later (afterward), Nigama –the vedas , Gadita - expressed, Kirtim - greatness, Nityam - eternal, Ananda-murtim – absolute bliss, Svayam Iti – as oneself, Pariciya – understanding (inquiring), Brahmarupena – as the Self, Tishta - exist.

Destroy desire born of identification in the sheath of the mass of impurity, later the subtle body also, which is similar to the air, understanding the eternal, absolute bliss the greatness of which the vedas express as oneself, stay as the Self.

Malamayakoshe - in the sheath of the mass of impurity. See sloka 287, where Acharya refers to the body as 'malamamsamaya'.

Anila-kalpe – iike the air. The air travels from one place to other always, and does not stay constantly in one place, in the same way, the lingasharira also travels always, wherever the jiva goes. Or, it could be understood, like the air is formless the lingasharira which is also formless.

The cause of bondage and the cause of the release, is again explained in their words

शवाकारं यावद्भजति मनुजस्तावदशुचिः

परेभ्यः स्यात्क्लेशो जननमरणव्याधिनिलयः ।

यदात्मानं शुद्धं कलयति शिवाकारमचलम्

तदा तेभ्यो मुक्तो भवति हि तदाह श्रुतिरपि ॥ ३९६ ॥

śavākāraṃ yāvadbhajati manujastāvadaśuciḥ

parebhyaḥ syātkleśo jananamaraṇavyādhinilayaḥ ।

yadātmānaṃ śuddhaṃ kalayati śivākāramacalam

tadā tebhyo mukto bhavati hi tadāha śrutirapi ॥ 396॥

Shava-akaram – form of corpse, Yavad - until, Bhajati – worship (identify). Manuja - jiva, Tavad – till then, Ashuci - impure, Parebhya – from others, Syat – will be, Klesha - troubles, Janana - birth, Marana - death, Vyadhi - disease, Nilaya – abode, Yada - when, Atmanam – the Self, Shuddham - pure, Kalayati – knows (gains), Shiva-akaram – the auspicious form, Acalam - changeless, Tada - then, Tebhya – from them, Mukta - released, Bhavati - is, Hi - definitely, Tad - that, Aha - says, Shruti – the scriptures (Veda), Api - also.

Until the jiva worships (identifies) the the form of corpse, body till then one is impure, there will be troubles from others, and is abode of birth, death, disease. When one knows the pure, auspicious form, changeless Self, then he is released from them (troubles) definitely, the shruti also definitely says that.

Shava-akaram – form of the corpse. The jiva gives life to the body, when the jiva , which is essentially the Self, consciousness), has no association the body is of the form of a corpse. And therefore jiva is called “shivakaram” (auspicious form), when there is no jiva the body becomes untouchable, and if there is any association, a headbath with the dress worn is prescribed by the smrti texts.

Parebhya – from others. When one is impure, association with that person is negated, from this many troubles arises. Even to the extent of discommunicating from the community (similar the sanction on the state).

The scriptures “tarati shokam atmavid, papmanam tarati” (the knower of Self crosses the ocean of samsara, sin), “ashariram va santam na punya-apunye sprshata” (one who is not embodied, him the virtue and vice does not affect).

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स्वात्मन्यारोपिताशेषाभासवस्तुनिरासतः ।

स्वयमेव परं ब्रह्म पूर्णमद्वयमक्रियम् ॥ ३९७ ॥

svātmanyāropitāśeṣābhāsavastunirāsataḥ ।

svayameva param brahma pūrṇamadvayamakriyam ॥ 397॥

Svatmani – in the Self, Aropita - superimposed, Ashesha - complete, Abhasa – shadow (apparent), Vastu - object, Nirasata – by negating, Svayam - oneself, Eva - only, Param - ultimate, Brahma - Self, Purnam - infinite, Advayam – non-dual, Akriyam - activityless.

By the negation of all the apparent superimposed objects in the Self only, oneself stays as the infinite, non-dual and activityless ultimate Self.

This idea is repeated many a time. See sloka 150.

Since the Self is infinite, it is non-dual, duality implies non-infinity. And, since it is non-dual it is activityless, only when there is something else other than the Self, there can be activity, to gain it or ward it off.



समाहितायां सति चित्तवृत्तौ

परात्मनि ब्रह्मणि निर्विकल्पे ।

न दृश्यते कश्चिदयं विकल्पः

प्रजल्पमात्रः परिशिष्यते यतः ॥ ३९८ ॥

samāhitāyām sati cittavṛttau

parātmani brahmaṇi nirvikalpe ।

na dṛśyate kaścidayam vikalpaḥ

prajalpamātraḥ pariśiṣyate yataḥ ॥ 398 ॥

Samahitayam – made tranquil, Sati – when, Citta-vrttau – the thought functions, Para-atmani – in the ultimate Self, Brahmani – the Self, Nirvikalpe – in the absolute, Na - not, Drshyate – is seen, Kascit - anything, Ayam - this, Vikalpa - duality, Prajalpa-matra – only speech, Parishishyate - remains, Yata - since.

When the thought functions are made tranquil (destroyed) in the ultimate Self, the Self, the absolute, nothing of this duality is seen, and therefore remains only speech.

Chitta vrtti – the thought functions are the mind, and when the thought functions are made tranquil, thoughtless. This thoughtless state is not as in the Samadhi of a yogi, where the thoughts get merged in the self, to resurface later. But, it is destroyed, or in other words, is made into the Self.

Prajalpa-matra – only speech. The scripture says “vacarambhanam vikara namadeyam” (the nam and objects are but transformations of speech). When the reality of the effect is understood, it merges in its cause, the speech. for the one in savikalpa Samadhi, the objects of the world are seen, but the

knowledge immediately removes / negates the association with it. But in the nirvikalpa Samadhi, the world has no existence, but the seeming transactions are similar to the learned one saying 'the sky is blue'.

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How is the world turned into mere speech?, this is explained in this sloka. In the next four slokas the impossibility of anything other than Self is explained, in the next three slokas through the Yukti Pramana (logic) it is shown

असत्कल्पो विकल्पोऽयं विश्वमित्येकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ३९९ ॥

asatkalpo vikalpo'yaṁ viśvamityekavastuni ।

nirvikāre nirākāre nirviśeṣe bhidā kutaḥ ॥ 399 ॥

Asat-kalpa – akin to non-real, Vikalpa – different things, Ayam – this, Vishvam – world, Iti - like, Eka-vastuni - in one thing (absolute Self), Nirvikare – transformationless, Nirakare – formless, Nirvisheshe – specialityless (is without any modification), Bidha – manifold or duality, Kuta – where.

This world of differences which is similar to the non-real, in the absolute Self, which is transformationless, formless and specialityless where can there be differences (duality).

Nirvikara, Nirakara and Nirvishesha – explains the vijatiya, sajatiya and swagata differences. Only if there are transformations the differences arising in different objects is possible - vijatiya. Only if there is for, the differences of the forms of same type is possible – sajatiya. And, only if there is a speciality the differences arising in the same object is possible.

Nirvishesha - is without any modification. Without attribute, the attributed is "karya" (effect), which is non-self.

Bhida – duality. The differences in the object are superimposed, on the one non-dual Self.

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After negating the world of duality, the trinity is negated in the Self

द्रष्टुदर्शनदृश्यादिभावशून्यैकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ४०० ॥

draṣṭudarśanadr̥śyādibhāvaśūnyaikavastuni ।

nirvikāre nirākāre nirviśeṣe bhidā kutaḥ ॥ 400 ॥

Drshtu – the seer, Darshana – seeing, Drshya-adi – seen, Bhava-sunya – devoid of these states, Eka-vastuni - in one thing (absolute Self), Nirvikare – transformationless, Nirakare – formless, Nirviseshe – speacilityless, Bidha – manifold or duality, Kuta – where.

In the absolute Self devoid of the seer, seing and seen etc states, which is transformationless, formless and speacitlityless where can there be differences (duality).

Drshtu-darshana-drshya – seer, seing, seen. By the Adi(etc), all the other trinity, like knower, knowing, known, is negated.

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कल्पार्णव इवात्यन्तपरिपूर्णैकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ४०१ ॥

kalpārṇava ivātyantaparipūrṇaikavastuni ।

nirvikāre nirākāre nirviśeṣe bhidā kutaḥ ॥ 401॥

Kalpārṇava – in the final deluge, Iva – like, Atyanta – completely, Paripurna – infinite (totally filled), Eka-  
vastuni - in one thing (absolute Self), Nirvikare – transformationless, Nirakare – formless, Nirviseshe –  
speacilityless, Bidha – manifold or duality, Kuta – where.

Similar to the final deluge, where all this is totally covered by water, in the absolute which is  
transformationless, formless and speacitlityless where can there be differences (duality).

According to the scriptures, during the deluge, the world is filled with water. Unlike the other  
philosophies where the deluge will take place through different elements, here it is only water.

Water covers the whole land mass, and only water is paripurna – “parita purna” (covered in all sides)

Paripurna – both covered in all sides and infinite. Therefore, is vonnected with the example and the  
exemplified.

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तेजसीव तमो यत्र प्रलीनं भ्रान्तिकारणम् ।

अद्वितीये परे तत्त्वे निर्विशेषे भिदा कुतः ॥ ४०२ ॥

tejasīva tamo yatra pralīnaṁ bhrāntikāraṇam ।

advitiye pare tattve nirviśeṣe bhidā kutaḥ ॥ 402॥

Tejasi – in the light, Iva – like, Tama – darkness, Yatra – where, Pralina – merged, Brhrantikaranam – the cause for erroneous knowledge, Advitiye – in the non-dual, Pare – ultimate, Tattve - Truth, Nirvisheshe – speacilityless, Bidha – manifold or duality, Kuta – where.

Where the darkness merges in the light, simimilarly the cause for erroneous knowledge merges in the ultimate Truth, speacitlityless where can there be differences (duality).

Here the word “pralinam” (merging), though literally is correct, should be understood as the destruction. And moreso, when it is connected with the exemplified, where the cause for erroneous knowledge merges In the Self. because, “vilaya” (merging) means “karanatmana avasthanam” (existing in causal state) and “uccheda” / “nasha” (destruction), is complete annihilation of the ignorance.

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After explaining the non0duality through logic, Acharya goes on to prove the same with Anubhava Pramana (experience)

एकात्मके परे तत्त्वे भेदवार्ता कथं वसेत् ।

सुषुप्तौ सुखमात्रायां भेदः केनावलोकितः ॥ ४०३ ॥

ekātmake pare tattve bhedavārtā katham vaset ।

suṣuptau sukhamātrāyām bhedaḥ kenāvalokitaḥ ॥ 403 ॥

Eka-atmake- in one Self, Pare – ultimate, Tattve - Truth, Bedha – manifold or duality, Varta – talk of, KATHam – how, Vaset – is possible, Sushuptau – in the deep sleep, Sukha-matrayam – in absolute bliss, Bheda – duality, Kena – by whom, Alokita – perceived.

In one Self, ultimate truth, how is the talk of duality possible. In the absolute bliss of deep asleep, who has perceived the duality?

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न ह्यस्ति विश्वं परतत्त्वबोधात्

सदात्मनि ब्रह्मणि निर्विकल्पे ।

कालत्रये नाप्यहिरीक्षितो गुणे

न ह्यम्बुबिन्दुर्मृगतृष्णिकायाम् ॥ ४०४ ॥

na hyasti viśvaṁ paratattvabodhāt

sadātmani brahmaṇi nirvikalpe ।

kālatraye nāpyahirīkṣito guṇe

na hyambubindurmr̥gatṛṣṇikāyām ॥ 404॥

Na – not, Hi – definitely, Asti – exist, Vishwan – the world, Para-tattva-bodhat – before (or after) the knowledge of the ultimate Truth, Sad-atmani – in the absolute Self, Brahmani – in the Self, Nir-vikalpe – devoid of duality, Kala-traye – In all the three periods, Na – not, api – even, Ahi – snake, Ikshita – is seen, Gune – on the rope, Na – not, Hi – definitely, Ambu-bindu – drop of water, Mrga-trshnikayam – in the mirage.

The world definitely did not exist before the knowledge of the ultimate Truth, in the absolute Self, in the Self devoid of duality, in all the three periods. Also, definitely the snake is not seen on the rope and drop of water in the mirage, in all the three periods.

Kala-traye – all the three periods, is common for both the examples and exemplified.

Para-tattva-bodhat – since is in the fifth case (ablative), it could be understood with reference to the past of the feature.

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In the next sloka, the final pramana of the three, and of all, Shruti Pramana (scripture) is shown

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ।

इति ब्रूते श्रुतिः साक्षात्सुषुप्तावनुभूयते ॥ ४०५ ॥

māyāmātramidaṁ dvaitamadvaitaṁ paramārthataḥ ।

iti brūte śrutiḥ sākṣātsuṣuptāvanubhūyate ॥ 405॥

Maya-matram – only illusory, Idam – this, Dvaitam – duality, Advaitam – non-duality, Paramathat – in reality, Iti – so, Brute – says, Shruti – the Vedas, Sakshat – directly, Sushuptau – in the deep sleep, Anubhutaye – is experienced.

The duality is only illusory and the reality is non-duality, thus proclaims the Vedas directly, , and this is experienced directly in the deep sleep.

Sakshat – directly. This can be understood with referent to the example and the exemplified.

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अनन्यत्वमधिष्ठानादारोप्यस्य निरीक्षितम् ।

पण्डितै रज्जुसर्पादौ विकल्पो भ्रान्तिजीवनः ॥ ४०६ ॥

ananyatvamadhiṣṭhānādāropyasya nirikṣitam ।

paṇḍitai rajjusarpādaḥ vikalpo bhrāntijivanaḥ ॥ 406॥

Ananyatvam – non-different, Adhishtanat – from the substratum, Aropyasya – for the superimposed, Nir-ikshitam – is perceived, Panditai - by the learned, Rajju-sarpadau – in the case of rope – snake etc, Vikalpa – the difference, Bhranti-Jivana- exists due to the delusion.

The superimposed is perceived by the learned as not different from the substratum, the difference as in the case of rope – snake etc, exists due to the delusion.

Panditai – the learned. Is common for both the example and the exemplified, as is nirikshitam – is perceived.

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The essence is explained through anvaya and vyatireka (direct and indirect concomitance)

चित्तमूलो विकल्पोऽयं चित्ताभावे न कश्चन ।

अतश्चित्तं समाधेहि प्रत्यग्रूपे परात्मनि ॥ ४०७ ॥

cittamūlo vikalpo'yaṁ cittābhāve na kaścana ।

ataścittaṁ samādhehi pratyagrūpe parātmani ॥ 407॥



Citta-mula – mind is the cause, Vikalpa – duality, Ayam – this, Citta-abhave – with the absence of the mind, Na – no, Kascana- anything, Ata – therefore, Cittam – the mind, Samadehi – destroy, Pratyag-rupe – in the individual self, Para-atmani – that is the Self.

Mind is the cause for this duality, with the mind's absence no duality exists. Therefore, destroy the mind in the individual self, that is the Self.

Here the pratyag-rupa and the paratma is shown as the same, as in the scripture “ayam atma brahma” (this individual self is Self)

Samadehi – practice the nirvikalpa Samadhi. That is the destruction of the mind or in other words, the mind has become Self.

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In the next three slokas Acharya explains the nature of the Self, which is experienced in the Samadhi

किमपि सततबोधं केवलानन्दरूपं

निरुपममतिवेलं नित्यमुक्तं निरीहम् ।

निरवधि गगनाभं निष्कलं निर्विकल्पं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४०८ ॥

kimapi satatabodham kevalānandarūpam

nirupamamativelam nityamuktam niriham ।

niravadhi gaganābham niṣkalam nirvikalpam

hṛdi kalayati vidvān brahma pūrṇam samādhau || 408||

Kimapi – something, Satata-bodham – eternal knowledge, Kevala-ananda-rupam – only absolute bliss, Nirupamam – devoid of example (similarity), Ati-velam – beyond time, Nitya-muktam – ever free, Nir-iham – activityless, Nir-avadhi – limitationless, Gagana-abham – like the space, Nishkalam – impurityless, Nir-vikalpam – dualityless, Hrdi – in the heart, Kalayati – understands, Vidvan – the knowledgeable one, Brahma – Self, Purnam – infinite, Samadhau – in the samadhi.

Something that is eternal knowledge, absolute bliss, similarityless, beyond time, ever free, activityless, limitationless, like space impurityless, dualityless, the infinite Self the knowledgeable one understands in the heart in the Samadhi.

Kimapi – something. Because the Self is “nishprakarakam” (non-qualified or non-attributed), therefore cannot be called as ‘this’ or ‘that’.

The words Satata-bodham – eternal knowledge, Kevala-ananda-rupam – only absolute bliss, Ati-velam – beyond time are the “sat chid anandam” or “satyam gnanam anantam” (existence, knowledge and bliss. That which is ativelam - beyond time, is absolute existence.

Gagana-abham – like the space, can be connected with the Nir-avadhi – limitationless and / or Nishkalam – impurityless. Since, all the other systems of philosophy and laymans knowledge is the space is eternal, limitless.

Nishkalam – impurityless. There is a version (pata-bheda) with Nishphalam – not associated with result. The Self is not associated with the punya or the papa, “gnana agni sarvakarmani bhasamasat kurute” (the fire of knowledge destroys all the karma).

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प्रकृतिविकृतिशून्यं भावनातीतभावं

समरसमसमानं मानसम्बन्धदूरम् ।

निगमवचनसिद्धं नित्यमस्मत्प्रसिद्धं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४०९ ॥

prakṛtīvikṛtīśūnyam bhāvanātitabhāvam

samarasamasamānam mānasambandhadūram |

nigamavacanasiddham nityamasmatprasiddham

hṛdi kalayati vidvān brahma pūrṇam samādhau || 409||

Prakṛti – the cause, Vikṛti – the effect, Shunyam – devoid of, Bhavana – imaginations, Atita – beyond, Bhavam – nature, Samarasam – unchanging, Asamanam – without any equal, Mana-sambandha – related with measurements / comparisons (or the association with the Pramana), Duram – faroff, Nigama-vacana-siddham – accomplished through the statements of the Vedas, Nityam – eternal, Asmat-prasiddham – known to oneself, Nir-vikalpam – dualityless, Hrdi – in the heart, Kalayati – understands, Vidvan – the knowledgeable one, Brahma – Self, Purnam – infinite, Samadhau – in the samadhi.

Devoid of being the cause and the effect, its nature is beyond imaginations, unchanging, without any equal, not related from faroff with the measurements / comparisons (or the association with the pramana), accomplished through the statements of the vedas, eternally known to oneself, dualityless (devoid of modification), the infinite Self the knowledgeable one understands in the heart in the Samadhi.

Prakṛti-vikṛti-shunyam – devoid of cause of effect. There is no cause for the Self to be vikṛti, and it is not cause for anything to be prakṛti. Though the Self is explained as the “abhinna nimitta upadana karana” (both material and instrumental cause), it is with reference to the ignorance. since Self is Asanga (non-attached).

Since it is devoid of the cause and effect, it is Bhavaa-atita-bhavam – its nature is beyond the the imagination. That which cannot be classified as cause or an effect therefore cannot be imagined.

Since it is beyond imagination, we need to explain, is it ever changing in nature. What changes ceaselessly can also not be imagined. Therefore, samarasam – unchanging.

Unchanging like what, to explain this asamanam – without any equal. It has nothing equal to show a similarity.

Since it is without any equal, we may ask to understand through comparison, greater than what or lesser than what. To dismiss this idea it is said, Mana-sambandha-duram – beyond comparison or there is no Pramana for this Self is not an object for any Pramana (means of right knowledge), therefore there can be no measurement or comparison or Pramana.

When there is no pramana, how can one understand this, to explain this Nigama-vacana-siddham - accomplished through the statements of the Vedas (verbal testimony). The scriptures proves the existence of Self with “pragnanam brahma” (Self is knowledge) or “sat brahma” (Self is existence) and this is taught by “tad tvam asi” (that you are) and what is taught is experienced as “aham brahma smi” (I am the Self).

That which is accomplished through Vedas will be non-eternal (attained is anitya), therefore, it is said, nityam – eternal.

How is it known to be eternal, this is explained as asmad-prasiddam – known to oneself (ourselves). The scriptures declare “pratibodha viditam matam” (known in each thought function as I).

If it is known it is with vikalpa – modification, this is negated with nirvikalpam – without any modification, through the experience of being the witness of different states, periods and place.

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अजरममरमस्ताभासवस्तुस्वरूपं

स्तिमितसलिलराशिप्रख्यमाख्याविहीनम् ।

शमितगुणविकारं शाश्वतं शान्तमेकं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४१० ॥

ajaramamaramastābhāsavastusvarūpaṁ

stimitasalilarāśiprakhyamākhyāvihinam ।

śamitaḡuṇavikāraṃ śāśvataṃ śāntamekaṃ

hṛdi kalayati vidvān brahma pūrṇaṃ samādhau || 410||

Ajaram – devoid of old age, amaram – devoid of death, asta-bhasa-vastu-svarupam – of the nature where the existence of illusiory objects comes to an end, , Stimita-salila-rashi – still like the waveless ocean, Prakhyam – absolute knowledge or famous, Akhya-vihanam – devoid of name, Shamita-guna-vikaram – devoid of the attributes and modifications, Shasvatam – eternal, Shantam – peaceful, Ekam – one, Nir-vikalpam – dualityless, Hrdi – in the heart, Kalayati – understands, Vidvan – the knowledgeable one, Brahma – Self, Purnam – infinite, Samadhau – in the samadhi.

Devoid of old age and death, of the the nature where the existence of the illusiory objects come to an end, still like waveless ocean, famous, without a name, devoid of attributes and odifications, eternal, peaceful, one, infinite Self the knowledgeable one understands in the heart in the Samadhi.

Ajaram – devoid of old age (decay). The Self is devoid of old age or decay. There may be death (destruction) to negate this, Amaram – deathless.

Stimita-salila-rashi – standstill like a waveless ocean. This is an unusual example, ormally the example, “nivata dipavat” (like lamp in moving airless place). This is the example used to show the stillness, here Acharya uses a very different example.

Prakhyam - absolute knowledge or famous. This may mean both knowledge and famous from the root “khya prakatane” (nicely said). As the word “samkhya” is ised in both rightly said and correct knowledge.

If it is famous it will have some name, this is an unusual description for the Self akhya-vihinam – devoid of a name.

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समाहितान्तःकरणः स्वरूपे

विलोकयात्मानमखण्डवैभवम् ।

विच्छिन्द्व बन्धं भवगन्धगन्धितं

यत्नेन पुंस्त्वं सफलीकुरुष्व ॥ ४११ ॥

samāhitāntaḥkaraṇaḥ svarūpe

vilokayātmānamakhaṇḍavaibhavam ।

vicchinddhi bandhaṁ bhavagandhagandhitaṁ

yatnena puṁstvaṁ saphalikuruṣva ॥ 411 ॥

Samahita – established, Antakaranam – mind, Svarupe – in the Self, Vilokaya – perceive, Atmanam – the Self, Akhanda-vaibhavam – all-pervasive without any duality (or uncomparable greatness), Vicchindi – destroy, Bandha – bondage, Bhava – samsara, Gandha – vasana (though imprints), Gandhitam – made strong, Yatnena – with effort, Pumstvam – the male body (jiva), Saphali-kurushva – make it fruitful.

With the mind established in the Self, perceive the Self which is all-pervasive without any duality (or uncomparable greatness), destroy the bondage made strong by the thought imprints of the samsara (births and deaths), and with effort make the attainment of the male body (jiva) fruitful.

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सर्वोपाधिविनिर्मुक्तं सच्चिदानन्दमद्वयम् ।

भावयात्मानमात्मस्थं न भूयः कल्पसेऽध्वने ॥ ४१२ ॥

sarvopādhivinirmuktaṁ saccidānandamadvayam ।

bhāvayātmānamātmasthaṁ na bhūyaḥ kalpase'dhvane ॥ 412 ॥

Sarva – all, Upadhi – embodiments, Vinirmuktam –relieved of, Sat – existence, Cid – knowledge, Anandam – bliss, Advayam – non-dual, Bhavaya – attain, Atmanam – the Self, Atmasthanam – one established, Na – no, Bhuyā – coming again, Kalpase – possibility, Adhvane – in the samsara.

Relieved of all the embodiments attain the Self that is existence, knowledge, bliss and non-dual, and for the one established there is no possibility of coming again in the samsara.

Bhavaya – attain. This is not to be confused with the “bhavana” (imagination).

The scriptures say “na sa punar avartate” (he does not come back (to be born)) and bhagavad Gita also says “mam upetya tu kaunteya punar janma na vidyate” (one who attains me does not have rebirth).

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छायेव पुंसः परिटृश्यमान

माभासरूपेण फलानुभूत्या ।

शरीरमाराच्छववन्निरस्तं

पुनर्न संघत्त इदं महात्मा ॥ ४१३ ॥

chāyeva puṁsaḥ paridṛśyamāna-

mābhāsarūpeṇa phalānubhūtyā ।

śarīramārācchavavannirastam

punarna sandhatta idam mahātmā ॥ 413॥

Chaya - shadow, Iva - like, Pumsa – for the jiva, Pari-drshyamanam – seen (perceived), Abhasa-rupam – this illusiory form, Phala-anubhutya – for the experience of effect (karma) or with the experience of knowledge, Shariram – body, Arad – from distance, Shavavad – like a corpse, Nirastam – givenup (avoided), Puna – again, Na – no, Samdhatte – attains, , Idam – this (body), Maha-atma – the knowledgeable one.

This illusiory form like a shadow for the jiva perceived for the experience of effect (karma) or with the experience of the knowledge, this body which is avoided from a distance like a corpse,for that knowledgeable one, does not attain the bosy.

With the example Phala-anubhutya – for the experience of effect (karma) and with the exemplified it is with the experience of knowledge

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सततविमलबोधानन्दरूपं समेत्य

त्यज जडमलरूपोपाधिमेतं सुदूरे ।

अथ पुनरपि नैष स्मर्यतां वान्तवस्तु

स्मरणविषयभूतं कल्पते कुत्सनाय ॥ ४१४ ॥

satatavimalabodhānandarūpaṁ sametya

tyaja jaḍamalarūpopādhimetaṁ sudūre ।

atha punarapi naiṣa smaryatāṁ vāntavastu

smaraṇaviṣayabhūtaṁ kalpate kutsanāya ॥ 414॥

Satata – existence, Vimala-bodham – pure knowledge, Ananda-rupam – absolute bliss, Sametya – attaining, Tyaja – giveup, Jada – inert, Mala – impure, Upadhirupam – the form of embodiment, Su-dure



– from a distance, Atha – then, Puna – Api – again, Na Esha – never this, Smaryatam – remember, Vanta-  
vastu – vomited thing, Smarana-Vishaya-bhutam – the objects of the remembrance, Kalpate – is  
accepted, Kutsanaya – as disgusting.

After attaining the Self that is existence, knowledge and bliss; give up the form of embodiments which  
are inert and impure, from a distance. And then again never remember this thing which is vomited  
(given up), remembering that is accepted as disgusting.

Vanta-vastu – vomited thing, this is the general meaning understood. But if we break the word as Va  
Anta-vastu – or / and the objects which has end (destruction). The objects which are inert and impure  
are non-self and are limited by space, time and things.

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समूलमेतत्परिदाह्य वह्नौ

सदात्मनि ब्रह्मणि निर्विकल्पे ।

ततः स्वयं नित्यविशुद्धबोधा-

नन्दात्मना तिष्ठति विद्वरिष्ठः ॥ ४१५ ॥

samūlametatparidāhya vahnau

sadātmani brahmaṇi nirvikalpe ।

tataḥ svayaṁ nityaviśuddhabodhā-

nandātmanā tiṣṭhati vidvarīṣṭhaḥ ॥ 415 ॥

Samulam – from the cause / root, Etat - this, Paridahya – burning, Vahnau – in the fire, Sad-atmani eternal, Brahmani – Self, Nirvikalpe – devoid of modifications, Tata – then, Svayam – himself, Nitya – eternal, Vishuddha – pure, Bodha – knowledge, Ananda – bliss, Atmana – nature, Tishtati – remains, Vidvad-varishta – the greatest among the knowledgeable.

Burning this (ignorance) from the root cause in the fire of the eternal Self, devoid of any modifications, then the greatest among the knowledgeable remains himself remains of the eternal, pure, knowledge and blissful nature.

Samulam – the root cause. With the ignorance and its root cause, mula-agnana (primal ignorance).

Paridahya – burning. In Bhagavad Gita Bhagavan says “gnana agni sarva karmani bhasmasat kurute” (the fire of knowledge burns down all the karmas).

Nitya–Vishuddha–Bodha–Ananda–Atmana – eternal, pure, knowledge, bliss nature, this is explained repeatedly in the Scriptures, bhashya and the commentaries as “nitya shuddha buddha mukta svabhava”

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प्रारब्धसूत्रग्रथितं शरीरं

प्रयातु वा तिष्ठतु गोरिव स्रक् ।

न तत्पुनः पश्यति तत्त्ववेत्ता-

ऽऽनन्दात्मनि ब्रह्मणि लीनवृत्तिः ॥ ४१६ ॥

prārabdhasūtragrathitam śarīram

prayātu vā tiṣṭhatu goriva sraḥ ।

na tatpunaḥ paśyati tattvavettā-

ā'nandātmani brahmaṇi līnavṛttiḥ || 416||

Prarabdha-sutra-gratitam – bound by the rope of prarabdha karma, Shariram – this body, Prayatu – falls, Va – or, Tishthatu – stays, Go Iva – like cow, Srag – the garland, Na – not, Tat-puna – that again, Pashyati – perceives, Tattva-vetta – the knower of the Truth, Ananda-atmani – in the blissful one, Brahmani – in the Self, Lina-vrtti – whose thought-functions are destroyed.

This body, bound by the rope of the prarabdha karma, whether falls or stays, like the garland for the cow, the knower of Truth does not again perceive that again, whose thought-functions are destroyed in the blissful one, the Self..

The knowledgeable one will not be worried about the body, as it was said, “prarabdham pushyati vapu” – sloka 279.

Go – Iva Srag – like the garland for the cow. The cow is not bothered about the rope or the garland around its neck.

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अखण्डानन्दमात्मानं विज्ञाय स्वस्वरूपतः ।

किमिच्छन् कस्य वा हेतोर्देहं पुष्णाति तत्त्ववित् ॥ ४१७ ॥

akhaṇḍānandamātmānaṁ vijñāya svasvarūpataḥ ।

kimicchān kasya vā hetordehaṁ puṣṇāti tattvavit || 417||

Ahkanda-ananda-atmanam – the Self which is absolute bliss, Vignayaya – knowing (experiencing), Svasvarupata – as ones own real nature, kim-icchān – desiring what, Kasya – for, Va – or, Heto – reason, Deham – this body, Pushnati – nourishes, Tattva-vid, the knower of the Truth.

Knowing the Self which is absolute bliss as ones own real nature, the knower of Truth, desiring what, and for what reason, he will nourish this body.

This is a very famous statement from the scripture, for which one whole chapter is given in Sw. Vidyananya's Pancadashi, "atmanam cet vijaniyat ayam asmi iti purusha | Kim icchan kasya kamaya shariram anusanjwaret" (if one has gained the knowledge of the Self, as I am this Self, desiring what and for what result will he nourish the body). Since he is apta-kama (attained all), nitya-trpta (eternally satisfied) there is nothing other than himself to desire.

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संसिद्धस्य फलं त्वेतज्जीवन्मुक्तस्य योगिनः ।

बहिरन्तः सदानन्दरसास्वादनमात्मनि ॥ ४१८ ॥

samsiddhasya phalam tvetajjivanmuktasya yoginah |

bahirantah sadanandarasasvadanamatmani || 418||

Sam-siddhasya – for one who is well established, Phalam – the result, Tu - definitely, Etat - this, Jivan-muktasya – released while in the body, Yogina – the knowledgeable one, Bahi - without, Anta - within, Sada-ananda – eternal bliss, Rasa-aswadanam – exereince of the essence, Atamani – in the mind.

For the knowledgeable one who is well established and released while in the body, experiences the essence of the eternal bliss in the mind, within and without.

Yogina – the knowledgeable one. This yogi should not be confused with the yogi, the practitioner of yoga philosophy. Here, the yogi is one who is established in the Samadhi.

वैराग्यस्य फलं बोधो बोधस्योपरतिः फलम् ।

स्वानन्दानुभवाच्छान्तिरेषैवोपरतेः फलम् ।

यद्युत्तरोत्तराभावः पूर्वपूर्वन्तु निष्फलम् ॥ ४१९ ॥

vairāgyasya phalaṁ bodho bodhasyoparatiḥ phalam ।

svānandānubhavācchāntireṣaivoparateḥ phalam ।

yadyuttarottarābhāvaḥ pūrvapūrvantu niṣphalam ॥ 419॥

Vairagyasya – for the dispassion, Phalam – the result, Bodha – is knowledge, Bodhasya – for the knowledge, Uparati – withdrawl from sense objects, Sva-ananda – from ones own, Ananda-anubhavat – experience of bliss, Shanti – peace, Esha Eva – this is, Uparate – of the uparati, Phalam – result. Yadi – if, Uttarottara-abhave – in the absence of the later, Purvam-purvam – the former ones, Tu – definitely, Nishphalam – futile.

The result of dispassion is knowledge, the result of knowledge is withdrawl from sense-objects and the result of this uparati is the peace, from ones own experience of bliss. If there is absence of the ;ater the former ones are definitely futile.

Vairagya → Bodha → Uparati → Shanti

Dispassion → Knowledge → Withdrawl from sense-objects → Peace

निवृत्तिः परमा तृप्तिरानन्दोऽनुपमः स्वतः ।

दृष्टदुःखेष्वनुद्वेगो विद्यायाः प्रस्तुतं फलम् ॥ ४२० ॥

nivr̥t̥tiḥ paramā tr̥ptirānando'nupamaḥ svataḥ ।

dr̥ṣṭaduḥkheṣvanudvego vidyāyāḥ prastutaṁ phalam ॥ 420 ॥

Nivr̥t̥ti – absence of activity, Parama – unconditional, Tr̥pti – satisfaction,, Ananda – bliss, Anupama – uncomparable, Svata – naturally, Drshta-dukheshu – in the troubles experienced, Anudvega – non-reaction, Vidyaya – of the knowledge, Prastutam – prominent, Phalam – result.

Absence of any activity, unconditional satisfaction (contentment), uncomparable bliss and non-reaction in the troubles experienced are naturally the prominent results of the knowledge.

Nivr̥t̥ti – absence of activity. There are two paths 1. Pravrti and 2. Nivr̥t̥ti.

1. Pravrtti – the karmas of and for the experience of the worldly objects. This gives the comparative greatness.
2. Nivr̥t̥ti – the absence of the activity as the result of the knowledge, that give superlative greatness, the knowledge of oneself.

Anupama – uncomparable. All the bliss experienced is only a part of this absolute bliss.

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Nivr̥t̥ti is explained in the next two slokas

यत्कृतं भ्रान्तिवेलायां नाना कर्म जुगुप्सितम् ।

पश्चान्नरो विवेकेन तत्कथं कर्तुमर्हति ॥ ४२१ ॥

yatkṛtam bhrāntivelāyām nānā karma jugupsitam ।

paścānnaro vivekena tatkatham kartumarhati ॥ 421॥

Yat-krtam – that which is performed, Bhranti-velayam – during the time of ignorance(delusion), Nana – manifold, Karma – karmas, Jugupsitam - disgusting, Pascat – after, Nara – the jiva, Vivekena – discrimination, Tat-katham – how can, Kartum-arhati – possibly perform.

The disgusting manifold karmas that which is performed during the time of delusion how can the jiva, after discrimination, possibly perform.

This is example, as in the case of the delusion and the discrimination, so too the ignorance and the knowledge. The karmas performed during the ignorance cannot be performed after the knowledge, as there is nothing to be attained or gained. Since, there is nothing other than the Self.

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विद्याफलं स्यादसतो निवृत्तिः

प्रवृत्तिरज्ञानफलं तदीक्षितम् ।

तज्ज्ञाज्ञयोर्यन्मृगतृष्णिकादौ

नेचेद्विदां दृष्टफलं किमस्मात् ॥ ४२२ ॥

vidyāphalam syādasato nivṛtṭiḥ

pravṛttirajñānaphalam tadīkṣitam ।

tajñāñāyoryanmṛgatṛṣṇikādau

nocedvidāṃ drṣṭaphalam kimasmāt || 422||

Vidya-phalam – the result of the knowledge, Syad – is, Asata – with the non-self, Nivrtti – non-involvement, Pravrtti – involvement, Agana-phalam – the result of the ignorance, Tad-ikshitam – this is seen, Tat-Gna-Agnayo – in the knower and ignorant of the truth, Yad – that, Mrga-trshnikadau – in the mirage water etc, No-cet – if not, Vidam – for the knower, Drshta-phalam – the perceived result, Kim-asmad – what else can be.

The result of the knowledge is non-involvement with the non-self, and the result of ignorance is involvement with non-self, this is seen in the knower and ignorant of the truth of that in the mirage water, otherwise, what else can be the perceived result for the knower.

The knower of the truth of the mirage water will not do any activity to gain the water, but the ignorant will run towards the mirage expecting water.

The knower of the Truth will not involve in the karmas and the result and the ignorant will involve oneself in the karmas and its result. If it is not for the non-involvement with the non-self, there is no perceived result of knowledge.

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Parama Trpti is explained in the next sloka

अज्ञानहृदयग्रन्थेर्विनाशो यद्यशेषतः ।

अनिच्छोर्विषयः किं नु प्रवृत्तेः कारणं स्वतः ॥ ४२३ ॥

ajñānahṛdayagranthervināśo yadyaśeṣataḥ ।

anicchorviṣayaḥ kiṃ nu pravṛtṭeḥ kāraṇaṃ svataḥ || 423||



Agnana-hrdaya-granthe – the ignorance knot of the heart, Vinasha – destroyed, Yadi - if, Asheshata - completely, Aniccho – one without any desire, Vishaya – of the objects, Kim-nu – what definitely, Pravrtte – for the involvement, Karanam - cause, Svata – by oneself.

If the ignorance knot of the heart is completely destroyed, for the one without any desire for the objects, what can be definite cause for the involvement by oneself?

All the actions are desire prompted, the order of the action is “gnana, iccha, pravrtti” (knowledge, desire and then action). This is the sole the “mumuksha” (desire for realization) is also added as a desire, though it is not “aprapasya prapakam” (attainment of non-attained).

Aniccho-vishaya – without the desire for the objects. When one has no hunger, will that person eat the dirt?

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When will the Vairagya, Bodha and Uparati, explained as the giving the result in that order the experience of the bliss (see sloka 419), come to fulfillment is explained in the next sloka

वासनानुदयो भोग्ये वैरागस्य तदावधिः ।

अहंभावोदयाभावो बोधस्य परमावधिः ।

लीनवृत्तैरनुत्पत्तिर्मर्यादोपरतेस्तु सा ॥ ४२४ ॥

vāsanānudayo bhogye vairāgasya tadāvadhiḥ ।

ahambhāvodayābhāvo bodhasya paramāvadhiḥ ।

līnavṛttairanūtpattirmarīyādoparāteṣṭu sā ॥ 424 ॥

Vasana – the thought imprints, Anudaya –does not arise, Bhogye – for the sense objects, Vairagyasya – of the discrimination, Tada – then, Avadhi – limit, Aham-bhava – the ego, Udaya-abhava – does not arise, Bodhasya – of the knowledge, Parama-avadhi – the ultimate limit, Lna-vrttai – the thought functions which have merged, Anutpatti – does not arise, Maryada – the limit, Uparate – of uparati (withdrawl), Tu – definitely, Sa – that is.

The limit of the discrimination is when the thought imprints does not arise for the sense objects, the limit of the knowledge is when the ego does not arise and definitely the ultimate limit of the withdrawal is the thought functions which have merged does not arise.

Here the “avadhi” (limit), is reaching the zenith or the peak of each of the vairagya, bodha and uparati. Here after this limit, there is no need for practicing the vairagya, which becomes ones nature.

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The third of the prominent result is explained

ब्रह्माकारतया सदा स्थिततया निर्मुक्तबाह्यार्थधी-

रन्यावेदितभोग्यभोगकलनो निद्रालुवद्बालवत् ।

स्वप्नालोकितलोकवज्जगदिदं पश्यन्क्वचिल्लब्धधी-

रास्ते कश्चिदनन्तपुण्यफलभुग्धन्यः स मान्यो भुवि ॥ ४२५ ॥

brahmākāratayā sadā sthītatayā nirmuktabāhyārthadhī-

ranyāvedītabhogyabhogakalano nidrāluvadbālavat ।

svapnālokitalokavajjagadidaṃ paśyankvacillabdhadhī-

rāste kaścīdanantapūnyaphalabhugdhanyaḥ sa mānyo bhuvi || 425||

Brahma-akarātaya – in the Self, Sada - eternally, Sthitātaya – since he stays, Nirmukta – relieved, Bahya-  
artha-dhī – from the association with the external objects, Anya-avedita-bhogyā-bhoga-kalāna – the  
perceived experience of the objects, Nidraluvad – like in the sleep, Balavad – like a child, Svapna-alokita-  
lokavad - like the objects seen in the dream world, Jagad – world, Idam - this, Paśhyaṇ - perceiving,  
Kvaśīd - sometimes, Labdhā-dhī – the one who has gained the knowledge of Self, Aste - remains, Kaścīd -  
some, Ananta-pūnya-phala-bhug – experiencer of result of countless pūnya, Dhanya - blessed, Sa- he,  
Manya - worshipping, Bhuvi – in the world.

Eternally established in the Self, relieved from the association with the external objects, the perceived  
experience of the sense objects are like the one in deep sleep or like the child, sometimes seeing this  
world like the objects seen in the dream world, remains the one who has gained the knowledge of the  
Self. He is the experiencer of the result of countless pūnya is blessed and is worshipping in the world.

Brahma-akarātaya – in the Self. through the akhānada-akara-vṛtti gained through the contemplation on  
the Self, flowing like the free-flowing clarified butter or oil, undisturbed is what is referred to here.

Nidraluvad – like in the sleep. Like, the one in sleep speaks or walks without having the idea of doing so.

Balavad – like a child. The child does things without the attachment or ego of doing the thing.

Ananta-pūnya-phala-bhug – experiencer of result of countless pūnya. To gain a birth in the world needs  
some pūnya, as the other worlds are mere “bhoga bhūmi” (world of experience) of our pūnya and papa.  
And to be born as a human being requires more pūnya, as was said in the beginning. To be born in a  
place conducive for the self-knowledge needs even more pūnya. Though one is born in a conducive  
environment, able to put it to use needs some pūnya. Able to start the life of a seeker and approach a  
proper guru requires pūnya. And able to study Śāstra definitely requires a great deal of pūnya. And  
even after studying, able to understand the right meaning of the Śāstra can be only by immense pūnya.  
And for this study to lead through the contemplation to the realization, should it be said needs as much  
pūnya as one may or should have.

What will be the nature of the mendicant who is established in the Self

स्थितप्रज्ञो यतिरयं यः सदानन्दमश्नुते ।

ब्रह्मण्येव विलीनात्मा निर्विकारो विनिष्क्रियः ॥ ४२६ ॥

sthitaprajño yatirayaṃ yaḥ sadānandamaśnute ।

brahmaṇyeva vilinātmā nirvikāro viniṣkriyaḥ ॥ 426॥

Sthita-prajna – the one who is established in the Self, Yati – the mendicant, Ayam – that, Ya – who, Sada – eternally, Anandam – absolute bliss, Ashnute – experiences, Brahmani-eva –in the Self itself, Vilinatma – the mind is absolved, Nir-vikara – transformationless, Vi-nish-kriya – activityless.

That mendicant is the one who is established in the Self, who experiences the absolute bliss eternally, with the mind absolved in the Self itself, that is transformationless and activityless.

As the mind loses its individuality and is the form of the Self itself. See sloka 402.

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In the previous sloka the word Sthita-prajna – the one who is established in the Self was used, what really does Prajna mean is explained in this sloka

ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनी ।

निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।

सुस्थिताऽसौ भवेद्यस्य स्थितप्रज्ञः स उच्यते ॥ ४२७ ॥

brahmātmanoḥ śodhitayorekabhāvāvagāhini |

nirvikalpā ca cinmātrā vṛttiḥ prajñeti kathyate |

susthitā'sau bhavedyasya sthitaprajñāḥ sa ucyate || 427||

Brahma-atmano – of the Self and the individual self, Shoditayo – which is purified, Eka-bhava – the identity, Avagahini – that which illumines, Nirvikalpa –transformationless, Ca – and, Cid-matra – absolute knowledge, Vrtti – thought functions Pragna Iti – as pragna, Katyate – is described. Susthita – nicely established, Asau – this, Bhavet Yasya – becomes for whom, Sthita-pragna – the one who is established in the Self, Sa – he, Ucyate – is called.

The thought function that illumines the non-dual identity due to the clarity of the Self and the individual self, without any transformation and absolute is knowledge is described as Pragn. For whom this becomes nicely established, he is called Stita-pragna.

Shoditayo – purified. Here the clarity of the “tat” (that) and the “tvam” (you) of the “tat tvam asi” (that you are) is explained. By the use of the “jahat-ajahat lakshana” or “bhaga-tyaga lakshana”, See sloka 247.

Nirvikalpa – without any transformation. though this is a perfect way to explain, this really means, without any attribute. The knowledge of the other things (objects) which is gained is “savikalpa” or “sa-prakara” (with attributes), but the knowledge we are talking about here is “nirvikalpa” or “nis-prakara” (without any attributes). And is only vrtti vyapti, see sloka 361.

Vrtti – thought function. This is also called as “carama vrtti” (final thought function) or “akhanda-akara vrtti” (the thought function of the non-dual) or “brahma-akara vrtti” (thought function of the form of Self). Since, only for this thought function can the Self be an ‘object’.

Pragna is basically the thought function of the Self. when one is established in this, when this thought function is un-interrupted by any ther thought function, then the one who is this way is called as “sthitapragna”.

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From here the one established in the Self, is explained

यस्य स्थिता भवेत्प्रज्ञा यस्यानन्दो निरन्तरः ।

प्रपञ्चो विस्मृतप्रायः स जीवन्मुक्त इष्यते ॥ ४२८ ॥

yasya sthitā bhavetprajñā yasyānando nirantaraḥ ।

prapañco vismṛtaprāyaḥ sa jīvanmukta iṣyate ॥ 428॥

Yasya – for whom, Sthita – established, Bhavet Pragna – becomes the Pragna, Yasya – for whom, Ananda – the bliss, Nirantara – is eternal, Prapanca – the world, Vismṛta-praya – is as though forgotten, Sa – he, Jivan-mukta – released while in the body, Ishyate – is accepted.

For whom the Pragna becomes established, for whom the bliss is eternal, the world is as though forgotten, he is accepted as jivanmukta.

Each half line of the sloka should be connected with the final half “sa jivanmukta ishyate”

Without any interrupting thought functions, only the “brahmakara rtti” takes place.

The bliss is experienced without any tinge of sorrow.

Since, there is nothing other than the Self and the world does not possess any attraction.

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Except for the first, the other two points, experience of the bliss and the non-experience of the world are same for the one in the deep-sleep. This doubt is negated here in this sloka

लीनधीरपि जागर्ति जाग्रद्धर्मविवर्जितः ।

बोधो निर्वासनो यस्य स जीवन्मुक्त इष्यते ॥ ४२९ ॥

līnadhīrapi jāgarti jāgraddharmavivarjitaḥ ।

bodho nirvāsano yasya sa jīvanmukta iṣyate ॥ 429 ॥

Lina-dhi Api – though having merged (destroyed) the mind, Jagarti – is always awake, Jagrat-dharma – the attributes of the waking state, Vi-varjita – devoid of, Bodha – the knowledge, Nirvasana – devoid of any thought imprints (attachments), Yasya – for whom, Sa – he, Jivan-mukta – released while in the body, Ishyate – is accepted.

For whom, though of having the mind dissolved in the Self is always awake, devoid of the attributes of the waking state, the knowledge is devoid of any thought imprints (attachments) , he is accepted as jivanmukta.

Sleep is accepted as the mind placed in the spiritual nerve called 'kurma'. But for the jivanmukta, there is no mind. And this is explained earlier, as destroyed. Therefore, the sleep for the realized is the rest of all the sense-organs. When there is any transaction due to the prarabda karma or the iswararas will, the mind is created for that moment of the transaction,

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शान्तसंसारकलनः कलावानपि निष्कलः ।

यस्य चित्तं विनिश्चिन्तं स जीवन्मुक्त इष्यते ॥ ४३० ॥

śāntasamsāarakalanaḥ kalāvānapi niṣkalaḥ ।

yasya cittam viniścintam sa jīvanmukta iṣyate ॥ 430॥

Shanta-samsara-kalana – the different forms of samsara is settled, Kalavan Api – though being one with Kala (parts or knowledge), Nishkala – devoid of any Kala, Yasya – for whom, Cittam – the mind, Viniscintam – devoid of the thoughts, Sa – he, Jivan-mukta – released while in the body, Ishyate – is accepted.

For whom the different forms of samsara is settled, though being one with kala is devoid of any and the mind is devoid of any thoughts, he is accepted as jivanmukta.

There is no attractions to the world, therefore is well established in the Self.

Kalavan – with parts or knowledge. Here the reference is to the kala explained in the scriptures “tam shodasha kala purusham prcchami” (I am asking about the sixteen-fold self), where the “prana” (vital air), “shraddha” (‘faith’) etc are accepted as the parts. But in the other places the word a kala is used for the knowledge “chatus-shasti kala vidya” (processor of sixty-four branches knowledges). Since, the one realized has the knowledge of the substratum has the knowledge of all “kasmin nu bhagavo vignate sarvam idam vignatam bhavati” (knowing which everything is as well known) says the scriptures. Therefore, though he possesses all the knowledges, he is not tainted by them. Tainted, because all of them are referred to as knowledge of “para” (non-self).

“Yasya Cittam Viniscintam” also is read as “Ya Sa-cittam Api Nis-cittam” (who though possesses mind is devoid of mind). As explained earlier, the mind possessed due the prarabda karma or iswaras will is of the nature of Self.

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In the next five slokas the “lakshana” (definition) of a jivanmukta is described



वर्तमानेऽपि देहेऽस्मिञ्छायावदनुवर्तिनि ।

अहन्ताममताऽभावो जीवन्मुक्तस्य लक्षणम् ॥ ४३१ ॥

vartamāne'pi dehe'smiñchāyāvadanuvartini ।

ahantāmamatā'bhāvo jīvanmuktasya lakṣaṇam ॥ 431॥

Vartamane – current, Api – also, Dehe – body, Asmin – in this, Chayavad –like a shadow, Anuvartini – that follows, Ahanta – the I-ness, Mamata – the mine-ness, Abhava – absence, Jivanmuktasya – of the jivanmukta, Lakshanam – definition.

Even in this current body, absence of the I-ness and mine-ness, that which follows like a shadow, is the nature of the jivanmukta.

Jivanmukta – released while in the body.

Lakshanam – definition. This is the characteristics or the nature.

Here, the definition which are given is the general nature, of the jivanmukta. This should and cannot be used as a checklist. As explained, due to “sveccha” (ones prarabdha karma) or “pareccha” (others wish) or “iswara iccha” (the iswarar will), there can sometimes for a moment a change in this nature, this should not be confused for ignorance.

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अतीताननुसन्धानं भविष्यदविचारणम् ।

औदासीन्यमपि प्राप्तं जीवन्मुक्तस्य लक्षणम् ॥ ४३२ ॥

atitānanusandhānaṁ bhaviṣyadavicāraṇam ।

audāsīnyamapi prāptaṁ jīvanmuktasya lakṣaṇam ॥ 432॥

Atita – of the past, An-anusandhanam – not contemplating, Bhaviṣyad – of the future, A-vicaranam – not thinking, Audasinyam – not bothering, Api – also, Praptam – of the present, Jivanmuktasya – of the jivanmukta, Lakshanam – definition.

Not contemplating about the past, not thinking about the future and also not bothering about the present, is the nature of the jivanmukta.

Not thinking about the past and the future experiences and the actions. And also, total indifference to the the experience and actions of the present.

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How is this “audasinyam” (indifference) gained is explained in this sloka

गुणदोषविशिष्टेऽस्मिन्स्वभावेन विलक्षणे ।

सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम् ॥ ४३३ ॥

guṇadoṣaviśiṣṭe'sminsabhāvena vilakṣaṇe ।

sarvatra samadarśitvaṁ jīvanmuktasya lakṣaṇam ॥ 433॥

Guna-dosha – with good and bad, Vishoiste – associated, Asmin – in this world, Svabhavena – by nature, Vilakshane – of varied properties, Sarvatra – in all these things, Sama-darshitvam – vision of equanimity, Jivanmuktasya – of the jivanmukta, Lakshanam – definition.

In this world that is associated with the good and bad, and by nature is of varied properties having a vision of equanimity in all these things, is the nature of the jivanmukta.

The Bhagavad gita also says “gnanina samadarshina” (the realized are the one with vision of equanimity).

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What is this “samadarshitvam” is explained in this sloka

इष्टानिष्टार्थसम्प्राप्तौ समदर्शितयाऽऽत्मनि ।

उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् ॥ ४३४ ॥

iṣṭāniṣṭārthasamprāptau samadarśitayā"tmani ।

ubhayatrāvīkāritvaṁ jīvanmuktasya lakṣaṇam ॥ 434॥

Ishta – liked (desirable), Anishta (disliked (non-desirable), Sam-praptau – when is gained, Sama-darshitaya – with vision of equanimity, Atmani – in the mind, Ubhayatra – in both, Avikaritam – non-perturbed, Jivanmuktasya – of the jivanmukta, Lakshanam – definition.

When the desirable and non-desirable is gained, in both with a vision of equanimity non-perturbed (not disturbed) in the mind is the nature of the jivanmukta.

When something desirable is gained one does not ump of joy, or when something non-desirable is gained one is not disturbed.

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How he is “avikari” (non-disturbed) is explained in this sloka

ब्रह्मानन्दरसास्वादासक्तचित्ततया यतेः ।

अन्तर्बहिरविज्ञानं जीवन्मुक्तस्य लक्षणम् ॥ ४३५ ॥

brahmānandarasāsvādāsaktacittatayā yateḥ ।

antarbahiravijñānaṁ jīvanmuktasya lakṣaṇam ॥ 435॥

Brahma-ananda – the bliss of the Self, Rasa-asvada – enjoying the taste, Asakta - involved, Cittataya – with the mind, Antar-bahir – the internal and the external, Avignanam – non-knowing, Jivanmuktasya – of the jivanmukta, Lakshanam – definition.

With the mind involved in enjoying the taste of the bliss of the Self, not knowing the internal and the external, is the nature of the jivanmukta.

Asakta – involved. The scripture “anyatra mana abhavam” (the mind is somewhere), and the experience of non-perception of the objects when the mind is completely involved in doing something.

Antar-bahir – internal and external. As explained, since there is nothing other than the Self.

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Why there is no “antar-bahir” (internal or external) is explained in this sloka

देहेन्द्रियादौ कर्तव्ये ममाहंभाववर्जितः ।

औदासीन्येन यस्तिष्ठेत्स जीवन्मुक्तलक्षणः ॥ ४३६ ॥

dehendriyādau kartavye mamāhambhāvavarjitaḥ ।

audāsīnyena yastiṣṭheta jīvanmuktalakṣaṇaḥ ॥ 436॥

Deha-indriyadau – in the body, sense organs etc, Kartavye – in the duty, Mama – mine, Aham – I, Bhava – sense (ness), Varjita – devoid of, Audasinyena – with indifference, Ya – who, Tishthet - exists, Sa – he, Jivanmuktasya – of the jivanmukta, Lakshanam – definition.

One who is devoid of the sense of I and mine in the body, sense organs etc and the duties performed, and he who exists with indifference to it, is the nature of the jivanmukta.

In the body and the sense-organs the sense of I and mine, and in the duties on has to perform as ‘this is mine’ or is performing the sense of ‘I am doing’.

In the sloka 431 the word “asmin” (in this) meant the world and here it means the body.

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This “audasinyatva” (indifference) is not because of ignorance is explained in this sloka

विज्ञात आत्मनो यस्य ब्रह्मभावः श्रुतेर्बलात् ।

भवबन्धविनिर्मुक्तः स जीवन्मुक्तलक्षणः ॥ ४३७ ॥

vijñāta ātmano yasya brahmabhāvaḥ śruterbalāt ।

bhavabandhavinirmuktaḥ sa jīvanmuktalakṣaṇaḥ ॥ 437॥

Vignata – having immediate knowledge, Atmana – of the individual self, Yasya – for who, Brahma-bhava – the nature of Self, Shrute-balat – with the support of the listening or the scriptures, Bhava-banda – from the bondage of the samsara, Vinirmukta – one who is released, Sa – he, Jivanmuktasya – of the jivanmukta, Lakshanam – definition.

He who has attained the nature of Self through the immediate knowledge of the individual self with the support of the scriptures or listening and therefore is released from the bondage of samsara, is the nature of the jivanmukta.

The indifference can be due to ignorance and the knowledge. If one has no idea of the “jagat” (world), “jiva” (the individual) and the “iseara” (the God) this indifference can be seen in him too, and this ignorant in this state is not the topic of discussion. But the other is what we are talking about here.

Shrute-balat - with the support of the listening or the scriptures. Here, from the scriptures means after listening from the Guru, by making proper inquiry “shodana” (clarity) of the “tat” (that) and “tvam” (you), gaining the clarity of the Self. if it be understood as listening, will mean, that the knowledge of the Self can be gained only by the study of the scriptutres from the Guru and not through any other means, this is said “nan anya pantha vidyate ayanaya” (there is no other path for knowing this Truth).

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देहेन्द्रियेष्वहंभाव इदंभावस्तदन्यके ।

यस्य नो भवतः क्वापि स जीवन्मुक्त इष्यते ॥ ४३८ ॥

dehendriyeṣvahambhāva idambhāvastadanyake ।

yasya no bhavataḥ kvāpi sa jīvanmukta iṣyate ॥ 438॥

Deha-indriyeshu – in the body, sense-organs, Aham-bhava – the sense of I, Idam-bhava – the sense of this, Tad-anyake – in the other things, Yasys – for whom, No – does not, Bhavata – takes place, Kvapi – anytime, Sa – he, Jivan-mukta – released while in the body, Ishyate – is accepted.

For whom the I-ness in the body-sense organs and the this-ness in the other things does not take place ant any point of time, he is accepted as jivanmukta.

As explained earlier in the previous sloka, since there is nothing other than the Self, there can be no I or mine for the jivanmukta, and since there no “vikalpa” (duality), he does not perceive anything as different from Self.

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न प्रत्यग्ब्रह्मणोर्भेदं कदापि ब्रह्मसर्गयोः ।

प्रज्ञया यो विजानिति स जीवन्मुक्तलक्षणः ॥ ४३९ ॥

na pratyagbrahmaṇorbhedam kadāpi brahmasargayoḥ ।

prajñayā yo vijāniti sa jīvanmuktalakṣaṇaḥ ॥ 439॥

Na – no, Pratyag-brahmanano – between the individual self and the Self, Bhedam – difference, Kadapi – anytime, Brahma-sargayo – between the Self and the creation, Pragnaya – because of knowledge, Ya – one, Vijanati – know, Sa – he, Jivan-mukta – released while in the body, Ishyate – is accepted.

One who, because of the knowledge, does not cognize the difference between the individual self and the Self and the Self and the creation, he is accepted as jivanmukta.

The inexplicable difference between the jivan and the Brahman and the Brahman and the jagat are accepted as “anadi” (causeless). This difference is an effect of the ignorance.

Pragnaya – because of knowledge. This is said to negate the non-cognition of the duality due to the complete ignorance or mental instability.

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Again the “sama-darshana” (vision of equanimity) as “samabhava” is explained in this sloka

साधुभिः पूज्यमानेऽस्मिन्पीड्यमानेऽपि दुर्जनैः ।

समभावो भवेद्यस्य स जीवन्मुक्तलक्षणः ॥ ४४० ॥

sādhubhiḥ pūjyamāne'sminpīḍyamāne'pi durjanaiḥ ।

samabhāvo bhavedyasya sa jivanmuktalakṣaṇaḥ ॥ 440॥

Sadhubhi – by well-wishers, Pujyamane - when worshipped, Asmin – this body, Pidyamane – when troubled, Api – also, Durjanai – the haters, Sama-bhava – equanimity, Bhavet – there is, Yasya – for whom, Sa – he, Jivan-mukta – released while in the body, Ishyate – is accepted.

For whom there is equanimity when worshipped by well-wishers or when troubled by the haters, he is accepted as jivanmukta.

Sadhubhi – well-wishers. Normally, though sadhu means good, here not always we see only the good people worshipping the realized, therefore should be understood as the well-wishers, for oneself and the jivanmukta (for the sake of oneself alone).

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How is he maintaining the “samabhava” in the states of extremity also is explained in this sloka

यत्र प्रविष्टा विषयाः परेरिता

नदीप्रवाहा इव वारिराशौ ।

लिनन्ति सन्मात्रतया न विक्रियां

उत्पादयन्त्येष यतिर्विमुक्तः ॥ ४४१ ॥

yatra praviṣṭā viṣayāḥ pareritā

nadīpravāhā iva vārirāśau ।

linanti sanmātratayā na vikriyāṃ

utpādayantyeṣa yatirvimuktaḥ ॥ 441 ॥

Yatra – where, Pravishta – entered, Vishaya – the objects, Para-irita – desired by the others, Nadi-prava – the flow of river, Iva – like, Vari-rashau – the ocean, Linanti – merges, Sad-matrataya – only as the Self, Na – does not, Vikriyam – change, Utpadayanti – create, Esha – this, Yati – mendicant, Vimukta – is realized.

Entering which place the sense objects desired by the others, like the flow of the river which merges in the ocean, becomes the Self itself, and therefore does not create any change, that mendicant is realized.

The sense-objects that which has come not due to ones or the iswares will, but because of the desire of the others, also becomes the Self as it is said “chakshur brahmamayam krtva” (converting the eyes as the Self, the jivanmukta perceives the world).

Linanti – merges, should be connected with the example and the exemplified. Like the waters of the holy rivers (ganges, Yamuna, kaveri etc) when merges in the ocean loses its separate identity and becomes the ocean itself. In the same way, for the jivanmukta the objects of the world becomes nothing but the Self.

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The word “linanti” is best expressed in this sloka

विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः ।

अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥ ४४२ ॥

vijñātabrahmatattvasya yathāpūrvam na saṁsṛtiḥ ।

asti cenna sa vijñātabrahmabhāvo bahirmukhaḥ ॥ 442॥

Vignata – one who has gained immediate knowledge, Brahma-tatvasya – of the Self, Yatha-purvam – as before, Na – no, Samsrti – samsara, Asti – exists, Cet – if, Na – not, Sa – he, Vignata-brahma-bhava – has gained the true knowledge of the Self, Bahir-mukha – with outward going mind.

For the one who has gained the immediate knowledge of the Self , ther is no samsara as before, if it exists (as before), he has no gained the knowledge of the Self, and is one with the outward going mind.

Yatha-purvam – as before. This means the different reactions to the happenings, like happiness, sorrow etc. Some have the tendency of explaining all the different reactions to the experienes of the world as due to karma, though is accepted and will be explained later, the same type of reactions as of the ignorant cannot exist.

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But, the reaction as before can be due to the karma, is negated in this sloka

प्राचीनवासनावेगादसौ संसरतीति चेत् ।

न सदेकत्वविज्ञानान्मन्दी भवति वासना ॥ ४४३ ॥

prācīnavāsanāvegādasau saṁsaratīti cet ।

na sadekatvavijñānānmandī bhavati vāsanā ॥ 443॥

Pracina – past, Vasana – thought imprints (karma), Vegat – momentum, Asau – this jivanmukta, Samsarati – participates in the samsara, Iti Cet – if be said, Na- no, Sad-ekatva-vignanat – due to the immediate knowledge of the non-dual Self, Mandi – dullened, Bhavati – becomes, Vasana – the attachments.

If it be said, due to the momentum of the thought imprints of past the jivanmukta participates in the samsara, No, because, the attachments are dullened due to the immediate knowledge of the Self.

The thought imprints of the past cannot in any way disturb the knowledgeable as before.

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The word “Mandi-bhavati” is explained here with an example

अत्यन्तकामुकस्यापि वृत्तिः कुण्ठति मातरि ।

तथैव ब्रह्मणि ज्ञाते पूर्णानन्दे मनीषिणः ॥ ४४४ ॥

atyantakāmukasyāpi vṛttiḥ kuṅṭhati mātari ।

tathaiva brahmaṇi jñāte pūrṇānande maṇiṣiṇaḥ ॥ 444॥

Atyanta-kamukasya – for one who is lecherous, Api – even, Vrtti – the urge, Kunthati – is controlled, Matari – in the presence of his mother, Tatha-eva – in the same manner, Brahmani – when the Self, Gnate – is known, Purnanande – absolute bliss, Manishina – for the knowledgeable one.

Even for the one who is lecherous, the thought urges are in control in the presence of his mother, in the same way, for the knowledgeable (the attachment to the objects), when the absolute bliss Self is known.

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Does that mean, once the Self is known there can be no worldly thoughts, no, since for the one who is practicing Samadhi (meditation) the mind straying in the objects is seen, this is explained in this sloka

निदिध्यासनशीलस्य बाह्यप्रत्यय ईक्ष्यते ।

ब्रवीति श्रुतिरेतस्य प्रारब्धं फलदर्शनात् ॥ ४४५ ॥

nididhyāsanāśīlasya bāhyapratyaya īkṣyate ।

bravīti śrutiretasya prārabdham phaladarśanāt ॥ 445॥

Nididhyasana-shilasy – one who has the nature of being in contemplation (meditation), Bahya-pratyaya – the external thoughts, Ikshyate – is perceived, Braviti – so says, Shruti – the scriptures (Vedas), Etasya – for him, Prarabdham – the prarabdha karma, Phala-darshanam – from the results that are seen.

For the one who has the nature of being in the contemplation the external thoughts are perceived (occasionally), so the scriptures says, it is due to the prarabdha karma for him, from the results that are seen.

Here the type of inference used (shown) is called “karya lingaka anumana” (inference from the result). For every effect there has to be a definitive cause, therefore this is so too.

Normally, for the one who tries to chant the mind occasionally goes to the mantra chanted, leaving the other thoughts. But for the one, wheather it be the Samadhi gained through the yoga or gnana, the mind does not stray, but if it comes out of the Samadhi, then this is explained through the prarabdha karma (see sloka 119).

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The inference explained with “phala-darshanat” is explained in this sloka

सुखाद्यनुभवो यावत्तावत्प्रारब्धमिष्यते ।

फलोदयः क्रियापूर्वो निष्क्रियो न हि कुत्रचित् ॥ ४४६ ॥

sukhādyanubhavo yāvattāvatprārabdhamiṣyate ।

phalodayaḥ kriyāpūrvo niṣkriyo na hi kutracit ॥ 446॥

Sukhadi – the happiness etc, Anubhava – experience, Yavat – until, Tavat – till then, Prarabdham – the prarabdha karma, Ishyate – is accepted, Phala-udaya – the result attained, Kriya-purva – is preceeded by the action, Nishkriya – without action, Na – not, Hi – definitely, Kutracit – anywehre.

Until the experience of happiness etc is there till then the prarabdha karma is accepted, the result attained is always preceeded by an action, without action there can be no result anywhere.

The method of anvaya and vyaterika vyapti (direct and indirect concomitance) is explained. If there is result, there has to be a preceeding action – anvaya vyapti. If there is no action, there is no result.

Phala-udaya – the result attained. Should be connected with the word “kriya-purva” and the word “nishkriya”.

Phala is karya, and the definition of karana is “karya niyata purva vrttitvam” (that which exists without fail before the effect).

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What about the other karmas (see sloka 119), this is explained in this sloka

अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम् ।

सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत् ॥ ४४७ ॥

ahaṁ brahmeti vijñānātkalpakoṭīśatārjitam ।

sañcitaṁ vilayaṁ yāti prabodhātsvapnakarmavat ॥ 447॥

Aham – I am, Brahma – Self, Iti – this, Vignanat – immediate knowledge, Kalpa-koti-shata-arjitam – earned in the hundred crores creation cycle, Sancitam – the sancita karma, Vilayam – destroyed, Yati – gets, Prabodhat – with waking up, Svapna-karmavat – like the actions of the dream.

With the immediate knowledge of ‘I am Self’ the sancita karma (accumulated karma) earned in the hundred crores creation cycle, gets destroyed. Like the actions of the dream-state with waking up.

Sancita – sancita karma. By sancita both the sancita and the agaminkarmas are understood. Bhagavad Gita says “gnana agni sarva karmani bhasamsat kurute” (the fire of knowledge burns down all the karmas).

Though some accept by the mediate knowledge the sancita and agami karmas are destroyed and by the immediate knowledge the prarabdha karma is destroyed, it is not logical. The explanation given here in this sloka is broadly accepted.

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The word used for the example “svapna-karmavat” is explained in detail in this sloka

यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम् ।

सुप्तोत्थितस्य किन्तत्स्यात्स्वर्गाय नरकाय वा ॥ ४४८ ॥

yatkṛtaṁ svapnavelāyāṁ puṇyaṁ vā pāpamuḷbaṇam ।

suptoththitasya kintatsyātsvargāya narakāya vā ॥ 448॥

Yat-krtam – that which is done, Svapna-velayam – during the time of dream state, Punyam – virtue, Va – or, Papam – vice, Ulbanam – actions, Supta-utthitasya – arisen from the sleep, Kim-tat-syat – can it be useful, Svargaya – for the heaven, Narakaya – for the hell, Va – or.

The virtuous or vice actions that which is done during the dream state, for the one who has arisen from the sleep, can it be useful, for the heaven or hell.

Kim-tat-syat – can it be useful. Should be connected with the one awoken and the result “svarga” (heaven) and “naraka” (hell). Can it be useful for the one who has arisen from the sleep and can t be useful for gaining heaven or hell.

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the karmas of the prior to knowledge may not have any binding, but what about the karmas after the knowledge is explained in this sloka

स्वमसङ्गमुदासीनं परिज्ञाय नभो यथा ।

न श्लिष्यति च यक्किञ्चित्कदाचिद्भविष्यत्कर्मभिः ॥ ४४९ ॥

svamasaṅgamudāsīnaṁ parijñāya nabho yathā ।

na śliṣyati ca yakkiñcitkadācidbhāvikarmabhiḥ ॥ 449 ॥

Svam – the Self, Asangam – un-associated (non-experience), Udasinam – indifferent (non-active), Parignaya – knowing completely, Nabha – space (ether), Yatha – like, Na – not, Shishyati – tainted, Ca – and, Yatkincid – whatever, Kadacit – anytime, Bhavi-karmabhi – by the future karmas.

Completely knowing the Self, that is un-associated and indifferent like the space is not tainted, this knowledgeable also is not tainted by whatever future karmas, at anytime.

Asangam – un-associated (non-experience), Udasinam – indifferent (non-active). The nature of the Self which is non-experience of the result and non-doer of the karmas is also said with this.

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The words “na shishyati” is explained with reference to the example in this sloka

न नभो घटयोगेन सुरागन्धेन लिप्यते ।

तथात्मोपाधियोगेन तद्धमैर्नैव लिप्यते ॥ ४५० ॥



na nabho ghaṭayogena surāgandhena lipyate ।

tathātmopādhiyogena taddharmairnaiva lipyate ॥ 450॥

Na - not, Nabha – the space, Ghata-yogena – due to the association of the pot, Sura-gandhena – the smell of the liquor (therein), Lipyati – touched, Tatha – similarly, Atma – the Self, Upadhi-yogena – due to the association of the embodiment, Tad-dharma – or its attributes, Na-eva – never is, Lipyate – tainted.

The space is not touched by the association of the pot or the smell of the liquor (therein), similarly, the Self is never tainted by the embodiment or its attributes.

Pot is the embodiment and the smell of the liquor is the attribute which is not associated with the space. Body – sense-organ complex etc are the embodiment and the height, weight, color, happiness etc are the attributes which is not associated with the Self.

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The prarabdha karma does not get destroyed by the knowledge is explained with an example in this sloka

ज्ञानोदयात्पुरारब्धं कर्मज्ञानान्न नश्यति ।

अदत्त्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवत् ॥ ४५१ ॥

jñānodayātpurārabdham karmajñānāna naśyati ।

adatvā svaphalam lakṣyamuddiśyotsṛṣṭabāṇavat ॥ 451॥

Gnana-udayat – dawn of the knowledge, Pura – before, Arabdham – the prarabdha (or the karma that which has started giving results), Karma – the karmas, Gnanat – by the knowledge, Na – not, Nashyati – destroyed, Adatva – without giving, Sva-phalam – its result, Lakshyam-uddhishya – at the target, Utsrshta – shot, Banavad – like the arrow.

The karmas which have started giving the result before the dawn of the knowledge is not destroyed without giving its result, like the arrow shot at the the target.

The karmas which have given result need not be bothered about. The karmas which have not started giving the result are destroyed by the knowledge. But, the karmas which have started giving the result, prarabdha karma, cannot be destroyed by the knowledge. The scripture says “prarabdha karma bhogat eva kshaya” (the prarabdha karma gets destroyed only by experience). There is a similar example said in this regard, like a potter’s wheel.

Though this is said for the sake of explaineing the seeming activity of the jivanmukta, from the statnd-point of absolute Truth, there are no karmas and no expereincer.

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The example “lakshyam-uddhishta-utsrshta-banavad” is explained in this sloka

व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात्तु गोमतौ ।

न तिष्ठति छिनत्येव लक्ष्यं वेगेन निर्भरम् ॥ ४५२ ॥

vyāghrabuddhyā vinirmukto bāṇaḥ paścāttu gomatau ।

na tiṣṭhati chinatyeva lakṣyaṁ vegena nirbharam ॥ 452॥

Vyagra-buddhya – thinking it as a tiger, Vi-nir-mukta – released, Bana – arrow, Paschat – later, Tu – but, Gaomatau – when understood as cow, Na Tishthati – does not stop, Chinati Eva – definitely pierces, Lakshyam – the target, Vegena – on the momentum, Nir-bharam - depending.

The arrow released thinking it (target) as a tiger but later when is understood as a cow, definitely pierces the target and does not stop, depending upon the momentum.

The movement of the arrow towards the target is dependent upon the momentum, if the momentum is enough there it reaches the target and stops, if less, short of the target, and if more it goes beyond the target. The need to explain this is, in some cases, if the prarabdha karma is more powerful, than the jivanmukta is accepted to even gain a new body (birth), as in the case of vamadeva etc.

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प्रारब्धं बलवत्तरं खलु विदां भोगेन तस्य क्षयः

सम्यग्ज्ञानहुताशनेन विलयः प्राक्संचितागामिनाम् ।

ब्रह्मात्मैक्यमवेक्ष्य तन्मयतया ये सर्वदा संस्थिताः

तेषां तत्त्रितयं नहि क्वचिदपि ब्रह्मैव ते निर्गुणम् ॥ ४५३ ॥

prārabdham balavattaram khalu vidām bhogena tasya kṣayaḥ

samyagjñānahutāśanena vilayaḥ prākṣaṅcitāgāminām ।

brahmātmaikyamavekṣya tanmayatayā ye sarvadā saṁsthitāḥ

teṣām tattritayam nahi kvacidapi brahmaiva te nirguṇam ॥ 453 ॥

Prarabdham – the prarabdha karma, Balavattaram – is stronger, Khalu – indeed, Vidam – for the knowledgeable, Bhogena – by experiencing, Tasya – its, Kshaya – destruction, Samyag-gnana – the right knowledge, Huthashanena – by the fire, Vilaya – destroyed, Prak-sancita-agaminam – the one before, the sancita and agami karmas, Brahma-Atma-aikyam – the identity of individual self and Self, Avekshya – knowing, Tad-mayataya – in itself, Ye – who, Sarvada – always, Sam-sthita – established, Tesham – for

them, Tat-tritayam – these three, Na Hi – definitely not, Kvacid-api – any, Brahma-eva – the Self itself, Te – they, Nirgunam – the attributeless.

The prarabhdha karma is indeed stronger even for the knowledgeable; its destruction is by experiencing. By the fire of right knowledge the earlier karmas sancita and agami gets destroyed. Gaining the identity of the individual self and the Self and one who is established in itself, for him, these three karmas definitely does not exists anytime. They are the attributeless Self itself.

After explaining the prarabhdha as the most powerful in the first line the Acharya explains all the three karmas never did exist for the one established in the Self.

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The absence of the Prarabhdha karma for the knowledgeable is explained through “anubhava” (experience) pramana in this sloka

उपाधितादात्म्यविहीनकेवल-

ब्रह्मात्मनैवात्मनि तिष्ठतो मुनेः ।

प्रारब्धसद्भावकथा न युक्ता

स्वप्नार्थसंबन्धकथेव जाग्रतः ॥ ४५४ ॥

upādhitādātmyavihinakevala-

brahmātmanaivātmani tiṣṭhato muneḥ ।

prārabdhasadbhāvakathā na yuktā

svapnārthasambandhakatheva jāgrataḥ ॥ 454 ॥

Upadhi - embodiment, Tadatmya – identification, Vihina – devoid of, Kevala – only, Brahma-atmana – as the Self, Atmani – in the mind, Tishtata – one who exists, Mune – the monk, Prarabdha – of the prarabdha karma, Sad-bhava-katha – the story of the existence, Na – not, Yukta – logical (possible), Svapna-artha – the objects of dream state, Sambandha-katha-iva – like the story of relation, Jagrata – for the one awake.

One who exists as the Self devoid of any identification with the embodiment in the mind, for that monk, the story (talk) of the existence of prarabdha karma is not logical, like the relation (association) with the objects of the dream state for the one awake.

As said earlier, this whole explanation about the prarabdha existence is only from the standpoint of the ignorant, the Acharya will himself explain this later.

The prarabdha karma is explained for the realized as the “lesha avidya” (the residue (little) ignorance).

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As in the previous slokas a word was explained, the last sentence “Svapnaartha sambandhakathaeva jagrata) is explained in this sloka

न हि प्रबुद्धः प्रतिभासदेहे

देहोपयोगिन्यपि च प्रपञ्चे ।

करोत्यहन्तां ममतानिदन्तां

किन्तु स्वयं तिष्ठति जागरेण ॥ ४५५ ॥

na hi prabuddhaḥ pratibhāsadehe

dehopayoginyapi ca prapañce |

karotyahantām mamatānidantām

kintu svayaṁ tiṣṭhati jāgareṇa || 455||

Na Hi – definitely not, Prabuddha – the one widely awake, Pratibhasa-dehe – the dream body (subtle body), Deha-upayogini Api – also the dream objects useful for that body, Ca – and, Prapance – in the world, Karoti – does, Ahantam – the I, Mamatam – the mine, Idantam – this, Kintu – but, Svaya – himself, Tishthati – exists, Jagarena – by being awake.

For the one who is widely awake definitely does not have identity with the dream body, the objects useful for the dream body, and the dream world as I, mine and this, but exists himself by being awake.

On waking there can be no identification with that body for use in this waking world.

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न तस्य मिथ्यार्थसमर्थनेच्छा

न संग्रहस्तजगतोऽपि दृष्टः ।

तत्रानुवृत्तिर्यदि चेन्मृषार्थे

न निद्रया मुक्त इतीष्यते ध्रुवम् ॥ ४५६ ॥

na tasya mithyārthasamarthanecchā

na saṅgrahastajagato'pi dr̥ṣṭaḥ |

tatrānuvṛttiryadi cenmṛṣārthe

na nidrayā mukta itīṣyate dhruvam || 456||

Na – no, Tasya – for him, Mithya-ārtha – the illuṣiory objects, Samarthana – to prove, Iccha – desire, Na – Not, Sangraha – to hold on to, Tad- - that, Jagata – world, Api – also, Drshta – is seen, Tatra – there, Anuvrtti – continuity, Yadi – if, Cet – then, Mrsharthe – for the unreal, Na – no, Nidraya – from the dream, Mukta – released, Iti-īshyate – so accepted, Dhruvam – definitely.

There is no desire for him to prove the illuṣiory objects and also to hold on to the dream world, is seen, if there is continuity (attachment) for the unreal, and then it is accepted, definitely he is not released from the dream.

There cannot be any association with the objects of the dream on waking, if so, he is still in the grasp of the dream. Likewise, there cannot be any association with the karmas, if so, then definitely the one is not knowledgeable (reliṣed).

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The example is show on eht exemplified in this sloka

तद्वत्परे ब्रह्मणि वर्तमानः

सदात्मना तिष्ठति नान्यदीक्षते ।

स्मृतिर्यथा स्वप्नविलोकितार्थे

तथा विद्ः प्राशनमोचनादौ ॥ ४५७ ॥

tadvatpare brahmaṇi vartamānaḥ

sadātmanā tiṣṭhati nānyadikṣate ।

smṛtiriyathā svapnavilokitārthe

tathā vidaḥ prāśanamocanādau ॥ 457॥

tad-vad – likewise, Brahmani – in the Self, Vartamana – one who is established, Sada-atmana – completely identified with the individual self, Tishthati – exists, Na-anyad-ikshate – does not see anything, Smṛti – the remembrance (memory), Yatha – like, Svapna – dream , Vilokita-ārtha – objects perceived, Tatha – similarly, Vida – the knower, Prashana-moshana-adau – in the eating or dying etc.

Likewise, one who is established in the Self exists with completely identity with the individual self, and does not see anything, like the memory of the dream objects is perceived, similarly the knower during the eating or dying etc.

The example dream stata and waking state and the exemplified waking state and the Turiya state (the state of realization). Though the Turinya (or Samadhi) is not a state, but with reference to the other states is also referred to as one.

Till here the explanation with reference to the pramana of expareince is said.

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The Pramana of “yukti” (logic) is applied in this sloka

कर्मणा निर्मितो देहः प्रारब्धं तस्य कल्प्यताम् ।

नानादेरात्मनो युक्तं नैवात्मा कर्मनिर्मितः ॥ ४५८ ॥

karmaṇā nirmito dehaḥ prārabdham tasya kalpyatām ।



nānāderātmano yuktaṁ naivātmā karmanirmitaḥ ॥ 458॥

Karmana – by karmas, Nirmita – created, Deha – the gross body, Prarabdham – the prarabdha karma, Tasya – for it, Kalpyatam – let one imagine, Na – not, Anade – the causeless, Atmana – for the Self, Yuktaṁ – possible, Na-eva – definitely not, Atma – the Self, Karma-nirmitta – is produced by karma.

Let one imagine the prarabdha karma for the body, as it is created by the karmas. Definitely not for the causeless Self, as the Self is not a product of any karma.

Atma is neither a product of karma nor is it realized through the karma. As it was said earlier “prarabdham pushyati vapu” (the prarabdha will take care (nourish) of the body).

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Finally, the pramana of “shruti” (scriptures) is given in this sloka

अजो नित्यः शाश्वत इति ब्रूते श्रुतिरमोघवाक् ।

तदात्मना तिष्ठतोऽस्य कुतः प्रारब्धकल्पना ॥ ४५९ ॥

ajo nityaḥ śāśvata iti brūte śrutiramoghavāk ।

tadātmanā tiṣṭhato'sya kutaḥ prārabdhakalpanā ॥ 459॥

Aja – unborn, Nitya – eternal, Shasvata – changeless, Iti – so, Brute – says, Shruti – the scriptures (Vedas), Amogha-vak – infallible words, Tad-atmana – as the Self, Tishthata – one who exists, Asya – for him, Kuta – how come, Prarabdha-kalpana – the imagination of prarabdha.

The infallible words of the scriptures (Vedas) say the Self as “unborn, eternal, changless” , for the one who exists as the Self, how come can there be an imagination of prarabdha karma.

The statement from katha Upanishad is said here “ajo nitya shashvata ayam purana”.

Amogha-vak – infallible words. If it is Anogha-vak – sinless speech or if it is Amoha-vak – non-deluding speech.

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But just now we reminded ourself of the statement “prarabdham pushyati vapu”, now how come the Acharya say contrary to it

प्रारब्धं सिध्यति तदा यदा देहात्मना स्थितिः ।

देहात्मभावो नैवेष्टः प्रारब्धं त्यज्यतामतः ।

शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ॥ ४६० ॥

prārabdham sidhyati tadā yadā dehātmanā sthitiḥ ।

dehātmabhāvo naiveṣṭaḥ prārabdham tyajyatāmataḥ ।

śarīrasyāpi prārabdhakalpanā bhrāntireva hi ॥ 460॥

Prarabdham – the prarabdha karma, Sidhyati – is possible, Tada – then, Yada – when, Deha-atmana – as the body-self (identified with the body), Sthiti – one exists, Deha-atma-bhava – the identification with the body, Na-eva-ishta – is not acceptable, Prarabdham – the prarabdha karma, Tyajyatam – giveup, Ata – therefore. Sharirasya-api – for the body also, Prarabdha-kalpana – the imagination of prarabdha, Bhranti-eva – is only erroneous knowledge, Hi – definitely.

The prarabdha karma is possible only when there is identification with the body. The identification with the body is not acceptable, therefore give up the prarabdha karma. And definitely, imagination of prarabdha even to the body is only due to erroneous knowledge.

The direct and indirect concomitance (see sloka 119) is explained in this sloka. When there is prarabdha, there is body identification and when there is no body identification, there is no prarabdha.

The statement “prarabdham pushyati vapu” is also only during the delusional phase, and not for the one established in the Self.

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अध्यस्तस्य कुतः सत्त्वमसत्यस्य कुतो जनिः ।

अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥ ४६१ ॥

adhyastasya kutaḥ sattvamasatyasya kuto janiḥ ।

ajātasya kuto nāśaḥ prārabdhamasataḥ kutaḥ ॥ 461 ॥

Adhyastasya – for the superimposed, Kuta – how come, Sattvam – existence, Asatyasya – for the non-real, Kuta – how come, Jani – birth, Ajatasya – for the unborn, Kuta – how come, Nasha – destruction, Prarabdham – the prarabdha, Asata – for the non-real, Kuta – how come.

How can there be existence for the superimposed, how can there be birth for the non-real, how can there be destruction for the unborn, and how can there be prarabdha for the non-real.

The superimposition has no real existence other than the substratum.

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After explaining about the prarabdha and its absence from the stand-point of the absolute, why is it at all explained is said in the sloka

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।

तिष्ठत्ययं कथं देह इति शङ्कावतो जडान् ॥ ४६२ ॥

समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ।

न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ॥ ४६३ ॥

jñānenājñānakāryasya samūlasya layo yadi ।

tiṣṭhatyayaṁ katham deha iti śaṅkāvato jaḍān ॥ 462॥

samādhātuṁ bāhyadrṣṭyā prārabdham vadati śrutih ।

na tu dehādisatyatvabodhanāya vipāścitām ॥ 463॥

Gnanena – by the knowledge, Agnana-karyasya – the effect of the ignorance, Samulasya – with its cause, Laya – destruction, Yadi – if, Thithati – exists, Ayam – this, Katham – how, Iti – so, Shankavata – doubting, Jadan – dull wit. Samadhatum – to explain, Bahya-drshtya – in transactional plane, Prarabdham – says, Shruti – the scriptures, Na Tu – definitely not for, Deha-adi the body etc, Satyatva-bodhanaya – to teach the reality, Vipascitam – of the knowledgeable one.

By the knowledge if the ignorance (root cause) with its effect gets destroyed, then how this (body of the knowledgeable) does exist, in this way when the dull wit doubts. To explain to him the scripture from the transactional plane says, about prarabdha, and definitely not to teach the reality of the body etc of the knowledgeable one.

Though from the absolute reality there is nothing other than the Self, this cannot be understood except by a man of very high purity, the “uttama adhikari” (one with best eligibility). But for the “madhyama and manda adhikari” (mediocre and dull eligibility), it is difficult to cognize, therefore the story of prarabdha is spun.

Just because it is said by the scriptures does not give anything absolute existence. Like, some may doubt, the creation aspect of the world is explained by the scriptures “tad srshtva” (after creating), “eko aham bahu syam” (I am alone let me be manifold) or “atmana akasha sambhuta” (from the Self the space manifest) etc though explains the creation does not prove its reality, because the same scripture explains the creation of the dream world also “na tatra ratha ratha-yogan panthana” (there is no chariot, horse or the road, and the purusha creates it there).

From the bahya-drshtya (transcendental plane), therefore from the reality it is not said, and what is the real “tatparya” (purport) of the scriptures, to give the knowledge of the non-dual Self.

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From here the the next seven slokas, the real idea of teaching of the scripture is explained

परिपूर्णमनाद्यन्तमप्रमेयमविक्रियम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६४ ॥

paripūrṇamanādyantamaprameyamavikriyam ।

ekamevādvayaṁ brahma neha nānāsti kiñcana ॥ 464॥

Paripurna – absolute, Anadi-antam – eternal (beginningless and endless), A-prameyam – not objectified, A-vi-kriyam – changeless (transformationless), Ekam-eva-advayam – one only non-dual, Brahma – Self, Na-ihā – there is no, Nana – manifold, Asti – exists, Kincana – of anytype.

The Self is absolute, eternal, un-objectified, changless, one only and non-dual, there is no manifoldness of anytype exists, here.

This and the other slokas are the “swarupa lakshana” (definition of inherent nature) of the Self. Here the word “Brahma” is the “lakshya” (defined) and the other words are the “lakshana” (definition). “paripurnam brahma”, “anadyantam brahma”, “aprimeyam brahma” etc.

And, each of this definition should not be seen as the attribute or its condition, but only as its ature. And the nature also is accepted only for the sake of explanation, therefore, is said as “itara vyavrtti rupa” (of the form of negating the other), the other is the opposite. For example, “satyam brahma” is to negate the “asad” nature in the Self.

Anandi-antam – eternal. Here the word should not be split as “anadi” (beginningless) and “antam” (with end), because thiis a compound word and the Self has no end too.

Aprimeyam – unobjectified. This Self cannot be the object of pramana. Since ther is no form, the direct-perception cannot be there and therefore there cannot be any other pramana possible too. Whatever is objectified is not Self.

Ekam-eva-advayam – one only non-dual. Here with each word the swagata, sajatiya and vijatiya dualities are negated. Or it can be accepted, with each word the three types of differences, desha. Kala and vastu (space, time and object) is negated.

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सद्धनं चिद्धनं नित्यमानन्दघनमक्रियम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६५ ॥

sadghanam cidghanam nityamānandaghanamakriyam ।

ekamevādvayam brahma neha nānāsti kiñcana ॥ 465॥

Sad-ghanam – of the nature of existence, Cit-ghanam – of the nature of knowledge, Nityam – eternal, Ananda-ghanam – of the nature of bliss, A-kriyam – activityless, Ekam-eva-advitiyam – one only non-dual, Brahma – Self, Na-iha – there is no, Nana – manifold, Asti – exists, Kincana – of anytype.

The Self is of the nature of existence, knowledge, bliss, eternal, activityless, one only and non-dual, there is no manifoldness of anytype exists, here.

Ghana means form or nature. The word nityam can be accepted as a separate definition or can be accepted as a “visheshana” (adjective) for the Sad-ghanam, chid-ghanam and ananda-ghanam and so the meaning will be Absolute existence, absolute knowledge and absolute bliss.

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प्रत्यगेकरसं पूर्णमनन्तं सर्वतोमुखम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६६ ॥

pratyagekarasam purnamanantaṁ sarvatomukham ।

ekamevādvayaṁ brahma neha nānāsti kiñcana ॥ 466॥

Pratyag-eka-rasam – of the essence of changeless nature, Purnam – absolute, An-antam – eternal, Sarvato-mukham – omni-present, Ekam-eva-advitiam – one only non-dual, Brahma – Self, Na-ihā – there is no, Nana – manifold, Asti – exists, Kincana – of anytype.

The Self is of the essence of changless nature, absolute, eternal, omni-present, one only and non-dual, there is no manifoldness of anytype exists, here.

Pratyag-eka-rasam – of the essence of changeless nature. See sloka 389.

The words “purnam” and “anantam” were explained in the sloka 464.

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अहेयमनुपादेयमनादेयमनाश्रयम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६७ ॥

aheyamanupādeyamanādeyamanāśrayam ।

ekamevādvayam brahma neha nānāsti kiñcana ॥ 467॥

A-heyam – cannot be dismissed, An-upadeyam – cannot be accepted, An-adeyam – cannot be received, An-ashrayam - supportless, Ekam-eva-advitiyam – one only non-dual, Brahma – Self, Na-iha – there is no, Nana – manifold, Asti – exists, Kincana – of anytype.

The Self is that cannot be dismissed, accepted or received, supportless, one only and non-dual, there is no manifoldness of anytype exists, here.

Since there exists nothing other than the Self, there is no one to accept or reject.

Anashrayam – supportless. There is no substratum for the Self nor is it a substratum for anything. Though it is the material and instrument cause of all the superimposition. The superimposition is negated earlier as non-real, therefore, there cannot be anything which exists in its support. This is stressed in the second part of the second line.

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निर्गुणं निष्कलं सूक्ष्मं निर्विकल्पं निरञ्जनम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६८ ॥

nirguṇam niṣkalam sūkṣmam nirvikalpaṁ nirañjanam ।



ekamevādvayaṁ brahma neha nānāsti kiñcana || 468||

Nir-gunam – attributeless, Nish-kalam – impurityless (pure), Sukshmam – subtle, Nir-vikalpam – dualityless (absolute), Nir-anjanam - associationless, Ekam-eva-advitiam – one only non-dual, Brahma – Self, Na-iha – there is no, Nana – manifold, Asti – exists, Kincana – of anytype.

The Self is attributeless, pure, subtle, absolute, associationless, one only and non-dual, there is no manifoldness of anytype exists, here.

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अनिरूप्यस्वरूपं यन्मनोवाचामगोचरम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६९ ॥

anirūpyasvarūpaṁ yanmanovācāmagocaram ।

ekamevādvayaṁ brahma neha nānāsti kiñcana || 469||

Anirupya – inexplicable, Svarupam – nature, Yad- which, Man-vacam – for the mind and the speech, Agocaram – ungraspable, Ekam-eva-advitiam – one only non-dual, Brahma – Self, Na-iha – there is no, Nana – manifold, Asti – exists, Kincana – of anytype.

The Self is inexplicable nature, which is ungraspable for the mind and speech, one only and non-dual, there is no manifoldness of anytype exists, here.

The scripture says “yato vaco nivartante aprapya manasa saha” (from where (Self) the speech returns with the mind without grasping).

Some things can be cognized but cannot be explained like the sweet of the sugar or the pain or happiness. And there are some thing which can be explained but cannot be grasped as the absence of pot, cot etc or the barren womans son, mares horn etc.

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सत्समृद्धं स्वतःसिद्धं शुद्धं बुद्धमनीदृशम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४७० ॥

satsamṛddham svataḥsiddham śuddham buddhamanīdṛśam ।

ekamevādvayam brahma neha nānāsti kiñcana ॥ 470॥

Sat – existence, Samrddham – infinite (absolute bliss), Svata-siddham – self-existent, Shuddham – pure, Buddham – knowledge, An-idrsham – non-similar, Ekam-eva-advitiam – one only non-dual, Brahma – Self, Na-ihā – there is no, Nana – manifold, Asti – exists, Kincana – of anytype.

The Self is existence, infinite, self-existent, pure, knowledge, non-similar, one only and non-dual, there is no manifoldness of anytype exists, here.

Samrddham – infinite. Where there can be no more growth. This is infinite, and the scripture says “yo vai bhuma tat vai sukrtam” (that which is infinite is absolute bliss).

Svata-siddham – self-existent. There is no dependence on anything for its existence. All the other things gain existence only because of the association with the Self.

As said in the sloka 464, the same “satyam gnanam anantam brahma” is explained with sat, buddham and samrddham.

Anidrsham – non-similar. There is no equal or greater or for that lesser existence other than the Self. therefore, cannot be explained as similar to this or that.

निरस्तरागा विनिरस्तभोगाः

शान्ताः सुदान्ता यतयो महान्तः ।

विज्ञाय तत्त्वं परमेतदन्ते

प्राप्ताः परां निर्वृतिमात्मयोगात् ॥ ४७१ ॥

nirastarāgā vinirastabhogāḥ

śāntāḥ sudāntā yatayo mahāntaḥ ।

vijñāya tattvaṁ parametadante

prāptaḥ parāṁ nirvṛtimātmayogāt ॥ 471 ॥

Nirasta-raga – who have destroyed the attachments (likes and dislikes), Vi-nirasta-bhoga – completely devoid of any experiences, Shanta – with control of mind, Su-danta – with control of sense-organs, Yataya – the mendicants, Mahanta – great one, Vignaya – immediately knowing, Tattvam – the Truth, Param – ultimate, Etad-ante – in the end (death), Prapta – gain, Param – the ultimate, Nirvtim – release, Atma-yogat – because of the being established in the Self.

The great mendicants (seekers), who have destroyed all the attachments and completely devoid of any experiences, with the control of mind and the sense-organs, immediately knowing the ultimate Self, and in the end (death) gain the ultimate release, because of the being established in the Self.

Shanta – tranquil. Here refers to the “shama” (control of the ind).

Yataya – mendicants. Though monks, also refers to the seekers who strive for the realization, the root “yata prayatne” (to strive).

Mahanta – great one. Beause of having attained the control of the mind, which is the most difficult thing to attain. In Bhagavad Gita Arjuna says this “cancalam hi mana krshna” (o Krishna, the mind is trubulent in nature).

Ante – in the end. In the death, the jivanmukta attains the “videhamukti” (released from the embodiment also).

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Since the Disciple has attained the ultimate peace, as can be perceived by the Guru, the Guru here addresses with a mark of respect “bhavan”, previously it was “tvam”, “tava”, “te”, “tvaya” etc.

भवानपीदं परतत्त्वमात्मनः

स्वरूपमानन्दघनं विचार्य ।

विधूय मोहं स्वमनःप्रकल्पितं

मुक्तः कृतार्थो भवतु प्रबुद्धः ॥ ४७२ ॥

bhavānapīdaṁ paratattvamātmanah

svarūpamānandaghanam vicārya ।

vidhūya moham svamanahprakalpitaṁ

muktaḥ kṛtārtho bhavatu prabuddhaḥ ॥ 472॥

Bhavan - You, Api – also, Idam – this, Para-tattvam –the ultimate Truth, Atmana – of the Self, Svarupam – one true nature, Ananda-ghanam – the absolute bliss, Vicarya – knowing, Vidhuya – cleansing, Moham – delusion, Sva-mana-prakalpitam – imagined by ones mind, Mukta- released, Krtartha – having done the duty (what needs to be done), Bhavatu – be the one, Prabuddha – awakened.

You also by knowing the ultimate truth of the Self, ones own nature, absolute bliss, cleanse the delusion imagined by ones mind and be the one who has performed ones duty (what needs to be done) and awakened.

Vicarya – knowing. Though vicara means inquiry, here Viicara like Tapas should be seen as the knowledge.

Krtartha – performed ones duty. Having achieved one lifes goal.

Prabuddha – awakened. By waking up from this delusional sleep, from the sleep og ignorance.

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समाधिना साधुविनिश्चलात्मना

पश्यात्मतत्त्वं स्फुटबोधचक्षुषा ।

निःसंशयं सम्यगवेक्षितश्चे-

च्छ्रुतः पदार्थो न पुनर्विकल्प्यते ॥ ४७३ ॥

samādhinā sādhuvinīścalātmanā

paśyātmatattvaṃ sphuṭabodhacakṣuṣā ।

niḥsaṁśayaṃ samyagavekṣitaśce-

cchrutaḥ padārtho na punarvikalpyate ॥ 473॥

Samadhina – through nirvikalpa Samadhi, Sadhu – nicely, Vi-nis-cala – focussed, Atmana – mind, Pashya – perceive (know), Atma-tattvam – the truth of the Self, Sphuta-bodha-cakshusha – with the vision of clear knowledge, Nis-samshayam – without doubt, Samyag-avekshita – perceived correctly, Cet – if, Shruta – the scriptures, Padartha – meaning, Na – not, Punar-vikalpyate – again will there be any duality.

Through the Samadhi (immediate knowledge) with the mind completely focused, perceive the truth of the Self with the vision of clear knowledge, if the meaning of the scriptures meaning is perceived correctly without any doubt, then there will not be any duality again.

Samadhina – Here the nirvikalpa Samadhi as explained is said.

Pashya – see. To see is to know as not different from oneself.

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स्वस्याविद्याबन्धसम्बन्धमोक्षा-

त्सत्यज्ञानानन्दरूपात्मलब्धौ ।

शास्त्रं युक्तिर्देशिकोक्तिः प्रमाणं

चान्तःसिद्धा स्वानुभूतिः प्रमाणम् ॥ ४७४ ॥

svasyāvidyābandhasambandhamokṣā-

tsatyajñānānandarūpātmalabdhau ।

śāstram yuktirdeśikoktiḥ pramāṇam

cāntaḥsiddhā svānubhūtiḥ pramāṇam ॥ 474 ॥

Svasya – ones own, Avidya – ignorance, Bandha – bondage, Sambandha – relation, Mokshat – through release, Satya-gnana-ananda-rupa – absolute existence, knowledge and bliss, Atma-labdhau – for attaining the Self, Shastram – the scriptures, Yukti – logic, Deshika-ukti – the preceptors teaching, Pramanam –the means of right knowledge, Ca – and, Anta-siddha – attained establishment, Sva-anubhuti – ones experience, Pramanam – means of right knowledge.

Through the release of the relation with the bondage caused by ones own ignorance and for attaining the Self that is absolute existence, knowledge and bliss, the means of right knowledge is the scriptures, logic and preceptors teaching and after attaining establishment ones own experience is the means of right knowledge.

Shastram – the scriptures. Both the “shruti” (Vedas (Upanishads)) and the “smriti” (other authoured text based on the shruti) are meant.

Yukti – logic. Though logic is a pramana, here what is meant is the logic accepted by the scriptures are the pramana. The Acharya says elsewhere “dus-tarkat suviramyatam shrutimatas tarka anusandhiyatam” (refrain from the logic unsupported by the scriptures, and follow the logic supported by the scriptures).

Deshika-ukti – the preceptors teaching. Here the word of the Guru means only the teaching based on the scriptures, and not the other things (if he is right no problem, but in case it is otherwise). The scriptures very clearly says “abhyakateshu ye tatra brahmana sammarshina” (in respect with the karmas of doubt, follow the othere who are impartial).

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बन्धो मोक्षश्च तृप्तिश्च चिन्ताऽऽरोग्यक्षुधादयः ।

स्वेनैव वेद्या यज्ज्ञानं परेषामानुमानिकम् ॥ ४७५ ॥

bandho mokṣaśca tṛptiśca cintā"rogyakṣudhādayaḥ ।

svenaiva vedyā yajñānaṁ pareṣāmanūmānikam ॥ 475॥

Bandha – bondage, Moksha – release, Ca – and, Trpti – contentment, Cinta – thinking, Arogya – health, Kshuda-adya – hunger etc, Svena-eva – only by oneself, Vedyā – could be understood, Yad-Gnanam – th knowledge (regarding these), Paresham – of the others, Anumanikam – is only inference.

Only by oneself the knowledge of bondage, release, contentment, thinking, health and hunger etc could be understood, and that for the others regarding these is only inference.

For oneself it is like directly perceived. But for others all these are only a matter of inference through the external pointers or signs.

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तटस्थिता बोधयन्ति गुरुवः श्रुतयो यथा ।

प्रज्ञयैव तरेद्विद्वानीश्वरानुगृहीतया ॥ ४७६ ॥

taṭasthitā bodhayanti guravaḥ śrutayo yathā ।

prajñayaiva taredvidvānīśvarānugṛhitayā ॥ 476 ॥

Tatha-sthita – standing unassociated, Bodhayanti – teach, Gurava – the Gurus , Shrutaya – the scriptures, Yatha – like, Pragyā-eva – only through ones pragna (immediate knowledge / nirvikalpa samadhi) Tared – cross, Vidwan – the learned one, Iswara-anugrihitaya – aided by the iswaras (Gods) grace.

The Gurus and the Scriptures teach standing unassociated, and only through ones own pragna immediate knowledge) should the learned one cross, aided by the iswaras grace.

It was earlier explained “atmana-atmanam” (by oneself), see sloka 9.



The first word of the sloka is an example, “tathasthita yatha bodhayanti” (like the one standing on the shore teach), without being involved personally.

The knowledge is of two types the knowledge gained by the Guru and scriptures is Paroksha (mediate knowledge), and the knowledge gained through the Samadhi is aparoksha (immediate knowledge).

Though, here the grace of the Iswaras only mentioned. For the knowledge the grace of the Guru, Shastra and that of the iswara is a must. “gurukrpa, shastrakrpa and iswara / daiva krpa” (grace of Guru, scriptures and the God).

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स्वानुभूत्या स्वयं ज्ञात्वा स्वमात्मानमखण्डितम् ।

संसिद्धः सुसुखं तिष्ठेन्निरविकल्पात्मनाऽऽत्मनि ॥ ४७७ ॥

svānubhūtyā svayaṁ jñātvā svamātmānamakhaṇḍitam ।

samsiddhaḥ susukhaṁ tiṣṭhennirvikalpātmanā"tmani ॥ 477॥

Sva-anubhūtya – own experience, Svayam – by ones, Gnatva – having known, Svam – oneself, Atmanam – the Self, Akhanditam – the non-dual, Sam-siddha - accomplished one, Susukham – absolute bliss, Tishthet – stay, Nirvikalpa-atmana – with a pure mind, Atmani- in the Self.

By ones own experience, having known oneself as the non-dual Self, accomplished one should stay with a pure mind in the Self, the absolute bliss.

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Concluding the teaching, the Guru encapsules the essence of vedantic teaching in this sloka

वेदान्तसिद्धान्तनिरुक्तिरेषा

ब्रह्मैव जीवः सकलं जगच्च ।

अखण्डरूपस्थितिरेव मोक्षो

ब्रह्माद्वितीये श्रुतयः प्रमाणम् ॥ ४७८ ॥

vedāntasiddhāntaniruktireṣā

brahmaiva jīvaḥ sakalam jagacca ।

akhaṇḍarūpasthitireva mokṣo

brahmādvitīye śrutayaḥ pramāṇam ॥ 478 ॥

Vedanta-siddhanta – the Vedanta philosophy, Nirukti – conclusion, Esha – this, Brahma-eva – only the Self, Jiva – the jiva, Sakalam – whole, Jagat – world, Ca – and, Akhanda-rupa – in the non-dual form, Sthiti-eva – being established only, Moksha – is realization, Brahma-advitiye – on the Self being non-dual, Shrutaya – the scriptures, Pramanam – means of right knowledge.

The conclusion of the vedantic teaching is this, the jiva and the whole world is nothing but the Self. And, only being established in this non-dual form is the realization. On the Self being non-dual, the scriptures are the only pramana.

The famous statement of Acharya “brahma satyam jagat mithya, jiva brahma eva na apara” (the Self is real and the world is illusion, and the jiva is the Self itself, and not something else). The second portion of this is explained in the first line.

The Guru who started imparting the teaching finally finishes his teaching, now since the Disciple is intelligent and smart in the process of inquiry, attains the immediate knowledge of the Self

इति गुरुवचनाच्छ्रुतिप्रमाणात्

परमवगम्य सतत्त्वमात्मयुक्त्या ।

प्रशमितकरणः समाहितात्मा

क्वचिदचलाकृतिरात्मनिष्ठतोऽभूत् ॥ ४७९ ॥

iti guruvacanācchrutipramāṇāt

paramavagamyā satattvamātmayuktyā ।

praśamitakaraṇaḥ samāhitātma

kvacidacalākṛtirātmaniṣṭhato'bhūt ॥ 479 ॥

Iti – thus, Guru-vacanāt – from the teaching of the Guru, Shruti-pramanāt – by the pramana of the scriptures, Param – ultimate (Self), Avagamyā – attaining, Sa-tattvam – Self, Atma-yuktyā – by ones logic, Prashamita-karana – with sense organs at peace, Samahita-atma – with focused mind, Kvacid – some, Acala-akrti – immovable form (steady /non-chalant), Atma-nishtata – by being established in the Self, Abhut – he became.

Thus attaining the ultimate Self from the teaching of the Guru, by the pramana of the scriptures and by ones own logic, with a peaceful sense organs and focused mind attained an non-chalant form by being established in the Self.

Iti – thus. With the word iti, the completion of the teaching is referred.

All the three pramanas explained in the earlier sloka (see sloka 474), all the three pramanas of 'ukti', 'shruti' and 'yukti' are explained. And by saying, avagamyā, the last of the pramanas, 'anubhuti' is as well explained.

Prashamita-karana – with peaceful sense-organs. Though "karana" can be understood as mind, since Acharya says about it in the next word, here it is wise to understand as sense-organs.

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किञ्चित्कालं समाधाय परे ब्रह्मणि मानसम् ।

उत्थाय परमानन्दादिदं वचनमब्रवीत् ॥ ४८० ॥

kiñcitkālāṁ samādhāya pare brahmaṇi mānasam ।

utthāya paramānandādidaṁ vacanamabravīt ॥ 480॥

Kincid-kalam – for some time, Samadhaya – being in the Samadhi, Pare – in ultimate, Brahmani – Self, Manasam – the mind, Utthaya – getting up (coming out), Param-anandad – from the absolute bliss, Idam – these, Vacanam – words, Abravit – spoke.

After establishing the mind in the ultimate Self, woke up from the absolute bliss and spoke these words.

Kincid-kalam – some time. This is with reference to an onlooker. Since there is no time or space relation in the knowledge.

Samadhaya – here nirvikalpa Samadhi is what is meant.

Utthaya – waking up. This is to refer to the coming out of the Samadhi, due to the prarabdha / iswara will / others karma (to teach or impart the knowledge etc).

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बुद्धिर्विनष्टा गलिता प्रवृत्तिः

ब्रह्मात्मनोरेकतयाऽधिगत्या ।

इदं न जानेऽप्यनिदं न जाने

किं वा कियद्वा सुखमस्त्यपारम् ॥ ४८१ ॥

buddhirvinaṣṭā galitā pravṛttiḥ

brahmātmanorekatayā'dhigatyā ।

idaṁ na jāne'pyanidaṁ na jāne

kiṁ vā kiyadvā sukhamastyapāram ॥ 481॥

Buddhi-vinashta – mind is completely destroyed, Galita - weakened, Pravrtti – activities, Brahma-atmano-ekataya – the identity of the Self and the individual self, Adhi-gatya – due to immediate knowledge, Idam – this, Na – don't, Jane - know, Api - also, Anidam – non-this (that), Na – don't, Jane - know, Kim - what, Va - or, Kiyad – how much, Va - or, Sukham - bliss, Asti - is, Aparam - limitless.

Due to the immediate knowledge of the identity of the Self and the individual self my mind is completely destroyed, my activities are weakened, don't know this or that, or what or how much is this limitless bliss.

Vinashta – completely destroyed. The mind has become non-existent; as it is immersed in the Self therefore is the Self itself.

Idam – this, An-idam that. The ideas of the relative world; to point out to something closeby – this, and to point to something farther – that. Therefore, the “pratyaksha” (direct perception) and “paroksham” (beyond sight) is expressed. The scripture says “tad viditad ato avididitad adhi” (it is beyond the known and unknown).

Kim – what, Kiyad – how much. The bliss is not an object of the sense organs, therefore cannot understand it, so express it and for the same reason it cannot be measured in any scale.

The ideas of this, that or what and how much refer to the Self as beyond the time, space and the object limitations.

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वाचा वक्तुमशक्यमेव मनसा मन्तुं न वा शक्यते

स्वानन्दामृतपूरपूरितपरब्रह्माम्बुधेवैभवम् ।

अम्भोराशिविशीर्णवार्षिकशिलाभावं भजन्मे मनो

यस्यांशांशलवे विलीनमधुनाऽऽनन्दात्मना निर्वृतम् ॥ ४८२ ॥

vācā vaktumaśakyameva manasā mantuṁ na vā śakyate

svānandāmṛtapūrapūritaparabrahmāmbudhervaibhavam ।

ambhorāśiviśirṇavārṣikaśilābhāvaṁ bhajanme mano

yasyāṁśāṁśalave vilīnamadhunā"nandātmanā nirvṛtam ॥ 482॥

Vaca – with speech, Vaktum – to say (express), Ashakyam-eva – it is definitely impossible, Manasa – by mind, Mantum – to know, Na – not, Va – or, Shakyate – possible, Sva – ones own, Ananada- bliss, Pura – filled, Purita – completely, Para-brahma – ultimate Self, Ambu-dhe – the ocean, Vaibhavam – greatness, Ambo-rashi – in the ocean, Vishirna – destroyed, Varshika-shila-bhavam – the hailstones, Bhajan – experiencing, Me – my, Mana – mind, Yasya – whose, Amsha-amshalabe – each tiny droplets, Vilinam – destroyed, Adhuna – now, Ananda-atmana – as the absolute bliss, Nirvrttam – attained.

It is definitely impossible to express by speech nor possible for the mind to know, the greatness of the ocean of the ultimate Self completely filled with ones own bliss, like the hailstones get destroyed in the ocean, my mind whose each of the tiny droplets (portion) is now destroyed as has attained the bliss absolute.

The scripture clearly says “yato vaco novartante aprapya manasa saha” (from where without attaining, the speech turns back along with the mind)

Since it is not an object, some times one can express without understanding and other times understand without being able to explain.

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क्व गतं केन वा नीतं कुत्र लीनमिदं जगत् ।

अधुनैव मया दृष्टं नास्ति किं महदद्भुतम् ॥ ४८३ ॥

kva gataṁ kena vā nītaṁ kutra līnamidaṁ jagat ।

adhunaiva mayā dr̥ṣṭaṁ nāsti kiṁ mahadadbhutam ॥ 483॥

Kva – where, Gatam – gone, Kena – by who, Va – or, Nitam – taken away, Kutra – where, Linam – merged, Idam – this, Jagat – world, Adhuna Eva – only now, Maya – by me, Drshtam – seen, Nasti – does not exist, Kim – what, Mahad-adbhutam – very strange.

Where has this world gone or by who is it taken away or where has it merged, it was seen just now me, does not exist now, how strange.

Or the last line can be accepted as: just now am I seeing that it does not exist, how strange.

The word Kim – what, a question can be connected both sides, with both the words. Nasti Kim – does it not exist or Kim Mahadbhutam – how strange.

Since, there is nothing other than the Self for the knower.

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किं हेयं किमुपादेयं किमन्यत्किं विलक्षणम् ।

अखण्डानन्दपीयूषपूर्णे ब्रह्ममहाणवि ॥ ४८४ ॥

kiṁ heyam kimupādeyam kimanyatkiṁ vilakṣaṇam ।

akhaṇḍānandapiyūṣapūrṇe brahmamahārṇave ॥ 484॥

Kim – what, Heyam – should be given up, Kim – what, Upadeyam – should be accepted, Kim – what, Anyat – other, Kim – what, Vilakshanam - different, Akhanda-ananda – absolute bliss, Piyusha – nectar, Purnae – filled, Brahma-maharnave – ocean of Self.

What should be given up, what should be accepted, what is other than this two, or what is different from all this, in the ocean of Self filled with the nectar of absolute bliss.

All the four ways of a karma, are negated here : “kartum” (to do), “akartum” (to not do), “anyata kartum” (to do it otherwise) and “viparitataya kartum” (to do it contradictorily).

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न किञ्चिदत्र पश्यामि न शृणोमि न वेद्म्यहम् ।

स्वात्मनैव सदानन्दरूपेणास्मि विलक्षणः ॥ ४८५ ॥

na kiñcidatra paśyāmi na śṛṇomi na vedmyaham ।

svātmanaiva sadānandarūpeṇāsmi vilakṣaṇaḥ ॥ 485॥



Na – not, Kincid – anything, Atra – here, Pashyami – see, Na – not, Shrnomi – hear, Na – not, Vedmi – know, Aham – I, Svatmana - as the Self, Eva – only, Sada-ananda-ruppena – as the absolute bliss, Asmi – I exist, Vilakshana – different.

I don't see anything, I don't hear anything, I don't know anything, only as the Self , absolute bliss I exists, different from everything.

As it was said in the scripture “atma va are (maitreyi) drshtavya shrotavya mantavya vijignasitavya” (o maitreyi, atma should be perceived, heard, contemplated and meditated upon). All are negated here, as there is nothing other than the Self.

The word Kincid and Aham should be connected with, Pashyami, Shrnomi, Vedmi and Asmi.

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नमो नमस्ते गुरवे महात्मने

विमुक्तसङ्गाय सदुत्तमाय ।

नित्याद्वयानन्दरसस्वरूपिणे

भूमने सदाऽपारदयाम्बुधाम्ने ॥ ४८६ ॥

namo namaste gurave mahātmane

vimuktasaṅgāya saduttamāya ।

nityādvayānandarāśasvarūpiṇe

bhūmne sadā'pāradayāmbudhāmne ॥ 486॥

Nama – salutations, Nama – again aslutations, Te – to you, Gurave – o Guru, Mahatmane – great one, Vimukta-sangaya – one is released from association, Sad-uttamaya – the greatest among the pure, Nitya-advaya-ananda – eternal, non-dual, bliss, Rasa-svarupine – in essence the embodiment , Bhumne – the infinite, Sada – always, Aparā-daya – limitless compassion, Ambudhamne – ocean.

O guru, Salutation to you again and again, great one, one who is released from the association, the greatest among the pure ones, in essence the embodiment of the eternal, non-dual, bliss, infinite and always an ocean of limitless (eternal) compassion.

In the invocation sloka it was clearly said, there should not be any advaita with respect to the Guru. It was not explained completely. The sloka says “bhava-advaitam sada karyam Kriya-advaitam na kutracit | Advaitam tishu kalehu na advaitam guruna saha” (always one should maintain the sense of advaita, and advaita never in an activity. Advaita should be practiced always and not with the Guru).

People due to lack of clarity try to confuce the advaitic state even in the activity, which leads to chaos for oneself and others.

Mahatmane – great one. Since He is the Self, and the knower of Self is the Self.

Vimukta-sangaya – one who is released from the association. The Self is all-pervading, still he hass no association. The association leads to desire and finally to the bondage. As said in Bhagavad Gita “sangāt sanjayate kama ... buddhi nashat pranashyanti” (due o association arises desire, ... , due to the destruction of intellect one gets destroyed completely).

Sad-uttamaya – the greatest among the pure. 1. The greatest among the knowers of Truth, the existence, the Self. Or can be understood as the greatest Sat (greater than the Self), since the Sat (Self) is activityless, but the Guru has been imparting the knowledge, the Sat is non-embodied but the Guru is with embodiment.

Rasa-svarupine – in essence of the embodiment. Here as the knower of Truth is said to be not different from the Truth and verily is the Self.

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यत्कटाक्षशशिसान्द्रचन्द्रिका-

पातधूतभवतापजश्रमः ।

प्राप्तवानहमखण्डवैभवा-

नन्दमात्मपदमक्षयं क्षणात् ॥ ४८७ ॥

yatkaṭākṣaśaśisāndracandrikā-

pātadhūtabhavatāpajaśramah ।

prāptavānahamakhaṇḍavaibhavā-

nandamātmapadamakṣayaṁ kṣaṇāt ॥ 487॥

Yad-katksha – whose sideway glance, Shashi-sandra-candrika – soft cold rays of the clear full moon, Pata-dhuta – cleared by the flow, Bhava-tapaja-shrama – the troubles arising of the heat of samsara, Praptavan – I have gained, Akhanda-vaibhava-anandam – the non-dual absolute bliss, Atma-padam – the state of Self, Akshayam - destructionless, Kshanat – in a moment.

Gaining whose sideway glance like the soft cold rays of clear full moon, by its flow has cleared the troubles of the heat of the samsara, I have gained the non-dual absolute bliss, the state of Self which is eternal, in that moment.

Praptavan could be connected with “Yad-kataksha” (gaining whose glance) – the cause, “Akhanda-vaibhava-anandam” (the non-dual absolute bliss) or “Ananda-padam” (gaining the state of Self) – the effect and “Kshanat” (gaining in that moment) – time period.

The cold rays of the moon removes the troubles of the scorching heat of sun, similarly, the soft side glance of my Guru removes at that moment the troubles of Samsara.

Bhava-tapa – the heat of samsara. “bhava eva tapa” (the samsara is itself the scorching heat).

Akhanda-vaibhava-anandam - the non-dual absolute bliss. As whatever is gained is also gets destroyed, this is negated by the word Akshaya – destructionless.

The disciple is explaining the experience of the Self, first thanks the Gurus grace

धन्योऽहं कृतकृत्योऽहं विमुक्तोऽहं भवग्रहात् ।

नित्यानन्दस्वरूपोऽहं पूर्णोऽहं त्वदनुग्रहात् ॥ ४८८ ॥

dhanyo'ham kṛtakṛtyo'ham vimukto'ham bhavagrahāt ।

nityānandasvarūpo'ham pūrṇo'ham tvadanugrahāt ॥ 488॥

Dhanya – blessed, Aham – I am, Kṛtkṛtya – fulfilled the duty, Aham – I have, Vimukta – liberated, Aham – I am, Bhava-grahat - from the grasp of the samsara, Nitya-ananda-swarupa – eternal absolute bliss, Aham – I am, Purna – infinite, Tvad – by your, Anugrahāt – grace.

By your grace, I am blessed, since, I have fulfilled the duty, therefore, am liberated from the grasp of samsara, since I am eternal absolute bliss, I am infinite.

Or. By your grace, I have gained liberation from the grasp of samsara, therefore I have fulfilled the duty therefore I am blessed, since I am eternal absolute bliss, I am infinite.

This is similar explanation of the disciple which is expressed by others elsewhere.

Nitya-ananda-swarupa – eternal absolute bliss. Acharya shows the non-duality of the experience of the Guru and disciple, for the guru He said, “nitya-advaya-ananda-rasa-swarupine”, see sloka 486. Also, the Guru is “bhuma” and disciple is “Purna”.

असङ्गोऽहमनङ्गोऽहमलिङ्गोऽहमभङ्गुरः ।

प्रशान्तोऽहमनन्तोऽहममलोऽहं चिरन्तनः ॥ ४८९ ॥

asaṅgo'hamanaṅgo'hamaliṅgo'hamabhaṅguraḥ ।

praśānto'hamananto'hamamalo'haṁ cirantanah ॥ 489 ॥

Asanga – devoid of association, Aham – I am, Ananga – limbless / partless, Aham – I am, Alinga – devoid of pointer / embodiment / destruction, Aham – I am, Abhangura – not destructible, Prashanta – complete peace, Aham – I am, Ananta - infinite, Aham – I am, Amala - pure, Aham – I am, Cirantana - eternal.

I am devoid of any association, I am limbless, I am devoid of pointer / embodiment / destruction, I am non-destructible, I am complete peace, I am infinite, I am pure (devoid of impurity), I am eternal.

For the Guru, Vimukta-sangaya, for the disciple it is Asanga. Guru is Bhuma, disciple is Ananta.

Alinga – devoid of pointer or embodiment or destruction. “linam artham gamayati” (that which points to the hidden), pointer, since there is no form for the Self, or it can be the embodiment, gross or subtle. “laya yuktam” (with destruction / merging), there is nowhere to merge.

Ananta – infinite. Since there no end, I am at complete peace. Peace gets disturbed with limitations, whether during the good experience coming to an end, or the bad experience is about to begin.

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अकर्ताहमभोक्ताहमविकारोऽहमक्रियः ।

शुद्धबोधस्वरूपोऽहं केवलोऽहं सदाशिवः ॥ ४९० ॥

akartāhamabhoktāhamavikāro'hamakriyaḥ ।

śuddhabodhasvarūpo'haṁ kevalo'haṁ sadāśivaḥ || 490||

Akarta – not doer, Aham – I am, Abhokta – not expereincer, Aham – I am, Avikara - transformationless, Aham – I am, Akriya – actiityless, Shuddha-bodha-svarupa – of the nature of absolute knowledge, Aham – I am, Kevala – non-dual, Aham – I am, Sada-shiva - eternal auspiciousness

I am not a doer, not an expereincer, transformationless, activityless, of the nature of absolute knowledge, non-dual and auspiciousness.

I am activityless therefore don't undergo any transformation therefore am a non-expereincer and non-doer.

Shuddha-bodha-svarupa – of the nature of absolute knowledge. Without any association of any type of ignorance.

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द्रष्टुः श्रोतुर्वक्तुः कर्तुर्भोक्तुर्विभिन्न एवाहम् ।

नित्यनिरन्तरनिष्क्रियनिःसीमासङ्गपूर्णबोधात्मा ॥ ४९१ ॥

draṣṭuḥ śroturvaktuḥ karturbhokturvibhinna evāham ।

nityanirantaraniṣkriyaniḥsīmāsaṅgapūrṇabodhātmā || 491||

Drshtu – the seer, Shrotu – the listener, Vaktu – speaker, Kartu – doer, Bhoktu – expereincer, Vibhinna – different, Eva – definitely, Aham – I am, Nitya – eternal, Nirantara – without gap, Nishkriya – activityless, Nissima – limitless, Asanga – unassociated, Purna – infinite, Bodha-atma – absolute knowledge.

I am definitely different from the seer, listener, speaker, doer, expereincer, I am eternal, without gap, activityless, limitless, unassociated, infinite, absolute knowledge.

All the different states of being seer, listener, speakee, doer and / or experieincer presupposes an embodiment, and I am embodimentless.

Something can be called eternal even if there is a break Inbetween, like a person working in a place or staying in a place, without continuity. Therefore, this lacunae is negated with the word nirantara – without any discontinuity / gap / break.

Purna-bodha said here or shuddha-bodha said earlier is not different.

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नाहमिदं नाहमदोऽप्युभयोरवभासकं परं शुद्धम् ।

बाह्याभ्यन्तरशून्यं पूर्णं ब्रह्माद्वितीयमेवाहम् ॥ ४९२ ॥

nāhamidaṁ nāhamado'pyubhayoravabhāsakaṁ paraṁ śuddham ।

bāhyābhyantaraśūnyaṁ pūrṇaṁ brahmādvitīyamevāham ॥ 492॥

Na - not, Aham – I am, Idam – this, Na – not, Aham – I am, Ada – that, Api – but, Ubhayo – both, Avabhasakam – illumine, Param – ultimate, Shuddham – pure, Bahya-abhyantara – external and internal, Shunyam – devoid of, Purnam – infinite, Brahma – Self, Adivitiam – non-dual, Eva – definitely, Aham – I am.

I am not this or that, but the illuminer of both of them, I am defintely the ultimate, pure, devoid of external and internal, infinite, non-dual Self.

Idam – this, Ada – that. I am not the one perceivend here as pratyaksha (directly) as this or the one somewhere perceived by paroksha (mediate) as that.

Devoid of external and internal, since, they exist only with reference to something, relative. Since there is nothing other than myself, Self, there can be nothing to which one can reffer to.

निरुपममनादितत्त्वं त्वमहमिदमद् इति कल्पनादूरम् ।

नित्यानन्दैकरसं सत्यं ब्रह्माद्वितीयमेवाहम् ॥ ४९३ ॥

nirupamamanāditattvaṁ tvamahamidamada iti kalpanādūram ।

nityānandaikarasam satyam brahmādvitīyamevāham ॥ 493 ॥

Nirupama – without similarity, Anandi-tattvam – causeless / beginningless truth, Tvam – you, Aham – I, Idam – this, Ada – that, Iti – so, Kalpana-duram – far from the imagination of, Nitya-ananda-eka-rasam – the essence of absolute bliss, Satyam – truth, , Brahma – Self, Advitīyam – non-dual, Eva – definitely, Aham – I am.

I am definitely without similarity / example, causeless / beginningless truth, I am far from (devoid of) the imaginations of I, you, this or that, I am the essence of absolute bliss, I am the Truth, non-dual Self.

नारायणोऽहं नरकान्तकोऽहं

पुरान्तकोऽहं पुरुषोऽहमीशः ।

अखण्डबोधोऽहमशेषसाक्षी

निरीश्वरोऽहं निरहं च निर्ममः ॥ ४९४ ॥



nārāyaṇo'haṁ narakāntako'haṁ

purāntako'haṁ puruṣo'hamiśaḥ |

akhaṇḍabodho'hamaśeṣasākṣī

niriśvaro'haṁ nirahaṁ ca nirmamaḥ || 494 ||

Narayana – the Lord Narayana, Aham – I am, Narakantaka – destroyer of the hell, Aham – I am, Punantaka – destroyer of the three cities, Aham – I am, Purusha – the Self, Aham – I am, Isha – the iswara (Lord / ruler), Akhanda-bodha – absolute knowledge, Aham – I am, Ashesha-sakshi – the witness of everything, Nirishvara – devoid of a ruler (Lord), Aham – I am, Nir-aham – devoid of I, Ca – and, Nirmama – devoid of mine.

I am the Lord Narayana, I am the destroyer of the hell, I am the destroyer of three cities, I am the Self, I am the ruler (Lord), I am the absolute knowledge, I am the witness of everything, I am devoid of any ruler (Lord), I am devoid of the sense of I and mine.

Narayana – Lord Narayana. “narasya ayanam” (the abode of the jiva), where all the jiva exists.

Narakantaka – destroyer of the hell. “narakasya antaka” destroyer of the hell / suffering or the demon king called naraka. It can be understood as “naranam kantaka” (the attracter of the the jiva). If it understood as the slayer of demon naraka, then the word will mean Vishnu. But, if it is taken in the other two meanings, it will mean Indra, the deity and head of the “Swarga” (heaven), and the deity of Vedas. And since heaven attracts everyone, he is the prime attraction.

Purantaka – destroyer of the cities. Shiva is said as Tripura nashaka, destroyer of the three cities.

Tripurantaka – destroyer of the three cities. Shiva is called tripurantaka, because he killed the demon king Tripura. The disciple is also tripurantaka because he destroyed the three cities of the waking, dream and deep sleep or the gross, subtle and causal bodies.

Purusha – Self. Brahma, the creator is also sometimes called as purusha, though it can be a name for both Shiva and Narayana too. Here by accepting it as Brahma, the disciple sees himself as the Lord of creation (Purusha), sustenance (Narayana) and destruction (Tripurantaka) and also the primary of the deity of Vedas or nourisher (Indra). And the scripture says “yato va imani bhutani jayante yena jatani jivanti yad prayantya bhivishanti tad vijigyasva ad brahma” (from which all this creation comes into existence, in which it sustains and into which it gets merged, that is Self), therefore the disciple sees himself as the cause for the whole creation, the Self.

Nirishwara – without any Lord / ruler. This is not said as an atheist or out of ego, since the disciple himself clarifies it with the next two words, devoid of I and mine. I am Lordless because there is nothing other than me.

In the scripture when the experience of the Rishi Vamadeva is said, “aham manur abhavamm suryasca” (I am the Manu and also the Sun). This was explained while discussing, the sarvatmabhava – ekatmabhava.

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सर्वेषु भूतेष्वहमेव संस्थितो

ज्ञानात्मनाऽन्तर्बहिराश्रयः सन् ।

भोक्ता च भोग्यं स्वयमेव सर्वं

यद्यत्प्रथग्द्रष्टमिदन्तया पुरा ॥ ४९५ ॥

sarveṣu bhūteṣvahmeva saṁsthito

jñānātmanā'ntarbahirāśrayaḥ san ।

bhoktā ca bhogyam svayameva sarvam

yadyatprthagdrṣṭamidantayā purā ॥ 495॥

Sarveshu - in every, Bhuteshu – being, Aham – I am, Eva – only, Sam-sthita – reside (ruler), Gnana-atmana – as the absolute knowledge, Antar-bahir-ashraya – the substratum of the internal and external, San – being, Bhokta – the experincer, Ca – and, Bhojyam – experienced, Svayam – myself, Eva – only, Sarvam – every, Yad-yad –whatever, Prthag – as different, drshtam – perceived, Idantaya – ass this, Pura – before.

Gnana-atmana – as the absolute knowledge. the disciple clarifies, the term samsthita – reside, I reside as the absolute knowledge and not physically.

Antar-bahir-ashraya – the substratum of the internal and external. Only when the consciousness Self exists with the Antakarana, the Vrtti and the object, can the object illumine, shine. The knowledge takes place, when the Self associated with the mind through the Self associated with the vrti becomes one with the Self associated with the object.

Previously the disciple differentiated himself from being the doer and experiencer, now he declares, I am the experiencer and the experienced, since there is nothing but Self. and also the means of experience.

Pura – before. Before the knowledge, whatever was seen as different from oneself, is understood as not different from oneself.

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How are they not different from oneself, is explained with an example

मय्यखण्डसुखाम्भोधौ बहुधा विश्ववीचयः ।

उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥ ४९६ ॥

mayyakhaṇḍasukhāmbhodhau bahudhā viśvavicayaḥ ।

utpadyante viliiyante māyāmārutavibhramāt ॥ 496॥

Mayi – in me (Self), Akanda-sukha-ambodhau – the ocean of absolute bliss, Bahudha – manifold (multiple), Vivshva-vicaya – waves of creation, Utpadyante – manifest, Viliyante – destroyed, Maya-maruta – by the wind of maya (illusion), Vibhramat – movement (confusion).

In me (Self), who is the ocean of absolute bliss, the multiple waves of creation manifest and are destroyed, due to the due to the movement of the wind of illusion (erroneous knowledge / ignorance).

स्थूलादिभावा मयि कल्पिता भ्रमा-

दारोपितानुस्फुरणेन लोकैः ।

काले यथा कल्पकवत्सराय-

गर्त्वादयो निष्कलनिर्विकल्पे ॥ ४९७ ॥

sthūlādibhāvā mayi kalpitā bhramā-

dāropitānusphuraṇena lokaiḥ ।

kāle yathā kalpakavatsarāya-

ṅartvādayo niṣkalanirvikalpe ॥ 497॥

Sthula-adi – the gross etc, Bhava – manifestations (states), Mayi – in me, Kalpita – imagined, Bhramad – due to ignorance, Aropita – superimposed, Anusphuranena – experience, Lokai – by the world, Kale – in the time, Yatha – like, Kalpka – the cycle of creation, Vatsara –the year, Ayana –six months, Rtu – te season (two months), Adaya – etc, Nishkala – pure, Nirvikalpe – transformationless.

In the pure and transformationless me, the gross etc states are imagined by the world superimposes seeing the experiences, due to the ignorance, like in the pure and transformationless time the world superimposes the cycle of creation, year, six months, and the seasonal two months etc.

The Nishkala and nirvikalpe should be connected with the example, time and the exemplified, the Self.

Sthula-adi – the gross etc. the gross, subtle ad the causal existence.

Rtu – the to months period of each season.

If everything is superimposed on the Self, it may become otherwise, is negated in this sloka

आरोपितं नाश्रयदूषकं भवेत्

कदापि मूढैर्मतिदोषदूषितैः ।

नार्द्रिकरोत्यूषरभूमिभागं

मरीचिकावारि महाप्रवाहः ॥ ४९८ ॥

āropitaṁ nāśrayadūṣakaṁ bhavet

kadāpi mūḍhairmatidoṣadūṣitaiḥ ।

nārdrikarotyūṣarabhūmibhāgaṁ

marīcikāvāri mahāpravāhaḥ ॥ 498॥

Aropitam – the superimposed, Na- not, Ashraya – the substratum, dushakam – taint, Bhavet- - becomes, Kada-api – ever, Mudhai – the ignorants, Mati-dosha – erroneous knowledge, Dushitai - infested, Na – not, Ardri-karoti – makes it wet, Ushara-bhumi-bhagam – the desert land portion, Maricika-vari – by the mirage water, Maha-pravaha – great flow.

The superimposition by the ignorant infested with the erroneous knowledge, does not taint the substratum ever, like, the great flow of mirage water does not make the desert land portion wet.

The Guru while instructing said the superimposed does not have a separate existence other than the substratum. Here the disciple says the superimposed does not endow or remove any attribute in the

substratum. In the brahma sutra introductory bhashya Acharya says “Yatra yad adhyasa tad krta gunena doshena va anumatram api na sambadhyate” (where the superimposition takes place, by its attributes substratum does not become endowed or defective even a little).

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आकाशवल्लेपविदूरगोऽहं

आदित्यवद्भास्यविलक्षणोऽहम् ।

अहार्यवन्नित्यविनिश्चलोऽहं

अम्भोधिवत्पारविवर्जितोऽहम् ॥ ४९९ ॥

ākāśavallepavidūrago'ham

ādityavadbhāsyavilakṣaṇo'ham ।

ahāryavannityaviniścalo'ham

ambhodhivatpāravivarjito'ham ॥ 499॥

Akashavad – like space, Lepa-viduraga – devoid of the taint, Aham – I am, Adityavad – like the sun, Bhasya-vilakshna – different from the illumined, Aham – I am, Aharyavad – like the mountain, Viniscala – steady (non-moving), Aham – I am, Ambhodhivad – like an ocean, Para-vivarjita – devoid of the shores, Aham - I am.

I am devoid of taint like space, different from the illumined like the sun (or like the sun I am self illumined) , non-moving like the mountain, devoid of shores like an ocean.

All the limitation is negated, by time, by space and by object. All the examples may be limited because of being an effect, but I being the cause of all, and causeless in beyond those limitations too.

The sun does not need any other light to illumine it, though it gains the illumination by the Self, but the Self is self-illuminated.

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न मे देहेन सम्बन्धो मेघेनेव विहायसः ।

अतः कुतो मे तद्धर्मा जाग्रत्स्वप्नसुषुप्तयः ॥ ५०० ॥

na me dehena sambandho megheneva vihāyasaḥ ।

ataḥ kuto me taddharmā jāgrat-svapna-suṣuptayaḥ ॥ 500॥

Na – no, Me – for me, Dehena – with the body, Sambandha – association, Meghena Iva – like the clouds, Vihayasa – the space, Ata – therefore, Kuta – how, Me – in me, Tad-dharma – it attributes, Jagrat-svapna-sushuptaya – the waking, dream and deep sleep state.

There is no association with the body for me, like the space has no association with the clouds therefore, how can there be association with its attributes of waking, dream and deep sleep states.

The word “na sambandha” should be connected with the example cloud-space and the exemplified body-Self.

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उपाधिरायाति स एव गच्छति

स एव कर्माणि करोति भुङ्क्ते ।

स एव जीवन् म्रियते सदाहं

कुलाद्रिवन्निश्चल एव संस्थितः ॥ ५०१ ॥

upādhirāyāti sa eva gacchati

sa eva karmāṇi karoti bhun̄kte ।

sa eva jīvan mriyate sadāhaṁ

kulādrivanniścala eva saṁsthitaḥ ॥ 501 ॥

Upadhi – the embodiments, Ayati – comes (manifests), Sa – and it, Eva – only, Gacchati – destroys (goes), Sa – it, Eva – onl, Karmani – the action, Karoti – does, Bhunkte – and experiences, Sa – it, Eva – only, Jivan – born, Mriyate – dies, Sada=aham – I am always, Kuladrivad – like the kula mountain, Niscala – steady, Eva – only, Samsthita – exist.

Only the embodiment comes and goes, it does the action and experiences (the result), it is born and attains death, I am like the Kula Mountain, eternally very steady.

Adri – mountain. Earlier, the words “acala” and “aharya was used for it.

Samsthita – exist. The superimposition can be accepted as imagined, not the substratum, then it will become Buddhists philosophy of shunyavada (the argument of void), we are people who accept the “brahmavada” (argument of the Self).

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न मे प्रवृत्तिर्न च मे निवृत्तिः



सदैकरूपस्य निरंशकस्य ।

एकात्मको यो निविडो निरन्तरो

व्योमेव पूर्णः स कथं नु चेष्टते ॥ ५०२ ॥

na me pravṛtṭirna ca me nivṛtṭiḥ

sadaikarūpasya niraṁśakasya ।

ekātmako yo niviḍo nirantaro

vyomeva pūrṇaḥ sa katham nu ceṣṭate ॥ 502॥

Na - not, Me – in me, Pravrtti – activity, Na – not, Ca – also, Me – in me, Nivrtti – non-action, Sada-ekarupasya – one absolute non-dual, Niramshakasya – devoid of limbs, Eka-atmana – non-changing form, Ya – solid, Nirantara – eternal, Vyoma-iva – like the space, Purna – infinite, Sa – that, Katham – how, Nu – can, Ceshtate – act.

How can in me, the one nonchanging form, who is one absolute non-dual, devoid of limbs, complete, eternal and infinite like the space, there be activity or non-activity.

Actions pre-suppose body, and parts, but the Self (I) being without association of body or sense-organ cannot have any activity. And non-activity also presupposes the same body-sense organ complex.

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पुण्यानि पापानि निरिन्द्रियस्य

निश्चेतसो निर्विकृतेर्निराकृतेः ।

कुतो ममाखण्डसुखानुभूतेः

ब्रूते ह्यनन्वागतमित्यपि श्रुतिः ॥ ५०३ ॥

punṇyāni pāpāni nirindriyasya

niścetaso nirvikṛternirākṛteḥ ।

kuto mamākhaṇḍasukhānubhūteḥ

brūte hyananvāgatamityapi śrutiḥ ॥ 503 ॥

Punṇyani – the merits (virtue), Papani – demerit (vice), Nir-indriyasya – for the one devoid of organs, Niscetasaa – devoid of mind, Nir-vikṛte – devoid of change, Nir-akṛte – devoid of form, Kuta – how, Mama – me, Akanda-sukha-anubhute – the experience of the absolute bliss, Brute – says, Hi – definitely, Ananvagatam – not tainted, Api – also, Shruti – the scripture.

How can in me, who am devoid of organs, mind, change and am the experience of the absolute bliss, be there the association with the merit and demerit, the scripture also says, “not tainted”.

The sense-organ, mind and changes are the cause, effect and instrument for the merit and the demerit. The sense-organ etc one gains according to the punya/papa, an it is the instrument for gaining punya/papa and therefore is a cause for punya/papa.

The scripture says “ananvagata punyena ananvagata papena” (not tainted by the merit, not tainted by the demerit). That which is explained by the scripture is also proven by logic and is directly experienced.

छायया स्पृष्टमुष्णं वा शीतं वा सुष्ठु दुःष्ठु वा ।

न स्पृशत्येव यत्किञ्चित्पुरुषं तद्विलक्षणम् ॥ ५०४ ॥

chāyayā sprṣṭamuṣṇam vā śītam vā suṣṭhu duḥṣṭhu vā ।

na sprṣatyeva yatkiñcītpuruṣam tadvilakṣaṇam ॥ 504॥

Chayaya – by the shadow, Sprshtam – touched, Ushnam – the heat, Va – or, Shitam – cold, Va – or, Sushtu – good, Dushtu – bad, Va – or, Na – not, Sprashati – touch, Eva – definitely, Yat-kincid – any which way, Purusham – the Self, Tad-vilakshanam – who is different from the shadow.

The heat or cold or good or evil are touched by the shadow (body – sense organ complex), and definitely does not touch in any which way the Self, who is different from the shadow.

Chayaya – the shadow. The shadow is the body – sense organ complex. Chaya also refers to the Avidya, therefore will mean “chayaya sprshtam yad shariram” (that which body-sense organ complex which is touched / tainted by the ignorance).

Purusha – the Self. The scriptures say “tam tu upanishadam purusham prcchami” (I am asking about the upanishadic Self (Self know only through the upanishad)), “uttma purusha tu anya paramatma iti” (the ultimate Self is different from the others and is called as Paramatma).

Translating the chaya as the shadow of mans body and the purusha as the man will only result in confusion.

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अविकारमुदासीनं गृहधर्माः प्रदीपवत् ।

देहेन्द्रिमनोधर्माः नैवात्मानं संस्पृशन्त्यहो ॥ ५०५ ॥

avikāramudāsīnaṃ gṛhadharmāḥ pradīpavat |

dehendriyamanodharmāḥ naivtmānaṃ saṃspr̥śantyaḥo || 505||

Avikaram – changless, Udasinam – indifferent, Grha-dharma – the attribute of the house, Pradīpavat – like the lamp, Deha-indriya-mano-dharma – the attributes of the body, sense-organs, mind, Na-eva – definitely not, Atmanam – the Self, Sam-sprshanti – affect, Aho – really!

Like the attribute of the huse does not affect the changeless and indifferent lamp, definitely the attributes of the body, sense-organs and mind really do not affect the Self.

Aho – really. The teaching and the scriptures are now vouch-safed by the experience.

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The same idea is explained with three different examples

रवेर्यथा कर्मणि साक्षिभावो

वह्नेर्यथा वायासि दाहकत्वम् ।

रज्जोर्यथाऽऽरोपितवस्तुसङ्गः

तथैव कूटस्थचिदात्मनो मे ॥ ५०६ ॥

raveryathā karmaṇi sāksibhāvo

vahneryathā vāyasi dāhakatvam |

rajjoryathā"ropitavastusaṅgaḥ

tathaiva kūṭasthacidātmano me || 506||

Rave – the sun, Yatha – like, Karmani – the actions, Sakshi-bhava – the state of being a witness, Vahne – the fire, Yatha – like, Va – or, Ayasi – in the iron, Dahakatvam – the nature of burning, Rajjo – the rope, Yathe – like, Aropita – superimposed, Vastu-sanga – association with the objects, Tatha-eve – similarly, Kutastha - substratum, Cid-atmana - the absolute knowledge, Me – me.

Like the sun maintains the state of witness for the actions, or like the iron associated with the fire attains the nature of burning or the rope attains the association with the superimposed objects, similarly in me the substratum, absolute knowledge.

Here with three different examples three different purpose is achieved. In the first example Witness, in the second the Doership and in the third the Identification.

Shakshibhava – the state of being the witness. The sun is not associated with the good or evil actions happening in its illumination, and just acts as the witness. Similarly, the Self is only a witness to the good and evil, thought functions, actions and things.

Dahaktvam – the nature of burning. Due to the association with the fire the iron gains the nature of burning, which is the doership in the exemplified.

Aropita-vaastusangha – superimposed association with the objects. The rope has no identification whatsoever, other than the superimposed identification with the snake, similarly, the Self has no association with the body-sense organs other than the superimposed.

Kutastha – substratum. Like the Anvil, the Self is the substratum for the superimposed, and remains changeless.

कर्तापि वा कारयितापि नाहं

भोक्तापि वा भोजयितापि नाहम् ।

द्रष्टापि वा दर्शयितापि नाहं

सोऽहं स्वयंज्योतिरनीदृगात्मा ॥ ५०७ ॥

kartāpi vā kārayitāpi nāham

bhoktāpi vā bhojayitāpi nāham ।

draṣṭāpi vā darśayitāpi nāham

so'ham svayañjyotiranīdrgātmā ॥ 507॥

Karta-api – doer, Va – or, Karayita-api – also the prodder (instigator), Na-Aham – I am not, Bhokta-api – the expereincer, Va – or, Bhojayita-api – the make others experience, Na-aham – I am not, Drshta-api – the Seer, Va – or, Darshayita – make others see, Na-Aham – I am not, Sa-Aham – I am that, Svayam-jyoti – self-effulgent, Anidrk – non-similar, Atma – Self.

I am not the doer or the one who makes the other do (instigator), I am not the expereincer or the one who makes the others experience, I am no the seer or the one who makes the others see, I am that self-effulgent, non-similar Self.

Anidrk – non-similar. I have no similes. This is explained in Pancadasi “idrk tadrk iti” (as like this or like that, this Self cannot be compared / objectified)

चलत्युपाधौ प्रतिबिम्बलौल्य-

मौपाधिकं मूढधियो नयन्ति ।

स्वबिम्बभूतं रविवद्विनिष्क्रियं

कर्तास्मि भोक्तास्मि हतोऽस्मि हेति ॥ ५०८ ॥

calatyupādhau pratibimbalaulya-

maupādhikam mūḍhadhiyo nayanti ।

svabimbabhūtam ravivadvinīṣkriyam

kartāsmi bhoktāsmi hato'smi hetī ॥ 508॥

Calati – when moves, Upadhau – the embodiment, Prati-bimba-laulyam – the reflection moves, Aupadhikam - due to the embodiment, Mudha-dhiya – the fools, Nayanti – understand, Sva-bimbabhūtam – to the reflected, Ravivad – like the sun, Vinīṣkriyam – devoid of activity, Kartaasmi – I am the doer, Bhokta-asmi – I am the experienter, Hata-asmi – I am killed, Ha – O, Iti – so.

When the embodiment moves the reflection seems to be moving, this which is due to embodiment is seen by the fools as that of the reflected; like the sun, which is devoid of activity; so they understand “I am the doer, the experience, the killed”.

Like the Sun. the activity of the mind where the reflection takes place, when it moves due to some thought functions, because of the identification, the Self is seen as the one which is moving. Like for the one who is sitting in the moving train or the boat, the tree seems to be moving, though they are stagnant.

जले वापि स्थले वापि लुठत्वेष जडात्मकः ।

नाहं विलिप्ये तद्धर्मैर्घटधर्मैर्नभो यथा ॥ ५०९ ॥

jale vāpi sthale vāpi luṭhatveṣa jaḍātmakaḥ ।

nāhaṁ vilipyē taddharmairghaṭadharmairnabho yathā ॥ 509॥

Jale – in the water, Va-api – or else, Sthale on the land, Luthatu Esha– let this go, Jadatmaka – inert, Na Aham – I am not, Vilipyē – associated, Tad-dharmaī – with its attributes, Ghata-dharmaī – the attributes of the pot, Nabha – the sky, Yatha – like.

Let the inert body go in the water or on the land, I am not associated with its attributes, like the attributes of the pot is not associated with the sky.

As said in the sloka 504, these attributes do not associate itself with the Self.

The attributes of the pot, size, color, form etc does not affect in any which way the sky, similarly the attribute of the body, its color, size, form etc have no association with the Self.

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कर्तृत्वभोक्तृत्वखलत्वमत्तता-

जडत्वबद्धत्वविमुक्ततादयः ।

बुद्धेर्विकल्पा न तु सन्ति वस्तुतः



स्वस्मिन्परे ब्रह्मणि केवलेऽद्वये ॥ ५१० ॥

karṭṛtvabhokṭṛtvakhalatvamattatā-

jaḍatvabaddhatvavimuktatādayaḥ ।

buddhervikalpā na tu santi vastutaḥ

svasminpare brahmaṇi kevale'dvaye ॥ 510॥

Karṭṛtva - doer, Bhokṭṛtva - expereincer, Khalatva - cunningness, Mattata - drunkenness, Jadatva – inert state, Baddhatva - bondage, Vimuktata-adya – release etc, Buddhe – of the intellect, Vikalpa - transformations, Na - not, Tu - definitely, Santi - exists, Vastuta - really, Svasmin – in oneself, Pare Brahmani – the ultimate Self, Kevala – existing alone, Advaye – non-dual.

The doer, expereincer, cunningness, drunkenness, inert state, bondage, release etc, are transformations of the intellect (mind), definitely does not exist really, in oneself, the non-dual ultimate Self, existing alone.

The identification of the non-self with the Self, shown in the previous sloka is explained here.

Due to the identification (adhyasa) of the non-self, the mind, the Self is seen during the state of samsara, as all these, doer, expereincer etc, that is released as not of the Self.

Na Tu Santi Vastuta – does not defnintely exist. Can be understood as an individual statement with reference to the previous statement. Or can be understood with reference to the later statement also.

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सन्तु विकाराः प्रकृतेर्दशधा शतधा सहस्रधा वापि ।

किं मेऽसङ्गचितस्तैर्न घनः क्वचिद्म्बरं स्पृशति ॥ ५११ ॥

santu vikārāḥ prakṛterdaśadhā śatadhā sahasradhā vāpi ।

kiṁ me'saṅgacitastairna ghaṇaḥ kvacidambaram sprśati ॥ 511॥

Santu – let there exist, Vikara – the transformations, Prakrte – of the prakrti (primal ignorance), Dashada – in tens, Shatada – in hundreds, Sahasradha – in thousands, Va – or, Api – also, Kim – what, Me – for me, Asanga-cita – the absolute consciousness (knowledge), Tai – with them, Na – not, Ghana – dark clouds, Kvacid – ever, Ambaram – the sky, Sprshati – touch.

Let there exist the transformation of the prakrti (primal ignorance) in tens, hundreds or thousands also, what is there for me with them, who is absolute consciousness (knowledge). the dark clouds do not ever touch the sky.

Prakrti – the primal ignorance. Here mula prakrti, the maya or the mula agnana is referred to.

The prakrti manifests in manifold ways the scriptures say “vividhaiva shruyate” (is heard in manifold ways), “eko aham bahu syam” (I am alone, let me be manifold) or “indro mayabhi pururupam” (through the manifold maya, manifold) etc shows the multiplicity of the creation.

Sparshati – touch. The sky is not touched by the cloud or the wetness it carries, or the lightning or the thunder it produces. Similarly is the Self, “asango hi ayam purusha” (the Self is devoid of association).

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अव्यक्तादिस्थूलपर्यन्तमेतत्

विश्वं यत्राभासमात्रं प्रतीतम् ।

व्योमप्रख्यं सूक्ष्ममाद्यन्तहीनं

ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१२ ॥

avyaktādisthūlaparyantametata

viśvaṁ yatrābhāsamātraṁ pratītam ।

vyomaprakhyam sūkṣmamādyantahīnam

brahmādvaitam yattadevāhamasmi ॥ 512 ॥

Avyakta-adi – from the unmanifest (subtle), Sthula-paryantam – till the gross, Etat – this, Vishvam – creation, Yatra – where, Abhasa-matram – is mere illusion, Pratitam – seen, Vyoma-prakhyam – like the sky, Sukshmam – subtle, Adi-anta-hinam – devoid of cause and effect (beginning and end), Brahma-advaitam – the non-dual Self, Yat – which, Tat – that, Eva – verily, Aham Asmi – I am.

From the unmanifest (subtle) till the gross, where this creation is seen as mere illusion; like the sky; subtle, devoid of beginning and end, that which non-dual Self, that verily I am.

Vishvam – the creation. Is also referred to as “Jagat – jayate gacchati it” (that which manifests and disappears).

Adi-anta-hinam – devoid of beginning and end. Here with reference to the sky, it can be beginning and end, that too relatively. But with reference to the Self, it is devoid of cause and effect. The cause – effect, with reference to the Self is relative too, therefore, from the ultimate state, that is non-dual, there exists no creation or dissolution.

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Previously the Guru instructed “tat tvam asi” (that you are), now the Disciple explains his experience as “aham brahma asmi” (I am that Self)

सर्वाधारं सर्वस्तुप्रकाशं

सर्वाकारं सर्वगं सर्वशून्यम् ।

नित्यं शुद्धं निश्चलं निर्विकल्पं

ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१३ ॥

sarvādhāraṁ sarvavastuprakāśaṁ

sarvākāraṁ sarvagaṁ sarvaśūnyam ।

nityaṁ śuddhaṁ niścalaṁ nirvikalpaṁ

brahmādvaitaṁ yattadevāhamasmi ॥ 513 ॥

Sarva-adharam – substratum of everything, Sarva-vastu-prakasham – illuminator of everything, Sarvakaram – of every form, Sarvagam – all-pervading, Sarva-shunyam – devoid of everything (manifestation), Nityam - eternal, Shuddham - pure, Niscalam – non-moving (changing), Nir-vikalpam – devoid of transformation, Brahma-advaitam – the non-dual Self, Yat – which, Tat – that, Eva – verily, Aham Asmi – I am.

That which is Substratum of everything, illuminator of everything, of every form, all-pervading, devoid of anything (manifestation), eternal, pure, non-moving (changing), devoid of transformation, the non-dual Self, verily I am.

Sarva-shunyam – devoid of anything. The Self is devoid of any manifestation. This is why, in some places the Self is also referred to as “shunya” and this should not be confused with the void of the Buddhism. The void of the Buddhism is devoid of existence, but the Self is itself absolute existence.

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यत्प्रत्यस्ताशेषमायाविशेषं

प्रत्यग्रूपं प्रत्ययागम्यमानम् ।

सत्यज्ञानानन्तमानन्दरूपं

ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१४ ॥

yatpratyastāśeṣamāyāviśeṣam

pratyagrūpaṁ pratyayāgamyamānam ।

satyajñānānantamānandarūpaṁ

brahmādvaitaṁ yattadevāhamasmi ॥ 514 ॥

Yat – where, Pratyasta – merges, Ashesha – complete, Maya-vishesham – the different manifestation of ignorance, Pratyag-rupam – individual self, Pratyaya-agamyamanam – not an object of the other thought functions, Satya-Gnana-Ananatam – existence (Truth), Consciousness (knowledge), all-pervading (infinite), Ananda-rupam – absolute bliss, Brahma-advaitam – the non-dual Self, Yat – which, Tat – that, Eva – verily, Aham Asmi – I am.

Where the complete different manifestation of the ignorance merges, the individual Self, which is not an object of the other thought functions, existence (Truth), Consciousness (knowledge), all-pervading (infinite) absolute bliss, the non-dual Self, verily I am.

Pratyaya-agamyamanam – not an object of the other thought functions. The Self is not understood by anyother thought function other than the “akhanda-akara vrtti” (thought function of the non-dual), that is gained through the contemplation of the Self.

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निष्क्रियोऽस्म्यविकारोऽस्मि

निष्कलोऽस्मि निराकृतिः ।

निर्विकल्पोऽस्मि नित्योऽस्मि

निरालम्बोऽस्मि निर्द्वयः ॥ ५१५ ॥

niṣkriyo'smyavikāro'smi

niṣkalo'smi nirākṛtiḥ ।

nirvikalpo'smi nityo'smi

nirālambo'smi nirdvayaḥ ॥ 515॥

Nishkriya Asmi – I am activityless, Avikara Asmi – I am changeless, Nishkala Asmi – I am impurityless, Nirakrti – formless, Nirvikalpa Asmi – I am transformation, Nitya Asmi – I am eternal, Niralamba Asmi – I am without substratum, Nirdvaya – non-dual.

I am activityless, changeless, impurityless, formless, transformationless, eternal, without substratum, non-dual.

Nirvikalpa – transformationless. Since the other word “nishkala” also means change, could be understood as “kala” (parts), partless / limbless. Or the word “vikalpa” as explained by yoga sutra is “shabda-gnana-anupati vastu-shunya vikalpa” (that which is an object of the words (generates knowledge), but does not exist), like the mares horn, barren womans son etc. here Self is not devoid of existence.

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सर्वात्मकोऽहं सर्वोऽहं सर्वातीतोऽहमद्वयः ।

केवलाखण्डबोधोऽहमानन्दोऽहं निरन्तरः ॥ ५१६ ॥

sarvātmako'ham sarvo'ham sarvātito'hamadvayaḥ ।

kevalākhaṇḍabodho'hamānando'ham nirantaraḥ ॥ 516॥

Sarva-atmaka Aham – I am Self of all, Sarva Aham – I am everything, Sarva-atita Aham – I am beyond everything (transcendent), Advaya – non-dual, Kevala – alone, Akhanda-bodha Aham – I am absolute knowledge, Ananda Aham – I am bliss, Nirantara – eternal.

I am Self of all, everything, beyond everything (transcendental), non-dual, alone, absolute knowledge, bliss, eternal.

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स्वाराज्यसाम्राज्यविभूतिरेषा

भवत्कृपाश्रीमहिमप्रसादात् ।

प्राप्ता मया श्रीगुरवे महात्मने

नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥ ५१७ ॥

svārājyasāmrajyavibhūtiṣā

bhavatkṛpāśrīmahimaprasādāt ।

prāptā mayā śrīgurave mahātmane

namo namaste'stu punarnamo'stu ॥ 517॥

Sva-rajya - Self, Samrajya - empire, Vibhuti – greatness, Esha – this, Bhavat – your, Krpa – grace, Shri-mahima-prasadat – the blessing of the greatness, PRapta – attained, Maya – by me, Shri-gurave – o

great Guru, Mahatmane – greatest, Namō Namō Astu – my salutations again and again, Te – to you, Astu – be, Punar – again, Namō Astu – my salutations.

This greatness of the empire of the Self is gained by me because of the blessings of the greatness of your grace, o great Guru, who is the greatest (among realised), my salutation to you again and again.

As said earlier “na advaitam guruna saha” (the advaita should not be practised with the Guru), the disciple shows his gratitude, through the salutations. This is a common theme in all the advaitic texts, with reference to the gratitude and reverence of the Disciple.

Namō Namō Puna Namō Astu – again and again and again, my salutations.

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महास्वप्ने मायाकृतजनिजरामृत्युगहने

भ्रमन्तं क्लिश्यन्तं बहुलतरतापैरनुदिनम् ।

अहंकारव्याघ्रव्यथितमिममत्यन्तकृपया

प्रबोध्य प्रस्वापात्परमवितवान्मामसि गुरो ॥ ५१८ ॥

mahāsvapne māyākṛtajanijarāmṛtyugahane

bhramantaṁ kliśyantaṁ bahulataratāpāiranudinam ।

aḥāṅkāravvyāghravvyathitamimamatyāntakṛpayā

prabodhya prasvāpātparamavitavānmāmasi guro ॥ 518॥

Maha-svapne – from the dangerous dream, Maya-kṛta – caused by the ignorance, Jani – birth, Jara – old age, Mrtyu – death, Gahana – deep forest, Bhramantam – roaming, Klishyantam - troubled, Bahulatara –



different (manifold), Tapai – pains (afflictions), Anudinam – everyday, Ahamkara – ego, Vyagra – tiger, Vyathitam – troubled, Imam – this, Atyanta-krpaya – with absolute grace (causeless compassion), Prabodhya – awakened, Pra-svapat – from the sleep (dream state), Parama-vitavan – saved, Mam-asi – me, Guro – o Guru.

O Guru, from the dangerous dream caused by ignorance, roaming in the deep forest of the birth, old age and death, troubled by the different form of pains (afflictions) everyday, and troubled by the tiger of ego, you by your absolute grace have saved me by awakening me from the sleep.

Maha-svapne – dangerous dream. Normally translated as great dream, but the final outcome of this dream which is the samsara is only pain / sorrow, therefore, is dangerous.

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नमस्तस्मै सदैकस्मै कस्मैचिन्महसे नमः ।

यदेतद्विश्वरूपेण राजते गुरुराज ते ॥ ५१९ ॥

namastasmai sadaikasmai kasmaicinmahase namaḥ ।

yadetadvishvarūpeṇa rājate gururāja te ॥ 519॥

Nama-Tasmai – salutations to him, Sada-ekasmai – always non-dual, Kasmaicid - something, Mahase - great, Nama - salutations, Yad-etad – who in this, Vishvarupena – for of creation, Rajate - rules, Guru-raja – the king among the Gurus, Te –to you .

Salutations to hi, who is always changless, something great, who in this form of creation rules everything, to you o the king among the Gurus, my salutations.

Sada-ekasmai – always non-dual. The guru since has realized the Self, and therefore is verily the Self, therefore is referred to as the non-dual.

Guru-rajā – the king among the Gurus. The guru who is said as the greatest among the realized is said as the king, to show his greatness. The king is seen as the form of Vishnu, as the Guru is not different from the Vishnu, therefore is the king, and not because of the wealth he does not possess.

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इति नतमवलोक्य शिष्यवर्यं

समधिगतात्मसुखं प्रबुद्धतत्त्वम् ।

प्रमुदितहृदयं स देशिकेन्द्रः

पुनरिदमाह वचः परं महात्मा ॥ ५२० ॥

iti natamavalokya śiṣyavaryam

samadhigatātmasukham prabuddhatattvam ।

pramuditahṛdayam sa deśikendraḥ

punaridamāha vacaḥ param mahātmā ॥ 520॥

Iti – in this way,. Natam – prostrated, Avalokya – seeing, Shishya-varyam – the greatest among the disciples, Samadhigata-atmasukham – one who has gained the bliss of the Self, Pra-buddha-tattvam – has gained the clarity of the Truth, Pramudita-hṛdayam – with an extremely happy heart, Sa – that, Deshika-indra – the lord among the Gurus, Puna – again, Idam – these, Aha – said, Vaca – words, Param – ultimate, Mahatma – the great one.

The great one, seeing the greatest among the disciples who is prostrating in this way, one who has gained the bliss of the Self and gained the clarity of the Truth, that lord among the Gurus with an extremely happy heart, said these great (ultimate) words again.

Shishya-varyam – the greatest among the disciples. He has attained the state of being the greatest among the other disciples, by the virtue of gaining the knowledge of the Self, and experiencing the bliss of the Self.

Pramudita-hridayam – with an extremely happy heart. It is indeed very rare, for any Guru to get a disciple who really listens to him, and to follow is rarer, and to gain by following the teaching is rarest, therefore, seeing such a disciple, the Guru is happy. And also, seeing the disciple who had come for removing his troubles of samsara, finally achieving the Goal of life.

Puna-idam-vac-param – again said this ultimate words. The instruction is complete, and the disciple has gained the Self too. But, the goal is to be established in this Self, ever and be the jivanmukta, therefore, the Guru, again completes the teaching by saying these words.

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If there are obstacles due to prarabdha karma, this may be delayed, so to overcome it and be established in the Self, the Guru here continues the teaching.

ब्रह्मप्रत्ययसन्ततिर्जगदतो ब्रह्मैव तत्सर्वतः

पश्याध्यात्मदृशा प्रशान्तमनसा सर्वास्ववस्थास्वपि ।

रूपादन्यदवेक्षितं किमभितश्चक्षुष्मतां दृश्यते

तद्वद्ब्रह्मविदः सतः किमपरं बुद्धेर्विहारास्पदम् ॥ ५२१ ॥

brahmapratyayasantatirjagadato brahmaiva tatsarvataḥ

paśyādhyātmadr̥śā praśāntamanasā sarvāsvavasthāsvapi ।

rūpādanyadavekṣitaṁ kimabhitaścakṣuṣmatāṁ dr̥śyate

tadvadbrahmavidaḥ sataḥ kimaparaṁ buddhervihārāspadam ॥ 521॥

Brahma-pratyaya – knowledge of the Self, Santati – continuous flow, Jagat – the world, Ata – therefore, Brahma Eva – only the Self, Tat Sarvata – in everyway, Pashya – perceive, Adhyatma-drsha – with the established vision, Prashanta Manasa – with a tranquil mind, Sarvasu – in all, Avasthasu – states, Api – also, Rupad-anyad – different from forms, Avekshitam – perceived, Kim – what, Abhita-cakshusmatam – for the one with clear vision, Drshyate – seen, Rad-vad – similarly, Brahmavida – for the knowledgeable one, Sata – other than the Self, Kim Aparam – what other, Buddhē – for the intellect (pure mind), Vihara-aspadam – the place of existence.

The world is a continuous flow of knowledge of the Self, therefore, only the Self exists in everyway, perceive with he established vision, tranquil mind, also in all states. what is perceived by one with clear vision other than different forms, similarly, for the knowledgeable one, what other is the place of existence for the intellect (pure mind), other than the Self.

??? do we have some insight here.

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कस्तां परानन्दरसानुभूति-

मृत्सृज्य शून्येषु रमेत विद्वान् ।

चन्द्रे महाह्लादिनि दीप्यमाने

चित्रेन्दुमालोकयितुं क इच्छेत् ॥ ५२२ ॥

kastām parānandarāsānubhūti-

mṛtsrjya śūnyeṣu rameta vidvān ।

candre mahāhlāadini dīpyamāne

citrendumālokayitum ka icchet ॥ 522॥

Ka – who , Tam – that, Para-ananda-rasa-anubhutim – the experience of extreme bliss, Ut-srjya – givingup, Shunyeshu – in the non-real, Ramate – indulge, Vidvan – the knowledgeable one, Candre – when the moon, Maha-ahladini – that which brings joy, Dipyamane – when shining, Citra-indu – the painted moon, Alokayitum – to see, Ka – who, Icchet – desire.

Which knowledgeable one will indulge in the non-real givingup that experience of the extreme bliss, who will desire to see the painted moon, when the real moon shines in all its pristine beauty?

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असत्पदार्थानुभवेन किञ्चिन्

न ह्यस्ति तृप्तिर्न च दुःखहानिः ।

तदद्वयानन्दरसानुभूत्या

तृप्तः सुखं तिष्ठ सदात्मनिष्ठया ॥ ५२३ ॥

asatpadārthānubhavana kiñcin

na hyasti tṛptirna ca duḥkhahāniḥ ।

tadadvayānandarasānubhūtyā

tṛptaḥ sukhaṁ tiṣṭha sadātmaniṣṭhayā ॥ 523॥

Asat-padartha – the non-self, Anubhavana – through the experience, Na Kincid – nothing is gained, Na hi Asti Trpti – definitely there is no satisfaction, Na Ca Dukha-hani – and there is no destruction of the sorrow, Tad – that, Advaya-ananda-rasa-anubhutyā – by the experience of the absolute bliss, Trpta – satisfied, Sukham – bliss, Tishtha – stay, Sada-atma-nishtaya – by ever being established in the Self.

Through the experience of the non-self nothing is gained, definitely there is no satisfaction, and no destruction of the sorrow. Therefore, by that experience of the absolute bliss, stay content and blissful by ever being established in the Self.

This is to again re-iterate that one should be vigilant from the sway of thought imprints.

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स्वमेव सर्वथा पश्यन्मन्यमानः स्वमद्वयम् ।

स्वानन्दमनुभुञ्जानः कालं नय महामते ॥ ५२४ ॥

svameva sarvathā paśyanmanyamānaḥ svamadvayam ।

svānandamanubhuñjānaḥ kālaṁ naya mahāmate ॥ 524 ॥

Svam-eva – definitely the Self, Sarvatha – always, Pashyan – seeing, Manyamana – meditating, Svam – oneself, Advayam – non-dual, Sva-anandam – the bliss of the Self, Anu-bhunjana – experiencing, Kalam – the time, Naya – lead, Mahamate – knowledgeable one.

O knowledgeable one, always seeing and meditating the Self, as oneself nondual, experiencing the bliss of the Self, lead (spend) the time.

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अखण्डबोधात्मनि निर्विकल्पे

विकल्पनं व्योम्नि पुरप्रकल्पनम् ।

तदद्वयानन्दमयात्मना सदा

शान्तिं परामेत्य भजस्व मौनम् ॥ ५२५ ॥

akhaṇḍabodhātmani nirvikalpe

vikalpanam vyomni puraprakalpanam ।

tadadvayānandamayātmanā sadā

śāntim parāmetya bhajasva maunam ॥ 525 ॥

Akhanda-bodha-atmani – in the Self that is absolute knowledge, Nirvikalpe – transformationless, Vikalpanam – the transformation, Vyomni – in the sky, Pura-kalpanam – imagining the city, Tad – that, Advaya-ananda-atmana – as the non-dual Self, Sada – always, Shantim – peace, Param – ultimate, Etya – attaining, Bhajasva – practice, Maunam – silence.

In the Self that is absolute knowledge, that is transformationless all the transformations are like the city imagined in the sky, always remaining as that non-dual Self, attain the ultimate peace and practice silence.

The scriptures say “janata api medhavi jadavad lokam acaret” (even though the knowledgeable one knows, remain like an inert object).

To remain in silence is not to write volumes of books or performing duties, expressing one's ideas but the effortless silence, due to the cessation of mind

तूष्णीमवस्था परमोपशान्तिः

बुद्धेरसत्कल्पविकल्पहेतोः ।

ब्रह्मात्मनो ब्रह्मविदो महात्मनो

यत्राद्वयानन्दसुखं निरन्तरम् ॥ ५२६ ॥

tūṣṇīmavasthā paramopasāntiḥ

buddherasatkalpavikalpahetoḥ ।

brahmātmano brahmavido mahātmano

yatrādvayānandasukhaṁ nirantaram ॥ 526 ॥

Tushnim Avastha – silent state, Parama-upashanti – ultimate peace, Buddhē – the mind, Asat-kalpa-vikalpa-heto – the cause for the existence of as-though non-existent things, Brahma-atmana – for the one with the individual self identified with the Self, Brahma-vida – the knower of the Self, Mahatmana – the knowledgeable one, Yatra – where, Advaya-ananda-sukham – the experience of the non-dual bliss, Nirantaram – eternal.

The silent state is the means for the mind, which generates non-existing things to gain, ultimate peace, for the knowledgeable one, the knower of the Self whose individual self identified with the Self, where there is the eternal experience of non-dual bliss.



नास्ति निर्वासनान्मौनात्परं सुखकृदुत्तमम् ।

विज्ञातात्मस्वरूपस्य स्वानन्दरसपायिनः ॥ ५२७ ॥

nāsti nirvāsanānmaunātparam sukhakṛduttamam ।

vijñātātmasvarūpasya svānandarasapāyinaḥ ॥ 527॥

Nasti – does not exists, Nir-vasanat – absence of thought imprints, Maunat – silence, Param – ultimate, Sukhakrd – bestower of bliss, Uttamam – greater, Vignata-atma-svarupasuya – for the one who has gained the immediate knowledge of the Self, Sva-ananda-rasa-payina – drinks the bliss of the Self.

fThere does not exists anyother means greater than the silence due to absence of though imprints, that is the bestower of the ultimate bliss, for the one who has gained the knowledge of the Self and drinks the bliss of the Self.

the “mauna” (silence) accepted is not the practiced silence but the natural silence gained because of the absence of thought imprints. Devoid of thought imprints there will be no thoughts, and without it there can be no speech.

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गच्छंस्तिष्ठन्नपविशञ्छयानो वाऽन्यथापि वा ।

यथेच्छया वसेद्विद्वानात्मारामः सदा मुनिः ॥ ५२८ ॥

gacchamstisṭhannapaviśaṅchayāno vā'nyathāpi vā ।

yathēcchayā vasedvidvānātmārāmaḥ sadā muniḥ ॥ 528॥

Gaccan - , walking, Tishtan – staying, Upavishan – sitting, Shayana – lying, Va – or, Anyatha – anyother way, Api – also, Va – or, Yatha-icchya – as he desires, Vaset – live, Vidvan – the knowledgeable one, Atma-rama – one enjoying in the Self, Sada – always, Muni – the sage.

Let the sage, the knowledgeable one, one enjoying in the Self, live as he desires, walking, staying, sitting, lying or anyother way also.

The scripture says “ko vidhi ko nishedha” (what injunction or negation exists for him).

All the vedas with the do’s and don’t’s exist only for the ignorant, they have no binding over the knowledgeable one. This is why the realized is called “ati-ashrami” (beyond the classification of the ashrama, lfe style).

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न देशकालासनदिग्यमादि-

लक्ष्याद्यपेक्षाऽप्रतिबद्धवृत्तेः ।

संसिद्धतत्त्वस्य महात्मनोऽस्ति

स्ववेदने का नियमाद्यवस्था ॥ ५२९ ॥

na deśakālāsanadigyamādi-

lakṣyādyapekṣā'pratibaddhavṛtteḥ ।

samsiddhatattvasya mahātmano'sti

svavedane kā niyamādyavasthā ॥ 529॥

Na – no, Desha – space, Kala – time, Asana – sitting posture, Dig – direction, Yama-adi – regulations etc, Lakshyadi – the object of worship (meditation) etc, Apeksha – expectancy, Aprati-baddha-vrtte – without any binding thought function, Sam-siddha-tattvasya – for the one who is established in the Truth, Mahatmana – the knowledgeable one, Asti – exists, Sva-vedane – for knowing oneself, Ka – what, Niyamadi – regulation etc, Avastha – states.

There is no expectancy of place, time, sitting posture, direction, regulations etc and the object of worship (meditation) etc exists, for the knowledgeable one, one who is established in the Truth, without any binding thought function. What states of regulations can exist for knowing oneself.

For any worship, the rules which exists like

1. Desha – space. One should not mediate in a place which is infested with disturbing elements (mosquito, ants, snake or wild animals), and should be a clean and neat place.
2. Kala – time. Should do thw worship in a stipulated time. The early morning called “brahma muhurta” is best suited for the worship. And the inauspicious time like during a birth or death etc should be avoided.
3. Asana – posture. The yoga texts describe many sitting postures like :svastika-asana’, padma-asana’ etc, one of them should be chosen, or as said in the yoga sutra “sukham sthiram asanam” (comfortable solid state (unwavering( is the posture). Should avoid lying down or sitting hunch backed.
4. Dik – directions. For the worship, east or west direction is preferred, in some cases north is accepted but south is avoided.
5. Niyama – rules / regulations. Like the deity should be worshipped, one should eat only this type of food or that etc.
6. Lakshya – the object of worship. This is a very important of the worship. One should always, have the clarity of the object of worship.

But, these tyes of rules don’t exist, in the knowledge.

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घटोऽयमिति विज्ञातुं नियमः कोऽन्ववेक्षते ।

विना प्रमाणसुष्ठुत्वं यस्मिन्सति पदार्थधीः ॥ ५३० ॥

ghaṭo'yamiti vijñāturṁ niyamaḥ ko'nvavekṣate ।

vinā pramāṇasuṣṭhutvaṁ yasminsati padārthadhīḥ ॥ 530॥

Ghata – a pot, Ayam – this is, Iti – like, Vignatum – to know, Niyama – rules, Ka – what, Anu-avekshate – one expects, Vina – otherthan, Pramana – the means of right knowledge, Sushtutvam – correctness, Yasmin – exists, Sati – if, Padhartha-dhi – the onlledge of the object is gained.

What rules does one expect to know that 'this is a pot', other than the correctness of the means of right knowledge, which when exists, the knowledge of the object is definitely gained.

The direct concomitance is said "yatra yatra pramanatvam tatra tatra padartha gnanam" (wherever there is the means of right knowledge, there is the knowledge of the object).

When the sense organs are flawless, mind is focused and the external circumstances like the light etc are proper, then when the sense organ meets the repective sense object, the knowledge is gained. This is the only rule, and similarly, when the means of right knowledge, which is the Shastra, with the external aides like purity of mind is there one cannot escape from being realized. Here, the idea of freedom is also not bound to any conditions, like waiting on the gates of heaven without entering it.

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अयमात्मा नित्यसिद्धः प्रमाणे सति भासते ।

न देशं नापि कालं न शुद्धिं वाप्यपेक्षते ॥ ५३१ ॥

ayamātmā nityasiddhaḥ pramāṇe sati bhāsate ।

na deśam nāpi kālam na śuddhiṁ vāpyapekṣate ॥ 531॥

Ayam-atma – this Self, Nitya-siddha – eternally existing, Pramane Sati – if there is the means of right knowledge, Bhasate – illumines, Na Desham – not the space, Na Api Kalam – not even the time, Na Shuddhim – not the purity, Va Api – also, Apekshate – depend upon.

This Self is eternally existing, when the means of right knowledge exists, it illumines (shines / immediate knowledge), does not depend upon the space, time or even the purity.

Bhasate – illumines. The Self is self-effulgent, it does not even depend upon the pramana for the illumination, but the prama is necessary to remove the veil of ignorance.

Here as explained in sloka 6, the Self is not gained by the different karmas. If it is apya (attained), there is expectancy of the time or space. If it is utpada there is expectancy of time or space, if it is vikarya again there is expectancy of time and space, and if it is samskarya, there is expectancy of the purity. Since it does not come under the result or effect category of the karma, it does not depend upon the time, space or purity.

Shuddim – purity. The purity does not directly become the means for the gaining of the Self, but is an indirect means, which helps in coming to the path of knowledge.

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Even the knowledge of 'this is pot' is dependent on the pramana, but since the Self is ever experiential, is independent of anything else

देवदत्तोऽहमित्येतद्विज्ञानं निरपेक्षकम् ।

तद्वद्ब्रह्मविदोऽप्यस्य ब्रह्माहमिति वेदनम् ॥ ५३२ ॥

devadatto'hamityetadvijñānaṁ nirapekṣakam ।

tadvadbrahmavido'pyasya brahmāhamiti vedanam ॥ 532॥

Deva-dutta Devadutta, Aham – I am, Iti – like, Etad – this, Vignanam – knowledge, Nirapekshakam – independent, Tad-vad – similarly, Brahma-vida – for the knowers of the Self, Pai Asy – also this, Brahma-aham – I am Self, Iti – this, Vedanam – experience.

The knowledge of 'I am devadutta' is independent of anything else; similarly, the knowledge of 'I am Self' is independent of anything for the knowers of the Self. Because the knowledge of the truth is not accepted as "pramanajanya" but as "abadhitavishaya" (not as generated by the means of right knowledge but as that which is not-negated).

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The independence of any pramana fr the existence of the Self is shown in this sloka

भानुनेव जगत्सर्वं भासते यस्य तेजसा ।

अनात्मकमसत्तुच्छं किं नु तस्यावभासकम् ॥ ५३३ ॥

bhānuneva jagatsarvaṁ bhāsate yasya tejasā ।

anātmakamasattucchaṁ kiṁ nu tasyāvabhāsakam ॥ 533॥

Bhanuna Eva - only by the sun, Jagat-sarvam – this whole world, Bhasate – illumines, Yasya – by whose, Tejasa – shining, Anatmakam – the non-self, Asat – non-real, Tuccham – non-existent, Kim Nu – what definitely, Tasya – its, Avabhasakam – illumine.

Only through the shining (illumination) of which (Self) the sun illumines the whole world, of non-self, that is non-real and non-existent, if so, what definitely can illumine it.

Tthe scripture says "tasya bhasa sarvam idam vibhati" (only by its illumination, all this gets illumine).

Tuccham – non-existent. Tuccham is “atyanta asat” (completely non-existent), that which cannot have any existent, like the “shasha vishanam” (mares horn), “vandyā putra” (barren son) etc.

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वेदशास्त्रपुराणानि भूतानि सकलान्यपि ।

येनार्थवन्ति तं किन्नु विज्ञातारं प्रकाशयेत् ॥ ५३४ ॥

vedaśāstrapurāṇāni bhūtāni sakalānyapi ।

yenārthavanti taṁ kinnu vijñātāraṁ prakāśayet ॥ 534॥

Veda – the Vedas, Shastra – the scriptures, Puranani – the epics, Bhutani – the elements, Sakalani-api – and everything, Yena – by which, Arthavanti – gains existence, Ta – that, Kim-Nu – what definitely, Vignataram – the knower, Prakashayet – illumine.

the Vedas, scriptures, the epics, the elements and everything else, gains existence by which knower, that what definitely can illumine.

Vedas –the Vedas. the shruti, primary pramana.

Shastra – the scriptures. here by scriptures we mean, anything other than the advaita scriptures.

Puranani – the epics. there are 18 primary and 18 secondary puranas, like the bhagavata, garuda, kurma, shiva etc.

Bhutani – the elements. here bhutas can also mean the beings, but we can count it with the “sakala” (everything).

the scripture says “vignataram are kena vijaniyat” (through what can one know the knower).

That one, referred to as “tam”, Tasya” and “vignataram” is finally explained here

एष स्वयंज्योतिरनन्तशक्तिः

आत्माऽप्रमेयः सकलानुभूतिः ।

यमेव विज्ञाय विमुक्तबन्धो

जयत्ययं ब्रह्मविदुत्तमोत्तमः ॥ ५३५ ॥

eṣa svayañjyotiranantaśaktiḥ

ātma'prameyaḥ sakalānubhūtiḥ ।

yameva vijñāya vimuktabandho

jayatyayaṁ brahmaaviduttamottamaḥ ॥ 535॥

Esha – this, Svayam-jyti – self-effulgent, Ananta-shakti – unlimited power, Atma – Self, Aprameya – not an object, Sakala-anubhuti – is the experience of everyone, Yam-eva – only this, Vignayaya – knowing, Vimukta-bandha – released from the bondage, Jayatiayam – gains victory, Ayam –this, Brahmaaviduttama – the greatest among the knowledgeable one.

This Self which is self-effulgent and with unlimited power is not an object, and is the experience of everyone, knowing this the greatest among the knowledgeable one is released from the bondage, and gains victory (over samsara),

Jayati – gains victory. The scripture says “jayati lokan” (wins over the worlds), “sarvam jayati” (wins everything).



न खिद्यते नो विषयैः प्रमोदते

न सज्जते नापि विरज्यते च ।

स्वस्मिन्सदा क्रीडति नन्दति स्वयं

निरन्तरानन्दरसेन तृप्तः ॥ ५३६ ॥

na khidyate no viṣayaiḥ pramodate

na sajjate nāpi virajyate ca ।

svasminsadā krīḍati nandati svayaṁ

nirantarānandarasena tṛptaḥ ॥ 536॥

Na – not, Khidyate – disturbed, Na – not, Vishayai – by the objects, Pra-modate – gains elation, Na – not, Sajjate – associated (Rajyate – attached), Na-api – not also, Vi-rajyate – averse, Svasmin – in oneself, Sada – always, Kridati – plays, Nandati – enjoys, Svayam – by oneself, Nirantara-ananda-rasena - , absolute bliss, Trpta – satisfied.

This Self is not disturbed or gains elation by the objects, not associated or is averse to the objects, always plays and enjoys in oneself and by oneself, and ever satisfied, absolute bliss.

Pramodate – gains elation. the joy gained by the experience of the objects.

क्षुधां देहव्यथां त्यक्त्वा बालः क्रीडति वस्तुनिः ।

तथैव विद्वान् रमते निर्ममो निरहं सुखी ॥ ५३७ ॥

kṣudhām dehavyathām tyaktvā bālah kṛīḍati vastuniḥ ।

tathaiva vidvān ramate nirmamo niraham sukhi ॥ 537॥

Kshudham - hunger, Deha-vyatham – body troubles, Tyaktva - givingup, Bala - child, Kridati - plays, Vastuni – with the objects, Tatha-eva - similarly, Vidvan – knowledgeable one, Ramate - enjoys, Nir-mama – devoid of mine, Nir-aham – devoid of i, Sukhi - blissful.

the child givingup (unmindful) the hunger and the body troubles plays with the objects, similarly, the knowledgeable one is blissful and enjoys in the Self devoid of the I-ness and mine.

Vastuni – with the objects. this is also connected with the exemplified, the knowledgeable one. with reference to the example it means play things, and with reference to the exemplified it means the Self.

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चिन्ताशून्यमदैन्यभैक्षमशनं पानं सरिद्वारिषु

स्वातन्त्र्येण निरंकुशा स्थितिरभीर्निद्रा श्मशाने वने ।

वस्त्रं क्षालनशोषणादिरहितं दिग्वास्तु शय्या मही

संचारो निगमान्तवीथिषु विदां क्रीडा परे ब्रह्मणि ॥ ५३८ ॥

cintāśūnyamadainyabhāikṣamaśanaṁ pānaṁ saridvāriṣu

svātantryeṇa niraṅkuṣā sthitirabhīrnidrā śmaśāne vane ।

vastram kṣālanaśoṣaṇādirahitam digvāstu śayyā mahī

sañcāro nigamāntavithiṣu vidām kriḍā pare brahmaṇi ॥ 538॥

Cinta-shunyam – devoid of thoughts, Adhainyam – without any regret, Bhaikshanam – begging, Ashanam – food, Panam – drink, Sarid - river, Varishu – from the well, Svatantryena – in freedom, Nir-ankusha – without any control, Sthithi – existence, Abhi – fearless, Nidra – sleep, Shmashane – in cremation ground, Vane – in forest, Vastram – dress, Kshalana – washing, Shoshan-adi – drying etc, Rahitam – devoid of, Dig – the directions, Va Astu – may be, Shayya - their bed, mahii – the ground, Sancara – roam, Nigama-anta-vithishu – on the street of the Vedanta, Vidam – for the knowers, Krida – play, Pare – ultimate, Brahmani – in the Self.

The knowledgeable ones are devoid of thoughts, begging food without any regret, drink is from the river or well, freedom is devoid of control, existence is fearless, sleep in the forest or cremation ground, dress is directions that is devoid of washing and drying, ground is the bed, and roam about in the streets of the Vedanta and play in the ultimate Self.

Sthithi – existence, Abhi – fearless. They are neither afraid nor generate any fear in the hearts of the people.

Nigama-anta – Veda-anta – the Vedanta.

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विमानमालम्ब्य शरीरमेतद्

भुनक्त्यशेषान्विषयानुपस्थितान् ।

परेच्छया बालवदात्मवेत्ता

## योऽव्यक्तलिङ्गोऽनुषक्तबाह्यः ॥ ५३९ ॥

vimānamālambya śarīrametad

bhunaktyaśeṣānviṣayānupasthitān ।

parecchayā bālavadātmavettā

yo'vyaktaliṅgo'nanuṣaktabāhyaḥ ॥ 539॥

Vi-manam – devoid of identification, Alambya – resorting to, Shariram Etat – this body, Bhunakti – experiences, Ashesha – complete, Vishayan – objects, Upa-sthitan – that which presents (manifests), Para-icchaya – by others desire, Bala-vad – like a child, Atma-vetta – the knower of the Self, Ya – who, Avyakta-linga – without any marks, An-anushakta – without association, Bahya – to the external things.

The knower of the Self like a child is devoid of identification with the body resorts to it experiences all the objects that which manifest itself due to the others desire without any marks or association to the external things.

Vimanam – non-identified. “vigata manam” (devoid of any ego).

Para-icchaya – by others desire. the prarabdha is of three types, “sv-iccha” (ones own), Para-iccha” (others will) and “iswara-iccha” (iswaras will).

Avyakta-linga – without any marks. Here if the ‘linga’ is accepted as the body, not associated with the external body, if it is associated with the pointers or the marks, like the staff or pitcher, devoid of the external marks.

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when all this is said, it looks like a perfect description or definition of a knowledgeable one, people may take this as a checklist, to measure the realisation, to negate it, Acharya explains

दिगम्बरो वापि च साम्बरो वा

त्वगम्बरो वापि चिदम्बरस्थः ।

उन्मत्तवद्वापि च बालवद्वा

पिशाचवद्वापि चरत्यवन्याम् ॥ ५४० ॥

digambaro vāpi ca sāmbaro vā

tvagambaro vāpi cidambarasthaḥ ।

unmattavadvāpi ca bālavadvā

piśācavadvāpi caratyavanyām ॥ 540॥

Dig-ambara – the directions (quarters) as the cloth, Va Api – or else, Sa-ambara – with clothes, Tvag-ambara – clothes of bark or skin, Va Api – or else, Cidambarastha – one established in the chid-akasha (the Self), Unmattavad – like a mad man (drunkard), Va Api – or else, Ca – and, Balavad – like a child, Va – or, Pishacavad – like a ghost, Va Api – or else, Carati – roams, Avanyam – in this world.

with the directions as the cloth or with the clothes, or else with the clothes made of bark or skin (of animal) the one established in the heart space (Self), roams around in the world like a mad man (or a drunkard), or like a child or like a ghost.

Unmattavad – like a mad man. These are to avoid people from disturbing him.

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कामान्निष्कामरूपी संश्रुत्येकचारो मुनिः ।

स्वात्मनैव सदा तुष्टः स्वयं सर्वात्मना स्थितः ॥ ५४१ ॥

kāmāniṣkamarūpī saṁścaratyekacāro muniḥ ।

svātmanaiva sadā tuṣṭaḥ svayaṁ sarvātmanā sthitaḥ ॥ 541॥

Kamanni – all the desires, Nishkama-rupi – being the embodiment of desirelessness, Sam-carati – experiences, Eka-cara – travelling alone, Muni – the sage, Svatmana-eva – as the Self, Sada – always, Tushta – blissful, Svayam – oneself, Sarvatmana – as the Self of all, Sthitha – exists.

The sage, being the embodiment of desirelessness he experiences all the desires, travelling alone, blissful always as the Self and oneself exists as the Self of all.

Nishkama-rupi – being the embodiment of the desirelessness. The Scripture says “kamani kamarupam anusancaran” (being the embodiment of the desire experiences all the desire). he is both the embodiment of the desires and desirelessness, since there exists nothing other than Self.

Sarvatmana – as the Self of all. Ekatmana, as there is nothing other than the Self, this is shown in this very sloka, with the terms ‘ekacara’ and ‘svatmana-eva’.

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the different states of the same gnanin or the different gnanis are explained in the next sloka

क्वचिन्मूढो विद्वान् क्वचिदपि महाराजविभवः

क्वचिद्भ्रान्तः सौम्यः क्वचिदजगराचारकलितः ।

क्वचित्पात्रीभूतः क्वचिदवमतः क्वाप्यविदितः

चरत्येवं प्राज्ञः सततपरमानन्दसुखितः ॥ ५४२ ॥

kvacinmūḍho vidvān kvacidapi mahārājavibhavaḥ  
kvacidbhrāntaḥ saumyaḥ kvacidajagarācārakalitaḥ |  
kvacitpātribhūtaḥ kvacidavamataḥ kvāpyaviditaḥ  
caratyevaṁ prājñaḥ satataparamānandasukhitaḥ || 542||

Kvacid – sometimes, Mudha – stupid, Vidvan – learned, Kvacid – sometimes, Api – also, Maharaja-  
vibhava – greatness befitting a royalty, Kvacid – sometimes, Bhranta – confused, Saumya – soft, Kvacid  
– sometimes, Ajagara-acara-kalita – having the activity similar to a python, Kvacid – sometimes,  
Patribhuta – holding a vessel, Kvacid – sometimes, Avamata – disrespected, Kva-api – to no one, Avidita  
– known, Carati – roams, Evam – in this way, Pragna – the knowledgeable one, Satata – always, Parama-  
ananda – ultimate bliss, Sukhita – enjoying.

The knowledgeable one is sometimes stupid, sometimes learned, sometimes with the greatness  
befitting the royalty, sometimes confused, sometimes soft, having the activity similar to a python,  
sometimes holding a vessel, sometimes disrespected, and unknown to anyone in this way always  
enjoying the ultimate bliss.

This as said may be of one gnanin or of diverse gnanis, with each of these attributes.

Mudha, Bhranta etc are from the viewpoint of the others, which will be explained later.

The different types of the fashion of taking the alms for food is explained –

1. Maharaja-vibhava – greatness befitting a royalty. will eat food, served by the people or devotees / disciples.
2. Ajagara-acara-kalita – having the activity similar to a python. will not go to any place for the food, like a python, will wait for the food to come to him, according to the prarabdha.
3. Patribhuta – holding a vessel. this is of two types, a. having a vessel and b. using the hand itself as the vessel, called as 'karapatri'. will take the food offered in the vessel, by taking alms, befitting a sannyasi.

These and the other varieties which we see in the knowledgeable one is to divert the others (as said earlier), who are not really in search of the truth, but are interested only in the material things.

whichever be the state of the gnani, he is ever established in the ultimate Self, and enjoys the bliss of the non-dual Self.

निर्धनोऽपि सदा तुष्टोऽप्यसहायो महाबलः ।

नित्यतृप्तोऽप्यभुञ्जानोऽप्यसमः समदर्शनः ॥ ५४३ ॥

nirdhano'pi sadā tuṣṭo'pyasahāyo mahābalaḥ ।

nityatrpto'pyabhujāno'pyasamaḥ samadarśanaḥ ॥ 543 ॥

Nirdhana – without wealth, Api – also, Sada – always, Tushta – satisfied, Api – also, Asahaya – without support, Mahabala – very powerful, Nitya-trpta – ever satisfied, Api – also, Abhunjana – experiences, Api – also, Asama – though without equal, Sama-darshana – sees equanimity.

(The knowledgeable one,) though without wealth is ever satisfied, though without support very powerful, though ever satisfied experiences (without experiencing), though without an equal sees with equanimity.

Abhunjana – experiences. If it is understood as a verb it means it means experiencing, but if is understood as a compound noun, it means not experiencing.

अपि कुर्वन्नकुर्वाणश्चाभोक्ता फलभोग्यपि ।

शरीर्यप्यशरीर्येष परिच्छिन्नोऽपि सर्वगः ॥ ५४४ ॥

api kurvannakurvāṇaścābhoktā phalabhogyapi ।



śarīryapyaśarīryeṣa paricchinno'pi sarvagaḥ || 544||

Api – though, Kurvan – doing, Na – not, Kurvana – the doer, Abhokta – not experiencer, Phala-bhogi-api – though experiencing the result, Shariri – embodied, Api – though, Ashariri – unembodied, Esha – this, Paricchinna – limited, Api – though, Sarvaga – all-pervading.

Though this (knowledgeable one), is doing is not a doer, though experiencing the result is not an experiencer of result, though embodied is unembodied, though limited is allpervading.

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अशरीरं सदा सन्तमिमं ब्रह्मविदं क्वचित् ।

प्रियाप्रिये न स्पृशतस्तथैव च शुभाशुभे ॥ ५४५ ॥

स्थूलादिसम्बन्धवतोऽभिमानिनः

सुखं च दुःखं च शुभाशुभे च ।

aśarīraṁ sadā santamimam brahmavidam kvacit |

priyāpriye na sprśatastathaiva ca śubhāśubhe || 545||

sthūlādisambandhavato'bhimāninaḥ

sukham ca duḥkham ca śubhāśubhe ca |

Ashariram – unembodied, Sada – always, Santam – being, Imam – tihs, Brahma-vidam – knower of Self, Kvacid – by any, Priya-apriye – good and evil, Na – not, Sprshata – touches, Tatha-eva – similarly, Ca – and, Shubha-ashubhe – punya and papa, Sthula-adi – gross etc, Sambandhavata – one who is related,

Abhimanina – identified, Sukham – pleasure, Ca – and, Dukham – pain, Shubha-ashubhe – punya and papa, Ca – and.

Being unembodied always, this knower of Self is not touched (tainted) by the good and evil, and similarly by punya and papa (virtue and vice), only for the one who is related and identified with the gross body, the pleasure, pain and the good and evil.

The scripture says “ashariram vava santam na priya-apriye sphrshata” (for one who is unembodied is not touched by the good and bad), “sashariram vava santam priya-apriye” (for the one embodied the good and the bad exist).

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विध्वस्तबन्धस्य सदात्मनो मुनेः

कुतः शुभं वाऽप्यशुभं फलं वा ॥ ५४६ ॥

vidhvastabandhasya sadātmano muneh

kutaḥ śubham vā'pyaśubham phalam vā ॥ 546॥

Vidhvasta – for the one who has destroyed, Bandhasya – bondage, Sada-atmana – always as the Self, Mune – the knowledgeable one, Kuta – how, Shubham – the punya, Va – or, Api – also, Ashubham – papa, Phalam – result, Va – or.

For the knowledgeable one who has destroyed the bondage, and always is the Self, how can there be the punya (virtue) or the papa (vice) result.

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But the knowledgeable one also seems to be doing different things like eating, talking etc like the ignorant, this state is explained in this sloka

तमसा ग्रस्तवद्भानादग्रस्तोऽपि रविजनैः ।

ग्रस्त इत्युच्यते भ्रान्त्या ह्यज्ञात्वा वस्तुलक्षणम् ॥ ५४७ ॥

tamasā grastavadbhānādagrasto'pi ravirjanaiḥ ।

grasta ityucyate bhrāntyā hyajñātvā vastulakṣaṇam ॥ 547॥

Tamasa – by the darkness, Grastavad – as though caught, Bhanat – seen, Agrasta – uncaught, Ap I –also, Ravi – the sun, Janai – people, Grasta – caught, Iti-ucyate – so they say, Bhrantya – due to ignorance (confusion / delusion), Hi – definitely, Agnatva – not knowing, Vastu-lakshanam – the real nature of the object.

though not caught by the darkness, as it is seen as though is caught, 'it is caught' so say the people due to the ignorance, definitely not knowing the real nature of the object (sun).

Tamasa – darkness. This is with respect to the mythological character, Rahu (the nodal point), during the solar eclipse, seems to catch the sun.

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तद्वद्देहादिबन्धेभ्यो विमुक्तं ब्रह्मवित्तमम् ।

पश्यन्ति देहिवन्मूढाः शरीराभासदर्शनात् ॥ ५४८ ॥

tadvaddehādibandhebhyo vimuktaṁ brahmavittamam ।

paśyanti dehivanmūḍhāḥ śarīrābhāsadarśanāt || 548||

Tadvad – similarly, Dehadi – body etc, Bandhebhya – bondage, Vimuktam – released, Brahmavittamam – the greatest among the knowers of the Self, Pashyati – see, Dehivat – like an embodied, Mudha – the deluded fools, Sharira-abhasa – the body appearance, Darshanat – is seen.

similarly, though the greatest among the knowers of the Self is released from the bondage of the body etc, the deluded fools see as though he is embodied, since the body appearance is seen.

Brahmavittamam – the greatest among the knowers of the Self. the suffix ‘tamam’ is in superlative degree.

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अहिर्निर्वयनीवायं मुक्त्वा देहं तु तिष्ठति ।

इतस्ततश्चाल्यमानो यत्किञ्चित्प्राणवायुना ॥ ५४९ ॥

ahirnirvayanivāyaṁ muktvā dehaṁ tu tiṣṭhati ।

itastataścālyamāno yatkiñcitpraṇavāyunā || 549||

Ahir – snake, Nirlyavanim – discarded skin (slough), Iva – like, Ayam – this, Muktvā – givingup, Deham – the body, Tu – definitely, Tishtati – exists, Ita-tata – here and there, Calyamana – though moves, Yat-kincit – whatever little, Prana-vayuna – by the vital air.

Like the snakes discarded skin (slough), this knowledgeable one exists givingup (the identification) with the body, though whatever little movement here and there due to the vital air.

स्रोतसा नीयते दारु यथा निम्नोन्नतस्थलम् ।

दैवेन नीयते देहो यथाकालोपभुक्तिषु ॥ ५५० ॥

strotasā nīyate dāru yathā nimnonnatasṭhalam ।

daivena nīyate deho yathākālopabhuktiṣu ॥ 550॥

Srotasa – by the flow, Niyate – carried away, Daru – the wood, Yatha – like, Nimna – lower, Unnata – higher, Sthalam – ground, Daivena – by the iswara (God), Niyate – lead, Deha – the body, Yatha-kala – in the right period, Upa-bhuktishu – in the experiences.

Like the wood is carried away by the flow of the water to higher and lower grounds, similarly the body is lead into the experiences in the right (appropriate) time by the iswara.

Daivena – by the iswara. there are two school of thoughts with regard to the illusionary body activity of the knowledgeable one, a. by the lesa avidya and b. by the iswara.

- a. Lesha-avidya – the residue ignorance, which is due to the prarabdha karma.
- b. Iswarena – by the iswara, who takes care of the functionalities of the gnani, by giving the results according or using as to his wish (since there is no independent will of the gnani). this was earlier discussed in the iswara-iccha prarabdha.

प्रारब्धकर्मपरिकल्पितवासनाभिः

संसारिवच्चरति भुक्तिषु मुक्तदेहः ।

सिद्धः स्वयं वसति साक्षिवदत्र तूष्णीं

चक्रस्य मूलमिव कल्पविकल्पशून्यः ॥ ५५१ ॥

prārabdhakarmaparikalpitavāsanābhiḥ

samsārivaccarati bhuktiṣu muktadehaḥ ।

siddhaḥ svayaṁ vasati sākṣivadatra tūṣṇīm

cakrasya mūlamiva kalpavikalpaśūnyaḥ ॥ 551 ॥

Prarabdha-karma – the prarabdha karma, Parikalpita-vasanabhi – activities due to the thought imprints, Samsarivat – like a samsari (one involved in the samsara), Carati – acts, Bhuktishu – in the objects of experience, Mukta-deha – the one who has gained the liberation, Siddha – gnani, Svayam – himself, Vasati – resides, Sakshidvat – like a witness, Atra – here, Tushnim – silently, Cakrasya – of the wheel, Mulam-iva – like the axis, Kalpa-vikalpa-shunya – devoid of the different ideas.

The activities due to the thought imprints because of the prarabdha karma, the one who has gained liberation acts like a samsari with respect to the object of experience, the gnani (established in the Self) himself resides here silently like a witness, like the axis of the wheel, devoid of different ideas.

The Sveccha prarabdha with respect to the gnani should not be understood as ones own desire (Sva iccha), but as, according to ones own prarabdha.

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Why is he referred to as a witness (observer), is explained in this sloka

नैवेन्द्रियाणि विषयेषु नियुक्त एष

नैवापयुक्त उपदर्शनलक्षणस्थः ।

नैव क्रियाफलमपीषदवेक्षते स

स्वानन्दसान्द्ररसपानसुमत्तचित्तः ॥ ५५२ ॥

naivendriyāṇi viṣayeṣu niyukta eṣa

naivāpayukta upadarśanalakṣaṇasthaḥ ।

naiva kriyāphalamapiṣadavekṣate sa

svānandasāndrarasapānasumattacittaḥ ॥ 552॥

Na-eva – definitely not, Indriyani - the sense organs, Vishayeshu – in the sense objects, Niyukta – indulge, Esha – this (gnani), Na-eva – and never, Apayunka – does he pull it (avert), Upadarshana-lakshanastha – one who is like an unattached audience, Na-eva – never, Kriya-phalam – the results of the actions, Ap – also, Ishad – little, Apekshate (Apekshate) – expects, Sa – he, Sva-ananda-sandrarasa – in the experience of ones own (Self) absolute bliss, Pana – drinking, Sumatta – intoxicated, Citta – mind.

He definitely does not indulge (apply) his sense organs in the sense objects nor does he avert from it, one who is like an unattached audience, he never expects the result of the actions, he one whose mind is intoxicated by drinking the experience of ones own absolute bliss.

Since there is nothing other than the Self, there is neither any attachment or aversion towards the objects.

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लक्ष्यालक्ष्यगतिं त्यक्त्वा यस्तिष्ठेत्केवलात्मना ।

शिव एव स्वयं साक्षादयं ब्रह्मविदुत्तमः ॥ ५५३ ॥

lakṣyālakṣyagatiṃ tyaktvā yastiṣṭhetkevalātmanā ।

śiva eva svayaṃ sākṣādayaṃ brahmaviduttamaḥ ॥ 553॥

Laksha-alakshya-gatim – the thoughts about the goal (meditated) and the non-goal, Tyaktva – giving up, Ya – who, Tisthet – stays, Kevala-atmana – as the absolute Self, Shiva – Shiva, Eva – only, Svayam – himself, Sakshat – verily, Ayam –this, Brahmaid-uttama – the greatest among the knowers of Self.

Giving up the thoughts of the ideal and the non-ideal, and who resides as the absolute Self, this one who is the greatest among the knowers of the Self is definitely the Shiva himself, .

Guru Sloka proclaims “guru brahma guru Vishnu guru devo maheswara guru sakshat param brahma tasmai shri gurave nama” (theGuru is verily the brahma, Vishnu and shiva, he is verily the absolute Self, to that Guru my salutations).

Laksha-alakshya – the goal and non-goal. the ideal and non-ideal. Lakshya is the object of the meditation, here he gives up the thinking about the eligibility of the object being the object of meditation.

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जीवन्नेव सदा मुक्तः कृतार्थो ब्रह्मवित्तमः ।

उपाधिनाशाद्ब्रह्मैव सन् ब्रह्माप्येति निर्द्वयम् ॥ ५५४ ॥

jīvanneva sadā muktaḥ kṛtārtho brahmavittamaḥ ।

upādhināśādbrahmaiva san brahmāpyeti nirdvayam ॥ 554॥



Jivan-eva – while alive, Sada – always, Mukta - liberated, Krtartha – performed ones lifes goal, Brahma-vittama – the greatest among the knowers, Upadhi – embodiment, Nashad – due to destruction, Brahma-eva – as the Self, Sa – remaining, Brahma-apyeti – attains the Self, Nirdvayam – the non-dual.

The greatest among the knowers of Self, always liberated while alive, who has attained the goal of life, due to the destruction of the embodiment, remaining as the Self, attains the non-dual Self.

The attainment is namesake, as it is shown by, remaining in the Self, attains the Self.

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शैलूषो वेषसद्भावाभावयोश्च यथा पुमान् ।

तथैव ब्रह्मविच्छ्रेष्ठः सदा ब्रह्मैव नापरः ॥ ५५५ ॥

śailūṣo veṣasadbhāvābhāvayośca yathā pumān ।

tathaiva brahmavicchreṣṭhaḥ sadā brahmaiva nāparaḥ ॥ 555 ॥

Shailusha – as an actor, Vesha – the costume, Sadbhava – existence, Abhavayo – non-existence, Ca – and, Yatha – like, Puman – the person, Tatha-eva – similarly, Brahmavit – the knower of the Self, Shresta – great, Sada – always, Brahma-eva – remains the Self, Na – not, Apara – different.

like an actor, though with or without the costume, remains the same person, similarly, the great knower of the Self, always remains as the Self and not different.

With or without the costume, the actor identifies always with himself and not the part or character he is acting.

यत्र क्वापि विशीर्णं सत्पर्णमिव तरोर्वपुः पततात् ।

ब्रह्मीभूतस्य यतेः प्रागेव तच्चिदग्निना दग्धम् ॥ ५५६ ॥

yatra kvāpi viśirṇaṁ satparṇamiva tarorvapuḥ patatāt ।

brahmībhūtasya yateḥ prāgeva taccidagninā dagdham ॥ 556॥

Yatra-kvapi – wherever, Vishirnam – dried, Satparnam – the leaf, Iva – like, Taro – from the tree, Vapu – the body, Patatat – let it drop, Brahmi-bhutasya – for the one who is the Self, Yate – the sage (mendicant), Prag-eva – already, Tad – the body, Cid-agnina – by the fire of knowledge, Dagdham – it is burnt.

Like the dried leaf from a tree drops, let the body of the sage one who is the Self drop, as it is already burnt by the fire of knowledge even before.

Since he is already a sannyasi, there is no expectance for the final cremation rites, and there is no identification for the realized with the body-sense organ complex, therefore, he is not bothered about the status or place or time for the body to fall.

सदात्मनि ब्रह्मणि तिष्ठतो मुनेः

पूर्णाऽद्वयानन्दमयात्मना सदा ।

## न देशकालाद्युचितप्रतीक्षा

त्वद्मांसविट्पिण्डविसर्जनाय ॥ ५५७ ॥

sadātmani brahmaṇi tiṣṭhato muneḥ

pūrṇā'dvayānandamayātmanā sadā ।

na deśakālādyucitapratikṣā

tvañmāṃsaviṭpiṇḍavisarjanāya ॥ 557॥

Sada-atmani – always in the Self, Brahmani – the Brahman, Tishtata – one who remains, Mune – the sage, Purna – infinite, Advaya – non-dual, Anandama-atmana – absolute bliss, Sada – always, Na – no, Desha – place, Kala – time, Adi – etc, Ucita – proper, Pratiksha – expectancy, Tvag – skin, Mamsa – flesh, Vid – excreta, Pinda – mass, Visarjanaya – to giveup.

For the sage, who always remains as the Self, always the Brahman – infinite, non-dual, absolute bliss, there is no expectancy for the proper place, time etc, to giveup the mass of skin, flesh and excreta.

As is it a normal practice for fixing the proper time, place and situations for the birth, travel, death etc.

1. Birth – It is accepted according to the rules of astrology, it is auspicious to be born on a certain constellation, day, time etc
2. Travel – again according to astrology, travelling or starting anything should be based upon the auspicious time.
3. Death – it is accepted, to attain death on certain auspicious days, will lead one to the world of the deities, that are the rulers of that particular day.

These considerations don't exist for the gnani, because he does not see the body as real, and since the time, space etc are also illusory, because they are also an effect of the Avidya (ignorance).

देहस्य मोक्षो नो मोक्षो न दण्डस्य कमण्डलोः ।

अविद्याहृदयग्रन्थिमोक्षो मोक्षो यतस्ततः ॥ ५५८ ॥

dehasya mokṣo no mokṣo na daṇḍasya kamaṇḍaloḥ ।

avidyāhṛdayagrānthimokṣo mokṣo yatastataḥ ॥ 558॥

Dehasya – of the body, Moksha – giving up, No – not, Moksha – liberation, Na – not, Dandasya – of the staff, Kamandalo – of the pitcher, Avidya – ignorance, Hridaya – heart, Granthi – knots, Moksha – release, Moksha – is liberation, Yata – since, Tata – therefore.

Since, the giving up of the body is not liberation, or that of the staff or the pitcher, therefore, to gain the release of the knots of the heart is the real liberation.

Danda – staff, Kamandala – pitcher. These are the insignia of the sannyasi, when one takes sannyasa one is given the staff and a pitcher, along with the dress.

Avidya-Hridaya-Granti – the ignorance knot of the heart. this is called “chid-jada-granti” (the knot of the consciousness and the inert), this is the cause of the ignorance as was explained in the Bhashya “satya-anrte-mithuni-kṛtya” (by mixing the Real and the non-real).

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कुल्यायामथ नद्यां वा शिवक्षेत्रेऽपि चत्वरे ।

पर्णं पतति चेत्तेन तरोः किं नु शुभाशुभम् ॥ ५५९ ॥

kulyāyāmātha nadyām vā śivakṣetre'pi catvare ।

parṇam patati cettena taroḥ kiṁ nu śubhāśubham ॥ 559॥

Kulyayam – in the ditch, Atha – or, Nadyam – a river, Va – or, Shiva-kshetra – in a shiva temple, Api – also, Catvare – the cross roads / veranda, Parnam – the leaf, Patati – falls, Cet – if, Tena – due to that, Taro – for the tree, Kim Nu – what is, Shubha - the punya (virtue), Ashubham – papa (vice).

If the leaf falls in a ditch or a river or in the premitice of a shiva temple or veven ona crossroad / veranda, what virtue or vice will it produce for the tree?

If one places a leaf on the shiva linga, there is a small amount of punya gained by the person. But if the leaf falls from the tree it does not produce a good result.

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पत्रस्य पुष्पस्य फलस्य नाशवद्-

देहेन्द्रियप्राणधियां विनाशः ।

नैवात्मनः स्वस्य सदात्मकस्या-

नन्दाकृतेर्वृक्षवदस्ति चैषः ॥ ५६० ॥

patrasya puṣpasya phalasya nāśavad-

dehendriyaprāṇadhiyāṃ vināśaḥ ।

naivātmanaḥ svasya sadātmakasyā-

nandākṛtervṛkṣavadasti caiṣaḥ ॥ 560॥

Patrasya – of a leaf, Pushpasya – of a flower, Phalasya – of a fruit, Nashavad – like the destruction, Deha – the body, Indriya – sense organs, Prana – the vital air, Dhiyam – mind, Vinasha – destruction, Na-eva –

definitely not, Atmana – for the Self, Svasya – oneself, Sada-atmakataya – as always remains as the Self, Ananda-akrte – the absolute bliss, Vrkhavad – like a tree, Asti – exists, Ca – and, Esha – this.

Similar to the destruction of the leaf, flower or a fruit is the destruction of the body, sense organ, vital air and the mind, not definitely for oneself, who always remains as the Self, absolute bliss, and exists like a tree.

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प्रज्ञानघन इत्यात्मलक्षणं सत्यसूचकम् ।

अनूद्यौपाधिकस्यैव कथयन्ति विनाशनम् ॥ ५६१ ॥

prajñānaghana ityātmalakṣaṇaṁ satyasūcakam ।

anūdyaupādhikasyaiva kathayanti vināśanam ॥ 561॥

Pragnana-ghana – the embodiment of knowledge, Iti – in this way, Atma-lakshanam – the definition (nature) of the Self, Satya-sucakam – which is the indicator of Truth, Anudya – explaining, Upadhikasya – of the embodiment, Eva – only, Kathayanti – says, Vinashanam – destruction.

The scriptures define the Self as “embodiment of knowledge”, explaining thus points to the Truth, says the destruction only for the embodiment.

The Scriptures say “pragnana Ghana eva” (embodiment of knowledge), “praganam brahma” (knowledge is Self).

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अविनाशी वा अरेऽयमात्मेति श्रुतिरात्मनः ।

प्रब्रवीत्यविनाशित्वं विनश्यत्सु विकारिषु ॥ ५६२ ॥

avināśī vā are'yamātmēti śrutirātmanah ।

prabravītyavināśitvaṁ vinaśyatsu vikāriṣu ॥ 562 ॥

Avinashi – immortal (indestructible), Va – definitely, Are – dear, Ayam – this, Atma – Self, Iti – so, Shruti – the scriptures, Atmana – of the Self, Prabraviti – says, Avinashitvam – the immortality (indestructibility), Vinashyatsu – among the mortals (destructables), Vikarishu – transforming (changing).

The scripture says “o dear, this Self is definitely immortal (indestructible), the immortality (indestructibility) of the Self among the mortals (destructables) and transforming (changing).

The scripture says “o dear (maitreyi), this Self is definitely indestructible”.

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पाषाणवृक्षतृणधान्यकटाम्बराद्या

दग्धा भवन्ति हि मृदेव यथा तथैव ।

देहेन्द्रियासुमनादि समस्तदृश्यं

ज्ञानान्निदग्धमुपयाति परात्मभावम् ॥ ५६३ ॥

pāṣāṇavṛkṣatṛṇadhānyakatāmbarādya

dagdhā bhavanti hi mṛdeva yathā tathaiva ।

dehendriyāsumanādi samastadr̥śyam

jñānāgnidagdhamupayāti parātmabhāvam ॥ 563॥

Pashana – stone, Vrksa – tree, Trna – grass, Dhanya – grain, Kata – elephant grass (straw), Ambara – cloth, Adya – etc, Dagdha – when burnt, Bhavanti – becomes, Hi – definitely, Mrd-eva – only the earth, Yatha – like, Tatha-eva – similarly, Deha – body, Indriya – sense organs, Asu – vital air, Mana – mind, Adi – etc, Samasta – complete, Drshyam – objects (materials), Gnana-agni – the fire of knowledge, Dagdham – burnt, Upayati – attains, Para-atma-bhavam – the state of ultimate Self.

Like, when the stone, tree, grass, grain, elephant grass, cloth etc are burnt definitely becomes the earth only, similarly, when the body, sense organs, vital air, mind etc the complete world is burnt by the fire of knowledge attains the state of ultimate Self.

The simple rule of logic is, when the effect is destroyed it merges in the cause. the pot merges in the clay, when destroyed. All the effects stone, tree etc are modifications of earth, since the logicians say “gandhavatvam prtvi” (that which has odour is the definition of earth), and when they are destroyed, they turn into ash, which is the form of earth (due to the smell).

When the body, sense organs etc are destroyed they merge in the cause, the Self. Since the Self is the efficient and material cause, for the creation.

Trna is a simple grass and Kata is thick grass which is used to make mat.

---- 563

विलक्षणं यथा ध्वान्तं लीयते भानुतेजसि ।

तथैव सकलं दृश्यं ब्रह्मणि प्रविलीयते ॥ ५६४ ॥

vilakṣaṇam yathā dhvāntam liyate bhānutejasi ।



tathaiva sakalam drśyam brahmaṇi praviliyate || 564||

Vilakshanam – dissimilar, Yatha – like, Dhvantam - the darkness, Liyate – merges, Bhanu-tejasi – in the light of the sun, Tatha-eva – similarly, Sakalam – whole, Drshyam – world, Brahmani – in the Self, Praviliyate – merges.

Like the darkness which is a dissimilar merges in the light of the sun, similarly, whole world (perceived objects) merges in the Self.

in the previous sloka, the casue – effect has some similarity, therefore, the effect dissolving (merging) in the casue is possible, but here the effet is inert and the cause is sentient (consciousness), to remove this doubt Acharya with an example proves, though they darkness and light are dissimilar, the darkness merges in the light, similarly, the inert can merge in the Self.

Earlier, in the beginning, the Self is proven as both the material and effieient cause for the whole creation.

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घटे नष्टे यथा व्योम व्योमैव भवति स्फुटम् ।

तथैवोपाधिविलये ब्रह्मैव ब्रह्मवित्स्वयम् ॥ ५६५ ॥

ghaṭe naṣṭe yathā vyoma vyomaiva bhavati sphuṭam ।

tathairopādhivilaye brahmaiva brahmavitsvayam || 565||

Ghate – when the pot, Nashte – is destroyed, Yatha – like, Vyama – the space, Vyoma-eva – only the space, Bhavati – becomes, Sphutam – clearly, Tatha-eva – similarly, Upadhi – the embodiment, Vilaye – when drops, Brahma-eva – only the Self, Bramhavid – the knower of the Self, Svayam – himself.

Like when the pot is destroyed, the pot space completely becomes the space, similarly, when the embodiment (body, sense organs etc) drops, the knower of the Self verily is the Self himself.

The scriptures say “brahma vid brahma eva bhavati” or “brahma veda brahma eva bhavati” (the knower of the Self is verily the Self).

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क्षीरं क्षीरे यथा क्षिप्तं तैलं तैले जलं जले ।

संयुक्तमेकतां याति तथाऽऽत्मन्यात्मविन्मुनिः ॥ ५६६ ॥

kṣīraṁ kṣīre yathā kṣiptaṁ tailaṁ taile jalaṁ jale ।

saṁyuktamekatāṁ yāti tathā"tmanyātmavinmuniḥ ॥ 566॥

Kshiram – the milk, Kshire – in the milk, Yatha – like, Kshiptam – when poured, Tailam – oil, Taile – in the oil, Jalam – water, Jale – in the water, Samyuktam – mingles, Ekataṁ – non-dual, Yati – attains, Tatha – similarly, Atmani – in the Self, Atmavid – the knower of the Self, Muni – sage.

Like the milk when poured in the milk, or oil in the oil, and water in the water, merges (mingles) and becomes one, similarly, the sage who is the knower of Self in the Self.

--- 566

एवं विदेहकैवल्यं सन्मात्रत्वमखण्डितम् ।

ब्रह्मभावं प्रपद्यैष यतिर्नावर्तते पुनः ॥ ५६७ ॥

evam videhakaivalyam sanmātratvamakhaṇḍitam ।

brahmabhāvam prapadyaiṣa yatirnāvartate punaḥ ॥ 567॥

Evam – in this way, Videha-kaivalyam – liberation after death, Sat-matratvam – only as the asolute Self, Akhanditam – non-dual, Brahma-bhavam – the state of Self, Prapadya – attaining, Esha – this, Yati – sage, Na – does not, Avartate – come back, Puna – again.

in this way, the liberation after death, remaining only as the Self, gaining the state of Self, non-dual this sage does not come back again.

The scripture says “na sa punar avartate” (he does not come back, surely). The rebirth of the knowledgeable one is negated, definitely.

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Why is he not born is explained here

सदात्मैकत्वविज्ञानदग्धाविद्यादिवर्ष्मणः ।

अमुष्य ब्रह्मभूतत्वाद् ब्रह्मणः कुत उद्भवः ॥ ५६८ ॥

sadātmaikatvavijñānadagdhāvidyādivarṣmaṇaḥ ।

amuṣya brahmabhūtatvād brahmaṇaḥ kuta udbhavaḥ ॥ 568॥

Sada-atma-ekatva – always the non-dual Self, Vignanat – immediate knowledge, Dagdha – burnt, Avidya-adi – the ignorance etc, Varshmana – embodiments, Amushya – for he, Brahma-bhutatvat – has verily become the Self, Brahmana – for the Self, Kuta – where, Udbhava – is the birth.

For the one who has burnt the embodiments of ignorance etc, due the immediate knowledge of the non-dual Self, has verily become the Self, and where is the birth for the Self?

Varshamana – the embodiments. The three states - waking, dream and deep sleep or the three bodies – causal, subtle and gross, the five sheaths – anna, prana, mana, vignana and ananda etc.

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मायाक्लृप्तौ बन्धमोक्षौ न स्तः स्वात्मनि वस्तुतः ।

यथा रज्जौ निष्क्रियायां सर्पाभासविनिर्गमौ ॥ ५६९ ॥

māyākṛptaṁ bandhamokṣau na staḥ svātmani vastutaḥ ।

yathā rajjau niṣkriyāyāṁ sarpābhāsavinirgamau ॥ 569 ॥

Maya-klrptau – the effects of Maya, bandha-mokshau – the bondage and liberation, Na Sta – doe not exist, Svātmani – in the Self, Vastuta – in reality, Yatha – like, Rajjau – in the rope, Nishkriyayam – devoid of any activity, Sarpa-abhasa – the illusion of snake, Vinirgamau – and its disappearance.

The bondage and liberation are effects of maya, and do not exist in the Self in reality, like, the illusion and its disappearance does not exist in the rope devoid of activity.

The Self and rope are both 'nishkriya', devoid of any activity, therefore, ther cannot be any creation in it other than it being superimposed.

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आवृतेः सदसत्त्वाभ्यां वक्तव्ये बन्धमोक्षणे ।

नावृतिर्ब्रह्मणः काचिदन्याभावाद्नावृतम् ।

यद्यस्त्यद्वैतहानिः स्याद् द्वैतं नो सहते श्रुतिः ॥ ५७० ॥

āvṛteḥ sadasattvābhyāṃ vaktavye bandhamokṣaṇe ।

nāvṛtirbrahmaṇaḥ kācidanyābhāvādanāvṛtam ।

yadyastyadvaitahāniḥ syād dvaitam no sahate śrutiḥ ॥ 570॥

Avrte – the veiling, Sad – existence, Asatva-bhyam – non-existence, Vaktavye – should be explained, Bandha-mokshane – as the reason for bondage and release, Na – no, Avrti – veiling, Brahmana – for the Self, Kacid – something, Anya – other, Abhavat – absence, An-avrttam – non-veiled, Yadi – if, Asti – exists, Advaita-hani – non-duality gets negated, Syat – will, Dvaitam – duality, No – does not, Sahate – stand, Shruti- the scripture.

The existence and non-existence of the veiling should be explained as the reason for the bondage and release, there is no veiling for the Self, as there is nothing other than the Self, it is non-veiled. if there exist veiling for Self, then the non-duality will get negated, and the scripture cannot stand the duality.

Avrte – the veiling, Sad – existence, Asatva-bhyam – non-existence can be explained as Avrte – the veiling which is “Sad-Asatva-bhyam” (different from the existence and non-existence) in the Bhashya another word is appended to this definition “anirvacaniyam” (inexplicable), this way it will be the definition of the mithya (illusion), therefore, the veiling does not exist, the non-existent veiling is used to explain the bondage and moksha.

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The bondage and release was explained as mithya (sad-astvabhyam anirvacaniyam), is explained in this sloka

बन्धञ्च मोक्षञ्च मृषैव मूढा

बुद्धेर्गुणं वस्तुनि कल्पयन्ति ।

दृगावृतिं मेघकृतां यथा रवौ

यतोऽद्वयाऽसङ्गचिदेकमक्षरम् ॥ ५७१ ॥

bandhañca mokṣañca mṛṣaiva mūḍhā

buddherguṇaṁ vastuni kalpayanti ।

ḍṛgāvṛtiṁ meghakṛtāṁ yathā ravau

yato'dvayā'saṅgacidekamakṣaram ॥ 571 ॥

Bandam – bondage, Ca – and, Moksha – release, Ca – and, Mrsha-eva – only illusion, Mudha – deluded fools, Buddhe – the minds, Gunam – attribute, Vastuni – in the Self, Kalpayanti – imagine, Drg – the vision or the Seer (Self), Avrtim – veiling, Megha-krtam – by the cloud, Yatha – like, Ravau – in the sun, Yata – since, Advaya – non-dual, Asanga – unassociated, Cid – absolute knowledge, Ekam – one, Aksharam – indestructible (non-decaying).

the bondage and release are only an illusion, minds attributes imagined in the Self by the deluded fools, the veiling of Seer (Self) or vision, is like the sun covered by the cloud. since, the Self is non-dual, unassociated, absolute knowledge, one and indestructible.

Drg – the Seer or the vision. if it is taken as the vision, it relates with the example, the vision is veiled by the cloud, is seen in the sun. If it is understood as the Seer, it will be related with the Self, the Self is the Seer of all, the minds attributes are superimposed in the Self. The scriptures say “chakshusa chakshu” (eye of the eye), “rupam drshyam locanam drk, locanam drshyam atma Drg” (the form is the object and the eye is the seer, the eye is the object and the Self is the see) etc.

अस्तीति प्रत्ययो यश्च यश्च नास्तीति वस्तुनि ।

बुद्धेरेव गुणावेतौ न तु नित्यस्य वस्तुनः ॥ ५७२ ॥

astīti pratyayo yaśca yaśca nāstīti vastuni ।

buddhereva guṇāvetau na tu nityasya vastunaḥ ॥ 572॥

Asti – exists, Iti –so, Pratyaya – knowledge, Ya – that, Ca – and, Ya – that, Ca – and, Nasti – non-existent, Iti – so, Vastuni – in the Self, Buddhē-eva – only of the mind, Ganau – attributes, Etau – these tow, Na – not, Tu – definitely, Nityasya – of the eternal, Vastuna – Self.

The knowledge that it exists and does not exists in the Self, are the attributes of the mind, and definitely not of the eternal Self.

If the “asti nasti” (exists and does not exists) is accepted as the bondage, then it will mean, the idea that the bondage exists and does not exists in the Self. This will be an explanation for the previous sloka 471.

But, if the “asti nasti” (exists and does not exists) are accepted with respect to the Self, the idea that the Self exists and the idea that it does not exists, are merely the ideas of the mind. This is what was asked by the famous disciple Sri Naciketa to the Lord Yama, “asti iti eka nasty iti anye” (some say it exists, and the others say it does not exist).

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अतस्तौ मायया क्लृप्तौ बन्धमोक्षौ न चात्मनि ।

निष्कले निष्क्रिये शान्ते निरवद्ये निरञ्जने ।

अद्वितीये परे तत्त्वे व्योमवत्कल्पना कुतः ॥ ५७३ ॥

atastau māyayā klṛptau bandhamokṣau na cātmani ।

niṣkale niṣkriye śānte niravadye nirañjane ।

advitiye pare tattve vyomavatkalpanā kutaḥ ॥ 573॥

Ata – therefore, Tau – they both, Mayaya – by the ignorance, Klṛptau – imagined, Bandha-mokshau – bondage and release, Na – not, Ca – and, Atmani – in the Self, Nish-kale – devoid of impurity or parts, Nish-kriye – devoid of activity, Shante – tranquil, Nir-avadye – non-disturbed, Nir-anjane – unassociated, Advitiye – non-dual, Pare – ultimate, Tattve – truth, Vyomavad – like the space, Kalpana – imagination, Kuta – where.

Therefore, both bondage and release are the imagination (creation) of the ignorance in the Self, devoid of impurity or parts, activityless, tranquil, non-disturbed, non-associated, non-dual. In the ultimate truth, like space where can there be these imaginations (of bondage and release).

There can be no bondage or release (limiting adjuncts) for the space, that is all-pervading. Similarly there cannot be any embodiments for the Self.

The first line of the sloka was said in different order in sloka 469.

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न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ५७४ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ ।

na mumukṣurna vai mukta ityeṣā paramārthatā ॥ 574॥



Na – no, Nirodha – destruction, Na – no, Ca – and, Utpatti – creation, Na – no, Badhha – bound, Na – no, Ca – and, Sadhaka – practitioner, Na – no, Mumukshu – seeker, Na – no, Vai – also, Mukta – realized, Iti-  
esha – this is, Paramarthata – the ultimate reality.

There is no destruction and no creation, no one bound and no practioner, no seeker and no realized, this is the ultimate reality.

This is a very famous mantra from Amrtabindhu Upanishad, and is also seen in Sri Gaudapada karika on Mandukya Upanishad, is quoted verbatim extensively in many other texts.

Nirodha and Utpatti with respect to the world, and if taken with respect to the jiva, it should be understood as death and birth respectively. But, when ther is no creation and destruction wher can there be any birth and death.

Every creation pre-supposes a destruction and vice-versa generally. Therefore, it is started with the destruction.

When there is no bondage, where can there be a practioner or a seeker of Truth, and for that matter a realized.

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सकलनिगमचूडास्वान्तसिद्धान्तरूपं

परमिदमतिगुह्यं दर्शितं ते मयाद्य ।

अपगतकलिदोषं कामनिर्मुक्तबुद्धिं

स्वसुतवदसकृत्त्वां भावयित्वा मुमुक्षुम् ॥ ५७५ ॥

sakalanigamacūḍāsvāntasiddhāntarūpaṁ

paramidamatiguhyam darśitam te mayādya ।

apagatakalidoṣam kāmanirmuktabuddhim

svasutavadasakṛtvām bhāvayitvā mumukṣum ॥ 575॥

Sakala – complete, Nigama – veda, Cuda – crest, Svanta – inner, Siddhanta – purport, Rupam – form, Param – ultimate, Idam – this, Ati-guhyam – top secret, Darshitam – shown, Te – to you, Maya – by me, Adya – today, Apa-gata – removed from, Kali-dosham – the defects of the Kali age, Kama – desire, Nirmukta – relieved from, Buddhim – mind, Sva-sutavad – like to ones son, Asakrt – repeatedly (continuously), Tvam – you, Bhavayitva – thinking, Mumukshum – a seeker.

Like to ones own son, thinking you to be a seeker, relieved of the defects of Kali age and the desires of the mind , today, the complete form of the inner purport, the crest of the Vedas (Vedanta), and this ultimate top secret is repeatedly instructed to you by me.

Ati-guhyam – top secret. The teaching of the scriptures are protected not for any selfish reasons, but to protect it from the non-worthy. Bhagavan in Gita clearly says this knowledge should not be given to “shataya” (arrogant), “dambhaya” (egotist) etc.

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Finally the instruction comes to an end

इति श्रुत्वा गुरोर्वाक्यं प्रश्रयेण कृतानतिः ।

स तेन समनुज्ञातो ययौ निर्मुक्तबन्धनः ॥ ५७६ ॥

iti śrutvā gurorvākyaṁ praśrayeṇa kṛtānatiḥ ।

sa tena samanujñāto yayau nirmuktabandhanaḥ ॥ 576॥

Iti – so, Shrutva – listening, Guro – Gurus, Vakyam – statement (teaching), Prashrayena – with deep reverence, Krta-nati – prostrated, Sa – he, Tena – through it, Sam-anugnata – completely understood, Yayau – by which, Nirmukta-bandhana – released from the bondage.

Listening thus to the teaching of the Guru through which he completely understood, prostrated with deep reverence, by which is released from the bondage.

Sam-anugnata – can be “Sam – samyag, Anu – pascad, Gnata – Gnatavan” (completely understood immediately) or it can be taken as the permission from the Guru “Sam – samyag, Anugnata – Anugna krtavan” (taking the permission).

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गुरुरेव सदानन्दसिन्धौ निर्मग्नमानसः ।

पावयन्वसुधां सर्वां विचचार निरन्तरः ॥ ५७७ ॥

gurureva sadānandasindhau nirmagnamānasaḥ ।

pāvayanvasudhām sarvām vicacāra nirantaraḥ ॥ 577॥

GuruEva – the Guru himself, Sada – always, Ananda – absolute bliss, Sindhau – ocean, Nirmagna – immersed, Manasa – with mind, Pavayan – purifying, Vasudham – world, Sarvam – whole, Vi-cacara – nicely roamed, Nirantara – eternally.

Guru himself, always with the mind immersed in the ocean of absolute bliss, nicely roamed purifying the whole world, eternally.

If the “Guru-eva” is accepted as ‘himself now a Guru’, since he has the qualities described for the Guru now “shrotriyam brahmanishtam”, or it can be understood as ‘and the Guru’.

Pavayan – purifying. He need not do anything; perform any activity to purify the world. Since, his very existence is purifying, because he is the absolute purity.

Nirantara – eternally. Since, he is always the Self.

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The text comes to a conclusion

इत्याचार्यस्य शिष्यस्य संवादेनात्मलक्षणम् ।

निरूपितं मुमुक्षूणां सुखबोधोपपत्तये ॥ ५७८ ॥

ityācāryasya śiṣyasya saṁvādenātmalakṣaṇam ।

nirūpitaṁ mumukṣūṇāṁ sukhabodhopapattaye ॥ 578॥

Iti – so, Acaryasya – the Guru, Shishyasya – the disciples, Samvadena – through the dialogue, Atma-lakshanam – the nature of the Self, Nirupitam – is explained, Mumukshunam – for the seekers of Truth, Sukha – easy (without effort), Bodha – knowledge, Upa-pattaye – to understand.

Thus, through the dialogue between the Guru and the Disciple, the nature of the Self is explained for the seekers of Truth, to understand the knowledge without effort.

“Iti” is normally used to show a quote and is used to show the completion of the section. This is the fourth time this word is used in this text, to show the completion of the section,

1. When the instruction was done, “iti guruvacanat” sloka 479.
2. When the disciple explained his experience, “iti natam avalokya” sloka 520.
3. When the Guru started his explanation “iti hrutva” sloka 576and

4. Finally here.

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हितमिदमुपदेशमाद्रियन्तां

विहितनिरस्तसमस्तचित्तदोषाः ।

भवसुखविरताः प्रशान्तचित्ताः

श्रुतिरसिका यतयो मुमुक्षवो ये ॥ ५७९ ॥

hitamidamupadeśamādrīyantāṃ

vihitānirastāsamastacittadoṣāḥ ।

bhavasukhaviratāḥ praśāntacittāḥ

śrutirasikā yatayo mumukṣavo ye ॥ 579 ॥

Hitam – Well-meaning, Idam - this, Upadesam - instructions, Adriyantam – hold on to, Vihita – by practicing their duties, Nirasta - negated, Samasta - all, Citta-dosha – the defets of the mind, Bhava - samsra, Sukha - happiness, Vi-rata – not-involved in, Pra-shanta – of tranquil, Citta - mind, Shruti-rasika – followers of the scriptures, Yataya – the mendicants, Mumukshava - and the seekers of Truth, Ye - those.

Those who are mendicanta and/or the seekes of Truth, by praciting their duties have negated the defects of the mind, not involved in the happiness of the samsara, of tranquil mind and followers of the scriptures - hold on the these instructions which are well-meaning.

Vihita –by practicing their duties. the “vihita karma” (karmas prescribed), like the sandhyavandana etc.

Yataya - mendicants and Mumukshava – the seekers of Truth. These two words can be understood independently or as adjective and adjectified. If it is understood independently it will mean the mendicants or the seekers of truth. If it is understood as the adjective-adjectified, then it will mean the mendicants who are the seekers of Truth.

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संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-

खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।

अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-

त्येषा शङ्करभारती विजयते निर्वाणसंदायिनी ॥ ५८० ॥

samsārādhvani tāpabhānukiraṇaprodhbhūtadāhavyathā-

khinnānām jalakāṅkṣayā marubhuvi bhrāntyā paribhrāmyatām ।

atyāsannasudhāmbudhiṁ sukhakaram brahmādvayam darśaya-

tyeṣā śaṅkarabhārati vijayate nirvāṇasandāyini ॥ 580॥

Samsara - samsara, Adhvani – in the forest, Tapa - scorching, Bhanu - sun , Kirana – beams (rays), Praudbhuta - inflicted, Daha-vyatha – the burning pain, Khinnanam - troubled, Jala-akankshaya – desiring water, Maru-bhumi – in the desert, Bhrantya – due to confusion, Pari-bhramyantam – one who is roaming, Atyasanna – very simple, Sudha-ambudhim – pure elixir, Sukhakaram – that which brings joy , Brahma-advayam – the non-dual Self, Darshayanti – shows, Esha - this, Shankara-bharati – message of Bhagavan Shankaracharya, Vijayate -triumphs , Nirvana – liberation, Sandayini – which bestows.

For those who are troubled in the forest of samsara by the burning pain inflicted by the scorching rays of the sun, one who is roaming desiring (expecting) water due to erroneous knowledge in the desert, for

them this message of Bhagavan Shankaracharya, that is very simple / close form of elixir that which brings joy of non-dual Self, triumphs, which bestows the liberation.

Shabkara Bharati – the message of Bhagavan Shankara. Here due to respect we have added the term Bhagavan. And, this name “shankara bharati” is also the point of contention for many to not accept it as the work of Acharya and as the work of some Swami named Shankara Bharati. It is nothing new and a very common name among sannyasins, with different extensions like Tirth, Ashrama, Saraswati etc, (shankara Tirth, Shankara Ashrama, Shankara Swarswati etc).

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॥ इति शंकराचार्यविरचितं विवेकचूडामणि ॥

॥ iti śaṅkarācāryaviracitaṁ vivekacūḍamaṇi ॥

॥ ॐ तत्सत् ॥

॥ om tatsat ॥