

Vivekachudamani

by

Adi Shankaracharya



A SAHAJA TRANSLATION



O Goddess
You are the supreme creator,
What we could offer you,
It is your work only
You are the doer & enjoyer

A humble surrendering from sahaja yogis

** Painting used on the cover by permission from
Artist Sahajayogi Brother John Watkinson



ADI SHANKARACHARYA'S VIVEKACHUDAMANI



Introduction

This is not an academic exercise, but a humble and sincere effort to understand this great Treatise of Adi Shankaracharya, in a Sahaja way.

"Bhakti comes from your heart, into your brain; not from your brain to your heart. It comes as if the ambrosia of your Bhakti covers your brain. Absolutely. For example, Adi Shankaracharya wrote a beautiful Treatise called Vivekachudamani, where he described what is God, this, that, and "Vivekaa" means the conscience, and consciousness, and all that he described quite a lot.

But there was one horrible fellow called Sarma who started arguing with him, and he got fed up. He thought – what's the use of talking to these people? Stupid things. How will they understand? He realized that all these people haven't got that capacity, that sensitivity, to understand what I know."

Her Holiness Shri Mataji Nirmala Devi

Mahalakshmi Puja 16th Feb, 1991



अमृतं चैव मृत्युश्च द्वयं देहेऽप्रतर्षितम् ।
मोहादुत्पद्यते मृत्युः सत्येनोत्पद्यतेऽमृतम् ॥

English Translation:
Immortality and death both reside in the body.
Death comes from temptation and immortality come from the truth.

-1-

I bow to the Supreme Being (Govinda Paramanand)
Who is the highest state of bliss,
And whose true nature cannot be known
Through the senses or the mind;
But can be experienced
In union of the Spirit with the Supreme.

-2-

Among living things,
It is special to be born as a human being;
Rarer than this, is to be born
With a pure desire for spiritual knowledge –
To know what the Self is, and what is not;
And the ultimate, is to be born
As a Self Realised soul,
Completely identified with the Spirit.
This state is attained, only through
The well-earned merits of a hundred crores of births.

-3-

It is only by Gods grace that one can obtain
The three rare states of birth –
Being born a human being,
Having an innate pure desire for Divine Knowledge,
And being fortunate to find
The protection and care of a Divine Guru.

-4-

Those fortunate beings who have merited this rare birth,
Together with circumstances for obtaining true knowledge
Of how the Divine works, and understanding of the scriptures;
And yet choose not to exert for self liberation,
And identify with things unreal;
Verily commit self-destruction and spiritual suicide.

-5-

There is no greater foolishness than this,
That after having obtained a rare human body,
Together with a high intellect
Capable of absorbing Divine knowledge;
He makes the choice to cling to the unreal,
And neglects to achieve the real goal
Of this human birth.

-6-

One can become proficient in the Scriptures,
Maybe perfect in religious procedures and rituals;
But without identifying the relationship of
Atma with Paramatma
(Realisation of the union of the Self with the Divine),
He can never get Liberation; not even
At the end of a hundred lifetimes of Brahma.

-7-

There is no hope of immortality, by means of
Rituals, riches, progeny, or actions;
Such is the declaration of the Vedas.

-8-

Therefore let the wise man give up his craving
And desire for pleasure from external material objects,
And seek out a noble minded and high souled guru,
And become whole-heartedly absorbed
In the truth which is taught by him.

-9-

Once he has realized the Self by devotion to right discrimination,
Let him protect and save his soul
Which is getting immersed in the vast waters of worldliness.

-10-

Let the wise and tranquil,
Who has commenced the practice of his realization,
Detach the attention from worldly requirements and agendas.
"Yogarudhatwam – non attachment to sense objects or actions,
Ascended the yoga path".

-11-

Right action purifies the mind, but
May not give perception of reality.
To realize the truth we should have discrimination
"Sat Asat Vivek Buddhi".

-12-

The power of discernment, shows the reality,
And removes the fear and misery,
Caused by delusion
That a rope could have been mistaken for a snake.

-13-

Conviction of Truth comes, from meditation upon
Teachings of the wise;
And not by bathing in sacred waters,
Nor by almsgiving, nor by hundreds of pranayamas.

-14-

Success depends essentially on a qualified aspirant.
Time, place and other considerations
Are just circumstances.

-15-

Hence the aspirant who seeks the Reality of the Atman,
Who takes to discrimination after finding a Guru
Who should be the best of the knowers of Brahman, and
An ocean of mercy and compassion.

-16-

One who is intelligent and learned,
Who is skilled in arguing in favor of the Scriptures
And refuting counter arguments against them,
Is indeed fit to receive knowledge of the Atman.

-17-

The person who can discriminate between real and unreal,
Whose mind is turned away from the unreal;
Who possesses tranquility and allied virtues,
And is longing for liberation;
Is alone considered qualified to inquire after Brahman.

-18-

In this regard sages have spoken of 4 means of attainment,
Which if present, the devotion to Brahman succeeds;
And in the absence of which, it fails.

-19-

First is mentioned, discrimination between the real and unreal.
Next comes aversion to the enjoyment
Of the fruits (of ones actions) here and hereafter.
Then the group of six attributes – Calmness and the rest;
And the last, very clearly, yearning for Liberation.

-20-

A firm conviction in the mind, that Brahman is real
And the universe is unreal,
Is designated as the Viveka (discrimination)
Between the real and the unreal.

-21-

Vairajya or renunciation, is the desire to give up
Sense pleasures and enjoyments of this body,
As well as transcending the experiences
Of the Spiritual Body (Brahmahood).

-22-

The anchoring of the mind, steadfastly on its goal (Brahman)
After having detached itself from all else,
Is called Sama (calmness)

-23-

Removing attention from all objects, actions and reactions,
And placing it in the center, is called Dama.
The best Uparati or self-withdrawal consists of
Non-reaction or Thoughtless Awareness.

-24-

The bearing of all afflictions without reacting
Is called Titiksha or forbearance.

-25-

Shraddha is enlightened faith –
Acceptance of what the Scriptures and
The Guru instructs, as the truth, as the Reality.

-26-

To keep the attention always on the Pure Brahman
Not out of curiosity and thinking,
But out of recognition and surrender,
Is called Samadhana (settled into the Self).

-27-

Mumukshata or yearning for freedom,
Is the pure desire to free oneself
Of all bondages and requirements of the body,
Which came from ignorance of what the Self is.

-28-

Even though this yearning may be present
In a lesser degree, or moderate;
Through the grace of the Guru, and by
Vairajya (renunciation) and Sama (tranquility)
It can further develop and bear fruit.

-29-

In the case of him, whose renunciation and yearning is intense,
Thoughtlessness and other practices will invariably bear fruit.

-30-

But where renunciation and yearning for freedom
Are weak and sluggish,
There calmness and other practices are just appearances,
Like water in a desert (mirage).

-31-

Among things conducive to Liberation,
Bhakti alone stands supreme.
Seeking for one's real nature is called Devotion.

-32-

Others maintain that inquiry into the truth of
One's own self, is called Devotion.
A seeker of truth, who is also possessed of Bhakti,
Should approach a wise teacher
Who can confer freedom from bondage.

-33-

The preceptor who is versed in the Vedas,
Who is sinless and has no desires;
Whose knowledge of Brahman is par excellence;
Who has withdrawn himself into Brahman;
Calm like a fire that has consumed its fuel;
And is a boundless reservoir of mercy,
Unconditional and benevolent to all good people who
Prostrate before him, such a Guru

-34-

Can be worshipped with devotion, and
Pleased by prostration, humility and service;
And one should absorb from him what he has got to know.

-35-

O Master, friend of those that bow to thee,
Save me, fallen as I am into this sea of birth and death;
With a benevolent glance of thine eye
Which overflows with nectar-like grace supreme.

-36-

Save me from death, afflicted as I am
By the unquenchable fire of this worldly forest
And blown away by violent winds from the past.
I seek refuge in thee, for I do not know any other
With whom to seek shelter.

-37-

There do exist good souls, calm and magnanimous,
Who do good to others, as does the Spring;
And who, having crossed this dreadful ocean of illusion,
Birth and death; help others to cross over,
Without any motive or expectation.

-38-

It is the nature of the magnanimous
To move of their own accord
Towards removing others' troubles;
As does the Moon, who, with coolness
Saves the earth, parched by the flaming rays of the Sun.

-39-

O Lord, please sprinkle on me
Thy nectar-like speech, sweetened by the bliss of Brahman,
And which is cooling and delightful to the ear.
Blessed are those on whom it falls,
Even a passing glance of this eye,
Accepting them as his own.

-40-

How to cross this ocean of phenomenal existence;
What is to be my fate; and which means should I adopt;
As to these I know nothing.
Condescend to save me O Lord,
And describe at length
How to put an end to the misery of this existence.

-41-

As he thus speaks, tormented by the afflictions
Of the world which is like a forest on fire,
And seeking his protection,
The saint eyes him with a glance softened with pity,
And spontaneously tells him to give up all fear.

-42-

To him who has sought his protection,
Thirsty for liberation,
Who duly obeys the injunctions of the Scriptures;
Who is of pacified mind, and endowed with calmness,
The Sage proceeds to inculcate the Truth, out of sheer grace.

-43-

Fear not, O learned one. There is no death for thee.
There is a means to crossing this sea of relative existence;
That very way by which sages have gone beyond it;
I shall inculcate to thee.

-44-

There is a sovereign means which puts an end
To the fear of relative existence.
Through that thou will cross the sea of Samsara
And attain bliss supreme.

-45-

Reasoning on the message of the scriptures
Leads to efficient knowledge, which is
Immediately followed by annihilation of the misery
Born of relative existence.

-46-

Shraddha (enlightened faith), Bhakti (devotion) and
Yoga in meditation (union with the Divine)
These are mentioned by the Shrutis
As the immediate factors of liberation.

-47-

It is verily through ignorance, that you, who are the Supreme
Self,
Find yourself under the bondage of the non-Self,
From which alone proceeds the cycle of births and deaths.
The fire of knowledge,
Kindled by the discrimination between these two,
Burns up the effects of this ignorance
Along with their roots.

-48-

The Disciple said – Condescend to listen O Master
To a question I am putting to Thee.
I shall be gratified to hear a reply from Thy lips.

-49-

What is bondage? How has it come.
How does it continue to exist. How is one freed from it.
Who is this non-Self? And Who is the Supreme Self.
And how can one discriminate between them.
Do tell me about all these.

-50-

The Guru replied - Blessed art Thou!
Thou hast achieved thy life's end
And have sanctified your family
That you wish to attain Brahmanhood
By getting free from the bondage of ignorance.

-51-

A father has got sons and others to free him from debts,
But he has got none but himself to remove his bondage.

-52-

The trouble, such as that caused by a load on the head,
Can be removed by others;
But no one, but one's own self can put a stop
To the pain which is caused by hunger, and the like.

-53-

A patient who takes the proper diet and medicine
Is alone seen to recover completely,
Not through work done by others.

-54-

The true nature of things has to be known personally
Through the eye of clear perception, and not through a sage.
What exactly the moon is, is to be known with one's own eyes.
Can another make him know it?

-55-

Who but one's own self
Can get rid of the bondage, caused by
Fetters of ignorance, desire, action and others,
Even in a hundred crores of kalpas (the entire duration
Of the evolved Universe)!

-56-

Neither by Yoga, nor Sankhya,
Nor by work, nor by learning,
BUT by the realization of
One's identity with the Brahman, (self realization)
Is liberation possible; and by no other means.

-57-

It is the duty of a king to please his people,
But by pleasing people you do not become a king. Like
The beauty of a Veena's form,
And the skill of playing on its strings
Serves only to please some persons;
But not sufficient to confer sovereignty.

-58-

Loud oration consisting of a shower of words,
Skill in expounding scriptures, and likewise erudition,
Serve only to give pleasure to the scholar,
But are no good for liberation.

-59-

The study of scriptures is useless
As long as the highest truth is unknown;
And is not necessary
When the Highest truth has already been known.

-60-

The scriptures consisting of many words
Is like a dense forest
Causing the mind to wander aimlessly.
The man of wisdom sets about knowing
The true nature of the Self.

-61-

If one is bitten by the serpent of ignorance,
The only remedy is knowledge of the Brahman.
Of what use are the vedas, scriptures,
Mantras and medicines to such a one.

-62-

A disease does not leave by uttering
The name of the medicine without taking it.
Similarly for self realization
There can be no liberation by
The mere utterance of the sacred word Brahman.

-63-

Without complete detachment,
And without knowing the truth of the Self,
One cannot achieve liberation
By the mere utterance of the word Brahman.
It would just be an exercise of speech.

-64-

Without vanquishing ones enemies
And possessing oneself of the splendor
Of the entire surrounding region,
One cannot claim to be the emperor
Just by saying "I am the King".

-65-

Just as reaching any buried treasure, it requires one
To follow the right directions;
Excavate and remove stones and other things covering it;
And which will not come forth by calling it out;
So also, Truth, hidden by maya and its effects,
Is to be attained through instructions
Of a knower of Brahman;
Followed by reflection, meditation and clearing;
But never by subtle arguments.

-66-

Therefore the wise should, as in the case of disease,
Personally strive by all means in their power
To free themselves from the bondage of
Repeated births and deaths.

-67-

The question that you have asked today is excellent,
Approved by those versed in the Shastras,
Full of meaning, and fit to be known
By those seeking liberation.

-68-

Listen attentively, O learned one,
To what I am going to say.
By listening to it you shall be
Instantly free from the bondage of Samsara.

-69-

The first step to liberation
Is the extreme aversion to all perishable things.
Then follow calmness, self control, forbearance,
And utter relinquishment of all work
Enjoined in the scriptures. (Done from personal, selfish desire)

-70-

Then come hearing, reflection on that;
And long, constant and unbroken
Meditation on the "truth for the Muni".
After that the learned one attains
The Supreme Nirvikalpa state, and
Realizes the bliss of Nirvana, even in this life.

-71-

Now I am going to tell you fully,
About what you ought to know.
The discrimination between the Self and the non-Self.
Listen to it, and decide about it in your mind.

-72-

Composed of 7 ingredients, namely
Marrow, bones, fat, flesh, blood, skin and cuticle,
And consisting of the following limbs and their parts –
Legs, thighs, the chest, arms, and back, and head.

-73-

This body, reputed to be the abode
Of the infatuation of "I" and "mine"
Is designated by the sages as the gross body.
The sky, air, fire, water and earth are subtle elements.

-74-

They, being united with parts of one another
And becoming the gross, form the gross body.
And their subtle essences form sense objects,
The groups of five, such as sound and the rest,
Which help to cause
Happiness of the experiencer, the individual soul.

-75-

Those fools who are tied to these sense objects
By the stout cord of attachment, so very difficult to snap;
Come and depart; up and down; carried along
By the powerful emissary of one's own actions.

-76-

The deer, the elephant, the moth, the fish and the black bee
These five have died,
Being tied to one, or the other,
Of five senses, namely sound etc.,
Through their own attachment.
But what is in store for man
Who has attachment to all five.

-77-

Sense objects are more virulent in their evil effects
Than even the poison of the cobra.
Poison kills one who takes it,
But those others kill one
Who even looks at them through the eyes.

-78-

He who is free from the terrible fetters of
The hankering after sense objects,
So very difficult to get rid of;
Is alone fit for Liberation, and none else;
Even though he be versed in the six Shastras.

-79-

Those seekers after Liberation, who have got
Only an apparent dispassion (vairagya),
And are trying to cross the ocean of samsara;
The shark of hankering catches by the throat
And violently snatching, drowns them halfway.

-80-

He who has killed the shark known as sense objects
With the sword of mature dispassion,
Crosses the ocean of samsara
Free from all obstacles.

-81-

Know that death quickly overtakes the stupid man
Who walks along the dreadful ways of sense pleasures;
Whereas one who walks in accordance with the instructions
Of a well-wishing and worthy Guru,
As also his own reasoning,
Achieves his end – know this to be true.

-82-

Indeed, if you have a craving for liberation,
Shun sense objects from a good distance
As you would poison;
And always cultivate carefully,
Nectar-like virtues of
Contentment, compassion, forgiveness,
Straightforwardness, calmness, and self control.

-83-

Whoever neglects what is always to be sought,
Namely liberation from the bondage of ignorance,
And instead, seeks to nourish and enhance this body,
Which is an object for others to enjoy;
Commits suicide thereby.

-84-

Whoever seeks to realize the Self
By devoting himself to the nourishment of the body,
Proceeds to cross the river
By holding on to a crocodile
Mistaking it for a log.

-85-

So for a seeker of liberation,
The interest in things like the body
Is a dire death.
He who has thoroughly conquered this,
Deserves the State of Liberation.

-86-

Conquer the infatuation with things
Like the body, one's wife and children,
Conquering which the sage reaches
That supreme state of Vishnu.

-87-

This gross body is to be deprecated (of no value)
For it consists of the skin, flesh, blood, arteries,
And veins, fat, marrow and bones,
And is full of other offensive things.

-88-

This gross body is produced by one's past actions,
Out of the gross elements formed by
The union of the subtle elements with each other,
And is the medium of experience for the soul,
That is its waking state,
In which it perceives gross objects.

-89-

Identifying itself with this form, the individual soul,
Though separate, enjoys gross objects
Such as garlands and sandal paste, etc.
By means of the external organs.
Hence this body has its fullest play in the waking state.

-90-

Know this gross body to be like the house of the householder,
On which rests man's entire dealing
With the external world.

-91-

Birth, decay and death are the various
Characteristics of the gross body,
As also stoutness etc., childhood etc.,
Are just different conditions;
Which has got various restrictions
Regarding caste and order of life;
Which is subject to various diseases,
And meets with different kinds of treatment
Such as worship, insult, and high honours.

-92-

The ears, skin, eyes, nose and tongue
Are the organs of knowledge
For they help us to cognize objects;
Vocal organs, hands, legs, etc.,
Are organs of action, owing to their tendency to work.

-93- & -94-

Inner organ (Antarkarana) is called
Manas, buddhi, ego or chitta
According to their respective functions.
The manas, from itself, considers the pros and cons of a thing;
The buddhi, from itself, determines the truth of objects;
The ego from itself, identifies this body as its own self;
And the chitta, from itself, functions all seeking
For pleasurable objects.

-95-

The same prana becomes prana, apana, vyana, udana and
samana
According to their diversity of functions, and modifications,
Like gold, water, etc.

-96-

The five organs of action, such as speech etc.,
The five organs of knowledge, beginning with the ear;
The group of five pranas; ether and the five elements;
Buddhi and the rest, together with
Nescience (non knowledge), desire and action –
These 8 cities make up, what is called the Subtle Body.

-97-

Listen! This subtle body, called also the Linga body,
Is produced out of the elements,
Before their sub-dividing and combining with each other;
Is possessed of desires,
And causes the soul to experience the fruits of its actions.
It is the beginningless superimposition on the soul,
Brought on by its own ignorance.

-98- & -99-

Dream is the state of the soul;
Distinct from the waking state where it shines by itself.
In dreams, Buddhi by itself takes on the role of the agent and
the like,
Owing to the various desires of the waking state;
While the Supreme Atman shines in its own glory,
With Buddhi as its only superimposition,
The witness of everything;
And is not touched,
By the least work that the Buddhi does;
As it is wholly unattached.
It is not attached by any work that
Its superimposition may perform.

-100-

This subtle body is the instrument for all activity of the Atman,
Who is Knowledge Absolute;
Like the adze and other tools of a carpenter.
Therefore this Atma is completely unattached.

-101-

Blindness, weakness and sharpness are
Conditions of the eyes, merely due to its fitness or defectiveness;
So are dumbness, deafness, etc. of the ear, and so forth –
But never of the Atman, the Knower.

-102-

Inhalation and exhalation, yawning, sneezing,
Secretions, etc are functions of the organs;
While hunger, thirst etc.. are characteristics of
The senses, the prana proper.

अहं निर्विकल्पो निराकार रूपो, विभुत्वाच्च सर्वत्र सर्वेन्द्रियाणाम् ।
न चासङ्गतं नैव मुक्तिर्न मेयः, चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥



-103-

The sense organ - attention, has its seat
In the organs such as eye etc, as well as in the body,
Identifying itself with a reflection of the Atman in the heart.
(It enjoys or suffers, as the case may be).

-104-

Know that it is the ego, which, identifying itself with the body
Becomes the doer or the enjoyer;
And in conjunction with the Gunas such as Sattwa, etc.
Assumes the three different states.

-105-

When the sense objects are favourable it becomes happy;
And it becomes miserable when the case is contrary.
So happiness and misery are the characteristics of Ego,
And not of the ever blissful Atman.

-106-

Sense objects are pleasurable only as dependent on the
Atman manifesting through them, but not independently;
Because Atman is, by Its very nature, most beloved of all.
Therefore Atma is ever blissful, and never suffers misery.

-107-

That in Sushupti, (profound sleep, where there is no object,
No pleasure, no pain);
We experience the bliss of Atman,
Is clearly attested by Sruti (direct perception,
Tradition, and inference).

-108-

Avidya or Maya, also called Undifferentiated,
Is the Shakti of the Lord.
She is without beginning;
Is made up of the three gunas; and is beyond.
She is to be understood by one of clear intellect
Only by the effects She has produced.
It is She Who brings forth this whole universe.

-109-

She is neither existent nor non-existent,
Nor partaking of both characters;
Neither same, nor different, nor both;
Neither composed of parts,
Nor an invisible whole, nor both.
She is most wonderful, and cannot be described in words.

-110-

Maya can be destroyed by
The realization of the pure Brahman,
The one without a second.
Just as the mistaken idea of a snake
Is removed by the discrimination of a rope.
She has Her gunas known as Rajas, Tamas and Sattwa
Named after their respective functions.

-111-

Rajas has its Vikshepa Shakti (power of projecting
A new form when the real one is veiled),
From which all desires spring, and which cause
Mental modifications such as attachment and bondage;
And disturbances such as grief and pain.

-112-

Lust, anger, greed, arrogance, spite, egoism, envy and jealousy
These are the dire attributes of Rajas,
And from which this worldly tendency of man is produced.
Therefore Rajas is a cause of bondage.

-113-

Avriti or the veiling power, is the power of Tamas
Which makes things appear other than what they are.
It is this which causes man's repeated transmigrations,
And starts the action of the projecting power – Avriti.

-114-

Even wise and learned men, and men who are clever and adept
In the vision of the exceedingly subtle Atman,
Are overpowered by Tamas, and do not understand the Atman
Even though clearly explained in various ways.
What is simple, superimposed by delusion they consider as true,
And attach themselves to its effects.
Alas! How powerful is the great Avriti Shakti of dreadful Tamas.

-115-

Absence of right judgement, or contrary judgement,
One of disbelief and doubt – these certainly never desert one
Who has any connection with this veiling power.
And then the projecting power gives ceaseless trouble.

-116-

Ignorance, lassitude, dullness, sleep, inadvertence and stupidity,
Are attributes of Tamas.
One who is tied to these, does not comprehend anything;
But remains like one asleep, or like a pillar, or stone.

-117-

Pure Sattva is clear like water,
Yet, in conjunction with Rajas and Tamas,
It makes for transmigration.
The reality of the Atman becomes reflected in the Sattva,
And like the sun, reveals the entire world of matter.

-118-

The traits of mixed Sattva are an utter absence of pride etc.,
And niyama (observance of purification) and yama (denial of
things)
As well as faith, devotion, yearning for liberation,
The divine tendencies, and turning away from the unreal.

-119-

The traits of Pure Sattva are
Cheerfulness and realization of one's own self;
Supreme peace, contentment, bliss, and
Steady devotion for the Atman, by which
The aspirant enjoys everlasting bliss.

-120-

This Avyaktam (undifferentiated state), spoken of
As the compound of the three Gunas,
Is the causal body of the soul.
Sushupta (profound sleep) is its special state
In which the functions of the mind
And all its organs are suspended.

-121-

Profound sleep is the cessation of all kinds of perception
In which the mind remains in a subtle, seed-like form.
The test of this is the universal verdict
That I did not know anything then.

-122-

The body and the organs;
The pranas, manas, and egoism etc., all forms of function;
The sense objects, the pleasures, and the rest;
The gross elements such as ether and so forth,
In fact the whole universe up to the undifferentiated;
All this is not differentiated.

-123-

From Mahat, down to the gross body
Everything is the effect of Maya.
These, and Maya herself, know Thou to be non-Self,
And therefore unreal, like the mirage in the desert.

-124-

Now I am going to tell thee of the real nature of Paramatman,
Realising which man is freed from bondage
And attains Liberation.

-125-

There is some absolute Entity,
The eternal sub-stratum of the perception of Egoism,
The Witness of three states,
And distinct from the five sheaths or coverings;

-126-

And knows everything that happens
In the waking state, in dream, and in profound sleep;
Is aware of the presence or absence
Of the mind and its functions, and is
The background of the notion "I am".

-127-

Who Himself sees all, Whom no one beholds,
Who illumines the buddhi etc.,
Without Whom they cannot illumine;
That is He.

-128-

By Whom this universe is pervaded,
Whom nothing pervades, Who illumines;
All this shine, is His reflection.
This is He!

-129-

By Whose very presence
The body, the organs, mind and intellect,
Keep to their respective spheres of action
Like servants,

-130-

By Whom everything
From egoism down to the body,
The sense objects and pleasures etc.,
Is known as palpably as a jar.
For He is the essence of eternal knowledge.

-131-

This is the inner most Self, The Primeval Purusha,
Whose essence is the constant realization of infinite bliss,
Who is ever the same,
Yet reflecting through the different mental modifications,
And, commanded by Him
The organs and pranas perform their functions.

-132-

In this very body; in the mind full of Sattva,
In the sacred chamber of the intellect,
In the akash known as unmanifested,
The Atman of charming splendor
Shines like the sun aloft,
Manifesting this universe through its own effulgence.

-133-

The Knower of the modifications of mind and egoism,
And all the activities of the body,
Its organs and pranas apparently taking their forms
Like the fire in a ball of iron;
It neither acts, nor is subject to change in the least.

-134-

It is neither born, nor dies; it neither grows nor decays;
Nor does it undergo any change.
Being eternal it does not cease to exist;
Even when this body is destroyed.
For like the sky in a jar (after it is broken)
It is indestructible.

-135-

The Supreme is,
Different from Prakriti and its modifications.
Of the essence of Pure Knowledge, the Absolute,
Directly manifesting this entire gross and subtle universe
In waking, and other states,
As the substratum of the persistent sense of egoism,
And manifests itself as the witness of Buddhi,
The determinative faculty.

-136-

By means of a regulated mind and purified buddhi
Realize thou directly, thy own Self in the body
So as to identify thyself with it;
Cross the boundless ocean of Samsara,
Whose waves are birth and death;
And firmly established in Brahman as thy own essence;
Be blessed.

-137-

Identifying the Self with this non-Self –
This is the bondage of man;
Which is due to his ignorance;
And brings in its train the miseries of birth and death.
It is through this that one considers
This unreal body as real,
And identifying oneself with it
Nourishes, bathes, and preserves it by means of sense objects;
By which, later he becomes bound,
As a caterpillar by the threads of its cocoon.

-138-

One who is overpowered by ignorance
Mistakes a thing for what it is not.
It is the absence of discrimination
That causes one to mistake a snake for a rope,
And great dangers overtake him,
When he seizes it through that wrong notion.
Hence, listen my friend,
It is the mistaking of transitory things as real,
That constitutes bondage.

-139-

This veiling power (Avriti) which misjudges in ignorance,
Covers the Self, -
Whose glories are infinite
And which manifests itself through the power of knowledge,
Indivisible, eternal and one without a second –
As Rahu does the orb of the Sun!

-140-

When one's own Self, endowed with the purest splendor
Is hidden from view,
A man through ignorance falsely identifies himself
With this body which is non-Self.
And then, the great power of Rajas, called Vikshepa,
The projecting power badly affects him
Through the binding fetters of lust, anger, etc..

-141-

The man of perverted intellect,
Having his self knowledge swallowed up
By the shark of utter ignorance,
Himself (not the Self), imitates the various states of
The intellect, Buddhi, as that is its superimposed attribute,
And drifts up and down in this boundless ocean of Samsara,
Full of the poison of sense enjoyments,
Now sinking, now rising. A miserable fate indeed!.

-142-

As layers of clouds, generated by the sun's rays,
Cover and sun and appear solely,
So Ego generated by the Self, reflects the reality of the Self
Who appears solely by itself. (As if there were no Atma at all)

-143-

Just as on a cloudy day,
When the sun is swallowed up by dense clouds,
Violent cold blasts trouble them,
So when the Atman is hidden by intense ignorance,
The dreadful Vikshepa Shakti (projecting power)
Afflicts the foolish man with numerous kinds of grief.

-144-

It is from these two powers
That man's bondage has proceeded;
Beguiled by which
He mistakes the body for the self; and wanders.

-145-

Of the tree of Samsara, ignorance is the seed;
The identification with the body, is its sprout;
Attachment its tender leaves, work its water;
The body its trunk; the vital forces its branches;
The organs its twigs; the sense objects its flowers;
Various miseries due to diverse works are its fruits;
And the individual soul, is the bird on it.

-146-

Friend, this bondage of non-Self springs from ignorance;
Is self-caused, and is described as without beginning and end.
It subjects one to the long train of miseries
Such as birth and death, disease and decrepitude; and so forth.

-147-

This bondage can be destroyed neither by weapons,
Nor by wind, nor by fire, nor by millions of acts –
By nothing except the great sword
Of the knowledge of discrimination,
Sharpened by the grace of the Lord Paramatman.

-148-

One who is devoted to the authority of the Srutis,
Acquires steadiness in his Swadharma,
Which alone leads to the purity of his mind.
The man of pure mind, realizes the Supreme Self,
And by this alone, Samsara, with its root, is destroyed.

-149-

Covered by sheaths, like the material one and the rest,
Which are the products of its own power;
The Self ceases to appear like the water of a tank
With its accumulation of sedge (moss).

-150-

On the removal of that sedge, the perfectly clear water,
That quenches the pangs of thirst
And gives immediate joy;
Appears unobstructed before man.

-151-

When all the five sheaths have been eliminated,
The Self of man appears,
Pure, of the essence of everlasting and
Unalloyed bliss, in-dwelling, supreme, and self-effulgent!

-152-

To remove his bondage,
The wise man should discriminate between
The Self and the non-Self.
By that alone he comes to know his own Self,
As existence-knowledge-bliss absolute,
And experience Anand.

-153-

He is free, and discriminates between
All sense objects and the in-dwelling,
Unattached, and inactive Self;
As one separates a stalk of grass from its enveloping sheath;
And merging everything in It,
Remains in a state of identity with That.

-154-

This body of ours is the product of food, and
Comprises the material sheath.
It lives on food, and dies without it.
It is a mass of skin, flesh, blood, bones
And lots of other filthy things;
And can never be the eternally pure,
Self existent Atma.

-155-

It does not exist, prior to birth or post death.
It lasts only for a short intervening period.
Its virtues are transient, and it is changeful by nature.
It is manifold, inert, and is a sense object like a jar.
How can it be one's own Self, the witness of change in all things

-156-

The body consisting of arms and legs cannot be the Atman,
For one continues to live even when particular limbs are gone,
And the different functions of the organism also remain intact.

The body which is subject to another's rule
Cannot be the Self, which is the Ruler of all.

-157-

That the Atman is different from the body,
Its characteristics, its activities, and its states etc.,
Of which it is the witness;
Is self evident, and needs no demonstration.

-158-

How can the body, being a pack of bones covered with flesh,
And full of filth, and highly impure;
Be the Self existent Atman, the Knower,
Which is ever distinct from it.

-159-

It is the foolish man who identifies himself
With a mass of skin, flesh, fat, bones and filth;
While the man of discrimination knows his own Self,
The only reality that there is; as distinct from the body.

-160-

The stupid man thinks he is the body;
The book-learned man identifies himself
With the mixture of body and soul;
While the great man, possessed of Realisation,
Due to discrimination, looks upon the Eternal Atman
As his Self; and thinks "I am Brahman!"

-161-

O Foolish One! Cease to identify yourself
With this bundle of skin, flesh, fat, bones and filth,
And identify yourself instead
With the Absolute Brahman, the Self of all,
And thus attain to Supreme Peace.

-162-

As long as the book-learned man does not give up
His mistaken identity with the body, and organs, etc.,
Which are unreal,
There is no talk of emancipation even for him,
Be he ever so erudite in the Vedanta and morals.

-163-

Just as you do not identify yourself,
With the shadow body, the image body, the dream body,
Or the body you have in the imaginations of your heart;
Cease you to do likewise with the living body.

-164-

The identification with the body alone, is the root
Which produces the misery of birth, etc.,
Of people who are attached to the unreal.
Therefore destroy thou this with utmost care.
When this identification is given up,
There is no more chance for rebirth.

-165-

Prana, with which we are all familiar,
Coupled with the five organs of action,
Forms the Vital Sheath, permeated by which
The Material Sheath engages itself
In all activity as if it were living.

-166-

Neither is the Vital Sheath the Self –
Because it is the modification of Vayu,
And like the Air it enters into, and comes out, of the body,
And because it never knows in the least
Either its own pain or sorrow, or those of others,
Being eternally dependent on the Self.

-167-

Organs of knowledge, together with the mind (Attention),
Form the Mental Sheath -
The cause of the diversity of things such as "I" and "mine".
It is powerful, and endowed with the faculty of
Creating differences of names etc.
It manifests itself as permeating the preceding; e g. Vital Sheath.

-168-

The Mental Sheath is the (sacrificial) fire, which
Fed with the fuel of desires by the five sense organs
Which serve as priests,
And set ablaze by the sense objects, which act as
The stream of oblations,
Brings about this phenomenal Universe.

-169-

There is no ignorance outside the mind.
The mind is Avidya, and cause of the bondage of transmigration.
When that is destroyed, all else is destroyed;
And when it manifests, everything else manifests.

-170-

In dreams, when there is no actual contact with the external world,
The Mind alone creates the whole universe,
Consisting of the enjoyer etc..
And similarly in the waking state also – there is no difference.
Therefore all this (phenomenal universe)
Is the projection of the mind.

-171-

In dreamless sleep, when the mind is reduced to its causal state,
There exists nothing (for the one who is asleep)
As is evident from the universal experience.
Hence man's relative existence
Is simply the creation of the Attention
And has no objective reality.

-172-

Clouds are brought in by the wind
And again driven away by the same agency.
Similarly man's bondage is caused by the Attention,
And liberation too is caused by that alone.

-173-

It first creates an attachment, meant for
The body and all other sense objects,
And binds him through that attachment
Like a beast by means of ropes.
Afterwards the self-same Attention
Creates in the individual
An utter distaste for these sense objects,
And frees him from the bondage.

-174-

Therefore the Attention is the only cause
That brings about mind's bondage or liberation;
When tainted by the effects of Rajas it leads to bondage;
And when pure, and divested of
The Rajas and Tamas elements,
It conduces to Liberation.

-175-

Attaining purity through preponderance of
Discrimination and Renunciation,
The Attention makes for Liberation.
Hence the wise seeker after liberation,
Must first strengthen these two.

-176-

In the forest of sense pleasures
There prowls a huge tiger called Attention.
Let all people who have a longing for liberation
Never go there.

-177-

The Attention continually produces for the experiencer
All sense objects without exception,
Whether perceived as gross or fine;
The differences of the body, caste, order of life, and tribe,
As well as the varieties of qualification, action, means and results.

-178-

Deluding the Jiva, (Consciousness)
Who is unattached, pure, intelligence,
And binding him by the ties of body, organs and pranas,
The Attention causes him to wander with ideas of
"I" and "mine"
Amid the varied enjoyment of results achieved by himself.

-179-

Man's transmigration is due to the evils of superimposition;
And the bondage of superimposition
Is created by himself and none else.
It is this that causes the misery of birth etc..
For the man of non-discrimination
Who is tainted by Rajas and Tamas.

-180-

Hence sages who have fathomed its secret,
Have designated the Attention alone as Avidya or Ignorance;
By which alone the Universe is moved to and fro.

-181-

Therefore the seeker after liberation
Must carefully purify the Attention.
When this is purified,
Liberation is as easy for access
As a fruit on the palm of the hand.

-182-

He who by means of one-pointed devotion for Liberation,
Roots out the attachment for sense objects,
Renounces all actions,
And with faith in the real Brahman,
Regularly practices listening, reflecting and meditating
On the Guru's Words,
Succeeds in purging the Rajasic nature of the intellect.

-183-

Neither can the Mental Sheath be the Supreme Self;
Because it has a beginning and an end;
Is subject to modifications, is characterized by
Pain and suffering; and has an object.
Whereas the subject can never be identified
With the objects of knowledge.

-184-

Buddhi with its modifications,
And the organs of knowledge
Having the characteristics of the agent,
Forms the Vijnanamaya Kosha (or knowledge sheath)
Which is the cause of transmigration.

-185-

This Knowledge Sheath, which seems to be followed
By a reflection of the power of the Attention (Chitta),
Is a modification of Prakriti who is endowed
With the function of knowledge;
And always wholly identifying itself
With the body and the organs etc..

-186-

It is without beginning, characterized by egoism
Is called the Jiva, and carries on all the activities
On the relative plane.
Through previous desires (desires of previous births)
It performs good and evil actions
And experiences their results.

-187-

Being born in various bodies, it comes and goes, up and down.
It is this Knowledge Sheath that has the
Waking, dream and other states,
And experiences joy and grief.

-188-

It always mistakes the duties, functions and attributes
Of the ashramas (orders) of life,
Which belong to the body, as its own.
The Knowledge Sheath is exceedingly effulgent,
Owing to its close proximity to the Supreme Self,
Which identifying itself with it
Suffers transmigration through delusion.
It is therefore a super imposition on the Self.

-189-

The self effulgent Atman, which is Pure Knowledge,
Shines in the midst of the Pranas, within the Heart.
Though immutable, it becomes the agent and experiencer,
Owing to its super imposition – the Knowledge Sheath.

-190-

Though the Self of everything that exists,
This Atman Itself, assuming the limitations,
And wrongly identifying Itself with this totally unreal entity,
Looks upon Itself as something different –
Like earthen jars from the earth of which they are made.

-191-

Owing to its connections with the super impositions,
The Supreme Self, even though naturally perfect,
And eternally unchanging,
Assumes the qualities of the super impositions
And appears to act just as they do –
Like the changeless fire, assuming the modifications
Of the iron which it has turned red hot.

-192-

The disciple questioned – “Be it through delusion or otherwise,
That the Supreme Self has got to consider Itself as a Jiva,
This super imposition is without beginning,
And that which has no beginning
Cannot be supposed to have an end either.”

-193-

“Therefore, the Jivahood of the soul
Also must have no end, and its transmigration
Continue forever.
How then can there be liberation for the soul?
Kindly enlighten me on this point, O Revered Teacher.”

-194-

The Teacher replied: “Thou hast rightly questioned, O learned One.
Listen therefore, attentively.
The imagination which has been conjured up by delusion
Can never be accepted as a fact.”

-195-

“But for delusion there can be no connection of the Self –
Which is unattached, beyond activity, and formless, -
With the objective world;
As in the case of blueness etc.. with reference to the Sky.”

-196-

"The Jivahood of the Atman, the witness,
Which is beyond qualities, and beyond activity,
And which is realized within as Knowledge and Bliss absolute;
Has been super imposed by the delusion of the Buddhi
And is not real. And because it is by nature, an unreality,
It ceases to exist when the delusion is gone."

-197-

"It exists, only so long as the delusion lasts;
Being caused by indiscrimination due to delusion.
The rope is supposed to be the snake
So long as the mistake lasts;
And there is no more snake when the delusion has vanished.
Same is the case here."

-198-

"Avidya or Nescience, and its effects, are likewise considered
As beginningless.
But with the rise of Vidya or Realisation,
The entire effects of Avidya, even though beginningless
Are destroyed together with their root –
Like dreams on waking up from sleep."

-199-

"It is clear that the phenomenal Universe,
Even though beginningless, is not eternal –
Like previous non-existence."

-200- -201

"A previous non-existence, even though beginningless
Is observed to have an end.
So the Jivahood which is imagined to be in the Atman,
Through its relation with super imposed attributes,
Such as Buddhi, is not real;
Whereas the "Other" (the Atman)
Is essentially different from it.
The relation between the Atman and Buddhi
Is due to a false knowledge."

-202-

The cessation of that super imposition takes place
Through perfect knowledge, and by no other means.
Perfect knowledge, according to the Shrutis
Consists of the realization of the identity
Of the individual soul, and Brahman.

-203-

This realization is attained by a perfect discrimination
Between the Self and the non-Self.
Therefore one must strive for the discrimination
Between the individual soul and the Eternal Self.

-204-

Just as the water which is muddy
Again appears as clear, transparent, water
When the mud is removed;
So Atma also manifests its undimmed lustre,
When the taint has been removed.



-205-

When the unreal ceases to exist,
This very individual soul is definitely realized
As the Eternal Self.
Therefore one must make it a point
To completely remove things
Like egoism etc.. from the Eternal Self.

-206-

This Knowledge Sheath, (Vijnanamaya),
That we have been speaking of,
Cannot be the Supreme Self for the following reasons:
Because it is subject to change, because it is insentient,
Is a limited thing, an object of the senses,
And is not constantly present:
An unreal thing cannot indeed be taken for the
Real Atman.

-207-

Blissful Sheath (Anandmaya)
Is that modification of Nescience (non-knowledge):
Which manifests itself, catching a reflection of the Atman,
Which is Bliss Absolute;
Whose attributes are pleasures and the rest,
Which appears in view when some object
Agreeable to oneself presents itself.
It makes itself spontaneously felt to the fortunate,
During the fruition of their virtuous deeds;
From which every corporeal being,
Derives great joy without the least effort.

-208-

The Blissful Sheath has its fullest play during sleep.
While in the dreaming and wakeful states,
It has only partial manifesting,
Caused by the sight of agreeable objects, and so forth.

-209-

Nor is the Blissful Sheath of Prakriti the Supreme Self,
Because it is endowed with changeful attributes,
Because it is a modification of Prakriti,
Is the effect of past good deeds,
And imbedded in the other sheaths which are modifications.

-210-

When all the five sheaths have been eliminated
By the reasoning upon Shruti passages (neti, neti),
What remains is the culminating point of the process -
Is the Witness, the Knowledge Absolute, the Atman.

-211-

This self-effulgent Atman, which is distinct from the five sheaths;
The witness of the three states – the real, the changeless,
The untainted, the ever blissful –
Is to be realized by the one, as one's own Self.

-212-

The disciple questioned – "After these five sheaths
Have been removed as unreal,
I find nothing, O Teacher, in this universe,
But a Void, an absence of everything.
What entity does there at all remain
With which the wise man can realize his identity?"

-213- - 214-

The Guru answered: "Thou hast rightly said, O learned One!
Thou art clever indeed in discrimination.
That by which all modifications such as egoism, etc.,
And their absence as well, (which follows in deep sleep),
Are perceived;
But which itself is not perceived,
Know Thou that Atman, the Knower,
Through the sharpest intellect."

-215-

That which is perceived by something else,
Has for its witness, the latter.
When there is no latter (witness) to perceive a thing
We cannot say that thing has been perceived at all.

-216-

The Atma is a self cognized entity
Because it is cognized by itself.
Hence the individual soul is itself and directly
The Supreme Being, and nothing else.

-217-

That which clearly manifests itself
In the states of wakefulness, dream, and profound sleep;
Which is inwardly perceived in the mind in various forms
As an unbroken series of egoistic impressions;
Which witnesses the egoism, the Buddhi, etc.
Which are of diverse forms and modifications,
And which make itself felt as the
Existence, Knowledge, Bliss Absolute,
Know Thou this Atma, Thy own Self, within your Heart.

-218-

Seeing the reflection of the Sun in the water of a jar,
The foolish one thinks it is the sun itself.
Similarly the stupid man, through delusion,
Identifies himself with the reflection of the Atman.

-219-

Just as the wise man leaves aside the jar,
The water in it, and the reflection of the Sun;
And sees the self-luminous Sun,
Which is the one illuminating these three,
And is independent of it –

-220- - -222

Similarly, discarding the body, the Buddhi,
And the reflection of the Atma in it;
And realizing the Witness, the Self, the Knowledge Absolute –
Fully realizing the nature of ones Self;
One becomes free from sin and taint; death and grief;
And becomes the embodiment of Bliss.
Illumined himself, he is afraid of none.
For a seeker after liberation, there is no other way
To the breaking the bonds of transmigration,
Than the realization of the truth of one's own Self.

-223-

The realization of one's identity with the Brahman
Is the cause of liberation from the bonds of Samsara;
By means of which the wise man attains Brahman,
The One without a second, the Bliss Absolute.

-224-

Once having realized the Brahman,
45
One no longer returns to the realm of transmigration.
Therefore one must fully realize one's identity with Brahman.

-225-

Brahman is existence, Knowledge, the Absolute Pure,
Supreme, Self existent, Eternal and indivisible Bliss,
Not different from the individual soul;
And devoid of interior or exterior –
There it reigns triumphant.

-226-

It is the Supreme Oneness, which alone is real,
Since there is nothing else but the Self.
Verily there remains no other independent entity
In the state of realization of the Highest Truth.

-227-

All this universe which appears as all diverse forms
Through ignorance;
Is nothing else but Brahman, which is absolutely free
From all the limitations of human thought.

-228-

A jar, though a modification of the earth,
Is not different from the earth;
Everywhere the jar is essentially the same as the earth.
Why then call it a jar.
It is fictitious. Merely a fancied name.

-229-

None can demonstrate that the essence of the jar
Is something other than the earth of which it is made.
Hence the jar is merely imagined through delusion,
And the component alone is the abiding reality of it.

46
-230-

Similarly the whole universe, being the effect of the real Brahman,
Is in reality nothing but Brahman.
Its essence is that, and it does not exist apart from it.
He who says "it is", is still in delusion. He babbles as one asleep.

-231-

This universe is verily Brahman –
Such is the august pronouncement of the Atharva Veda.
Therefore this universe is nothing but Brahman.
For that which is superimposed (on something)
Has no separate existence from its substratum.

-232-

If the universe was real as it is,
There would be no cessation of the dualistic element;
The Scriptures would be falsified,
And the Lord Himself would become guilty of an untruth:
None of these three is considered either
Desirable or wholesome by the noble minded.

-233-

The Lord Who knows the secrets of all things,
Has supported this view in the words –
"But I am not in them", and "The Beings are not in Me".

-234-

If the universe be true, let it then be perceived
In the state of deep sleep also.
As it is not at all perceived in that state,
It must be unreal and false, like dreams.

-235-

Therefore the universe does not exist apart from the Supreme Self;
And the perception of its separateness is false
(like the blueness of the sky).
Does the superimposed attribute have any other meaning
Apart from its substratum.
It is the substratum that appears like that, through delusion.

-236-

Whatever a deluded man perceives through mistake,
Is Brahman, and Brahman alone.
The silver is nothing but mother of pearl.
It is Brahman which is always considered as this universe,
Whereas that which is superimposed on the Brahman,
Namely the universe, is merely a name.

-237-

Hence whatever manifests, namely this universe,
Is the Supreme Brahma itself.
The Real, the One without a second, Pure,
The essence of Knowledge. The Taintless, the Pacified,
Devoid of Beginning and End, Beyond Activity,
The Essence of Bliss Absolute.

-238-

Transcending all the diversities created by Maya or Nescience,
Eternal, ever Beyond reach of pain, Indivisible, Unconditioned,
Formless, Undifferentiated, Nameless, Immutable,
Is Luminous.

-239-

Sages realized the Supreme Principle, Brahman,
In which there is no differentiation of
Knower, Knowledge, and Known.
Infinite, Transcendent, the essence of Knowledge Absolute.

-240-

Which can neither be thrown away or taken up,
Which is beyond the reach of mind and speech,
Immeasurable, without beginning and end,
The whole of one's very Self,
And of surpassing glory.

-241- - 242-

If thus the Shruti in the dictum "Thou Art That" (Tat Twam Asi)
Repeatedly establishes the Absolute Identity of Brahman and Jiva,
Denoted by the terms Tat and Twam respectively,
Divesting these terms of their relative associations;
Then it is the identity which is sought to be inculcated,
For they are of contradictory attributes to each other,
Like Sun and Glow worm, King and Servant, Ocean and Well,
Or Mount Meru and an Atom.

-243-

This contradiction between them
Is created by superimposition, and is not something real.
This superimposition in the case of Iswara, is Maya or Nescience,
Which is the cause of Mahat and the rest –
And in the case of Jiva (the individual soul), listen ...
The Five Sheaths, (which are the effects of Maya)
Stand for it.

-244-

These two are the superimpositions of the Iswara and the Jiva,
And when these are perfectly eliminated
There is neither Iswara nor Jiva.
A kingdom is the insignia of a king, and the shield of a soldier.
And, when these are taken away
There is neither king nor soldier.

-245-

One must eliminate those two superimpositions
By self realization
Supported by the authorities of the Vedas.

-246-

Neither this gross, nor this subtle universe is the Atman.
Being imagined, they are not real -
Like the snake seen in the rope, dreams, etc..
Perfectly eliminating the objective world in this way,
By means of reasoning,
One should next realize the oneness that underlies
Iswara and Jiva.

-247-

Hence these two items, Iswara and Jiva,
Must be carefully considered through their implied meanings,
So that their absolute identity may be established.
The method of wholesale rejection will not do,
Nor will the method in retaining in toto, do either.
One must reason out through the process
Which combines the two.

-248- - -249

Just as in the sentence, "This is that Devdutta"
The identity of the person is mentioned,
So in the sentence "Thou art That"
The wise man recognizes the identity of Ishwara and Jiva,
Noticing carefully the essence of both,
Which is Chitta (Attention), Knowledge Absolute.
Thus hundreds of Scriptural texts
Inculcate the oneness and identity of Brahman and Jiva.

-250-

Eliminating the objective world – the non-Self
By such arguments as "I is not gross" etc.,
One realizes the Atman, which is self-established, unattached,
Like the sky, and beyond the range of thought.
Therefore dismiss this phantom of an objective world
Which you perceive and accept as your own self; and
By means of purified understanding that you are Brahman, -
Realize your Self, the Knowledge Absolute.

-251-

The modifications of the earth, such as the jar etc.,
Which are always accepted by man as real;
Are in reality nothing but the earth.
Similarly this entire universe,
Which is produced from the real Brahman,
Is Brahman itself, and nothing but Brahman.

-252-

As the place, time, objects, knower, etc.
Called up in dream, are not real;
So also, is the world, experienced here in the waking state;
For it is all an effect of one's own ignorance.
Similarly this body, the egoism etc., are also thus unreal;
Therefore thou art the Pure, Supreme Brahman,
The one without a second.

-253-

That which is erroneously supposed to exist in something, is -
When the truth about it has been known, nothing but
That substratum, and not at all different from it:
The diversified and dream universe appears and passes away,
While we are in the dream itself.
Does it appear, on waking,
As something distinct from one's own self.

-254-

That which is beyond caste, creed, family and lineage,
Devoid of name and form, merit and demerit;
Transcending space, time and sense objects –
That Brahman art thou.
Meditate on this in thy mind.

-255-

The Supreme, Who is beyond the range of all speech,
But accessible to the eye of pure illumination;
Which is pure, which embodies all knowledge,
The beginningless entity :
That Brahman art thou.
Meditate on this in thy mind.

-256-

That which is untouched by the six-fold wave
(decay and death, hunger and thirst, grief and delusion);
Meditated upon by the yogis' heart,
But not grasped by the sense organs;
Which the buddhi cannot know and which is unimpeachable;
That Brahman art thou.
Meditate on this in thy mind.

-257-

That which is the substratum of the universe
With its various subdivisions;
Which are all creations of delusion;
Which itself has no other support;
Which is distinct from the gross and subtle;
Which has no parts, and has verily no prototype;
That Brahman art thou.
Meditate on this in thy mind.

-258-

That which is free from birth, growth, development,
Waste, disease and death;
Which is indestructible; which is the cause of the
Projection, maintenance and dissolution of the universe –
That Brahman art thou.
Meditate on this in thy mind.

-259-

That which is free from differentiation;
Whose essence is never non-existent;
Which is unmoved like an ocean without waves;
The ever free; the indivisible form –
That Brahman art thou.
Meditate on this in thy mind.

-260-

That which, though One only, is the cause of the many;
Which refutes all other causes; which is itself without cause;
Distinct from Maya and its effects, the universe; and independent;
That Brahman art thou.
Meditate on this in thy mind.

-261-

That which is free from duality;
Which is infinite and indestructible;
Distinct from the universe and maya;
Supreme, Eternal, which is Undying Bliss; Taintless:
That Brahman art thou.
Meditate on this in thy mind.

-262-

That Reality, which, though one,
Appears variously, owing to delusion;
Taking on names and forms, attributes and changes;
Itself always unchanged, like gold in its modifications:
That Brahman art thou.
Meditate on this in thy mind.

-263-

That, beyond which there is nothing;
Which shines above Maya even;
Which again is superior to its effects, the universe;
The inmost self of all; free from differentiation;
The real Self, the Existence-Knowledge-Bliss Absolute;
The Infinite and Immutable:
That Brahman art thou.
Meditate on this in thy mind.

-264-

On the truth inculcated above, one must oneself
Meditate in one's mind, by means of the recognized arguments.
By that means one will realize the Truth, free from doubt etc.,
Like water in the palm of one's hand.

-265-

Realising in this body, the Knowledge Absolute,
Free from Nescience and its effects,
Like the king in an army;
And being ever established in thy own self,
By resting on that knowledge;
Merge the universe in the Brahman.

-266-

In the recesses of the Buddhi, is the Brahman,
Distinct from the gross and the subtle;
The Existence Absolute, Supreme, the One without a second.
He who lives in this cave, as Brahman: for him O Beloved,
There is no more entrance into the mother's womb.

-267-

Even after the Truth has been realized, there remains
That strong, beginningless, obstinate impression,
That one is the agent and experiencer –
Which is the cause of one's transmigration.
That impression has to be carefully removed
By living in the Brahman,
With a constant identification with the Supreme Self.
The sages call that Liberation, which is
The diminishing of vasanas or impressions, here and now.

-268-

The idea of me and mine, the body and organs
Which are the non-Self –
This superimposition the wise man must put a stop to;
By identifying one's self with the Atman.

-269-

Realising the innermost Self, the Witness of the Buddhi
And its modifications, and constantly reflecting on
The positive thought "I am He",
Conquer this identification with the non-Self.

-270-

Relinquishing the observance of social formalities;
Giving up the idea of trimming the body;
And avoiding too much engrossment with the scriptures;
Do away with the superimposition that has come upon thyself.

-271-

Due to the desire to work for society,
The passion for too much study of the Scriptures;
And the desire to keep the body comfortable,
People cannot attain to proper realization.

-272-

For one who seeks deliverance from the prison of this world, (samsara),
Those three desires have been designated by the wise
As the strong iron fetters to shackle one's feet.
He who is free from them truly attains to Liberation.

-273-

The lovely odour of the Agar (seaweed)
Which is hidden by a powerful stench due to
Its contact with water, etc..
Again manifests itself when the foreign smell
Has been fully removed by mere rubbing.

-274-

Like the fragrance of the sandalwood,
The perfume of the Supreme Self, which is covered
With the dust of endless virulent desires imbedded in the mind,
When purified by the constant friction of Knowledge,
Is again clearly perceived.

-275-

The desire for Self Realisation is obscured by the
Countless desires for things other than the Self.
When they have been destroyed by the constant
Attachment for the Self,
The Atman clearly manifests Itself of Its own accord.

-276-

As the mind becomes gradually established in the Inmost Self,
It proportionately gives up the desires for external objects;
And when all such desires have been eliminated,
There takes place the unobstructed Realisation of the Atman.

-277-

The Yogi's mind dies, being constantly fixed on his own self.
Thence follows the cessation of desires.
Therefore do away with thy superimpositions.

-278-

Tamas is destroyed by both Sattva and Rajas; Rajas by Sattva;
And Sattva dies when purified.
Therefore, do away with thy superimposition
Through the help of Sattva.

-279-

Knowing for certain that the Prarabhda (past karmas
Which led to the present birth) will maintain this body,
Remain quiet and do away with thy superimposition
Carefully, and with fortitude.

-280-

"I am not the individual soul but the Supreme Brahman" –
Eliminating thus, all that is not the Self,
Do away with thy superimposition
Which has come through the momentum of past desires.

-281-

Realising thy self as the Self of all, by means of Scriptures,
Reasoning, and thy own Realisation,
Do away with thy superimposition
Even when a trace of it seems to appear.

-282-

The sage has no connection whatever with action,
As he has no idea of accepting or giving up.
Therefore, through constant engrossment on the Brahman alone,
Do away with thy superimpositions.

-283-

Through the realization of the identity of Brahman and the soul,
Resulting from such great pronouncements as
"Thou art That" and so forth,
Do away with thy superimpositions, with a view
To strengthen thy identity with Brahman.

-284-

Until the identification with this body is completely rooted out,
Do away with thy superimposition
With watchfulness and concentrated mind.

-285-

So long as even a threadlike perception
Of the universe and souls persists,
Do away with thy superimposition O learned One,
Without the least break.

-286-

Without giving the slightest chance to oblivion
On account of sleep, concern in secular matters
Or sense objects;
Reflect on the Self in thy mind.

-287-

Shunning from a safe distance, the body
Which has come from parents,
And itself consists of flesh and impurities,
As one does the outcast;
Be thou Brahman, and realize
The consummation of thy life.

-288-

Merging the finite soul in the Supreme Self,
Like the space enclosed by a jar in the infinite space,
By means of meditation on their identity;
Always keep quiet O Sage.

-289-

Becoming thyself, the self-efficient Brahman,
The sub-stratum of all phenomena -
As that Reality, give up both the macrocosm and the microcosm
Like two filthy receptacles.

-290-

Transfer the identification now rooted in the body,
To the Atman, the Existence-Knowledge-Bliss Absolute,
And discarding the subtle body,
Be thou ever alone, independent.

-291-

That in which there is this reflection of the universe,
As a city is reflected in a mirror –
That Brahman am I - Knowing this
Thou will attain the consummation of thy life.

-292-

That which is real, and thy own primeval essence,
That Knowledge and Bliss Absolute;
The one without a second, which is beyond form and activity;
Attaining That, one should cease to identify oneself
With one's false body,
Like an actor giving up a false mask.

-293-

The objective universe is absolutely unreal,
Changing every minute.
How therefore can the perception that "I know all", be true
When egoism, senses, etc.. are momentary.

-294-

But the real "I" is that which witnesses the ego and the rest.
It exists always, even in the state of profound sleep.
The Sruti itself says "It is birthless, eternal, etc.."
There the Paramatma is different from the gross and subtle body.

-295-

It is the Knower of all changes in things subject to change.
Therefore It should be eternal and changeless.
The unreality of the gross and subtle bodies
Is again and again, clearly noticed
In imagination, dream, and profound sleep.

-296-

Therefore give up thy identifications with this lump of flesh –
The gross body, as well as with ego or the subtle body
Which are both imagined by the Buddhi.
Realise thy own Self, which is Knowledge Absolute
And not to be denied in past, present and future –
And attain to peace.

-297-

Cease to identify thyself with family, lineage, name and form,
Which is like a rotten corpse.
Similarly give up the ideas that thou art the agent and so forth
Which are attributes of the subtle body.
Be thou the Essence and Bliss Absolute.

-298-

Other obstacles are also observed to exist for men,
Which lead to transmigration.
The root of them, for the above reasons,
Is the first manifestation of Nescience they call Egoism.

-299-

So long as one has any relation to this wicked ego,
There should not be the least talk about Liberation.

-300-

Freed from the clutches of egoism, man attains his real nature,
As the Moon from those of the planet Rahu.
He becomes pure, infinite, eternally blissful,
And self luminous.



We have reached halfway, and there is a very enlightening talk of Shree Mataji At Mahashivaratri Puja, Cabella, on 16-2-1991, about Shri Adi Shankaracharya and his great treatise Viveka Chudamani –

"....But until and unless these four petals open, one may fall back, and that is why Some of the sahaja yogis, who are still meddling with things they should not do, go down. And they don't understand what is God is. But it is not the understanding – in a way you understand this one little point – that it comes from your heart into your brain. Not from brain into your heart It comes as if the ambrosia of your bhakti covers your brain absolutely.

Say for example, Shankaracharya wrote a beautiful treatise called as "Viveka Chudamani" where he described what is God, this, that; and viveka means the Conscience and consciousness, and all that he described quite a lot. But there was one horrible fellow called Sarma, who started arguing with him, and he got fed up, Shankaracharya! He said "no use talking to them". So he just wrote Saundarya Lahari. Saundarya Lahari is nothing but all the mantras praising the Mother.

He said, "Why! I know Mother. Now let me praise Her. Nothing doing. – What's the use of talking to these people. Stupid things. How will they understand. He realized that "these people haven't got that capacity, that sensitivity to understand what I know".

That's the real knowledge. To know what God is. And if that is God, then how can you suspect anything. How can you try to analyse anything. It is God! It is God Almighty! Which knows everything. That is the One you should see is "Gyana", is the Knowledge. The Pure Knowledge. It is not the knowledge of chakras, not the knowledge of vibrations, not the knowledge of Kundalini, but the knowledge of God Almighty.

And the knowledge of God Almighty is not mental. Again I tell you, it starts from your heart and goes to your brain. Something that comes out of your experience of joy and covers your brain. So your brain cannot deny it any more".

-301-

That which has been created by the Buddhi
As "I am such and such",
When that ego is totally destroyed,
One attains complete identity with the Brahman.

-302-

The treasure of the Bliss of Brahman
Is coiled round by the deadly serpent of Ego,
And guarded by its three hoods consisting of three Gunas.
Only by severing these three hoods
By the sword of Realisation,
We can enjoy the bliss of these treasures.

-303-

As long as there is a trace of poison left in the body,
There is no hope for recovery.
This is the same effect that
Egoism has on the yogi's Liberation.

-304-

Through complete cessation of egoism,
The stoppage of the diverse mental waves due to it,
And through the discrimination of the inner Reality,
One realizes that "I am This"!

-305-

Give up immediately this identification with Egoism,
Which is by its nature a modification,
And which diverts one from being established in the Self;
And become "Thou the Witness",
The Essence of Knowledge and Bliss Absolute.

-306-

Give up this identification with that Egoism,
And then there can never be any transmigration for thee,
Who art eternally the Knowledge Absolute, Omnipresent,
The Bliss Absolute, and of untarnished glory.

-307-

Therefore, destroy this egoism, your enemy,
Which is like a thorn sticking in the throat
Of one having a meal;
Using the sword of Realisation.
Enjoy directly and freely,
The bliss of your own majesty of the Atma.

-308-

Therefore, checking the activities of egoism
And giving up all attachment,
Through the realization of the Supreme Reality;
Be free from all duality
Through the enjoyment of the Bliss of Self,
And remain quiet in the Brahman;
If you have to attain your infinite nature.

-309-

Even though completely rooted out,
This terrible egoism,
If allowed in the mind for a moment only;
Returns to life and creates hundreds of mischief,
Like a cloud blown in by the wind in rainy season.

-310-

After overpowering this enemy, of Egoism,
Not a single chance should be given to it by
Putting attention on sense objects.
That will cause it to come back to life
Like a drying up lemon tree getting water.

-311-

Those who identify with the body
Get greedy after sense pleasures.
He who has ceased to identify with the body,
Cannot feel greed.
Therefore the tendency to put attention on sense objects,
Is verily the cause of the bondage of transmigration.

-312-

The result of dwelling on sense pleasures
Is development of the seed;
And when the effects are destroyed,
The seed is also destroyed.
Therefore one must protect one's Attention.

-313-

As the desires increase, the selfish work increases;
And when there is an increase of selfish work,
The desire increases further.
And thus transmigration can never end.

-314-

In order to break the chain of transmigration,
One should destroy these two.
For by putting Attention on sense objects
And doing selfish acts, the desires increase.

-315- - -316-

Ego is increased by these two
And causes one's transmigration.
The way to destroy these three –
(Attention on sense objects, hankering after them,
And working towards getting them);
Is to constantly, always, and everywhere,
And in all circumstances,
Look upon everything as Brahman, and Brahman alone!
By strengthening the longing
To be one with the Brahman,
Those three can be destroyed.

-317-

With the cessation of selfish action,
The brooding on sense objects is stopped.
And this is followed by destruction of desires.
The destruction of desires, results in Liberation.

-318-

The desire for realizing the Brahman
Causes egoistic desires to vanish;
Just as the most intense darkness
Vanishes before the glow of the rising Sun.

-319-

Darkness and other evils cease to be noticed
When the Sun shines.
So also, when we realize the Bliss of the Absolute
All other miseries cease to affect our Attention.

-320-

Having removed the external and internal influences
Of the Universe,
One should continue to meditate on the Absolute Reality,
And be cautious and watchful to completely cleanse
The Attention by the process of Neti, Neti –
(Brahman is not this; is not this; etc..)

-321-

Then one becomes steadfast in his thoughtless awareness.
The slightest carelessness and inadvertence,
Is likened to death itself
By Sanatkumar, who is Brahma's son.

-322-

There is no greater danger than carelessness for the Yogi.
From carelessness comes delusion, then ego, then bondage,
And then, great misery.

-323-

If even a wise man hankers after sense objects;
The evil propensities of the Buddhi will haunt him,
Like the memory of a woman, haunts her admirer.

-324-

As moss and sedge does not stay away from water,
But covers it again and again;
So Maya and non-knowledge cover even a wise man,
If he does not regularly meditate on the Self.

-325-

If the Attention, ever so slightly strays from the Self
And goes outward;
Then it goes down, and down,
Just as a ball bounces down, step by step.

-326-

The Attention that is attached to sense objects
Starts reflecting on their qualities.
From this arises desire,
And then, action to acquire that thing.

-327-

Hence, to the discriminating Knower of Brahman,
There is no worse death than inadvertence
With regard to concentration.
The person who meditates with Attention firmly on Brahman,
Attains complete success.

-328-

Through lack of attention,
The mind deviates from its true nature
And such a man falls.
The fallen man invariably comes to ruin,
And is never seen to rise up again.

-329-

Therefore one should give up reflecting on sense objects,
Which is the root of all evil.
He who is completely detached, even while living,
Remains detached even after dissolution of the body.
The Yajur Veda declares that there is fear
For one who sees any difference.

-330-

Whenever the wise man sees the least difference
In the Infinite Brahman,
Immediately that which he sees as different by mistake,
Becomes a source of danger to him.

-331-

He who identifies himself with the objective Universe,
Which has been denied by the Vedas, Smritis
And hundreds of scriptures,
Experiences misery after misery,
Like a thief who has been punished
For doing something that is forbidden.

-332-

He who has devoted himself to meditation on the Brahman,
And is free from non knowledge (Nescience),
Attains to the eternal glory of the Atman.
But he who dwells on the unreal is destroyed;
As in the case of non thief, and a thief.

-333-

The sanyasin (yogi) who gives up dwelling on the unreal
Which causes bondage,
And who always fixes his attention on the Atman
As "I am This";
And anchors himself in the Brahman
Through realization of one's identity with It,
Gives rise to bliss, and thoroughly removes
Misery born of ignorance or Nescience.

-334-

Dwelling on external objects will only intensify its fruits,
Namely further material desires, which grow worse.
Knowing this through discrimination,
One should avoid external objects;
And constantly apply oneself to meditation on the Atman.

-335-

When the external world is shut out, the mind is cheerful.
Cheerfulness brings on the vision of the Paramatman.
When he is perfectly realized,
The chain of birth and death is broken.
Hence the shutting out of the external world
Is the stepping stone to Liberation.

-336-

Can a man who is learned;
Who is able to discriminate the real from the unreal;
And believes in the Vedas as the authority;
Who has realized the Atman, the Supreme Reality;
Who being a seeker after liberation;
Behave like a child and consciously run after the unreal
Which will bring about his downfall?

-337-

There is no Liberation for one who has attachment for the body.

67

And the liberated man has no identification with the body.

The sleeping man is not awake,

Nor is the waking man asleep,

For these two states are of a contradictory nature.

-338-

He is free, who knowing through his mind the Self

In moving and unmoving objects,

And understanding the Self as their substratum;

Gives up all superimpositions, and remains

As the Absolute and the Infinite Self.

-339-

To realize oneself as the Self of the whole universe,

Is the means of getting rid of the bondage.

There is nothing higher than the identity of oneself

With the whole universe.

One realizes this state by excluding the objective world

Through anchorage in the Eternal Atman.

-340-

How is the exclusion of the objective world possible

For one who has an identification with the body;

Whose mind is attached to the perception of external objects;

And who performs various acts towards that end?

This exclusion of sense objects from the mind

Should be carefully practiced by the sages

Who have renounced all kinds of duties, actions, and objects,

And are passionately devoted to the Eternal Atman,

And who wish to possess undying bliss.

-341-

To the (sanyasin) yogi who has gone through the act of learning;

The Sruti passage "calm, self-controlled, etc."

Prescribes Samadhi for his realization of the universe

As his own Self.

-342-

Even the wise man cannot suddenly destroy egoism

After it has once become strong,

Excepting those who are perfectly calm through

Nirvikalpa Samadhi (Doubtless Awareness).

Desires are verily the effect of innumerable births.

-343-

The veiling (delusion) and Projecting (distraction) powers

Of Maya,

Connects the mind with egoistical ideas

That "I am the doer" and so forth,

And unsettles the mind.

-344-

Two powers the ego has – of covering, and distraction.

To cure the power of distraction is very hard.

It cannot be done unless you do away with the covering.

And when the covering over the Atma is perfectly discerned

Like milk from water,

Then the victory is complete.

-345-

The perfect discrimination brought on by direct realization,
Distinguishes the true nature of the subject from the object;
And breaks the delusion created by Maya;
And there is no more transmigration
For one who has been freed from this.

-346-

The knowledge of the identity of Brahma and Jiva,
Is like the fire that entirely consumes the forest of Avidya.
For one who has realized oneness with the Brahman,
Can there be any seed left for future transmigration.

-347-

The veil that hides the Truth, vanishes only
When the Reality is fully realized.
Then follow destruction of false knowledge, and
The cessation of misery, brought about
By the distraction of false knowledge.

-348-

This is clear in the case of a rope
When it's true nature is fully known.
Therefore the wise man should know
The real nature of things,
For breaking of his bonds.

-349- - -350-

Like iron manifesting as sparks
Through contact with fire;
The Buddhi also manifests itself
As knower and known, -
Through union of reality with the intellect.

-351-

The nature of Paramatman is eternal indivisible knowledge,
One without a second, witness of the Buddhi,
And distinct from the real and unreal.
And the term "I" in the inward, eternal bliss.

-352-

The wise man, separating the real from the unreal,
Discovering the truth through his enlightened buddhi,
And realizing his own self as Knowledge Absolute,
Gets rid of obstructions, and attains Peace.

-353-

When the Atman, the One without a second,
Is realized by the means of Nirvikalpa Samadhi,
Then the heart's knot (granhi), namely ignorance,
Is totally destroyed.

-354-

Thoughts like "thou", "I" or "this"
Come from defects of the Buddhi.
But when the Param, the Absolute, the One without a second,
Manifests itself in Samadhi,
All this gets dissolved through the realization
Of the Truth of the Atman.

-355-

The yogi's calm, self controlled, complete detachment
From desires of the sense world;
And the devoting of himself to the practice of Nirvichara Samadhi,
Always meditating upon his own self
As being the Self of the whole universe;
Destroys all imaginations which come from ignorance;
And he lives blissfully in Brahman,
Free from action and wandering of the mind.

-356-

Only those are free from the bondage of transmigration
Who have attained Samadhi (Realisation);
Who have merged everything – body, soul, ego, etc.
In the Atman, the Knowledge Absolute, and nothing else.

-357-

In view of the upadhis (diverse conditionings)
Man may think that he is also full of diversity.
But when these are removed,
He is again the Self, the unchangeable Self.
Therefore the wise man should ever devote himself
To the practice of Nirvikalpa Samadhi (Doubtless Awareness)
To dissolve the Upadhis.

-358-

The man who is attached to the Real,
Becomes the Real, through his single pointed devotion.
Just like a cockroach,
Thinking intently on the bhramara, (green beetle),
Turns green when caught by the bhramarakita.

-359-

Just as a cockroach, giving up all other attachments
Thinks only of the bhramara,
And becomes transformed into that insect;
Exactly in the same manner,
The yogi, meditating on the Truth of the Paramatman,
Attains to it, through his one pointed devotion to That.

-360-

The truth of the Paramatman is extremely subtle,
And cannot be reached by the gross,
Outgoing tendency of the mind.
It is only accessible to the noble souls,
With minds perfectly cleaned
By means of Samadhi, in a pure and fine mental state.

-361-

As gold gets purified by thorough heating,
And gives up its impurities,
And attains its own lustre;
So also the mind gives up all its impurities of
Sattva, Rajas and Tamas;
And reaches the Reality of the Brahman.

-362-

When the mind, purified thus, merges in Brahman;
Then the Samadhi passes from Savikalpa state
To the Nirvikalpa state; and leads directly
To the Realisation of the Brahman, the one without a second.

-363-

By the Samadhi, are destroyed all desires which are like knots,
And all work with selfish motives, is at an end.
(Sahaja Yogis got all this in a bundle, spontaneously).

-364-

Reflection should be considered hundred times superior
To listening;
And Meditation a hundred thousand times superior
To Reflection even.
But the Nirvikalpa Samadhi is simply infinite in its results.

-365-

By the Nirvikalpa Samadhi the truth of Brahman,
(the Primordial Shakti), is clearly and definitely realized;
But in no other way.
For then, the mind being unstable in nature,
Is apt to get mixed up with other perceptions.

-366-

Hence, with your mind calm, and the senses controlled;
Always drown the mind in the Paramatma, Who is within.
And through the realization of your identity with the Brahman,
Destroy the darkness created by Nescience (non knowledge).

-367-

The first steps of yoga, are control of speech,
Non receiving of gifts (superfluous gifts),
Entertaining no hopes; freedom from activity;
And always living in a retired place.

-368-

Living in a retired place serves to control the sense organs.
Control of the senses, helps to control the attention.
Through control of the attention, egoism is destroyed;
And this gives the yogi an unbroken realization
Of the Bliss of Brahman.
Therefore the man of reflection
Should always strive, only to control the Attention.

-369-

Restrain speech (thoughts) in the Manas (attention);
Restrain attention in the Buddhi;
Restrain again, attention in the Witness of the Buddhi;
And merging that also in the Infinite, Absolute, Self,
Attain to Supreme Peace.

-370-

The body, the pranas, the manas, the organs, the Buddhi and the rest,
With whichever of these Upadhis, the Attention is associated,
The yogi is transformed, as it were, into that.

-371-

When this is stopped, the man of reflection
Is found to be easily detached from everything,
And gets the experience of an abundance of everlasting bliss.

-372-

It is the man of Vairagyam (dispassion) alone,
Who is fit for this internal as well as external renunciation.
Because the dispassionate man, out of the desire to be free,
Relinquishes both internal and external attachment.

-373-

It is only the dispassionate man
Who being thoroughly grounded in Brahman,
Can give up the external attachment for sense objects,
And the internal attachment for egoism etc.. (all
Modifications of the Attention).

-374-

O Wise One, know this. Dispassion and Realisation
Are like the two wings of a bird in the case of man.
Unless both are there,
None can, with the help of either one alone,
Reach the creeper of Liberation
Which grows on top of the edifice, as it were. (Sahasrara)

-375-

For the extremely dispassionate man alone, there is Samadhi.
And the man of Samadhi alone, gets Realisation.
The man who has realized the truth, is alone free from bondage;
And the free soul only, experiences eternal bliss.

-376-

For the man of self control, I do not find
Any better instrument of happiness than dispassion.
And if that is coupled with a highly pure realization of the Self,
It decorates one with the kingdom of self.
And since this is the gateway of everlasting Liberation
Continue to practice renunciation, both internal and external,
And always fix the Attention on the Eternal Self.

-377-

Sever thy craving for sense objects, which are like poison,
For it is the very image of death.
And giving up thy pride of caste, family, and order of life,
Fling actions to a distance, give up thy identification
With such unreal things as body, and the rest;
And fix thy attention on the Atman.
For thou art really the Witness, the Brahman,
Unshackled by the mind, and One without a second. The Supreme.

-378-

Fixing the Attention firmly on the ideal, the Brahman,
And restraining the external organs in their respective centers;
With the body already steady, and
Taking no thought for its maintenance;
Attaining identity with Brahman, and being one with It;
Always drink joyfully of the Bliss of Brahman
In thy own Self, without a break.
What is the use of other things which are pursued
As a means of happiness, and which are entirely hollow.

-379-

Give up considerations of the non-Self
Which is the cause of all misery.
Put Attention on the Self, the Bliss Absolute,
Which conduces to Liberation.

-380-

Atman is the self effulgent Witness of everything,
Which has Buddhi for its seat - (Vijnanamaya Kosa).
Making this Atma the ideal, meditate on It
As thy own Self, excluding all other thoughts.

-381-

Reflecting on this Atma continuously,
And with no other thought intervening,
One must distinctly realize it to be one's own real Self.

-382-

Strengthening one's identity with This,
And giving up egoism and the rest;
One must live without any concern for them,
As if they were trifling things like a broken jar, etc.

-383-

Fixing the purified Attention in the Self, the Witness,
The Knowledge Absolute,
And slowly making it still,
One must then realize one's own Infinite Self.

-384-

One who beholds the Atman, indivisible and infinite,
Free from all Upadhis (conditionings) of the body,
Organs, Pranas, Manas, and egoism;
Which are creations of one's own ignorance; is
As if looking at the infinite sky.

-385-

The sky, divested of the hundreds of Upadhis,
Such as a jar or a pitcher, or a container for foodgrains,
A needle, and so forth; is one, and in many;
Exactly in a similar way, the Pure Brahman,
When divested of egoism etc, is verily One.

-386-

The Upadhis, from Brahma down to a clump of grass
Are all simply unreal.
Therefore one should realize one's Infinite Self
As always identified with his being.

-387-

In delusion something is imagined to exist,
But through discrimination the real thing emerges.
Like the delusion which leads one to see a snake in a rope.
Similarly the universe is in reality the Atman.

-388-

The Self is Brahma, the Self is Vishnu, the Self is Indra,
The Self is Shiva; the Self is all this Universe.
Nothing exists except the Self.

-389-

The Self is within, and the Self is without.
The Self is before, and the Self is behind.
The Self is on the South, and the Self is on the North.
The Self is also above, as well as below.

-390-

As the wave of foam, the whirlpool, the bubble, etc.,
Are in actuality but water;
Similarly the Chit (Knowledge Absolute), is all of this.
From the body, up to egoism;
Everything is verily Chit, the Pure Consciousness.

-391-

All this universe, which is recognized by speech and mind,
Is nothing but Brahman, which exists beyond the reach of Prakriti.
Just like the jar and pitcher
Are not separate from the earth of which they are made.
It is the deluded mind who talks of Thou and I,
Like one who has drunk the wine of Maya.

-392-

The Sruti commands to do away
With the false superimposition of duality,
And says There is nothing but One.
Brahman is the only Reality there is.

-393-

The Supreme Brahman is like the Sky,
Pure, Absolute, Infinite, Motionless and Changeless;
Devoid of interior or exterior;
The One Existence without a second, and is one's own Self.
Is there any other Object of Knowledge.

-394-

What is the use of discussing this subject.
The Jiva is none other than the Brahman.
The whole Universe is Brahman Itself;
The Shruti declares: the Brahman without a second.
And it is a fact that people of enlightened minds,
Who know their identity with Brahman;
Who have given up their connection with the outside world,
Live in union with Brahman, the Eternal Knowledge and Bliss.

-395-

First destroy the hopes raised by egoism
In this filthy, gross body (go beyond that).
Then do the same with the air-like subtle body;
And realizing Brahman as thy own Self,
Live as Brahman.

-396-

So long as man has any interest in this corpse-like body,
He is impure, and suffers from enemies,
As well as from birth, death and disease.
But when he thinks of himself as pure, as the essence of good;
He definitely becomes free from them.

-397-

By elimination of all existences superimposed on the soul –
The Supreme Brahman, Infinite, the One without a second,
The One beyond action, remains as Itself.

-398-

When the Attention is merged in the Supreme Atman,
The Brahman, the Absolute;
Then the world of appearances vanishes.
Nothing else is seen.

-399-

In the one entity, the Brahman,
The formless, changeless, Atman,
The concept of a Universe is like a phantom.
How can there be diversity
In the formless, changeless, Atman.

-400-

Where there is neither Seer, Seeing and Seen,
Which is changless, formless and Absolute;
Whence can there be diversity.

-401-

In the One Brahman, perfectly still and motionless
Like the ocean after dissolution of the Universe,
Which is changeless, formless, absolute –
Whence can there be diversity?



-402-

Where the root of delusion is dissolved
Like darkness in light, in the Supreme Truth,
The one without a second, and absolute,
Whence can there be diversity?

-403-

How can the talk of diversity apply to the Supreme Truth
Which is one and homogenous?
Who has ever noticed diversity in the unmixed bliss
Of the state of profound sleep?

-404-

Even before the realization of the Highest Truth
The Universe does not exist in the Absolute Brahman
The Essence of Existence.
In none of the three states of time
The snake is ever observed in the rope
Nor a drop of water in a mirage.

-405-

In the Srutis it is stated that this dualistic universe
Is but a delusion when viewed from Absolute Truth.
This is also experienced in the state of dreamless sleep.

-406-

That which is superimposed on something else,
Is recognized by the wise as a delusion.
As in the case of a rope appearing as a snake.
As soon as the delusion dissolves, Reality appears.

-407-

This apparent universe has its root in the mind.
And once the mind is annihilated, the delusion dissolves.
Therefore, dissolve the mind by concentrating it in
The Supreme Self, which is thy inmost Essence.

-408-

The wise one realizes in his heart, through Samadhi,
The Infinite Brahman as Eternal Knowledge and Absolute Bliss
Which transcends all limitations and is free, and
Without activity, like the boundless sky, indivisible and absolute.

-409-

The wise one realizes in his own heart through Samadhi,
The Infinite Brahman which is undecaying and immortal.
Being the Absolute Reality there is no room for any negations
Like the placid ocean, which is eternal, pacified, and one.

-410-

With the mind restrained in Samadhi, behold in thyself
The Atman of infinite glory. Cut off all bondages of
Previous births, and carefully attain the Moksha
Which is only possible in a human birth.

-411-

The wise one realizes in his heart, through Samadhi,
The Infinite Brahman which is devoid of ideas of
Cause and effect; Reality which is beyond all imagination,
Beyond the range of proofs, and which has been established
By pronouncements of the Vedas.

-412-

Meditate on the Atman which resides in Thee,
Which is devoid of all limitations,
The Existence, Knowledge and Bliss Absolute,
The One without a second;
And thou shalt no more come into
The circle of birth and death.

-413-

The sage never again identifies himself with this body,
Which is just a shadow consisting of the effects of past deeds.
And casts it off like a corpse.

-414-

Realising Atman as eternal, Pure knowledge and Bliss,
Throw far away this limited body, which is inert and
Filthy by nature. Then no longer remember it,
Just as you do not call to memory food that has been vomited.

-415-

Burning of this with its very root, in the fire of Brahman
The Eternal and Absolute Self,
The wise man thereafter remains alone,
As Atman, the Eternal Pure Knowledge and Bliss.

-416-

The knower of truth no longer cares whether this body,
Which is bound by past actions, remains or goes;
Just as the cow is unconcerned with the garland on its neck;
For his mind functions are at rest
In the Brahman, the essence of Bliss.

-417-

Realising the Atman as his very Self,
For what object or reason should the knower of Truth,
Cherish the body?

-418-

The yogi who has perfected himself, gets as a reward
Eternal bliss in his mind, internally as well as externally.

-419-

The result of Pure Desire is Self Realisation.
The result of Self Realisation is withdrawal from sense pleasures,
And leads to the experience of Bliss of Self;
After which, follows Peace.

-420-

If there is absence of results,
Then the preceding stages are meaningless.
When the sequence is perfect,
The detachment from the objective world,
Extreme satisfaction and matchless bliss
Follow as a matter of course.

-421-

Being unruffled by earthly troubles
Is the result of Knowledge.
How can a man who committed loathsome deeds
During the state of delusion, commit the same
After acquiring discrimination?

-422-

The result of Knowledge should be a turning away
From unreal things.
And attachment to things is a result of ignorance.
This is observed in the case of
One who knows a mirage and things of that sort,
And one who does not.
Otherwise what other tangible result
Do the knowers of Brahman obtain.

-423-

If the heart's knot of ignorance is totally destroyed,
What natural cause can there be
For inducing such a man to selfish action,
If he is averse to sense pleasures.

-424-

When sense objects excite no more desire,
Then is the culmination of dispassion.
The extreme perfection of knowledge
Is the absence of any suggestion of the egoistic idea.
And the limit of his withdrawal is reached
When the mind-functions that have been merged,
Appear no more.

-425-

Freed from any sense of reality of external sense objects,
And only half consciously partaking of
Sense objects as are offered by others,
Seeing the world like one seen in dreams,
And only momentarily recognizing it,
Is such a man an enjoyer of the fruits of endless merit,
And he alone is blessed and esteemed on earth.

-426-

That sanyasin has obtained steady illumination,
Who, having his soul wholly merged in Brahman,
Enjoying internal bliss,
Is changeless and free from activity.

-427-

That kind of mental activity, which recognizes only
The identity of Brahman and Self,
Purified of all attachment, and is free from duality,
And concerns itself only with Pure Intelligence,
Is called Illumination.
He who has this in perfect steadiness,
Is called the Enlightened Man.

-428-

He whose illumination is steady, and has constant bliss;
And has almost forgotten the phenomenal universe,
Is accepted as a man liberated-in-this-lifetime itself.

-429-

He who, even having his mind merged in Brahman
Is nevertheless quite alert and free at the same time
From the characteristics of the waking state –
And whose realization is free from desires,
Is accepted as a man liberated-in-life.

-430-

He whose cares about the phenomenal state
Have been appeased,
And though possessed of a body consisting of parts,
Is yet devoid of parts,
And whose mind is free from anxiety,
Is accepted as a man liberated-in-life.

-431-

The absence of the ideas of "I" and "mine"
In this existing body, which follows as a shadow,
Is a characteristic of one liberated-in-life.

-432-

Not dwelling in the past, taking no thought for the future,
And looking with indifference upon the present;
Are characteristics of one liberated-in-life.

-433-

The looking everywhere with an eye of equality
On this world, full of elements possessing merits and demerits,
And distinct in nature from one another;
Is a characteristic of one liberated-in-life.

-434-

When things, pleasant or painful present themselves,
To remain unruffled in mind in both cases,
Through the sameness of attitude,
Is a characteristic of one liberated-in-life.

-435-

The absence of ideas of interior or exterior
In the case of a sanyasin,
Owing to his mind being engrossed in
Tasting the elixir of the Bliss of Brahman,
Is a characteristic of one liberated-in-life.

-436-

He who lives unconcerned, devoid of all ideas of
"I" and "Mine" with regard to the body and organs etc.,
As well as to his duties,
Is known as a man liberated-in-life.

-437-

He who has realized his Brahmanhood,
Aided by the Scriptures,
And is free from the bondage of transmigration,
Is known as a man liberated-in-life.

-438-

He who has, under no circumstances the idea of "I"
With regard to the body, organs, etc.,
Nor that of "mine" in respect of things other than this,
Is accepted as one liberated-in-life.

-439-

He who, through his self realization,
Knows the identity of the Jiva and Brahman,
As well as Brahman and the Universe,
Is known as a man liberated-in-life.

-440-

He who feels just the same,
When his body is worshipped by the good
Or tormented by the wicked,
Is known as a man liberated-in-life.

-441-

The Sanyasin in whom sense objects directed by others
Are engulfed like overflowing rivers into the ocean,
And produce no change whatsoever
Owing to his identity with the Absolute,
Is indeed liberated-in-life.

-442-

For one who has realized the truth of Brahman,
There is no more transmigration as before.
If there is, that man has not realized
His identity with Brahman; but is one
Whose attention is outgoing in its tendency.

-443-

If there is a feeling, that he is still subject to transmigration
Because of his old desires;
Then the answer is "No".
Because desire gets weakened,
Through the realization
Of one's identity with the Brahman.

-444-

The bad tendencies of even an immoral person,
Are checked in the presence of his mother.
In the same way, when Brahman has been realized,
The man of realization has no longer any worldly tendency.

-445-

One who constantly practices meditation,
Is observed to still have external perceptions.
This consciousness of externals, even the Scriptures say,
Is due to results of actions in previous births (Prarabdha).

-446-

Prarabdha persists as long as there is
Perception of happiness and pain.
Every result is preceded by some action.
And nowhere is there a result, independent of action.

-447-

Through the realization that "I am the Brahman"
All accumulated actions of a hundred crore cycles
Come to naught.
Like the actions of a dream state upon awakening.

-448-

Can the good actions or dreadful sins
That one supposes he does in dream state,
Lead him to heaven or hell
After he has awakened from sleep?

-449-

Realising the Atman,
Which is unattached and indifferent like the sky,
The seeker is never attached in the least
To actions yet to be done.

-450-

In a pitcher of wine, the sky is not affected by the smell of liquor
Merely with its connection to the bottle.
Similarly, the Atman is not, through its limiting surroundings,
Affected by its properties.

-451-

Whatever consequence has been formed by each action
Before the dawning of Knowledge,
Is not destroyed by Knowledge without yielding its fruit.
Like an arrow that is already shot at that object.

-452-

The arrow that was shot, thinking the object was a tiger,
Does not stop in its tracks, when the object is perceived to be a cow;
But pierces the object with full force.

-453-

The Prarabdha work is certainly too powerful.
Even to the Knower it will bring its fruit.
The fire of perfect Knowledge destroys
Actions previously accumulated,
And those which are yet to come.
But what is done it cannot destroy.
But none of the three, affects those who,
Realizing their identity with the Brahman
Are always living absorbed in that Knowledge.
They are verily transcendent Brahman.
A man of self realization is affected by
Nothing whatsoever in creation.

-454-

For the sage who lives in his own Self as Brahman,
Devoid of identification with the limiting adjuncts,
Is one without a second.
The question of the existence of Prarabdha work
Is meaningless.
Like the existence of a man who has awakened from sleep,
Having any connection with the objects seen in dream state.

-456-

He has no desire to substantiate the unreal objects,
Nor to maintain that dream world.
If he still clings to those unreal
Then he is not yet free from sleep.

-457-

Similarly he who is absorbed in Brahman
Lives identified with the eternal Atman
And beholds nothing else.
As one has the memory of objects seen in dream,
So a man of realization has a memory of
Everyday actions such as eating and so forth.

-458-

The body has been fashioned by Karma
So one may imagine the Prarabdha with reference to it.
But it is not reasonable to attribute the same to Atman
For the Atma is never the outcome of work.

-459-

The Srutis, whose words are infallible,
Declare the Atma to be "birthless, eternal, and undecaying".
So to the man who lives identified with that,
How can the Prarabdha be attributed?

-460-

The Prarabdha can be maintained
Only so long as one lives identified with the body.
But no one admits that the man of realization
Ever identifies himself with the body.
Hence the Prarabdha should be rejected in his case.

-461-

The contributing of the Prarabdha to the body
Is a delusion.
How can something which is superimposed
Have any existence;
And how can that which is unreal, have a birth?
And how can that which has not be born at all, die?
So how can the Prarabdha exist in something that is unreal?

-462- - -463-

If the effects of ignorance are destroyed with their root
By Knowledge,
Then how does the body live?
It is to convince those who entertain a doubt like this,
That the Srutis, from a relative standpoint,
Hypothesise the Prarabdha;
But not for proving the reality of the body etc.,
Of a man of Realisation.

-464-

There is only Brahman, the One without a second,
Infinite, without beginning or end,
Transcendent and changeless.
There is no duality whatsoever in It.

-465-

There is only Brahman, the One without a second,
The Essence of Existence, Knowledge and Eternal Bliss,
And Devoid of Activity.
There is no duality whatsoever in It.

-466-

There is only Brahman, the One without a second,
Which is inside all, Homogenous, Infinite,
Endless and All-pervading.
There is no duality whatsoever in It.

-467-

There is only Brahman, the One without a second,
Which is neither to be shunned nor taken up,
Or accepted and is without support.
There is no duality whatsoever in It.

-468-

There is only Brahman, the One without a second,
Beyond Attributes, Without Parts,
Subtle, Absolute and Taintless.
There is no duality whatsoever in It.

-469-

There is only Brahman, the One without a second,
Whose real nature is Incomprehensible,
And which is beyond the range of Mind and Speech.
There is no duality whatsoever in It.

-470-

There is only Brahman, the One without a second,
The Reality, Effulgent, Self Existent, Pure Intelligence,
And Unlike anything Finite.
There is no duality whatsoever in it.

-471-

High souled sanyasins who have got rid of all attachments,
And discarded all sense enjoyments,
Who are purified and perfectly restrained;
Realise this Supreme Truth. And at the end,
Attain Supreme Bliss through their Self Realisation.

-472-

Thou too, discriminate this Supreme Truth,
The Real Nature of the Self, which is Bliss undiluted;
And shaking off Thy delusion created by Thy own mind,
Be free and illumined, and attain the consummation of Thy life.

-473-

Through Samadhi, in which mind has been perfectly stilled,
Visualize the truth of the Self
With the eye of clear Realisation.
If the meaning of the words heard from the Guru
Is perfectly and indubitably discerned,
Then it can lead to no more doubt.

-474-

In the realization of the Atman,
The Existence-Knowledge-Bliss Absolute,
Through the breaking of one's connection with
The bondage of avidya or ignorance;
Scriptures, reasoning and the words of the Guru
Are the tests;
While one's own experiences
Earned by concentrating the mind;
Is another proof.

-475-

Bondage, liberation, satisfaction, anxiety,
Recovery from illness, hunger and such other things,
Are known only to the man concerned;
And knowledge of these to others
Is mere inference.

-476-

The Gurus as well as the Srutis
Instruct the disciple, standing aloof;
While the man of realization crosses through illumination, alone,
Backed by the grace of God.

-477-

Himself knowing his own indivisible Self
Through his own realization, and thus becoming perfect,
The man stands face to face with the Atman,
With his mind free of individualistic ideas.

-478-

The verdict of all discussions on Vedanta is
That the Jiva and the whole universe are nothing but Brahman;
And that liberation means abiding in Brahman,
The indivisible Entity.
While the Srutis themselves are the
Authority that Brahman is One without a second.

-479-

Realising the Supreme Truth at a blessed moment,
Through the above instructions of the Guru,
The authority of the Scriptures and his own reasoning,
With his senses purified and the mind concentrated;
The disciple became immovable in form
And perfectly established in the Atman.

-480-

Concentrating the mind for sometime in the Supreme Brahman,
He rose, and out of Supreme Bliss spoke as follows :-

-481-

My mind has vanished, and all its activities have melted
By realizing the identity of the Brahman and the Self;
I do not know either this or not this;
Nor what or how much,
The Boundless Bliss Is.

-482-

The majesty of the ocean of Supreme Brahma,
Replete with the current of the nectar-like Bliss of Self,
Is verily impossible to express in speech;
Nor can it be conceived by the mind –
In an infinitesimal fraction of which my mind melted
Like a hailstone getting merged in the ocean,
And is now satisfied by that Essence of Bliss.

-483-

Where is the universe gone! By whom removed!
And where is it merged!
It was just now seen by me,
And it has ceased to exist!

-484-

In the Ocean of Brahman,
Filled with the Nectar of Absolute Bliss,
What is to be shunned, and what accepted,
What is other, and what different!

-485-

I do not see, or hear, or know anything of this.
I exist as the Self, the Eternal Bliss –
Distinct from everything else.

-486-

Repeated Salutations to Thee, O Noble Teacher,
Who art devoid of attachment,
The best among good souls,
The embodiment of the essence of Eternal Bliss;
One without a second –
Who art infinite, and ever the boundless Ocean of Mercy;

-487-

Whose glance, like the shower of concentrated moonbeams
Has removed my exhaustion,
Brought on by the afflictions of the world,
And in a moment admitted me
To the undecaying status of the Atman,
The bliss of infinite majesty.

-488-

Blessed am I. I have attained the consummation of my life,
And am free from the clutches of transmigration –
I am the essence of Eternal Bliss.
I am infinite. - All through Thy Mercy.

-489-

I am unattached. I am disembodied.
I am free from the subtle body, and undecaying.
I am pacified. I am infinite I am taintless, and eternal.

-490-

I am not the doer, I am not the enjoyer,
I am changeless and beyond activity.
I am the essence of Pure Knowledge. I am absolute,
And identified with Eternal Good.

-491-

I am indeed different from the seer,
Listener, speaker and enjoyer;
I am the Atman – eternal, without any break,
Beyond activity, limitless, unattached, and infinite Knowledge.

-492-

I am neither this nor that, but the illuminer of both;
I am indeed Brahman, the One without a second;
Pure, devoid of interior or exterior, and infinite.

-493-

I am indeed Brahma, the One without a second;
Matchless, the reality that has no beginning,
Beyond such imaginations as thou or I, or this or that;
The essence of Eternal Bliss, the Truth.

-494-

I am Narayana, the slayer of Naraka,
I am the destroyer of Tripura;
The witness of everything.
I have no other ruler but myself.
I am devoid of the idea of I and mine.

-495-

I alone reside in all beings as Knowledge,
Being their internal and external support.
I myself am the enjoyer and all that is enjoyable –
I am all that I saw as the not-self before realization.

-496-

In me, the Ocean of Bliss,
The waves of the universe are created and destroyed
By the playing of the wind of Maya.
And they dissolve in me, the ocean of one indivisible consciousness.

-497-

Such ideas as gross, and so forth, are erroneously imagined in me
By people through the manifestation of things superimposed –
Just as in the indivisible and absolute time cycles
Years, half-years, and seasons etc., are imagined.

-498-

That which is superimposed by the grossly ignorant
Never taint the substratum:
The great rush of waters observed in a mirage
Never wets the desert tracts.

-499-

I am beyond contamination, like the sky;
I am distinct from things illumined, like the sun;
I am always motionless like the moon.
I am limitless like the ocean.

-500-

I have no connection with the body as the sky with the clouds;
So how can states of wakefulness, dream and profound sleep,
Which are attributes of the body,
Affect me?



-501-

It is the upadhi (designation or attribute) that comes
And it is that alone that goes;
That performs actions and enjoys;
That alone decays and dies.
Whereas I ever remain firm like the Kula mountain.

-502-

There is neither engaging in work,
Nor cessation from it for me;
Who am always the same and devoid of parts.
How can that which is One, concentrated,
Without break, and infinite like the sky,
Ever exert!

-503-

How can there be merits and demerits for me,
Who am without organs, without mind,
Changeless and formless;
Who am the realization of Bliss Absolute!

-504-

If hot or cold, good or evil, happens to touch
The shadow of a man's body,
It does not affect in the least
The man himself who is distinct from the shadow.

-505-

The properties of things manifested
Do not affect the witness, who is
Distinct from them, changeless and indifferent; -
As the properties of a room do not affect
The lamp that illumines it.

-506-

As the sun is witness to man's actions,
And fire burns everything without distinction;
And as a rope is related to a thing superimposed on it -
So am I, the unchangeable, intelligent, Self.

-507-

I am neither the doer, nor do I make others do actions.
I am neither the enjoyer, nor do I make others enjoy.
I neither see, nor do I make others see. -
I am that self-effulgent, Transcendent Atman.

-508-

When the supervening adjunct (upadhi) is moving,
The movement of the reflection
Which is due to the upadhi,
Is ascribed by fools to the object reflected,
Such as the Sun, which is free from activity;
And think - I am the doer, I am the enjoyer,
I am the killer, alas!

-509-

Let this inert body drop down in water or on land,
I am not attached by its properties;
Like the sky, by properties of the jar which holds it.

-510-

The business states of the Buddhi, such as
Agent-ship, enjoyment, cunning, drunkenness,
Dullness, bondage, freedom, and so on,
Are never in reality in the Self,
The Supreme Brahman, The Absolute,
The One without a second.

-511-

Let there be changes in Prakriti
In ten, hundred, or thousand ways,
What have I, the unattached Knowledge Absolute,
Got to do with them?
Never do the clouds touch the Sky!

-512-

I am verily that Brahman, the One without a second,
Which is like the sky - subtle, without beginning or end;
In which the whole universe, from the undifferentiated,
Down to the gross body,
Appears merely a shadow.

-513-

I am verily that Brahman, the One without a second,
Which is the support of all, which illumines all things,
Which has infinite forms, is omnipresent,
Devoid of multiplicity,
Eternal, pure, unmoved and Absolute.

-514-

I am verily that Brahman, the One without a second,
Which transcends the endless differentiations of Maya,
As the inmost essence of all, beyond the range of consciousness –
Which is Truth, Knowledge, Infinitude and Bliss Absolute.

-515-

I am without activity, changeless, without parts,
Formless, Absolute, Eternal, without any other support,
The One without a second.

-516-

I am universal, I am the All, I am transcendent,
The One without a second,
I am Absolute and Infinite Knowledge,
I am Bliss, and Indivisible.

-517-

This splendor of the sovereignty of self-effulgence,
I have received, by virtue of the
Superior Majesty of Thy Grace.
Salutations to Thee, O Glorious, Noble minded Teacher.
Salutations, again and again.

-518-

O Teacher, Thou hast, out of sheer grace,
Awakened me from sleep; and completely saved me
Who was wandering in an interminable dream,
In a forest of birth, decay and death,
Created by illusion. Being tormented day after day
By countless afflictions,
And sorely troubled by the tiger of Egoism.

-519-

Salutations to Thee, O Prince of Teachers,
Thou unnamable Greatness, Who art ever the same,
And dost manifest Thyself as this Universe –
Salutations to Thee.

-520-

Seeing the worthy disciple who had attained the Bliss of the Self,
Realised the Truth, and was glad at heart,
Thus prostrating himself;
That Noble, Ideal Teacher, again addressed
The following excellent words –

-521-

The Universe is an unbroken series of perceptions of Brahman,
Hence it is in all respects nothing but Brahman.
See this with the eye of illumination,
And a serene mind under all circumstances.
Is one who has eyes, ever been found to see all around
Anything else but objects of sight?
Similarly what is there except Brahman
To engage the intellect of a man of Realisation!

-522-

What wise man would discard that enjoyment
Of Supreme Bliss, and revel in things unsubstantial?
When the exceedingly charming Moon is shining,
Who would wish to look at a painted Moon?

-523-

From the perception of unreal things,
There is neither satisfaction nor cessation of misery.
Therefore being satisfied with the realization
Of the Bliss Absolute, the One without a second,
Live happily in a state of identity with the Real Brahman.

-524-

Beholding the Self alone, in all circumstances;
Thinking of the Self, the One without a second,
And enjoying the Bliss of the Self,
Pass thy time, O Noble Soul!

-525-

Dualistic conceptions in the Atman -
The Infinite Knowledge, the Absolute;
Are like imagining castles in the air.
Therefore, always identifying thyself
With the Bliss Absolute, the One without a second,
And thereby attaining Supreme Peace; remain quiet.

-526-

The restful state of the mind -
(Which is the root of unreal imaginations) -
Of the noble knower of Brahman,
In a state of identity with Brahman,
Is Supreme Quietude;
In which there is constant enjoyment of
The Bliss Absolute, the One without a second.

-527-

To the man who has realized his own nature,
And drinks the undiluted Bliss of the Self,
There is nothing more exhilarating than the
Quietude which comes to a state of desirelessness.

-528-

The illumined sage, whose only pleasure is in the Self,
Ever lives at ease, whether going or staying,
Sitting or lying, or in any other condition.

-529-

The noble soul who has perfectly realized the Truth,
And whose mind-functions meet with no obstruction,
Does no more depend upon conditions of
Place, time, posture, direction, moral disciplines,
Objects of meditation, and so forth.
What regulative conditions can there be
In knowing one's own Self.

-530-

To know that this is a jar, what condition is necessary,
Except that means of knowledge to free it from defect,
Which alone ensures the cognition of the object.

-531-

So this Atman which is eternal, manifests itself
As soon as the means of right knowledge are present,
And does not depend upon either place, time, or purity.

-532-

The consciousness that I am Devdutta,
Is independent of circumstances;
Similar is the case of the realization
Of this Knower of Brahman, that he is Brahman.

-533-

What indeed can manifest that lustre,
Like the Sun
Causes the whole universe -
Unsubstantial, unreal, insignificant -
To appear at all.

-534-

What can illumine that eternal subject, by which -
The Vedas and Puranas and other scriptures,
As well as all beings -
Are endowed with a meaning.

-535-

Here is the self-effulgent Atman, of infinite power,
Beyond the range of conditioned knowledge;
And only by realising
This incomparable Knowledge of Brahman,
Lives his glorious life, freed from bondage.

-536-

Satisfied with undiluted, constant Bliss,
He is neither grieved nor elated by sense objects,
Neither attached nor averse to them;
But always meditates on the Self
And takes pleasure therein.

-537-

A child plays with his toys forgetting hunger and body pains.
Similarly the man of realization takes pleasure
In the realization, without ideas of "I" or "mine"
And is happy.

-538-

Men of realization have their food
Without anxiety or humiliation, by begging,
And their drink, from the water of the rivers.
They live freely and independently,
And sleep without fear in cremation grounds or forests.
Their clothing may be the quarters themselves
Which need no washing and drying; or any bark, etc.
The earth is their bed.
They roam in the avenue of Vedanta,
While their pastime is in the Supreme Brahma.

-539-

The knower of Atman who wears no outward mark,
And is unattached to external things,
Rests on his body without identification,
And experiences all sorts of sense objects as they come,
Through others' wishes, like a child.

-540-

Established in the ethereal plane of Knowledge Absolute,
He wanders in the world: sometimes like a madman,
Sometimes like a child; and at other times
Like having no other clothes on his person except quarters;
Or sometimes wearing clothes; or skins at other times.

-541-

The sage, living alone, enjoys sense objects,
Being the very embodiment of desirelessness,
Always satisfied with his own self,
And himself present as the All.

-542-

Sometimes a fool, sometimes a sage,
Sometimes possessed of regal splendor;
Sometimes wandering, sometimes behaving
Like a motionless python;
Sometimes wearing a benign expression,
Sometimes honored, sometimes insulted,
Sometimes unknown –
Thus lives the man of Realization
Ever happy with Supreme Bliss.

-543-

Though without riches, yet ever content;
Though helpless, but very powerful;
Though not enjoying sense objects, yet eternally satisfied;
Though without a model, yet looking upon all
With an eye of equality;

-544-

Though doing, yet inactive;
Though experiencing the fruits of best actions
Yet unattached by them;
Though possessed of a body,
Yet without identification with it;
Though limited yet omnipresent is he.

-545-

Neither pleasure nor pain,
Nor good nor evil,
Ever touches this Knower of Brahman,
Who always lives without the body-idea.

-546-

Pleasure or pain, as well as good or evil,
Affects only him who has connection with the gross body, etc.
And identifies himself with these.
How can good or evil, or the effects of them,
Touch the sage who has identified himself with the Reality,
And thereby shattered his bondage.

-547-

The Sun which appears to be, but is not actually
Swallowed by Rahu, is called as swallowed up
By people through delusion;
Not knowing the real nature of the Sun.

-548-

Similarly ignorant people look upon
The perfect Knower of Brahma,
Who is wholly rid of bondages of the body etc.,
As possessed of the body;
Seeing but an appearance of it.

-549-

In reality however, he rests, discarding the body
Like a snake it's slough;
And the body is moved hither and thither
By the wind of prana, whichever way it blows.

-550-

As a piece of wood is drifted, on to a high or low ground,
By the current;
So is his body, carried on by the momentum of past actions,
To the enjoyment of their fruits;
As they present themselves in due course.

-551-

The man of realization, bereft of the body-idea
Moves amid sense enjoyments,
Like a man subject to transmigration
Through desires engendered by Prarabdha work.
He himself, however, lives unmoved, in the body,
Like a witness, free from mental oscillations,
Like the pivot of a potter's wheel.

-552-

He neither directs the sense organs to their objects,
Nor detaches them from these;
But stays like an unconcerned spectator.
And he has not the least regard for the fruits of actions;
His mind being thoroughly inebriated
With drinking the undiluted elixir of the Bliss of Atman.

-553-

He who, giving up all such considerations as
This is a fit object of meditation, and this is not;
Lives as the absolute Atman; is verily Shiva Himself;
And he is the best among Knowers of Brahman.

-554-

Through the destruction of the supervening adjuncts,
The perfect Knower of Brahman merges himself
In the One Brahman without a second
Which he had been all along;
Becomes very free even while living, and
Attains the consummation of his life.

-555-

As an actor, when he puts on the dress of his role,
Or when he does not, is always a man;
So the perfect Knower of Brahman
Is always Brahman, and nothing else.

-556-

Let the body of the sanyasin
Who has realized his identification with Brahman,
Become withered and fall away like a leaf of a tree;
It is of no consequence to him;
For it has already been burnt by the fire of knowledge.

-557-

The sage who always lives in the Reality – Brahma –
Is Infinite Bliss, the One without a second,
Does not depend on the customary considerations
Of place, time, etc..
For giving up this mass of skin, flesh and filth.

-558-

If the giving up of the body is not liberation,
Nor that of the staff and water bowl;
But Liberation consists in the destruction
Of the heart's knot, which is Avidya.

-559-

If a leaf falls in a small stream or river,
Or a place consecrated by Shiva,
Or in a crossing of roads,
Of what good or evil, is that to the tree.

-560-

The destruction of the body, organs, Pranas and Buddhi
Is like that of the leaf, or flower, or fruit.
It does not affect the Atman, the Reality,
The Embodiment of Brahman –
Which is one's true nature.
That survives, like the tree.

-561-

The Srutis, by setting forth the real nature of the Atman
In the words "The Embodiment of Knowledge" etc
Which indicate Its Reality;
Merely speak of the destruction of supervening adjuncts.

-562-

The Sruti passage "Verily is this Atman Immortal",
Mentions the immortality of the Atman
In the midst of perishable things,
That are subject to modification.

-563-

Just as stone, tree, grass, paddy and husk, etc.,
When burnt are reduced to earth (ashes) only;
Even so the whole objective universe, -
Composing the body organs, pranas, manas, and so forth,
When burnt by the fire of Realisation,
Is reduced to the Paramatman – Supreme Self.

-564-

As darkness, which is distinct from sunshine,
Vanishes in the sun's radiance,
So the whole objective Universe
Is merged in Brahman.

-565-

As when a jar is broken, the space enclosed by it
Becomes palpably the limitless space;
So when the supervening adjuncts are destroyed,
The Knower of Brahman, verily becomes Brahman Itself!

-566-

As milk, poured into milk; oil into oil; and water into water;
Becomes united and one with it;
So the sage who has realized the Atman,
Becomes one in the Atman.

-567-

Realising thus, the isolation that comes
Of disembodiedness,
And becoming eternally identified
With the Absolute Reality, Brahman;
The sage no longer suffers transmigration.

-568-

After his bodies consisting of Nescience (avidya) etc.,
Are burnt by the Realisation of the identification
Of Jiva and Brahman,
He becomes Brahman itself;
Then how can the Brahman ever have rebirth.

-569-

Bondage and liberation, which are conjured up by Maya,
Do not actually exist in the Atman.
One's reality, (as the appearance and existence
Of a snake do not abide in the rope)
Suffers no change.

-570-

Bondage and liberation may be talked of,
When there is presence or absence of a covering veil.
But there can be no covering veil for the Brahman
Which is always uncovered
For want of second things besides Itself.
If there be,
The non-duality of Brahman will be contradicted;
And the Srutis can never brook duality.

-571-

Bondage and liberation are traits of the Buddhi,
Which ignorant people falsely superimpose on Reality;
As the covering of the eyes by a cloud
Is transferred to the sun.
For this Immutable Brahman is Knowledge Absolute,
The One without a second, and unattached.

-572-

The idea that bondage exists,
And the idea that it does not exist,
With reference to the Reality,
Are both attributes of the Buddhi merely;
And never belong to the Eternal Reality – Brahman.

-573-

Hence this bondage and liberation
Are created by Maya, and are not in the Atman.
How can there be any idea of limitation
With regard to the Supreme Truth
Which is without parts, without activity,
Calm, unimpeachable, taintless, and One without a second;
As there can be none with regard to the infinite sky.

-574-

There is neither death nor birth,
Neither bound nor striving for freedom;
Neither seeker after liberation nor liberated –
This is the ultimate Truth.

-575-

I have today, repeatedly revealed to thee,
As to one's own son,
This excellent and profound secret,
Which is the inmost purport of all Vedanta –
The Crest of the Vedas –
Considering thee as an aspirant after liberation;
Purged of the taints of this Iron Age,
And of a mind free from desires.

-576-

Hearing these words of the Guru,
The disciple, out of reverence,
Prostrated himself before him,
And with his permission went his way
Freed from bondage.

-577-

And the Guru,
With his mind steeped in the ocean of Bliss Absolute,
Roamed, verily purifying the whole world –
All differentiating ideas banished from his mind.

-578-

Thus, by way of dialogue between
The Teacher and the Disciple,
Has the Nature of the Atman been ascertained
For the easy comprehension of seekers after liberation.

-579-

May those sanyasins who are seekers after liberation,
Who have purged themselves of all taints of mind,
By observations of the prescribed methods;
Who are averse to worldly pleasures,
Who are of pacified minds
And take delight in the Sruti,
Appreciate this salutary teaching!

-580-

For those who are afflicted in the way of the world
By burning pain, due to the sunshine of threefold misery,
Who through delusion wander about in a desert
In search of water,
For them, here is the triumphant message of Sankara,
Pointing out, within easy reach,
The comforting ocean of nectar – the Brahman,
The One without a second,
To lead them on to Liberation.



