

## SHATASHLOKI By Adi Shankaracharya

## SHANKARA'S ONE HUNDRED VERSES

## Introduction

The title means 'A Century of Verses'. It actually consists of 101 four-line verses, all of the same metre (called sragdhara) with 21 syllables in each quarter. The work is a capsuled version of the whole spectrum of advaita, straight from the Master. Because it is poetry, it spares us the difficult terrain of long-winding arguments and dialectics in prose that is characteristic of the commentaries or Bhashyas. So even those of us who are beginners to advaita, as well as those who are not comfortable with Sanskrit, can appreciate it. And further, unlike the commentaries, it could probably have been 'spoken' out by the Acharya rather than composed in a 'written' manner. Consequently there is an added style – which, in addition, includes the usual majesty of Shankara's writing -- of a purposeful extempore after-dinner conversation, the poetic impact of which may be enjoyed more if we know the language. I recommend it to every reader, who has any interest in advaita. Indeed I would like to call it:

## "Triple A – FAQ on advaita"

– standing for "Authentic Answers from the Acharya to Frequently Asked Questions on advaita". Some of the shlokas would probably admit a lengthy discussion. Many shlokas would correct the wrong fear current among newcomers to advaita that it might after all only be a dry philosophy far removed from humane and ethical considerations.

**A possible help for transliteration of non-English words into English.****(Kyoto-Harvard Convention (Modified))**

Vowels:		Consonants:			
<i>a</i>	as the 'u' in but	gutturals	<i>k</i>	<i>kh</i>	<i>g</i>
<i>A or Aa or aa</i>	as the 'a' in father		<i>gh</i>	<i>G</i>	
<i>i</i>	as the 'i' in mill	palatals	<i>c</i>	<i>ch</i>	<i>j</i>
<i>I</i>	as the 'ea' in meal		<i>ch</i>	<i>j</i>	<i>jh</i>
			<i>jna</i>		

<i>u</i>	as the 'u' in put				
<i>U</i>	as the 'u' in rule	linguals	<i>T</i>	<i>Th</i>	<i>D</i> <i>Dh</i>
<i>e</i>	as the 'ey' in they		<i>N</i>		
<i>ai</i>	as the 'ai' in aisle				
<i>o</i>	as the 'o' in go	dentals	<i>t</i>	<i>th</i>	<i>d</i> <i>dh</i>
<i>au</i>	as the 'ou' in loud		<i>n</i>		
<i>R</i> or <i>RRi</i>	as the 'r' in				
Sanskrit*		labials	<i>p</i>	<i>ph</i>	<i>b</i> <i>bh</i>
			<i>m</i>		
		semivowels	<i>y</i> <i>r</i>	<i>l</i>	<i>v</i>

**Note on \*** : For the English transliteration of Sanskrit *shlokas* , the Itranslator 2003 has been used. So words like Prakriti, nivRRitti, pravRRitti , AvRRitti, dhRRiti, require the 'RRi' for the input for the printing of the *shlokas* and transliteration process. But when we use such words in ordinary English sentences, we take the not-so-formidable spellings such as. 'prakriti', 'nivritti', pravritti', 'Avritti', 'dhriti'. Readers may kindly bear this incongruence in usage of Sanskrit words in English!

#### Sibilants

As in	Beginning of word	Middle of word	Sanskrit Examples
Palatal 's' as in the Germ	Sh	sh	<i>Ishvara</i> , <i>darshana</i> , <i>pashyati</i> , <i>VishvaM</i>

an word 'sprec hen'			Shankara, shAnti, Shiva
Shutt er, shame	Shh or shh	shh	Vishhnu, Purushha , dveshha, eshhaH ShhaNmu kha, mokshha
Sun, sand	S or s	s	samsAra, SamsAra, <i>Sattva</i> , VAsanA

In the pronunciation of the name 'shiva' of God the sh denotes the palatal 's' in the German word sprechen -, not 'siva' – where the 's' is as in 'sun' or the 'ss' in 'hiss' - nor as 'Shiva' – where the 'Sh' is as in the English word 'Show' -).

anusvAra      *M* visarga      *H* aspiration

The following popular words, have their correct phonetic spellings as below. For these words, we shall be using the popular spellings, though sometimes the phonetic spellings might have found their way!

Popular Spellings	To be pronounced as
Aum	Om
Avatar(a)	avatAr(a)
Bhagavatam	bhAgavatam
Brahma	brahmA (when Creator is meant)
Brahma	brahma (when the Absolute is meant)
GlItA	GlItA
Guna	guNa
Krishna	kRRishhNa
kshetra	kshhetra
M.B.	M.B.

Mahavakya	mahAvAkya
Narayana	nArAyaNa
Puranas	<i>purANas</i>
purusha	<i>purushha</i>
Rama	rAma
Ramayana	rAmAyaNa
Sadhana	sAdhanA
Sanatana	sanAtana
Suktam	sUktam
Sutra	sUtra
Uma	umA
Valmiki	vAlmIki
Vasana	vAsanA
visesha	visheshha
Vyasa	vyAsa
Upanishad	upanishhat
Vedanta	vedAnta
Vishnu	vishhNu
yajna	ya~jna

Om.

1. *dRshhTanto naiva dRshhTaH tribhuvana-jaThare sad-guror-jnAna-dAtuH*

*sparshash-cet-tatra kalpyaH sa nayati yad-aho svarNatAm-ashma-sAraM /na  
sparshatvaM tathA-api shruta-caraNa-yuge sadguruH svlya-shishhye  
svlyam sAmyaM vidhatte bhavati nirupamaH tena vA'laukiko'pi //*

*na eva dRshhTaH* : There is nothing known  
*dRshhTantaH* : (as ) comparable  
*tribhuvana-jaThare* : in all the three worlds  
*sad-guroH* : to the revered teacher  
*jnAna-dAtuH* : who dispenses knowledge.  
*sparshaH tatra kalpyaH cet* : If 'sparsha', the philosopher's stone be one such,  
*saH nayati* : it turns  
*ashmasAraM* : iron  
*svaNatAm* : into gold,  
*aho* : (but) alas!  
*na sparshatvaM* : not into being 'sparsha', the philosopher's stone.  
*tathA api* : On the other hand,  
*sad-guruH* : the revered teacher  
*vidhatte* : creates, produces  
*sAmyaM* : equality  
*svlyam* : (with) himself  
*svlya-shishhye* : in his disciple  
*shruta-caraNa-yuge* : who takes refuge in his feet.  
*tena* : By this reason,  
*bhavati* : he becomes  
*nirupamaH* : peerless  
*vA* : or more,  
*aloukiko'pi* : even transcendental.

*Important note: In organizing the translation into English, the Sanskrit words of the verse have been re-sequenced in such a way that their English meanings as given above, when read in the same sequence, will make sense. We shall follow this practice, in all the succeeding shlokas.*

Note on shloka 1: That the Guru becomes 'transcendental' is the stamp of the Acharya in this shloka. Such punchlines in almost every shloka are characteristic of his Vedanta poetic works, particularly in this Shata-shloki. As far as I know -- I would like to be corrected here -- probably this is the only place, of all his works, where Adi Shankara mentions this unique quality of the Guru-Acharya -- namely the quality that the Guru produces disciples who themselves become Gurus in due time, thus keeping the Guru-parampara ever alive, -- not just alive, but rising to greater and greater heights.

2. *yadvac-chrIkhaNDa-vRkshha-prasRta-parimaLen-Abhito'nye'pi vRkshhAH  
shAshvat-saugandhya-bhAjo'pyatanu-tanu-bhRtAM tApam-unmllayanti /  
AcAryAl-labdha-bodhA api vidhi-vashataH sannidhau sam-sthitAnAM  
tredhA tApaM ca pApaM sakaruNa-hRdayAH svoktibhiH kshhAlayanti //*

*yadvat* : Just as

*parimaLena* : by the fragrance

*prasRta* : diffused

*shrIkhaNDa-vRkshha* : (by) a sandal tree

*anye vRkshA api* : other trees also

*abhitaH* : all around (it)

*saugandhya-bhAjaH* : are full of fragrance

*shAshvat* : at all times

*tApam-unmllayanti api* : and afford relief from heat

*atanu-tanubhRtAM* : to diverse embodied beings,

*labdha-bodhA api* : (so) also they that have gained wisdom

*AcAryAt* : from the teacher,

*sakaruNa-hRdayAH* : with hearts full of compassion,

*kshhAlayanti* : emancipate

*svoktibhiH* : by their talks

*vidhi-vashataH samsthitAnAM* : all those fortunately situated

*sannidhaU* : in their presence

*tredhA tApaM* : (from) the three kinds of suffering (*adhyAtma*, *adhidaivata*, *adhibhautika*)

*(tredhA) pApaM ca* : and also (from) the three kinds of sin (body, speech and mind).

Note : Compare from Narada bhakti sutra No.69:

*"tIrthI-kurvanti tIrthAni, su-karmI kurvanti karmANi, sac-chAstrI-kurvanti shAstrANi"* They make holy places holy, make works well worked, and make scriptures into real scriptures – by explaining their purport well. real.]

3. *AtmAnAtma-pratItiH prathamam-abhihitA satya-mithyAtva-yogAt  
dvedhA brahma-pratItir-nigama-nigaditA svAnubhUt-yopapattyA /  
AdyA dehA-nubhandhAd-bhavati tad-apaRA sA ca sarvAtmakatvAt  
AdaU brahm-Aham-asmlty-anubhava udite khal-vidam brahma pashcAt //*

*Prathamam abhihitA* : At the outset is enunciated

*Atma-anAtma-pratItiH* : the perception of the Self and the non-Self

*Satya-mithyAtva-yogAt* : (respectively) by means of Truth and of 'MithyA'.

*Brahma-pratItiH* : Realisation of brahman

*nigama-nigaditA* : is spoken of by the Vedas

*dvedhA* : as two-fold

*svAnubhUtyA* : by means of our experience, (and)

*upapattyA* : by means of conclusive proof.

*AdyA* : The former

*bhavati* : arises

*dehAnubhandhAt* : by consideration of the body as only an appendage,

*tat aparA sA* : while the latter

*(bhavati)* : (arises)

*sarvAtmakatvAt* : by consideration of universal immanence.

*Adau* : In the beginning (the Realisation is)

*Brahma-aham-asmi iti* : that 'I am brahman'

*anubhave udite* : when the experience rises

*pashcAt* : thereafter, (it is)

*idam khalu brahma* : 'All this is indeed brahman'.

Note 1. See how the Acharya goes to the heart of the problem right in the beginning. He has 99 shlokas to go; but he wastes no time!

Note 2. Mark the words "*satya-mithyAtva-yogAt*" (by means of the concepts of Truth and 'mithyA') in the first line. In the Brahma Sutra Bhashya of Shankara in the very beginning he enunciates the following: "*satyAnRte mithunl-kRtya aham-idaM mamedam-iti naisargiko'yaM loka-vyavahAraH*" that is, "the mixing up of Truth and non-Truth (anRta) gives rise to the common worldly parlance of 'I am this', and 'This is mine'". This reference to Shankara Bhashya occurs in a commentary on Narayaneeyam-91-1. The context is again a similar idea contained in the words "*baddha-mithyArtha-dRshhTeH*" in that shloka of Narayaneeyam, meaning "because of the deep-rooted wrong acceptance of ephemeral values as true and enduring". The author of the commentary, Kadalangudy Natesa Sastrigal, opines that these words of Narayaneeyam could as well have been "*satya-mithyArtha-dRshhTeH*", and therefore would go back to the above stated sentence from Brahma Sutra Bhashya. It is interesting to note that Shankaracharya uses the same words of his, here in Shata-shlokl.

*4.AtmA cid-vit-sukhAtmA'nubhava-paricitaH sarva-dehAdiyantA  
satyevaM mUDha-buddhir-bhajati nanu jano'nitya-dehAtma-buddhiM /  
bAhyo'sthi-snAyu-majjA-pala-rudhira-vasA-carma-medo-yug-antaH  
viNmUtra-shleshhma-pUrNaM sva-para-vapur-aho samviditvA'pi bhUyaH  
//*

*AtmA* : The Self

*Cit-vid-sukha-AtmA* : is of the nature of Consciousness, Knowledge, Bliss.

*anubhava-paricitaH* : (It) can be known by direct experience.

*Sarva-dehAdi-yantA* : (It) is the inspirer in all bodies, senses etc.

*Evam sati* : And yet  
*mUDha-buddhiH janaH* : the foolish person  
*bhajati* : treasures  
*anitya-deha-Atma-buddhiM* : the understanding that this transient body is the Self.  
*nanu aho* : alas! It is so  
*api samviditvA bhUyaH* : although (he) knows again and again that  
*Sva-para-vapuH* : the body either of his or of others  
*bAhyaH* : (is) externally  
*asthi-snAyu-majjA-pala-rudhira-vasA-carma-medo-yug* : composed of bones, tendon, marrow, flesh, blood, nerve, skin and fat  
*antaH* : (and) internally  
*viN-mUtra-shleshhma-pUrNaM* : full of excrement, urine and phlegm.

Note 1: “*samviditvA’pi bhUyaH*” is the Acharya’s emphasis in the shloka.

Note 2. Compare with the more succinct version in his own

“Aparokshanubhuti” shloka No.23:

*deho’ham ityayaM mUDhaH kRtvA tishhTaty-aho janaH /*  
*mamAyam-ityapi jnAtvA ghaTa-drAshhTeva sarvadA //*

Meaning: How strange is it that a person ignorantly rests contented with the idea that he is the body, while he knows it as something belonging to him (and therefore apart from him) even as a person who sees a pot (knows it as apart from him) !

*5. deha-strI-putra-mitra-anucara-haya-vRshhAs-toshha-hetur-mametthaM*  
*sarve svAyur-nayanti prathita-malam-amI mAmsa-mImAmsay-eha /*  
*ete jIvanti tena vyavahRti-paTavo yena soubhAgya-bhAjaH*  
*taM prANAdhIsham-antar-gataM-amRtam-amuM naiva-mImAmsayanti //*

*deha-strI-putra-mitra-anucara-haya-vRshhAH* : “The body, wife, sons, friends, servants, horses and cattle

*mama toshha-hetuH*: -- these are the sources of my happiness”

*itthaM* : thus (imagining),

*amI sarve*: all these beings

*nayanti* : spend, lead

*svAyuH* : their life

*iha* : on earth

*prathitamalaM mAmsa-mImAmsayA* : as followers of the philosophy of flesh.

*ete naiva mImAmsayanti* : They fail to comprehend

*amuM prANAdhIshaM* : this Lord of life

*antar-gataM* : who is immanent

*amRtaM* : and immortal,



*taM yena jlvanti*: and, by whom (they) live;  
*yena vyavahRti-paTavaH* : by whom (they) are rendered fit for worldly transactions  
*yena soubhAgya-bhAjaH* : (and) by whom(they) are endowed with prosperity.

6. *kashcit-kITaH kathamcit-paTumatir-abhitaH kaNTakAnAM kuTlraM kurvans-tenaiva sAkaM vyavahRti-vidhaye ceshhTate yAvad-AyuH / tadvaj-jlvo'pi nAnA-carita-samuditaiH karmabhiH sthUla-dehaM nirmAya-atraiva tishhTan-nanu-dinam-amunA sAkam-abhyeti bhUmau //*

*kashcit kITaH paTumatiH* : A silkworm  
*kurvan* : building  
*kathamcit* : somehow (by its own efforts)  
*kaNTakAnAM kuTlraM* : a cocoon  
*abhitaH* : all around (itself)  
*tena eva sAkaM* : (and) with its help  
*ceshhTate* : moves about  
*yAvad-AyuH* : all its life  
*vyavahRti-vidhaye* : in the discharge of its activities.  
*tadvad-api jlvaH*: So also the individual soul  
*nirmAya* : building up  
*bhUmau* : on this earth  
*sthUla-dehaM* : a physical body  
*karmabhiH* : by means of 'karmas'  
*nAnA-carita-samuditaiH* : accumulated by multifarious (past) actions  
*atra eva tishhTan* : and remaining there itself  
*abhyeti* : moves about  
*anudinaM* : daily  
*amunA sAkaM* : along with it.

7. *svIkurvan vyAghra-veshhaM sva-jaThara-bhRtaye bhIshhayan-yashca mugdhAn matyA vyAghro'ham-ithaM sa nara-pashu-mukhAn bAdhate kim nu satvAn / matvA strI-veshha-dhArI stry-aham-iti kurute kim naTo bhartur-ichhAM tadvac-charIra AtmA pRthag-anubhavato dehato yas-sa-sAkshhI //*

*yaH* : A person  
*svIkurvan* : assuming  
*vyAghra-veshhaM* : the mask of a tiger  
*sva-jaThara-bhRtaye* : for his own livelihood  
*bhIshhayan ca* : and frightening  
*mugdhAn* : the innocent ones –  
*sa bAdhate kim nu* : does he ever injure

*nara-pashu-mukhAn satvAn* : any person, beast or living thing

*vyAghro'haM ithaM matyA* : by the impression "I am a tiger" ?

(Or, )

*strIveshha-dhArI naraH*: the actor donning the role of a woman --

*ichhAM kurute kim* : does he pant for

*bhartuH* : a husband

*strI ahaM iti matvA* : thinking "I am a woman"?

*tadvat* : So also (is)

*shArIraH AtmA* : the Self living in the body

*pRthak* : but being different

*dehataH* : from the body

*anubhavataH* : (as well as) from experience;

*saH sAkshhI* : he is only the witness.

Note: The lesson therefore is the same as the punchline teaching of the Gita: " Act, act, in the living present, with a total detachment to everything that 'comes and goes' (AgamApAyl). Everything associated with this body, mind and intellect, comes and goes!

*8. svaM bAlaM rodamAnaM cira-tara-samayaM shAntim-Anetum-agre  
drAkshhaM khArjUram-AmraM sukadalam-athavA yojayaty-ambika'sya /  
tadvac-ceto'ti-mUDhaM bahu-janana-bhavAn mouDhya-samskAra-yogAt  
bodho-pAyair-anekaiH avasham-upanishhad-bodhayAmAsa samyak //*

*ambika* : A mother

*shAntiM AnetuM* : in order to pacify

*svaM bAlaM* : her child

*rodamAnaM* : who has been crying

*cira-tara-samayaM* : for a very long time

*yojayati* : offers (or) places

*asya agre* : before the child

*drAkshhaM* : grape,

*khArjUraM* : date,

*AmraM* : mango,

*sukadalaM* : good banana,

*athavA* : and the like.

*tadvat* : So also

*Upanishhat* : The Upanishad

*Samyak bodhayAmAsa* : has well taught (i.e., enlightened)

*anekaiH bodhopAyaiH* : by various teaching strategies

*ati-mUDhaM cetaH* : the utterly foolish mind

*avashaM* : which is not in control of itself

*mouDhya-samskAra-yogAt* : because of the acquired dilution of faculties  
*bahu-janana-bhAvAt* : consequent to the many lives it has gone through.

Note 1: So when the scriptures show you a carrot at the end of the stick, even if it be a heavenly carrot, that is only a “*bodhopAya*”, ‘a teaching strategy’.

Note 2: Compare shloka XI – 3 – 44 from Shrimad Bhagavatam:

*Parokshha-vAdo vedo’yaM bAlAnAm anushAsanaM /*

*Karma-mokshhAya karmANi vidhatte hy-agadaM yathA //*

meaning, The Vedas always tell you only indirectly, they hide their real intent. It is like getting things done by children. The Vedas prescribe actions/rituals for you so that in due time you may be relieved of all actions.

*9. yat-prltyA prlti-mAtraM tanu-yuvati-tanUjArtha-mukhyaM sa tasmAt  
 preyAn-AtmA’tha shokA-spadam-itarad-ataH preya etat-kathaM syAt /  
 bhAryAdyaM jlvitArthe vitarati ca vapuH svAtmanaH shreya icchan  
 tasmAd-AtmAnam-eva priyam-adhikam-upAsIta vidvAn-na cAnyat //*

*saH AtmA* : That Self

*yat-prltyA* : whose dearness is the reason for

*tanu-yuvati-tanUjArtha-mukhyaM* : all things like the body, wife, children and wealth

*prlti-mAtraM* : being dear,

*tasmAt preyAn* : must be dearer (than these things).

*Atha* : On the other hand,

*itarat* : those other things

*shokAspadaM* : are sources of misery.

*ataH preya etat kathaM syAt* : How then can they be dearer than the Self?

*jlvitArthe* : For the sake of one’s life

*vitariati* : one gives up

*bhAryAdyaM* : (even) one’s wife and others;

*svAtmanaH ca shreya icchan* : and for the good of one’s own self

*vapuH (vitariati)* : one gives up the body (of oneself).

*tasmAt* : Therefore

*vidvAn* : the wise person

*upAsIta* : should cherish

*adhikaM priyaM* : most dearly

*AtmAnam-eva* : the Self only

*na ca anyat* : and not anything else.

Note: This shloka is a beautiful synopsis of a famous long passage from the Brihad-Aranyakopanishad Ch.II, 4th Brahmana, concluding with the words: “na va are sarvasya kamaya sarvam priyam bhavati, atmanas-tu kamaya sarvam priyam bhavati; atma va are drastavyah srotavyo mantavyo nididhyasitavyo”. For an authentic exposition of the passage see: [http://www.swami-krishnananda.org/brdup/brhad\\_II-04.html](http://www.swami-krishnananda.org/brdup/brhad_II-04.html) , particularly the portion before and after the following conclusive observation:

“The love that you feel in respect of an object is in fact the love that you feel towards that which is called perfection and completeness. It is not really a love for the object. You have thoroughly misunderstood the whole point, even when you are clinging to a particular object as if it is the source of satisfaction. The mind does not want an object; it wants completeness of being. That is what it is searching for. Thus, when there is a promise of the fulfilment that it seeks, through the perception of an object that appears to be its counterpart, there is a sudden feeling that fullness is going to come, and there is a satisfaction even on the perception of that object; and there is an apparent satisfaction, just by the imagined possession of it together with the yearning for actual possession. So, what is it that you are asking for? You are not asking for any object or thing; you are asking for a condition of completeness in your being. So, my dear friend, says Yajnavalkya, nobody is dear. No object can be regarded as lovable or desirable. It is something else that you love and are asking for, but by a notion that is completely misconstrued, you believe that the object is loved”.

*10. yasmAd-yAvat-priyaM syAd-ihā hi vishhayatas-tAvad-asmin-priyatvaM  
yAvad-duḥkhaM ca yasmAd-bhavati khalu tatas-tAvad-evA-priyatvaM /  
naikasmin sarva-kAle'sty-ubhayam-api kadA'py-apriyo'pi priyaH syAt  
preyAn-apy-apriyo vA satatam-api tataH preya AtmAkhyā-vastu //*

*ihā* : In this world

*yAvat priyaM syAt* : as long as there is pleasure derived

*yasmAt vishhayataH* : from an object,

*tAvat priyatvaM*: so long (there is) love

*asmin* : for that object;

*ca yAvat* : and as long as

*duḥkhaM bhavati* : there is pain or suffering

*yasmAt* : from an object

*tAvad-eva* : so long only

*apriyatvaM khalu* : (there is) indeed dislike

*tataH* : therein.

*ekasmin* : In the same object

*sarva-kAle* : at all times

*ubhayam-api* : both (pleasantness or unpleasantness)

*na asti* : do not exist.

*kadA api* : Sometimes, however,

*apriyaH api* : even an unpleasant thing

*priyaH syAt vA* : becomes pleasant, or

*preyAn api* : even a pleasant thing

*apriyaM (syAt)* : becomes unpleasant.

*tataH AtmAkhya-vastu* : Therefore, the entity known as the Self

*satatam api preyaH* : is always the most beloved.

*11.shreyaH preyashca loke dvividham-abhihitaM kAmyam-AtyantikaM ca  
kAmyaM dukhaika-bljaM kshhaNa-lava-virasaM tac-ciklrshhanti mandAH /  
brahmaiv-AtyantikaM yan-niratishaya-sukhasy-AspadaM samshrayante  
tatvajnaAs-tac-ca kATopanishad-abhihitaM shhaD-vidhAyAM ca vallyAM //*

*loke* : In the world

*dvividhaM abhihitaM* : there are two kinds (of goals), namely,

*shreyaH* : what is preferable

*preyaH ca* : and what is pleasant.

*AtyantikaM ca* : That which is absolute

*kAmyaM* : and that which is activated by desire.

*kAmyaM* : The desire-activated one

*dukha-eka-bljaM* : is the sole source of sorrow

*kshhaNa-lava-virasaM* : and becomes insipid in an instant.

*mandAH* : The ignorant

*tat ciklrshhanti* : go after it.

*Brahma eva* : Brahman alone

*AtyantikaM* : is the Absolute.

*Yat AspadaM* : It is the repository

*niratishaya-sukhasya* : of unsurpassed Bliss.

*tatvajnaAH* : Those who know the Truth

*tat samshrayante* : take refuge therein.

*abhihitaM* : (This) is declared

*KATopanishat ca* : also (by) the Kathopanishad

*shhaD-vidhAyAM vallyAM* : in its six divisions ('vallis').

*13. AtmAmbodhes-tarango'smy-aham-iti gamane bhAvayan-nAsanasthaH  
samvit-sUtrA-nuviddho maNir-aham-iti vA'sm-IndriyArtha-pratItau /  
dRshhTo'smy-AtmAvalokAd-iti shayana-vidhau magna Ananda-sindhau*

*antar-nishhTo mumukshhuH sa khalu tanubhRtAM yo nayaty-evam-AyuH*  
*//*

*tanubhRtAM* : Among all human beings  
*mumukshhuH* : the real seeker of liberation  
*sa khalu yaH* : is indeed he, who  
*antar-nishhTaH* : being inwardly firm,  
*AyuH nayati* : spends his whole life  
*evam bhAvayan* : with the following attitude, (namely)  
*ahaM tarangaH asmi iti* : that 'I am (only) a wave  
*AtmAmbodheH* : of the Ocean of the Self'  
*gamane* : while going about,  
*ahaM maNiH iti* : that 'I am (only) a bead  
*samvit-sUtrAnuviddhaH* : strung on the thread of Universal Consciousness'  
*AsanasthaH* : while seated,  
*AtmAvalokAt dRshhTaH asmi iti* : that 'I am perceiving myself through this  
 perception of the Self'  
*indriyArtha-pratItau* : while sense-objects are perceived, (and)  
*Ananda-sindhau magnaH* : that 'I am deep into the Ocean of Bliss'  
*shayana-vidhau* : while sleeping.

Note 1: This shloka is a beautifully capsuled answer to questions like "How does an advaitin live? What is to be practised for being an advaitin?".

Note 2: This is the time for members to seek parallel statements in advaitic literature. That would strengthen our conviction in what is said. That would also help the 'nidhidhyAsana' of advaitic logic and its conclusions.

This shloka is a remarkable four-line summary of what it means to live one's life in accordance with the teaching of advaita vedanta. What are the constituents of living? They are nothing but Thought, Perception, Action and Withdrawal. Everything that happens in one's life produces a response-reaction in you in one or more of *only* these four ways. Sankara tells you how to operate (or be operated by) these four in the Vedantic style. Thought is a mental process. Every happening affects the mind. The mind reacts. But react not in the transactional world-way. Remember you are only a bead strung on the thread of universal consciousness. So stand aloof from the mind. Perception is by the senses. The senses respond. The response may be a thought or may be an action or even a withdrawal, which in this case means you are indifferent to the perception. Sankara says what you are perceiving is the self and so by perceiving you are only realising the Self. Action is by the *kriya-shakti* in you, namely the

*prana* or life-force in you. During all the goings-on that your *prana* generates in you either as a response to happenings or as an effect of your thought process, you should emphatically feel that you are only a wave in the ocean of consciousness. Finally, withdrawal means no action, no response, no perception, not even a thought. This is just sleep. While thus 'sleeping' feel that you are drowned in the ocean of the bliss of consciousness.

13.vairAja-vyashhTi-rUpaM jagad-akhilam-idaM nAma-rUpAtmakaM syAt  
antaHstha-prANa-mukhyAt pracalati ca punar-vetti sarvAn padArthAn /  
nAyaM kartA na bhoktA savitRvad-iti yo jnAna-vijnAna-pUrNaH  
sAkshAd-ithaM vijAnan vyavaharati parAtmA-nusandhAna-pUrvaM //

*idaM jagat akhilaM* : All this world

*nAma-rUpAtmakaM* : consisting of name and form (only)

*vairAja-vyashhTi-rUpaM syAt* : is only the individualised manifestation ('vyashhTi') of the universal entity ('vairAja', meaning, of 'virAT').

*antaHstha-prANa-mukhyAt* : By virtue of the primal life-force within,  
*pracalati* : it moves

*punaH vetti* : and knows

*sarvAn padArthAn* : all objects.

*ithaM sAkshhAt vijAnan iti* : Thus directly realising that

*savitRvat* : 'Like the Sun

*na ayaM kartA* : this Self is not the doer

*na bhoktA* : nor the experiencer',

*yaH jnAna-vijnAna-pUrNaH* : he, who is full of theoretical knowledge and experiential confirmation,

*vyavaharati* : carries on his life-journey

*parAtma-anusandhAna-pUrvaM* : through contemplative living in the Supreme Self.

Note: So what is the bottom line for us? It is "*parAtma-anusandhAnaM*". The Acharya's stamp in each shloka is what we have to take as his final teaching to us. Recall that he defines Bhakti itself in 'Viveka-chudamani' as "*sva-svarUpa-anusandhAnaM*", that is, 'Contemplative living in one's natural state'.

14.nairvedyaM jnAna-garbhaM dvividham-abhihitaM tatra vairAgyam-AdyaM  
prAyo dukhA-valokAd-bhavati gRha-suhRt-putra-vittai-shhaNadeH /  
anya-jnAno-padeshAd-yad-udita-vishhaye vAntavat heyatA syAt  
pravrajyA'pi dvidha syAn-niyamita-manasAM dehato gehatashca //

*vairAgyaM* : Non-attachment

*dvividham-abhihitaM* : is pronounced to be of two kinds, (namely)

*nairvedyaM* : that which is inspired by disgust ('nirveda')  
*jñAna-garbhaM* : (and) that which originates from knowledge.  
*AdyaM* : The former  
*bhavati* : arises  
*dukha-avalokAt* : from the observation of the sorrowful ending  
*prAyaH* : generally  
*gRha-suhRt-putra-vitta-IshhaNAdeH* : of desires for home, friends, sons or wealth.  
*anya-jñAna-upadeshaT yat* : The latter, by virtue of the wisdom imparted,  
*heyatA syAt* : is the rejection of  
*udita-vishhaye* : the above-mentioned things,  
*vAntavat* : like vomitted matter.  
*niyamita-manasAM* : For those of controlled mind,  
*pravrajyA api* : renunciation also  
*dvidhA syAt* : is of two kinds, (namely)  
*dehataH gehataH-ca* : from the body and from the home.

Note: Renunciation from the home, has to be '*jñAna-garbhaM*' (born out of wisdom), rather than, of just a disgust for worldly life. Only then it will lead to renunciation of the body, mind and intellect.

15. *yaH kashcit soukhya-hetos-trijagati yatate naiva dukhasya hetoH*  
*dehe'hanta tad-utthA sva-vishhaya-mamata ceti dukh-Aspade dve /*  
*jñAnan-roga-abhighAtAdy-anubhavati yato'nitya-dehAtma-buddhiH*  
*bhArya-putr-Artha-nAshe vipadam-atha parAm-eti na-arAti-nAshe //*

*yaH kashcit* : Any one  
*trijagati* : in all the three worlds  
*yatate* : strives  
*soukhya-hetoH* : for the sake of happiness  
*na eva dukhasya hetoH* : and never for the sake of misery.  
*dukha-Aspade dve* : (There are) two sources of misery,  
*iti* : namely,  
*dehe ahanta* : the sense of I-ness in the body  
*tadutthA ca* : and, arising therefrom,  
*sva-vishhaya-mamata* : the sense of 'mine' in one's interests.  
*yataH* : For,  
*jñAnan* : (even) the learned man  
*anitya-dehAtma-buddhiH* : mistaking the transient body for the Self,  
*anubhavati* : undergoes  
*roga-abhighAta-Adi* : suffering from disease, assault, etc.  
*atha parAM vipadam-eti* : and also experiences great sorrow



*bhAryA-putra-artha-nAshe* :at the loss of wife, son or wealth;  
*na arAti-nAshe* : (but) not at the loss of an enemy!

Note 1: The last words “na-arAti-nAshe” form the punchline of the shloka and rightly bring to focus how an absence of equanimity is the great obstacle in the spiritual ascent. This is why even in the most popular ShAnti mantra “*sahanAvavatu ..*”, there is what looks like a postscript: “*mA vidvishAvahai*” – ‘Let us not hate anything or any one’.

Note 2: The Infinite Blissful Consciousness is what we are; during sleep also we are that. It is that Bliss which one enjoys quite consciously in the samAdhi stage, say all the great saints of our tradition. But the question arises: Let it be Infinite Bliss. So what? After all, it is one man’s happiness, if at all. What good is it to the rest of the world?

An elaboration of a possible answer to this trend of thinking, with particular reference to the Gita, may be as follows : The answer to this question is the punchline of Hinduism. Through that yogi whose happiness we are trying to describe, the entire world gets benefited. It is not just one person’s happiness. Of course one can say naively that the world itself is nothing but an aggregate of single persons. But that is not the complete answer to this legitimate question. To give the complete answer one has to go to the fundamentals of Vedanta. In fact many questions in Hinduism have their complete answers only when you bring in the fundamental philosophy of the Upanishads. That is why Krishna Himself had to start with Vedanta in answering Arjuna’s initial question about his participation in the War. See B.G. Ch.6: 29 to 32.

16. *tishhTan gehe gRhesho’py-atithir-iva nijaM dhAma gantuM ciklrshhuH*  
*dehastham dukha-soukhyam na bhajati sahasA nirmamatva-abhimAnaH /*  
*AyAtr-AyAsyat-IdaM jalada-paTalavad-yAtR yAsyaty-avashyam*  
*dehAdyam sarvam-eva pravidita-vishayo yashca tishhTaty-ayatnaH //*

*gRheshaH* : The family man

*gehe tishhTan api* : though dwelling at home,

*nirmamatva-abhimAnaH*: devoid of any feeling of mine-ness,

*atithir-iva* : (remains) like a guest,

*nijaM dhAma gantuM ciklrshhuH* : longing to reach his own destination  
 (moksha, Brahman)

*na bhajati* : feels not

*sahasA* : with fervour

*dukha-soukhyam* : either the misery or the happiness

*dehasthaM* : belonging to the body or mind (i.e., belonging to the home).

*dehAdyam sarvam eva* : Whether it be the body or anything else,

*AyAtR* : what is bound to occur (or come)  
*avashyaM AyAsyati* : will surely occur (or come);  
*yAtR* : What is bound to be missed (or to go)  
*(avashyaM) yAsyati* : will surely go or be missed,  
*jalada-paTalavat* : like a gathering of clouds.  
*iti idaM pravidita-vishayaH yaH* : He who knows the Truth thus  
*ayatnaH tishhTati* : remains at ease.

Note: Mark this shloka that tells us how to be an advaitin in practice. The Truth “Que sera, sera” is not a fatalistic view, but is a Vedantic conclusion arrived at because of the seeker’s need to ‘reach his own destination’ (*nijam dhAma gantuM cikiRshhuH*).

*17. shaktyA nirmokataH svAd-bahir-ahir-iva yaH pravrajan svIya-gehAt  
 chhAyAM mArga-drumotthAM pathika iva manAk samshrayet deha-samsthAM /  
 kshhut-paryAptaM tarubhyaH patita-phalam-ayaM prArthayet bhaikshhyam-  
 annaM  
 svAtma-rAmaM praveshtuM sa khalu sukha-mayaM pravrajat-dehato’pi //*

*yaH* : He who  
*shaktyA* : by strength of will,  
*pravrajan* : leaving  
*svIya gehAt* : from one’s home  
*ahiH iva* : like a snake  
*svAt nirmokataH bahiH* : out of its slough,  
*manAk samshrayet* : might occasionally attend to  
*deha-samsthAM* : the sustenance of his body  
*pathika iva* : like a traveller  
*mArga-drumotthaM chAyAM* : (resorting to) the shade of a wayside tree;  
*ayam* : (however) he  
*tarubhyaH prArthayet bhaikshhyam-annaM* : should beg of trees (only) that  
 much food  
*kshut-paryAptaM* : as would be enough to appease his hunger.  
*saH pravrajat* : He should go forth  
*dehataH api* : also from his body  
*praveshtuM* : in order to enter  
*svAtma-ArAmaM* : the garden of his own Self  
*sukha-mayaM* : that is full of bliss.

Note: Recall that when Lord Krishna summarises, at the end of the 18th chapter, the whole of his teaching, his description (in two shlokas : 52, 53) of the behaviour of the Seeker of the Ultimate, includes ‘*laghvAshI*’ –

meaning, the one who eats less, that is, only that much to support the life – as one of the essential qualifications.

*18.kAmo buddhA-vudeti prathamam-ihA manasy-uddishaty-artha-jAtaM tad-gRhNAAtI-ndriy-Asyais-tad-anadhi-gamataH krodha Avirbhavec-ca / prAptA-varthasya samrakshhaNa-matir-udito lobha etat-trayaM syAt sarveshhAM pAta-hetus-tad-ihA matimatA tyAjyam-adhyAtma-yogAt //*

*ihA* : In this world

*kAmAH* : desire

*udeti* : arises

*prathamam* : first

*buddhau* : in the intellect;

*manasi* : in the mind

*uddishati* : it directs (the individual)

*artha-jAtaM* : (towards) various objects

*tat gRhNAAti* : (mind) then grasps the objects

*indriyAsyaiH* : through the medium of the senses.

*tad-anabhigamataH* : At the non-obtaining of that object

*Avirbhavet ca krodhaH* : there also springs anger.

*prAptau* : When the aim is attained

*uditaH* : there arises

*lobhaH* : greed (in the form of)

*samrakshhaNa-matiH* : eagerness for the preservation

*arthasya* : of that object.

*Etat trayaM* : These three

*sarveshhAM pAta-hetuH syAt* : are the cause of every one's ruin.

*matimatA* : By the wise

*tyAjyaM* : it is to be shunned

*adhyAtma-yogAt* : by constant meditation of the Self.

Note: One would naturally recall the famous '*dhyayato vishhayAn pumsaH ..*' shloka from Gita Ch.II. But recall also the shloka (XVI-21) '*trividhaM narakasyedam ...*'.

*19. dAnaM brahmArpaNaM yat-kriyata ihA nRbhiH syAt-kshhamA'krodha-samjna shraddha-stikyaM ca satyaM sad-iti param-ataH setu-samjnaM catushhkaM / tat-syAt-bandhAya jantor-iti catura imAn-dAna-pUrvaish-caturbhiH tIrtvA shreyo'mRtam-ca shrayata ihA naraH svar-gatiM jyotir-AptiM //*

*nRbhiH ihA* : By people, in this world,

*yat* : whatever

*kriyate* : is done  
*brahmArpaNaM* : as an offering (dedication) to the brahman  
*dAnaM* : is the true charity;  
*akrodha-samjna* : An action based on absence of anger  
*kshhamA* : is the true patience;  
*AstikyaM* : Beleief in the existence of the Self  
*shraddhA* : is the true Faith;  
*sat satyaM* : Absolute Reality is the true Truth.  
*ataH paraM* : And in consequence of these (there are)  
*catushhkaM* : four (opposites)  
*setu-samjnaM* : in the form of barriers.  
*Tat syAt* : That becomes  
*jantoH bandhAya* : bondage for the being  
*catura imAn tIrtvA* : By transcending these four  
*dAna-pUrvaiH caturbhiH* : by means of the four, starting with 'dAna' (gift),  
*naraH shrayate* : man obtains  
*shreyaH* : happiness  
*amRtaM* : immortality  
*svargatiM* : heavenward progress,  
*jyotir-AptiM ca* : and, realisation of Light.

Note: 'dAnaM', 'kshhamA', 'shraddhA', 'satyaM' are the four pillars on which any spiritual ascent has to be built.

20. *annaM devA-tithibhyo'rpitam-amRtam-idaM cAnyathA mogham-annaM*  
*yasch-AtmArthaM vidhatte tad-ihā nigaditaM mRtyu-rUpaM hi tasya /*  
*loke'sau kevalAgho bhavati tanu-bhRtA kevalAdI ca yaH syAt*  
*tyaktvA prANAgni-hotraM vidhivad-anudinaM yo'shnute so'pi martyaH //*

*annaM* : Food  
*arpitaM* : that is dedicated  
*deva-atithibhyaH* : to the Lord and to the guests  
*amRtaM* : is immortal nectar.  
*anyathA idaM annaM* : Otherwise, the same food  
*moghaM* : (is) useless (i.e., in vain).  
*yaH* : One who  
*vidhatte* : prepares (food)  
*AtmArthaM* : for just oneself --  
*Tat hi* : that, indeed,  
*nigaditaM* : has been declared as  
*tasya mRtyu-rUpaM* : a form of his death.  
*Loke tanubhRtA* : In this world among human beings

*yaH kevalAghaH syAt* : the person who eats by himself  
*kevalAdi bhavati* : becomes wholly sinful;  
*yaH sah api* : and, he too, who  
*ashnute anudinaM* : eats daily,  
*tyaktvA* : without performing  
*prANAgni-hotraM* : the consecration of food to Fire of Life (prANa)  
*vidhivat* : according to prescriptions,  
*martyaH* : remains mortal.

Note: “*kevalAgho bhavati kevalAdi*” are exact words from the yajur-veda; probably it occurs in the other vedas also. It is a delight to see how the Acharya dexterously, but effortlessly, handles passages from their original vedic source.

*21.loke bhojas-sa evA-rpayati gRha-matAy-Arthine'nnam kRshAya*  
*yas-tasmai pUrNam-annaM bhavati makha-vidhau jAyate'jAta-shatruH /*  
*sakhye nAn-nArthine yo'rpayati na sa sakha sevamAnAya nityaM*  
*samsakthAy-Annam-asmAt vimukha iva parAvRttim-icched-kadaryAt //*

*sa eva loke* : He alone in the world  
*bhojaH* : is the giver  
*arpayati annaM* : (who) offers food  
*kRshAya arthine* : to the famished seeker (of food)  
*gRha-matAya* : who comes to his house.  
*tasmai* : To such a one  
*pUrNaM annaM bhavati* : there is plenty of food  
*makha-vidhau* : for the requirement of yajna-ritual,  
*jAyate* : and he turns out to be  
*ajAta-shatruH* : devoid of all enemies.  
*yaH saH na arpayati* : He who does not offer  
*sakhye* : to the friend  
*anna-arthine* : who seeks food,  
*nityaM sevamAnAya* : who has continuously served him  
*annaM samsaktAya* : with an attachment for food,  
*na sakha* : is not a true friend.  
*asmAt kadaryAt* : From such a miser  
*vimukha iva* : as if out of disregard  
*parAvRttim icchet* : one should turn away.

Note 1: Here is one of the many instances to show that Shankara's is not a 'dry' armchair philosophy.

Note 2: Recall from Rg Veda: X – 117.

*sá íd bhojó yó gRháve dádaaty ánnakaamaaya cárate kRshaáya*  
Bounteous is he who gives unto the beggar who comes to him in want of food and feeble.

*ná sá sákhaa yó ná dádaati sákhye sacaabhúve sácamaanaaya pitváH*  
No friend is he who to his friend and comrade who comes imploring food, will offer nothing

Note 3 : Also recall, though the context is different, from the Yajur veda Taittiriya Aranyaka (I – 8):

*Ko nu marya amithitaH, sakha sakhAyam-abravIt, jahAko asmad-Ishhate, yastityAda-sakhividam-sakhAyaM, na tasya vAcyapi bhAgo asti, yadIM shRNoty-alakam-shRNoti.*

Is there a friend who mistrusts a friend from whom he has derived only good? Whoever discards such a good friend in mistrust and doubt, for him there is no right to read and hear the scriptures any more; even if he hears them, he listens in vain. The context is different, because, here the ‘friend’ referred to is ‘shruti’, the vedas. But note the parallelism in the words and thought process employed.

*22.svAjnAna-jnAna-hetU jagad-udaya-layau sarva-sAdhAraNau staH*  
*jiveshh-vAsvarNa-garbhaM shrutaya iti jagur-hUyate sva-prabodhe /*  
*vishvaM brahmaNy-abodhe jagati punar-idaM hUyate brahma yadvat*  
*shuktau roupyaM ca roupye’dhikaraNam-athavA hUyate’nyonya-mohAt //*

*jagad-udaya-layau* : The manifestation and dissolution of the universe

*sva-ajnaAna-jnAna-hetU* : have for their (respective) cause, ignorance or knowledge of the Self

*sarva-sAdhAraNau staH* : and are applicable to all

*jIveshhu* : beings

*AsvarNa-garbhaM* : from Creator Brahma downwards –

*iti shrutayaH jaguH* : Thus the vedas declare.

*sva-prabodhe* : When the Self is revealed

*vishvaM brahmaNi hUyate* : the universe is sacrificed into Brahman;

*abodhe* : When (the Self is) not realised,

*punaH brahma hUyate jagati* : again Brahman is sacrificed into the universe.

–

*yadvat* : just as

*roupyaM shuktau hUyate* : (the appearing) silver disappears into the mother-of-pearl

*athavA adhikaraNam roupye* : or the substance into the silver

*anyonya-mohAt* : owing to the non-recognition of each of them in turn.

Note 1: There is a subtly-advanced advaita here. That the Reality is what appears in the form of the universe is very often talked about in advaita. But here the unreal disappearing into the real is also talked about in the same fashion. “*anyonya-mohAt*”. Non-duality par excellence! There is matter here for a deep ‘nidhidhyasana’.

Note 2 : Starting from this shloka, until the end, without any digression, the Acharya waxes eloquent on advaitic thoughts, in his inimitable profound manner.

*23. tucchatvAn-nAsad-AsId-gagana-kusumavat bhedakaM no sat-AsIt  
kintv-AbhyAm-anyad-Asid-vyavahRti-gatisan-nAsa lokas-tadAnIM /  
kintv-arvAg-eva shuktau rajatavad-aparo no virAD-vyoma-pUrvaH  
sharmaNy-Atmany-athaitat-kahaka-salilavat kiM bhaved-AvarIvaH //*

*na asat AsIt* : Non-entity was not there

*tucchatvAt* : that being absolutely non-existent

*gagana-kusumavat* : like the sky-flower

*no sat AsIt* : Nor was there an entity

*bhedakaM* : that could admit of division

*kintu AbhyAM anyat AsIt* : But there was something different from these two.

*tadAnIM na Asa lokaH* : Then the universe was not there

*vyavahRti-gati-sat* : as it now exists in its phenomenal condition.

*Kintu arvAg-eva (Asa)*: However, already it existed

*aparaH* : differently

*shuktau rajatavat* : like silver (already existing) in the mother-of-pearl.

*no* : Nor was (then)

*virAT* : the primordial Cosmic substance

*vyoma-pUrvaH* : sprung from Space.

*atha etat kiM bhavet* : For what is there,

*kahaka-salilavat* : like the water produced by a magician

*sharmaNi Atmani* : that can cover the Self?

*kiM AvarIvaH*: What covered it?

Note : It is for us now to recall the ‘Nasadiya-sukta’ of Rg Veda (X – 129)!

*24. bandho janmA-tyayAtmA yadi na punar-abhUt tarhi mokshho’pi nAsIt  
yadvad-rAtrir-dinaM vA na bhavati taraNau kintu dRgdoshha eshhaH /  
aprANaM shuddham-ekaM samabhavad-atha tan-mAyayA kartR-samjnaM  
tasmAd-anyacca nAsIt-parivRtam-ajayA jIva-bhUtaM tadeva //*

*yadi na bandhaH punar-abhUt* : If there had been no bondage

*janma-atyaya-AtmA* : in the form of birth and death

*tarhi* : then indeed

*mokshaH api na AsIt* : there was no liberation either,  
*yadvat taraNau* : just as in the Sun  
*rAtriH dinaM vA na bhavati* : there is neither night nor day  
*kintu eshhaH dRgdoshhaH* : it is only a limitation of vision.  
*EkaM tat* : That One  
*aprANaM shuddhaM* : which is motionless and unconditioned  
*mAyayA* : by its own mAyA,  
*kartR-samjnaM* : became the 'maker' (Hiranyagarbha).  
*tasmAt anyat ca na AsIt* : There was nothing else than that.  
*Tat eva* : That itself  
*ajayA parivRtaM* : veiled by the Unborn (= mAyA)  
*jlva-bhUtaM* : became the individual soul.

25. *rAg-AsId-bhAva-rUpaM tama iti tamasa gUDham-asmAd-atarkyaM*  
*kshhirAntar-yadvad-ambho janir-ih jagato nAma-rUpAtmakasya /*  
*kAmAd-dhAtuH sisRkshhoH anugata-jagataH karmabhis-sampravRttAt*  
*reto-rUpair-manobhiH prathamam-anugataiH santataiH kAryamANaiH //*

*prAk* : In the beginning  
*tamaH AsIt* : there was darkness  
*bhAva-rupaM* : as an entity.  
*iti tamasa gUDhaM* : Thus veiled by darkness  
*asmAt atarkyaM* : nothing could be inferred,  
*yadvat kshhirAntaH ambhaH* : like the water in milk.  
*ih jagataH janiH* : The birth of this universe  
*nAma-rUpAtmakasya* : consisting of name and form  
*dhAtuH kAmAt* : (was) by the will of the Creator  
*sisRkshhoH* : desiring to create –  
*sampravRttAt* : (this itself) being induced  
*karmabhiH* : by the actions  
*anugata-jagataH* : of a continuing universe  
*santataiH kAryamANaiH* : ever caused or inspired by  
*manobhiH* : minds  
*prathamam anugataiH* : (that are) also continuous  
*retorUpaiH* : in a germinal form.

Note : In shlokas 23, 24 and 25 The Acharya rolls back in his own mind the lines of Nasadiya sukta from the Rg Veda and paraphrases them. The following lines are relevant to this shloka #25: (RV: X.129. 2,3,4)

aániid avaataM svadháyaa tád ékaM tásmad dhaanyán ná paráH kíM canaása



That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.

*tāma aasiit tāmāsā guuLhām āgre .apraketāM salilāM sārvaM aa idām  
tuchyēnaabhv āpihitāM yād aāsiit tāpasas tām mahināājaayataīkam*

Darkness there was: at first concealed in darkness. All this was indiscriminated chaos. All that existed then was void and formless: by the great power of Warmth was born that Unit.

kaāmas tād āgre sām avartataādhi mánaso rétaH prathamāM yād aāsiit  
Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit.

Note 3: Also recall from Taittiriya Upanishad: 2-6: "so'kAmayata, bahusyAM prajAyeyeti" – He desired, Let me become many.

*26. catvAro'syAH kapardA yuvatir-atha bhaven-nUtanA nityam-eshhA  
mAyA vA peshalA syAd-agmaTita-ghaTanA-pATavaM yAti tasmAt /  
syAd-Arambhe ghRtAsyA shruti-bhava-yuvanAny-evam-AcchAdayantI  
tasyAM-etau suparNA-viva para-purushhau tishhTato'rtha-pratltyA //*

*eshA mAyA* : This mAyA --

*asyAH kapardAH* : Her topmost characteristics

*catvAraH* : are four.

*nityaM nUtanA* : (She is) ever fresh

*atha yuvatiH bhavet* : and is therefore always young;

*peshalA syAt vA* : Further (she is) skilful

*yasmAt* : because,

*yAti* : (she) possesses

*agmaTita-ghaTanA-pATavaM* : (impossible-accomplishment-expertise)  
expertise in accomplishing the impossible;

*Arambhe ghRtAsyA syAt* : in the beginning (she is) ghee-mouthed – meaning,  
she tempts you at first but later causes ruin;

*evaM AcchAdayantI* : accordingly She veils

*Shruti-bhava-yuvanAny* : knowledge emanating from the Vedas.

*tasyAM tishhTataH* : In Her dwell,

*etau suparNau iva* : like two birds,

*para-purushhau* : the supreme Self and the individual soul,

*artha-pratltyA* : making the universe meaningful.

*27.Ekas-tatr-Asty-asangas-tadanu tad-aparo'jnAna-sindhuM pravishhTo  
vismRty-Atma-svarUpaM sa vividha-jagad-AkAram-AbhAsam-aikshhat /*

*buddhyA'ntar-yAvad-aikshhad-visRjati tamasa so'pi tAm-evam-ekaH  
tAvad-viprAs-tam-ekaM katham-api bahudha kalpayanti sva-vAgbhiH //*

*tatra* : Wherein,  
*ekaH asangaH* : one (remains) unattached;  
*tadanu* : on the other hand,  
*tat aparaH saH* : the other one,  
*ajnAna-sindhum pravishhTaH* : falling into the ocean of ignorance,  
*vismRtya* : having forgotten  
*Atma-svarUpaM* : the real nature of the Self,  
*Aikshhat* : perceived  
*vividha-jagad-AkAram-AbhAsam* : (multifarious – universe –forms –reflection)  
 the apparition of multiplicity of the universe  
*yAvat* : As soon as,  
*buddhyA aikshhat* : by intellect (he) viewed  
*antaH* : inside,  
*tamasa visRjati* : he is abandoned by mAyA  
*sah api tAM* : and he also (abandons) Her.  
*evaM ekaH* : Thus there is One only.  
*tAvat viprAH kathamapi* : However, the wise, somehow  
*kalpayanti* : talk of  
*tAM ekaM bahudha* : that One in various ways  
*sva-vAgbhiH* : by their words -- (for purposes of instruction, not as  
 representing the ultimate Truth).

*28. nAyAti pratyag-AtmA prajanana-samaye naiva yAtyanta-kAle  
yat so'khaNDo'sti laingaM mana iha vishati pravrajaty-Urdhvam-arvAk /  
tat-kArshyaM sthUlatAM vA na bhajati vapushhaH kintu samskAra-jAte  
tejo-mAtrA gRhItva vrajati punar-ihA-yAti tais-tais-sahaiva //*

*pratyag-AtmA* : The Inner Self  
*na AyAti* : neither comes  
*prajanana-samaye* : at the time of birth  
*na eva yAti* : nor goes away  
*anta-kAle* : at the time of death,  
*yat saH akhaNDaH asti* : because it is infinite.  
*laingaM manaH* : It is the mind (with) the subtle body  
*vishati* : (that) enters  
*pravrajati Urdhvam arvAK* : (and) leaves above, afterwards.  
*tat na bhajati* : It (the mind) does not reproduce (in itself)  
*kArshhyaM sthUlatAM vA* : the leanness or stoutness  
*vapushhaH* : of the gross body.

*Kintu vrajati* : But it departs  
*gRhItvA* : taking with it  
*samskAra-jAte* : both sets (good and evil) of tendencies  
*tejo-mAtrAH* : and the measures of light (– namely, the five senses of perception and the life-forces, in their subtlest form)  
*punaH iha AyAti* : and returns again to this world  
*taiH taiH saha eva* : with these very appendages.

29. *AsIt-pUrvaM subandhur-bhRsham-avanisuroH yaH purodhAH sanAteH  
 brAhmyAt-kUTAbhichArAt sa khalu mRtimitas-tan-mano'gAt kRtAntaM /  
 tad-bhRAta shrauta-mantraiH punar-anayad-iti prAha sUktena vedaH  
 tasmAd-AtmAbhiyuktaM vrajati nanu manaH karhicin-nAntarAtmA //*

*AsIt pUrvaM* : There was, once  
*subandhuH* : one 'Subandhu'  
*yaH* : who (was)  
*bhRshaM purodhAH* : a venerable bhramin priest  
*avani-suroH sanAteH* : of King Sanati  
*saH khalu mRtimitaH* : he havind died  
*brAhmyAt-kUTAbhichArAt* : by the deceitful incantations of some Brahmins  
*tan-manaH* : his mind  
*kRtAntam-agAt* : went to(the abode of the god of) death,  
*tad-bhRAta* : and his brother  
*punaH anayat* : brought it back  
*shrauta-mantraiH* : by Vedic mantras  
*iti prAha sUktena VedaH* : -- thus says the Veda by a Sukta.  
*tasmAt, nanu* : It follows from this, indeed, that  
*AtmAbhiyuktaM manaH* : the mind clinging to the Self  
*vrajati* : goes forth  
*na antarAtmA* : (and) not the Inner Self,  
*karhicit* : in any case.

30. *eko nishhkampa AtmA pracalati manasA dhAvamAnena tasmin  
 tishhTan-nagre'tha pashcAt na hi tam-anugataM jAnate cakshhur-AdyAH /  
 yadvat pAthas-tarangaiH pracalati parito dhAvamAnais-tad-antaH  
 prAk-pashcAd-asti teshhAM pavana-samuditais-taiH prashAntair-yathAvat  
 //*

*Eko nishhkampa AtmA* : The one motionless Self  
*pracalati* : moves  
*dhAvamAnena manasA* : with the wandering mind  
*tasmin tishhTan* : and remaining with it

*agre atha pashcAt* : now before, now behind;  
*cakshhur-AdyAH* : The eye and other senses  
*na hi jAnate taM* : do not know it, however,  
*tam-anugataM* : as present (throughout).  
*yadvat pAthaH pracalati* : Just as, water moves about  
*dhAvamAnaiH tarangaiH paritaH* : with the rolling waves  
*pavana-samuditaiH* : generated by the wind  
*asti* : (and) is  
*tad-antaH prAk pashcAt teshAM* : in them, before them and behind them  
*taiH prashAntaiH* : and when they (the waves) are still,  
*yathAvat* : is, as it ever is.

31. *ekAky-AsIt sa pUrvaM mRgayati vishhayAn-AnupUrvyA'ntarAtmA*  
*jAyA me syAt prajA vA dhanam-upakaraNaM karma kurvans-tad-arthaM /*  
*kleshaiH prANA-vasheshhaiH mahad-api manute nAnyad-asmAd-garlyaH*  
*tv-ekA-lAbhe'py-akRtsno mRta iva viramati eka-hAnyA'kRtArthaH //*

*saH antarAtmA* : That Inner Self  
*pUrvaM ekAkI AsIt* : was, at first, by itself.  
*AnupUrvi vishhayAn mRgayati* : Then it seeks objects of enjoyment one after another  
*jAyA me syAt* : "Let me have a wife  
*prajA vA* : and children  
*dhanam-upakaraNaM* : and wealth for support".  
*tadArthaM* : For their sake, (the man)  
*karma kurvan* : doing actions  
*prANA-vasheshhaiH kleshaiH* : taking difficulties even at the risk of his life  
*mahad-api* : even though great  
*na manute* : does not deem  
*anyad asmAd-garlyaH* : anything else to be weightier than them.  
*eka-a-lAbhe tu* : Even if one of them is not gained  
*akRtsnaH* : (he feels) incomplete  
*mRta iva* : as if he were dead.  
*eka-hAnyA* : (So too) if one of them is lost  
*akRtArthaH viramati* : he feels he has entirely missed his purpose of life.

32. *nAsIt-pUrvaM na pashcAt atanu-dina-karAc-chAdako vAri-vAhaH*  
*dRshyaH kint-vantarA'sau sthagayati sa dRshaM pashyato nArka-bimbaM /*  
*no cedevam vinA'rkaM jala-dhara-patalaM bhAsate tarhi kasmAt*  
*tadvad-vishvaM vidhatte dRsham-atha na paraM bhAsakaM cAlakaM svaM*  
*//*

*vAri-vAhaH* : The cloud  
*atanu-dina-kara-AcchAdakaH* : that hides the huge Sun  
*nAsIt pUrvaM* : has not existed ever before  
*na pashcAt* : nor (will exist) ever thereafter  
*dRshyaH kintu antaraH* : but is visible during that interval.  
*saH sthagayati* : It obstructs  
*pashyataH dRshaM* : the vision of the spectator  
*na arka-bimbaM* : *and not the solar orb;*  
*tarhi evam no cet* : For if it were not so,  
*kasmAt jala-dhara-paTalam bhAsate* : how can the group of clouds be visible  
*vinA arkaM* : without the Sun?  
*tadvat* : In the same manner  
*vishvaM vidhatte dRshaM* : does the (appearance of the) universe veil the vision  
*atha na paraM* : but not the Supreme Self  
*bhAsakaM cAlakaM svaM* : which is its own illuminer and inspirer.

33. *bhunjAnaH svapna-rAjyaM sa sakala-vibhavo jAgaraM prApya bhUyaH*  
*rAjya-bhrashhTo'ham-itthaM na bhajati vishhamaM tan-mRshhA manyamAnaH /*  
*svapne kurvan-nagamyA-gamana-mukham-agmaM tena na pratyavAyl*  
*tadvaj-jAgrad-dashAyAM vyavahRtim-akhilAM svapnavad-vismarec-cet //*

*bhunjAnaH* : Having enjoyed  
*svapna-rAjyaM* : a dream kingdom,  
*sakala-vibhavaH saH* : one with all that 'glory',  
*jAgaraM prApya bhUyaH* : on waking thereafter,  
*na bhajati vishhamaM* : does not feel downcast  
*rAjya-brashhTaH ahaM itthaM* : that 'I have been banished from my kingdom'  
*tat mRshAA manyamAnaH* : knowing that it was all unreal.  
*na pratyavAyl* : Nor (does one become) liable to be punished for  
*agamyA-gamana-mukhaM aghaM* : evil deeds such as adultery and the like,  
*svapne kurvan* : committed in a dream.  
*tadvat akhilaM vyvahRtiM* : So also (will it be) (with) all activities  
*jAgrad-dashAyAM* : (committed) in the waking state  
*vismaret cet* : if (only) they are forgotten  
*svapnavad* : as if (they were part ) of a dream.

Note: The meaning of '*vismaret cet*' ('if forgotten') has to be properly interpreted as "if we remember that it is also sublated at a higher state of consciousness".

34. *svapnA-vastha-nubhUtaM shubham-atha vishhamaM tan-mRshhA jAgare syAt*  
*jAgradtyAM sthUla-deha-vyavahRti-vishhayaM tan-mRshA svApa-kAle /*

*itthaM mithyAtva-siddha-vanisham-ubhayadhA sajjate tatra mUDhaH  
satye tad-bhAsake'smin-niha hi kuta idaM tan-na vidmo vayaM hi //*

*shubhaM atha vishhamaM* : The pleasure or pain

*svapna-avastha-anubhUtaM* : experienced in the dream state --

*tat mRshhA syAt* : that becomes unreal

*jAgare* : on waking.

*sthUla-deha-vyavahRti-vishhayaM* : The objects towards which the activities of the physical body are directed

*jAgratyAM* : in the waking state --

*tan-mRshhA* : they (become) unreal

*svApa-kAle* : during sleep.

*itham mithyAtva-siddhau* : Although unreality is thus established

*anishaM ubhayadhA* : with certainty both ways

*mUDhaH* : the ignorant person

*tatra sajjate* : clings to it (the body-mind-intellect experience)

*asmin satye tad-bhAsake* : although its very illuminer is the True Self.

*iha tad-idaM kutaH* : How does this situation arise here?

*vayaM na vidmaH* : we don't know!

Note 1. It is interesting that the Acharya himself focuses on our inability to pinpoint the cause of this colossal error of the ignorant.

Note 2. Reality is that which exists in the three stages of Time – past, present and future.

*35. jlvantaM jAgratiha svajanam-atha mRtaM svapna-kAle nirIkshhya  
nirvedaM yAty-akasmAt-mRtam-amRtam-amuM vlkshya harshhaM prayAti /  
smRtvA'pyetasya jantor-nidhanam-asuyutiM bhAshhate tena sAKaM  
satyevaM bhAti bhUyo'lpaka-samaya-vashAt satyate vA mRshAtvaM //*

*nirvedaM yAti akasmAt*: One is filled with sudden grief

*nirIkshhya* : on seeing,

*svapna-kAle* : during a dream,

*svajanaM mRtaM* : the death of a relative

*jlvantaM* : who is alive

*jAgrathi iha* : in one's waking state, in this world.

*harshhaM prayAti* : So also does one feel happy

*amRtaM vlkshhya* : on seeing alive, (in a dream)

*amuM mRtaM* : one that was dead (in one's waking state).

*smRtvA api* : Although remembering

*nidhanaM* : the death, (in the dream)

*etasya jantoH* : of this person

*tena sAKaM bhAshhate* : one converses with him (in the waking state)

*smRtvA api* : Although remembering  
*nidhanaM* : the death, (in the waking state)  
*etasya jantoH* : of the (other) person  
*asuyutiM tena sAkaM bhAshhate* : one converses with the 'living' him (in the dream state).  
*Evam sati* : this being so,  
*satyatA mRshhAtvaM vA*: reality or falsity  
*bhAti* : depends on  
*bhUyaH alpaka-samyatvAt* : the longness or the shortness of time!

Note . The general purport is: The seeming reality of waking experiences and unreality of dream experiences are probably distinguished only by the difference in their duration. From the ultimate standpoint, both are unreal!

36. *svApnastrIsanga-saukhyAd-api bhRRisham-asato yA ca retashcyutiH syAt*  
*sA dRRishyA tadvad-etatsphurati-jagad-asatkAraNaM satyakalpam/*  
*svapne satyaH pumAn-syAt yuvatiriha mRRishhaiva-anayoH samyutishca*  
*prAtaH shukreNa vastropahatiriti yataH kalpanA-mUlametat //*.

*svApnastrIsanga-saukhyAd* :By the pleasure of association with a woman in the dream  
*api bhRRishaM asataH* ; (which) although it was extremely unreal  
*yA ca retashcyutiH syAt sA dRRishyA* : the discharge resulting therefrom is however visible  
*tadvat etat jagat sphurati*: in the same way the universe appears  
*asat kAraNaM*: sprung from unreality  
*satyakalpam*: as almost real.  
*Svapne satyaH pumAn syAt*: the man in the dream may have a reality for himself  
*yuvatiH iha mRRishha eva*: the woman was certainly unreal  
*anayoH samyutishca* : as also their union  
*shukreNa vastrophatiH* : yet the cloth is actually soiled by the discharge  
*prAtaH* : (as noted in) the morning  
*iti yataH* : from this therefore  
*etat kalpanAmUlaM* : this universe has imagination for its root-cause.

37. *pashyatyArAmam-asya pratidivasam-aml jantavaH svApakAle*  
*pashyatyenaM na kashcit karaNagaNa-mRRite mAyayA krIDamAnaM /*  
*jAgratyartha-vrajAnAM atha ca tanu-bhRRitAM bhAsakaM cAlakaM vA*  
*no jAnIte sushhuptau parama-sukhamayaM kashcid-Ashcaryametata //*

*aml jantavaH pashyati*: These persons witness  
*asya ArAmam* : the sport of this (self)

*pratidivasaM svApakAle* : every day in the dreamstate  
*enaM na kashcit pashyati* : no one sees that self itself  
*mAyayA kRiDamAnaM* : sporting with MAyA (the agent of illusion)  
*karaNagaNamRRite* : without any of the sense organs.  
*jAgrati* : In the waking state also  
*no jAnIte* : no one understands (it)  
*bhAsakaM cAlakaM vA* : as the illuminator nor as the inspirer of  
*arthavrajAnAm tanubhRRitAm ca* : all objects and all creatures  
*sushhuptau ca* : nor in deep sleep  
*paramasukhamayaM kashcit* : as that which is of supreme bliss  
*Ashcaryametat:* This is really wonderful!

The sum and substance of this shloka is: In all the three states, whether waking or dreaming or in deep sleep, it is the presence of Consciousness which makes us act, or which makes us see in dream without sense organs and in deep sleep even without the mind we are in a state of deep bliss. But none of us recognize this in any state. Is this not a wonder?

38. *svapne mantropadeshaH shravaNaparicitaH satya eva prabodhe*  
*svapnAdeva prasAdAt abhilashitaphalaM satyatAM pratareti ./*  
*satyaprAptistvasatyAdapi bhavati tatha kiMca tatsvaprakAshaM*  
*yenedaM bhAti sarvaM caramacaramathocAvacaM dRRishyajAtam //*

*mantropadeshaH* : The revelation of a sacred mantra  
*svapne shravaNaparicitaH* : heard in the dream  
*satya eva prabodhe*: becomes real on waking  
*svapnAdeva prasAdAt* : As the result of a benediction in a dream  
*abilashitaphalam*: the desired object  
*satyatAm eti prAtaH* : is actually attained in reality in the morning.  
*satyaprAptistu* : the obtaining of the real  
*asatyAdapi bhavati tathA* ; may be had even from the unreal.  
*Kimca tatsvaprakAshaM* : Also that self-resplendent (self)  
*Yena idam sarvaM bhAti* : by which are manifested all this  
*caraM acaraM* :animate and inanimate (things) and  
*uccAvacaM dRRishyajAtaM* : whatever visible universe, superior or inferior.

Note: In this shloka the punch line of Vedanta is: '*satyaprAptistu asatyAdapi bhavati*:. This tells us that though whatever we observe and experience as phenomena is all unreal as mAyic making, the final Self-Relisation is not mAyA; it is Real!

39. *madhyaprANau sushhuptau svajanimanuvishanti agnisUryAdayo.amI*



*vAgAdyAH prANavAyuM tadiha nigaditA gAnireshAM na vAyoH /*  
*tebhyo dRRishyAvabhAsobhrama iti viditaH shuktikAraupyakalpaH*  
*prANAyAmavrataM tacchhruti shirasi mataM svAtmalabdhau na cAnyat //*  
*sushhuptau* : In deep sleep  
*agnisUryAdayaH* : the fire, the sun and others  
*madhyapraNau anuvishanti* : are merged in the vital air (PrANa)  
*svajaniM* : which is their source  
*aml vAgAdyAH* : and these speech and others  
*prANavAyuM* : in the life-breath.  
*tadiha nigaditA* : Therefore is it declared  
*gAniH eshhAM na vAyoH* : that the cessation is of these senses: and not of the  
 breath.  
*dRRishyAvabhAsaH* : The appearance of objects  
*tebhyaH* : through these senses (in the waking state)  
*bhrama iti viditaH* : is known to be an illusion  
*shuktikAraupyakalpaH* : like that of silver in the mother of pearl  
*prANAyAmavrataM* : The practice of the control of life-forces  
*tat shruti shirasi* : (enunciated) in Vedanta  
*svAtmalabdhau mataM* : is therefore (the only ) means of realising one's own  
 self  
*na ca anyat* : and not any other.

Note: Thus meditation on Prana, or the practice of PrANAyama is recommended in this verse. Control of the breath results in control of the mind also, since both are aspects of the same entity, Prana being Kriyasakti and the mind Jnanasakti.

40. *no kasmAdArdrameghaH spRRishati ca dahanaH kintu shushhkaM nidAghAt*  
*ArdraM cetonubandhaiH kRRitasukRRitamapi svoktakarmaprajArthaiH /*  
*Tadvad~nAnAgniretat spRRishati na sahata kintu vairAgyashushhkam*  
*tasmAt shuddho virAgaH prathamamabhihitastena vij~nAnasiddhiH*

*dahanaH* : Fire  
*na spRRishati* : does not touch  
*ArdrameghaH* : Wet fuel  
*Kintu suhhkaM nidAghAt* : (touches) only the sun-dried fuel  
*Tadvat jnAnAgniH* : so also the fire of knowledge  
*etat na spRRishati* : does not touch this  
*ArdraM cetonubandhaiH* : mind that is wet with attachments  
*Kritasukritamapi* : although it has acquired merit by the performance of  
*svoktakarmaprajArthaiH* : prescribed duties, the preservation of progeny and  
 gifts of wealth  
*kintu vairAgyashulkaM* : but only the mind which is dried by non-attachment

*tasmAt shuddho virAgaH*: therefore is pure non-attachment

*prathamam abhihitaH* : taught foremost

*tena vijnAna shuddhiH* : (for) by it is the success of realisation

Note: This shloka is Shankara's beautiful way of telling 'Why non-attachment?'

This question of non-attachment (or dispassion) is a ticklish problem in the understanding of Hindu philosophy not only for people outside the fold of Hinduism but for the practitioners and seekers of spirituality within the fold. How can non-attachment be ever practised, especially by housewives and family people? The 'how' is difficult of course. Our acharyas have said: If you have to show affection and passion towards your kith and kin and children, do it; that does not mean you are 'attached'; 'non-attachment' means, even though you are discharging your duties to your children, spouse, kith and kin, you should not expect to get a 'reward' in terms of either appreciation or of a later day benefit from the discharge of your duties!. That is how our teachers explain the 'how' of non-attachment.

41. *yatkimcinnAmarUpAtmakam-idam-asadevodataM bhAti bhUmau*

*yenaAnekaprakArair-vyavaharati jagad-yena teneshvareNa /*

*tadvat-pracchAdanlyam nibhRRitarashanaya yadvad-eshha dvijihvaH*

*tena tyaktena bhojyaM sukham=anatishayaM mAgRRidho.anyaddhanAdyam //*

*yat kimcinnAmarUpAtmakam* : Whatever is of the nature of name and form

*yatkimcit bhAti bhUmau* : whatever moves in this world

*asadeva udataM* : springs up as a mere unreality

*pracchAdanlyam* : should be veiled off

*tena IshvareNa* by that Lord

*yena jagat (bhAti)* by whom the universe is manifest

*yena anekaprakArarI vyavaharati*: by whom it is multifariously active

*yadvat tadvat* : in the same way as

*eshha dvijihvaH* : this (illusory) snake (is veiled off)

*nibhRRitarashanaya* : by the rope that is definitely known

*tena tyaktena* : (Only) by abandoning that (unreality)

*anatishayaM sukham bhojyaM* ; can unsurpassed bliss be enjoyed

*mAgRRidhaH anyat dhanADyam* :Do not therefore covet any other thing like wealth.

42. *jIvanmuktir-mumukshhoH prathamam-atha tathA muktir-Atyantiki ca*

*tebhyAsa-j~nAnayogAd-gurucaraNa-kRRipA.apA~ngasa~ngena labdhAt /*

*abhyAso.api dvidha syAt adhikaraNavashAd-daihiki mAnasashca*

*sharIrastrvAsanAdyo-hyuparatiraparo j~nAnayogaH puroktaH //*

*mumukshhiH* : To the aspirant for moksha  
*jIvanmuktiH prathamam* : first comes liberation while living  
*atha tathA muktiH AtyantikI ca* : and then as the last, the final moksha  
*te*: These two  
*abhyAsa-j~nAnayogat* : (occur as the result of ) constant practice and self-  
 realisation  
*labdhAt* : which are obtainable by  
*gurucaraNa-kRRipA apAnga-sangena*: the contact of Guru's feet and His Grace  
*abhyAsaH api*: Practice, too  
*dvidhA syAt* : is of two kinds  
*adhikaraNavashAt* : according to prerequisite qualifications  
*daihiKl mAnasashca* : (namely) bodily and mental  
*sharIraStu AsanAdyAH* : Bodily practice (consists of) postures (Asanas)  
*uparatiraparaH* : the other (consists of) abstention  
*jnAnayogaH purA uktaH* : which is the jnAnayoga mentioned earlier.

43. *sarvAnunmUlya kAmAn hRRidikRRita-nilayAn kshhiptasha~NkUn ivoccaiH*  
*dlryaddehAbhimAnaH tyajati capalatAM AtmadattAbhimAnaH /*  
*yAtyUrdhvasthAnamuccaiH kRRita-sukRRita-bharo nADikAbhirvicitram*  
*nllashvetAruNAbhiHsravadamRRitabharaM gRRihamANAtmasoukhyaH //*

*sarvAnunmUlya kAmAn* : Having rooted out all desires  
*hRRidikRRita-nilayAn* : which have taken their abode in the heart  
*kshhipta-shankUn iva uccaiH* ; as if their pegs were forcibly broken  
*yaddehAbhimAnaH tyajati* :he who discards all attachment to the body  
*capalatAM* : (also) his fickle-mindedness  
*Atma-dattAbhimAnaH* : his attention having been given wholly to the Self  
*kRRita-sukRRita-bharaH* : he of well-accumulated spiritual merit  
*yati Urdhva-sthAnam uccaiH* : reaches the highest abode (sahasrAra-chakra  
 of Yoga)  
*vicitraM nllashveta-arunAbhiH nADikAbhiH* : which is variegated by wonderful  
 dark, white and red nADis  
*sravad amRRitabharaM* : wherein amrita flows in plenty  
*gRRihamANAtma-soukhyaH* : and he enjoying the bliss of the Self

Note: A person who has attained purity of mind by the performance of duties without desire for the fruit in past lives is able to get rid of all the desires which had taken strong root in his mind over innumerable lives. He becomes free from identification with his body and his mind is ever fixed in the Atma. His mind is free from all vacillation. He enjoys the Bliss of Brahman as a Jivanmukta. When his body falls on the exhaustion of his Prarabdhakarma he becomes a Videhamukta. Some seekers after liberation

wrongly think that the path to liberation is through the 'Nadis' which are of different colours.

This verse is based on Brihadaranyaka Upanishad, IV. iv. 7, 8 and 9. In the Bhashya on IV. iv. 9 Sri Sankara says that the Nadis or nerves are described by seekers after liberation as blue, red, green, etc. These white and other colours refer to some other path than that of the knowledge of Brahman. The Jivanmukta is liberated here itself. For him there is no going to any other place or world and so there is no question of path for him. Sri Sankara says--"The white and other paths that the Yogis speak of as the paths of liberation are not really so, for they fall within the range of relative existence. They lead only to the world of Hiranyagarbha and the like; for they apply to the exit through particular parts of the body. The path of liberation is actually the absorption of the body and organs such as the eye in this very life, like a lamp becoming extinguished, when transmigration (or further birth) is impossible because of the exhaustion of all desires" .

44. *prApashyadvishvam-Atmetyayam-ihā purushhaH shokamohAdyatItaH  
shukraM brahmAdhyagacchhat sa khalu sakalavit sarvasiddhAspadaM hi /  
vismRRitya sthUlasUkshhma prabhRRitivapurasau sarva sankalpashUnyo  
jIvanmuktasturIyaM padamadhigatavAn puNyapApairvihInaH //*

*ayaM purushhaH* : Such a person

*ihā* : while in this body

*shokamohAdyatItaH* : passes beyond sorrow, ignorance and such others

*prApashyat vishvamAtmeti* : and sees the universe as the self (and not as something external)

*shukram brahmAdhyagacchhat* : He then attains the shining brahman

*sa khalu sakalavit* " and becomes all-knowing

*sarva-siddhAspadaM hi* : and the repository of all occult powers

*vismRitya* : (Afterwards) losing all sense of identification with

*sthUla-sUkshhma-prabhRRiti-vapuH* : the gross subtle and other bodies,

*asau sarva-sankalpa-shUnyaH* : he, devoid of all volition

*puNyapApairvihInaH* : and, purged of all merit and demerit

*jIvanmuktas-turIyaM padam adigatavAn* : he attains the fourth state (beyond waking, dream and sleep), thus attains liberation in this very life.

45. *yassatvAkAra-vRRittau pratiphalati yuvA deha-mAtrAvRRito.apī  
taddharmair-bAlīya-vAddharyAdibhiH anupahataH prANa AvirbabhUva .  
shreyAn sAdhyas-tametaM sunipuNa-matayaH satya-sankalpa-bhAjo  
hyabhyAsAd-devayantaH pariNata-manasA sAkam UrdhvaM nayanti //*

*yassatvAkAra-vRRittau pratiphalati*: As a result of such realisation (due to the dominance of sattva) of the Self  
*AvirbabhUva*: there springs up  
*yuvA prANaH* : the youthful life (Here prANa is the mukhya-prANa or the chief breath)  
*dehamAtrAvRRito.api* : which, although encased in a body and the senses  
*anupahataH* : is unaffected  
*tad-dharmaIH bAlyavRRiddhAyAdibhiH* : by boyhood, old age and other bodily attributes,  
*tam ekaM sAkAM UrdhvaM nayanti* : it is this life that is led upward spiritually along with the purified consciousness, by those who are  
*shreyAsAdhyaH* : capable of accomplishing the highest good  
*sunipuNamatayaH* : people of supreme wisdom  
*satyasankalpabhAjaH* : and of unfailing resolution in their pursuit of Truth  
*abhyAsAd-devayantaH* : who seek to become divine by spiritual sAdhanAs

46.*prAyo.akAmo.astakAmoniratishayasukhAyAtmakAmastadA.asau*  
*tatprAptAvAptakAmaH sthitacaramadashastasya dehAvasAne /*  
*prANA naivotkramanti kramaviratimitAH svasvahetau tadAnIM*  
*kvAyaM jlvo villno lavaNamiva jale.akhaNDa Atmaiva pashcAt //*

*prAyah akAmaH*: Almost without a desire  
*astakAmaH* : (for) temptations have lost power over him  
*AtmakAmaH* : He is now desirous only of Self Realisation  
*Niratishaya-sukhAya* for the sake of its unsurpassed bliss  
*tat-prAptau AtmakAmaH* When He so realises, He has attained all his desires  
*sthita-caramadashaH* : he remains in that final condition  
*dehAvasAne* : When the body finally falls  
*prANAH naiva utkramanti* : the life-breaths do not rise therefrom  
*kramaviratimitAH* : but are gradually dissolved  
*svasvahetau*: in their respective causes.  
*tadAnIM kvAyaM jlvaH* Then where will the individual soul be?  
*lavaNamiva villno jale* : it will be merged like salt in water  
*akhaNDa Atmaiva pashcAt* : thereafter it is the Infinite Self itself!

47.*piNDIbhUtaM yadantar-jalanidhi-salilaM yAti tat-saindhavAkhyam*  
*bhUyaH prakshhiptam-asmin-vilayam-upagataM nAmarUpe jahAti /*  
*prAj~nas-tadvat-parAtmany-atha bhajati layaM tasya ceto himAmshau*  
*vAgagnau cakshhur-arke payasi punar-asugretasI dikshhu karNau //*

*yad-antarjala-nidhi-salilaM* : Water taken from the sea  
*piNDIbhUtaM* : when solidified

*yaati tatsaindhavAkyam* : goes by the name of salt.  
*bhUyaH prakshhiptam asmin*: When it is thrown back into the sea  
*vilayamupagataM* : and is dissolved  
*nAmarUpe jahAti* : it loses its name and form  
*tadvat prAjnaH* : So does the individual soul  
*bhajati layaM parAtmani* : merge into the Supreme Self.  
*tasya ceto himAmshau* : (At the same time) the mind is dissolved into the moon  
*vAg-agnau* : speech into fire  
*cakshhurarke* : sight into the sun  
*payasi punarasugretasi* : blood and semen into water  
*dikshhu karNau* : and hearing into the directions.

48. *kshhlrAntar-yadvad-AjyaM madhurimaviditaM tatpRRithagbhUtam-asmAt*  
*bhUteshhu tadvat vyavahRRiti-viditaM shrAnta-vishrAnti-bljam /*  
*yaM labdhvA lAbham-anyaM tRRiNam-iva manute yatra nodeti bhltiH*  
*sAndrAnantaM yad-antaH sphurati tad-amRRitaM viddhy-ato-hyanyadArtham //*

*kshhlrAntar-yadvad-AjyaM* : Just as butter is contained in milk  
*madhurimaviditaM* : as indicated by the sweetness of milk  
*tat-pRRithak-bhUtam-asmAt* : but when extracted becomes separate  
 thererom,  
*tadvat* : so too  
*bhUteshhu* : in every being  
*vyavahRRiti-viditaM* : (is Brahman) indicated by the activity of the being.  
*shrAnta-vishrAnti-bljam* : It (Brahman) is the cause of rest when one is tired  
 (or in sleep).  
*yam labdhvA* : Attaining it  
*lAbham-anyaM tRRiNamiva vinute*; one considers all other gain as straw  
*na udeti bhltiM* : There springs up no fear.  
*sAndrAnantaM*: The concentrated bliss  
*yadantaH sphurati*: which thus glows within oneself thus  
*tad-amRRitaM* : that is Immortality  
*viddhi ataH hi anyad ArthaM* : Understand that all else is transient.

49. *otaH protashca tantushhviha vitata-paTash-citra-varNeshhu citraH*  
*Tasmin jij~nAsyamAne nanu bhavati paTaH sUtra-mAtrAvasheshhaH /*  
*Tadvad-vishvaM vicitraM naga-nagara-nara-grAmam-ashvAdi-rUpaM*  
*protM vairAjarUpe sa viyati tad-api brahmaNi protam-otam //*

*vitatapaTashcitraH* : The many-coloured cloth picture is woven

*otaH protaH citravarNeshu tantushu* : crosswise and lengthwise of threads of many colours

*tasmin jijñAsamAne* : When this is understood

*nanu bhavati paTaH* : there remains nothing of the cloth

*sUtramAtrAvasheshhaH* : except only the threads.

*tadvat* : So also is

*vishvaM vicitraM* : this manifold universe

*naga-nagara-nara-grAmam-ashvAdi rUpaM* : with mountains, cities, men, villages, beasts, etc.

*protam vairajarUpe* : pervaded through and through by the primordial substance

*sa viyati* : that by Space

*brahmaNi protam etaM* : and that by brahman

*50.rUpaM rUpaM pratiIdaM pratiphalana-vashAt prAtirUpyaM prapede  
hyeko drashhTA dvitlyo bhavati ca salile sarvato.anantarUpaH /  
Indro mAyAbhir-Aste shrutiriti vadati vyApakaM brahma tasmAt  
jlvatvaM yAty-akasmAt ativimalatare bimbitaM buddhy-upAyau//*

*pratiphalanavashAt* : By virtue of its reflection by various objects

*rUpaM rUpaM prati idaM prAtirUpyaM prapede* : assumes the various corresponding forms (in the same way as)

*eko drashhTA* the one seer

*dvitlyo bhavati* becomes a second one

*salile* (by reflection) in water.

*Shrutiriti vadati* : The vedas too speak thus

*vyApakaM brahma*: (of) the all-pervading Brahman

*indro mayAbhiH* : The resplendent one with its powers of illusion

*sarvataH anantarUpaH Aste* : has infinite forms on all sides

*tasmAt jlvatvam yAti* : therefore (Brahman) becomes the individual jIva

*akasmAd ativimalatare buddhyupAyAu bimbitaM* : by its accidental reflection in the extremely clear consciousness of the intellect-medium.

*51. tatjnAH pashyanti buddhyA parama-balavato mAyayA.aktaM patangam  
buddhAvantaH samdre pratiphalita-marIcyAspadaM vedhasastam .  
yAdRRig-yAvAn-upAdhiH pratiphalati tathA brahma tasmin yathA.syaM  
prAptAdarshanurUpaM pratiphalati yathAvasthitaM satsadaiva ..*

*tatjnAH* : The knowers of the Self

*pashyanti buddhyA* : discover by their wisdom

*mAyayA.aktam patangam* : that the individual Jiva, (=patangam) besmeared by illusion,

*parama-balavataH* : (the jIva) which is in the grip of the supremely powerful Lord

*pratiphalita marIcyAspadaM vedhasaH tam* : is only a ray of the Self reflected  
*buddhAvante samudre* : in the ocean of Consciousness in the deep layers of the intellect

*pratiphalati tathA brahma tasmin*: This brahman is (variously) reflected in accordance with

*yAdRRig-yAvAn-upAdhiH* :the form and measure of the medium reflecting it

*yathA Asyam pratiphalati prAptadarshanArUpaM* :in the same way that the face is variously reflected corresponding to the mirror(concave or convex, fixed or moving, clear or dirty) on hand

*yathAvasthitaM sat sadaiva* (just as the face itself is not affected by the nature of the mirror), Brahman is not affected by the nature of the medium (i.e. intellect); it remains ever the same and immutable.

52. *eko bhAnus-taTasthaH pratiphalana-vashAd yastvanekodakAntaH*  
*nAnAtvaM yAty-upAdhi-sthiti-gati-samatAM cApi tadvat-parAtmA /*  
*bhUteshhUccAvaceshhu pratiphalita ivAbhAti tAvat-svabhAvA-*  
*vacchhinno yaH paraM tu sphuTam-anupahato-bhAti tAvat-svabhAvaiH //*

*eko bhAnuH taTasthaH* :The one Sun n the sky (independent of other objects)

*pratiphalanavashAt* : by virtue of reflection

*yastu anekodakAntaH* : in different receptacles of water

*nAnAtvaM yAti* appears as many

*upAdhi-sthiti-gati-samatAM* : and as still or moving according as the (upAdhi) reflecting medium is still or moving

*tadvat parAtmA*: so also the one supreme Brahman

*AbhAti iva tAvat* : appears to have taken on

*svabhAvAvacchhinnaH*: the characteristics of those creatures

*pratiphalitaH*: by virtue of reflection

*uccAvaceshhu bhUteshhu* : in all beings high and low

*paraM tu* : but in reality

*spuTam-anupahato bhAti tAvat svabhAvaiH* : (Brahman) is not at all affected by them, is realized as only one and changeless (by the enlightened).

53. *yadvat-plyUshha-rashmau dinakara-kiraNair-bimbitair-eti sAndraM*  
*nAshaM naishaM tamisraM gRRihagatam-athava mUrcchitaiH kAmsyapAtre*  
*tadvad-buddhau parAtma-dyutibhir-anupadaM bimbitAbhiH samantAt*  
*bhAsante hIndriyAsya-prasRRitibhir-anishaM rUpa-mukhyaH padArthaH //*

*yadvat* : Just as

*plyUshharashmau* : the moon's rays

*sAndraM eti* : are made luminous



*dinakara-kiraNaiH* : by the rays of the Sun  
*bimbitaiH* : which get reflected (by falling on it)  
*athavA mUrcchhitaiH kAmsyapAtre* :or focussed by a metallic reflector  
*nAshaM naishaM tamisraM gRRihagataM* : destroys the darkness of the house  
*tadvat* : similarly  
*parAtma-dyutibhiH anupadaM* : the rays of Consciousness falling from the Supreme Self  
*buddhau* : on the intellect  
*padArthAH* : all objects  
*samantAt bhAsante anishaM* : are well illumined  
*bimbitAbhiH*: by the reflected light of consciousness  
*indriyAsya prasRRitibhiH rUpamukhyAH* : and the sense organs are enabled to experience the objects of form by the light of consiousness streaming forth through the outlets of the senses.  
 NOTE: The route of the Light of Consciousness may well be described by the following:  
 SELF to Intellect to Mind to Sense organs to Sense objects .

54. *pUrNAtmAnAtma-bhedAt trividham-ihA paraM buddhyavcchinnam-anyat tatraivAbhAsa-mAtraM gaganam-iva jale triprakAraM vibhAti / ambhovacchinnam-asmin pratiphalitam-ataH pAthaso.antar-bahishca pUrNAvacchhinna-yoge vrajati layam-avidyA sva-kAryaiH sahaiva //*

*pUrNAtmA* The Supreme Self  
*anAtmabhedAt trividhaM vibhAti* : presents three aspects because of thee non-self  
*paraM*: the full one  
*buddhyavacchinnam anyat* : another limited by the intellect; this is the individual self  
*tatraiva AbhAsamAtram*: that which is reflected in that very intellect  
*gaganam iva* : just as the sky itself  
*triprakAram vibhAti* : appears as three kinds  
*ambhovacchinnam* : one limited by water while occupied by water  
*asmin pratiphalitam*: another, reflected in the water.  
*pAthasoH antar-bahishca* : the full space which is inside and outside  
*pUrNavacchhinna yoge* : When the Brahman and the Jiva (which is brahman limited by intellect) are realised as one and the same  
*avidyA layaM vrajati*: nescience (which is what made brahman and jlva appear different) is destroyed  
*svakAryaiH sahaiva* : along with its effects.

This is one of the most pregnant shlokas of the Satashloki.

This Supreme Self has three aspects according to (its being) the Full (*pUrNa*), the Self (*AtmA*) and the non-self (*anAtmA*); they are

(1) the unconditioned Self, US

(2) that which is conditioned or delimited by the intellect : CS and

(3) that which is only a reflection in the intellect; RS

just as space manifests in three ways, namely

(1) the full space which is inside and outside (a vessel or a pond) US

(2) that which is occupied by water (in the vessel or the pond) – which is therefore limited by the contours of the vessel or the pond and CS

(3) that which is reflected in that water. RS

The *jIva* which is the reflection of the Ultimate in the intellect, is known as *cidAbhAsa* and is usually mistaken as the self. When it is so mistaken it is the non-self (3) of this shloka. This is the space that is reflected in water. The real self is the *AtmA* (the *jIvAtmA*) which is the *sAkshhI*, also sometimes called *kUTastha*, and corresponds to the space (2) inside the vessel (pond), that is hidden or covered by water. And then there is the *pUrNAtmA* or Brahman which corresponds to the space (1) everywhere including the inside of the vessel pond). Vidyaranya's Pancadashi proposes this analogy in Ch.5 starting from shloka 18 onwards.

In the Bhagavad Gita Chapter 15, almost at the end (shlokas 16 to 18) Krishna refers to three *purushhas*, namely *kshara-purushha* (Perishable purushha), *akshara Purushha* (Imperishable purushha) and *Purushhottama*. These correspond respectively to Nos. (3), (2) and (1) above, namely RS, CS & US

When the conditioned Self merges in (identifies with) the unconditioned, the Causal Ignorance disappears along with all its effects. The identity is that of the *KUTastha* with the All-pervading Brahman. When this is achieved, the *JIva*, a mere appearance, becomes inconsequential. The all-pervading, infinite, macro Brahman, when available at the micro level for the *JIva* to relate with as the witness of the mind-body complex, takes the name of *Kutastha*. It is the realisation that the *Kutashta* is indeed identical with the infinite Brahman that is spoken of as liberating knowledge that destroys Ignorance.

55.*dRRishyante dArunAryo yugpad-agaNitAH stambha-sUtra-prayuktAH sangItaM darshayantyo vyavahRRitim-aparAM lokasiddhAm ca sarvAm/ sarvatranupavishhTAd-abhinava-vibhavAd-yAvad-arthAnubandhAt tadvat sUtrAtma-samjnAt vyavaharati jagat bhUr-bhuvas-svar-mahAntam //*

*agaNitAH dArunAryaH* : (Just as) countless wooden figures of women  
*stambha-sUtra-prayuktAH* : acted upon by means of posts and strings

*yugapad darshayantyaH* : simultaneously exhibit  
*sangItaM* : music  
*vyahRRitimaparAM ca sarvAM* : and all other activities  
*lokasiddhaM* : of common worldly occurrence  
*tadvat jagat* : so also the world  
*bhUr-bhuva-suvar-mahAntam*: including regions of bhUr, bhuvaH, suvahaH and mahaH  
*vyavaharati sUtrAtma-samjnAt* : is activated by Hiranya-garbha known as SutrAtman  
*sarvatra anupravishhTAt* : which pervades everything  
*abhinava-vibhavAt*: whose potency is unique  
*yAvad-arthAnubandhAt* : whose inspiration is in proportion to the end to be achieved.

56. *tat-satyam yat-trikAleshhvanupahatam-adaH prANa-dig-vyoma-mukhyaM*  
*yasmin vishrAntam-Aste tad-ihā nigaditaM brahma satyasya satyaM /*  
*nAstyanyat-kiMca yadvat-param-adhikamato nAma satyasya satyaM*  
*sacca tyacceti mUrtAdyupahitam-avaraM satyam-asyApi satyam //*

*tat-satyaM* : (In Vedanta) Reality means  
*yat trikAleshhu anupahataM* : that which is unaffected by all three periods of time, namely, past, present and future  
*yasmin vishrAntam Aste* : in which merge (at the time of pralaya)  
*prANa-dig-vyoma-mukhyaM* : (unembodied things like ) vital air, the quarters, space and everything else  
*tadiha nigaditaM brahma* : that is described as brahman  
*satyasya satyaM* : as the Reality of the reality  
*nAstyanyat kiM ca yadvat param adhikamataH* : there is nothing else, equal to, superior to , or bigger than; i.e., which excels in its transcendality or the infinitude;  
*nAma satyasya satyaM* : that is why it is the Reality of the reality  
*sacca tyacceti mUrtAdyupahitam-aparaM* : (brahman) viewed as limited by 'sat' (=elements with form, namely, fire, water and earth) and 'tyat' (= elements without form, namely, air and space)  
*satyam* : *sat* plus *tyat* becomes satyam, the empirical reality  
*asyApi satyaM* : (Brahman) is the Reality of even this empirical reality.

57. *yat-kimcid-bhAty-asatyaM vyavahRRiti-vishhaye raupya-sarpAmbu-mukhyaM*  
*tadvai satyAshrayeNety-ayam-ihā niyamaH sAvadhir-lokasiddhaH /*  
*tadvat-satyasya satye jagad-akhilam-idaM brahmaNi prAvirAsIt*  
*mithyAbhUtaM pratItaM bhavati khalu yatas-tacca satyaM vadanti //*  
*vyavahRRiti vishhaye* : In our worldly experience  
*yatkimcid bhAtyasatyaM* : whatever appears as real, though not existing

*raupya-sarpAmbvumukhyaM* : like silver (in nacre, also called mother-of-pearl)

snake (in rope), and water (in mirage)

*tadvai satyashrayeNeti* :that (such things appear only when) there is a substratum

*saavadhir-lokasiddhaH*: (and that) these appearances come to an end, is well-known

*tadvat* : in the same manner

*jagad-akhilam-idaM* : this whole universe

*prAvirAsIt* ; has sprung into existence in brahman (the substratum)

*satyasya satye*: the reality of the real.

*tacca satyaM vadanti*: that (universe) too is called real

*mithyAbhUtam pratItaM bhavati khalu* : though the unreal (universe) has become an object of perception.

58. *yatrAkAshAvakAshaH kalayati ca kalAmAtratAM yatra kAla*  
*yatraivAshAvasAnaM bRRihadiha hi virAT pUrvam-arvAgivAste /*  
*sUtraM yatrAvirAsIt mahadapi mahadaH taddhi pUrNacca pUrNaM*  
*sampUrNAd-arNavAderapi bhavati yathA pUrNam-ekArNavAmbhaH //*

*yatra AkAshAvakAshaH kalayati* : Wherein there is room for the entire space  
*kalAmAtratAM yatra kalaH* : Wherein even the fullness of Time is only a miniscule

*yatraiva AshavasAnaM* : Wherein the directions are only infinitesimal parts  
*brihadiha virAT pUrvam arvAgivAste* The massive virAT (the totality of primordial matter) earlier appeared to be close

*yatra sUtram AvirAsIt* : wherein the sUtrAtmA (the originator of everything) itself sprung

*mahadapi mahadaH* : greater than the great

*tad hi pUrNacca pUrNaM*: that is fuller than the full

*yathA sampUrNAd arNavAdeH api*: just as the more complete and fuller expanse than even the vast ocean

*pUrnaM ekArNavAmbhaH bhavati* : is nothing before the commingled ocean.

Note: Recall '*pUrNamadaH pUrNamidam ....*' of Br. Upanishad: 5.1.1.

59. *antas-sarvaushhadhInAM pRRithag-amitarasair-gandhavIryair-vipAkaiH*  
*ekaM pAthodapAthaH pariNamati yathA tadvad-evAntarAtmA /*  
*nAnAbhuta-svabhAvair-vahati vasumatI yena vishvaM payodo*  
*varshhatyuccairhutAshaH pacati dahati vA yena sarvAntaro.asau //*

*yathA ekaM pathodapAthaH*: Just as the same rainwater

*antaH sarvaushadhInAm* : inside all different herbs  
*pariNamati* : is transformed variously  
*pRRithagamitarasair-gandha-vlryairvipAkaiH*: according to the number-less tastes, odours, properties and effects of the respective herbs,  
*tadvat eva antarAtmA*: so also the inner self of all beings  
*nAnAbhUtasvabhhAvaiH* : takes on the different characteristics of those beings  
*vasumatI yena vishvaM vahati* : In that presence the earth supports everything on it  
*payodaH varshhatyuccaiH* : clouds pour down abundant rain  
*hutAshaH pacati dahati vA* : fire cooks food and burns  
*yena asau sarvAntaraH* : Therefore that is the Inner Self of all!

60. *bhUteshhuAtmAnam Atmany-anugataM-akhilaM-bhUta-jAtam prapashyet*  
*prAjnaH pAtas-tarangAnvayavad-atha ciraM sarvaM Atmaiva pashyet/*  
*ekaM brahmAdvitIyaM shrutibhir-abhihitaM neha nAnAsti kimcit*  
*mRRityor-Apnoti mRRityuM sa iha jagad-idaM yastu nAneva pashyet //*

*prAjnaH* : The wise man  
*prapashyet* : should well realise that  
*bhUteshhu AtmAnaM* : it is his own Self that dwells as the self in all beings  
*akhilaM bhUtajAtaM*: and the entire creation  
*Atmani anugataM*: as superposed on his own Self  
*Atha ciraM pashyet* : He should always realise that  
*sarvam Atmaiva*: everything in the universe is non-different from his Self  
*pAtas-taranga-anvayavat*: just as waves from the ocean are not different from the water  
*ekaM brahmAdvitIyaM* : Brahman is one, without any second (either of the same species, because of 'ekam', or of another species, because of advitIyaM)  
*shrutibhiH abhihitaM* : so confirmed by shruti  
*na iha nAnA asti kimcit* : The many do not in any way exist  
*yastu nAneva pashyet jagadidam*: but he who sees this universe as manifold  
*sa iha mrityuM mrityoH Apnoti* : He passes from death to death (i.e. he is born and dies again and again)

NOTE: The expression '*ekaM brahmAdvitIyaM*' goes back to the famous quote from Chandogya Upanishad (6.2.1): *ekam eva advitiyam brahma*. This sentence has been the fundamental authority to say that brahman is devoid of all three kinds of differences. The difference of a tree from its flowers and branches and leaves is called *svagata-bheda*, difference within an object. Brahman does not have this difference, because it is homogeneous. The

difference of one kind of tree (say mango) from another kind of tree (say orange) is called *sajAtIya bheda* , i.e. difference within the same species. Since there is nothing like brahman, it has no *sajAtiya bheda*. Difference between a tree and an entirely different thing, say rock, is called *vijatiya bheda*, i.e. difference among species. Brahman does not have this difference because brahman is 'advitiyam'. The 'one' negates *sajatiya bheda*, the word 'only' negates *svagata bheda* and the words 'without a second (advitiyam) negates *vijAtIya bheda*.

61. *prAkpashcAd-asti kumbhAt gaganam-idam-iti pratyaye satyapIdaM  
kumbhotpattavudeti pralayam-upagate nashyatItI-anyadesham /  
nlte kumbhena sAkAM vrajati bhajati vA tatpramANAnukArAn  
itthaM mithyA-pratItis-sphurati tanu-bhRRitAM vishvatas-tadvad-AtmA //*

*pratyaye satyapi* : Though it is well-known  
*idam gaganam asti iti* : that space exists  
*kumbhAt prAkpashcAd*: both before and after a particular pot is made  
*itthaM mithyA pratItiH sphurati* : still it is wrongly thought by all  
(that the space inside the pot )  
*kumbhotpattavudeti* : comes into existence only when the pot is made  
*pralayamupagate nashyatIti* : and that it is destroyed when the pot is destroyed  
*anyadesham nlte kumbhena sAkAM vrajati*: when the pot is moved from one place to another that it also moves along with it  
*bhajati vA tatpramAnukArAn*: and that space takes on the shape and size of the pot  
*tanubhRRitAM vishvataH tadvadAtmA (mithyA pratItiH sphurati)*: In the same way in respect of the universe also, we wrongly think that the Self comes into existence along with the universe and ceases to exist when the universe is dissolved!

62. *yAvAnpiNDo guDasya sphurati madhurimaivAsti sarvo.api tAvAn  
yAvAn karpUrapiNDaH pariNamati sadAmoda evAtra tAvAn /  
vishvaM yAvadvibhAti druma-naga-nagarArAma-caityAbhirAmaM  
tAvac-caitanyam-ekaM pravikasati yatas-tattad-AtmAvasheshham //*

*yAvAn guDasya pinDaH sphurati* : As much as is a lump of sugar  
*maadhurimA eva asti sarvo.api tAvAn* : so much is nothing but sweetness in every particle of it  
*yAvAn karpUrapiNDaH pariNamati*: As much as a slab of camphor melts  
*sadA moda eva atra tAvan* : there is only the fullness of fragrance in every bit  
*vishvaM yAvad-vibhAti*: (So too) as far as the universe is manifest

*druma-naga-nagara-ArAma-caityAbhirAmam* : with all the beauty of trees, hills, cities, gardens and temples  
*tAvaccaitanyam-ekaM pravikasati* : so far does the one pure consciousness shine forth  
*yatas-tattad-AtmAvasheshham* : for, in the end, all that remains (of the universe) is the Self.

63. *vAdyAnnAdAnubhUtiryadapi tadapi sA nUnamAghAtagamyA*  
*vAdyAghAtadhvanInAM na pRRithaganubhavaH kiMtu tatsAhacaryAt /*  
*mAyopAdAnametatsahacaritamiva brahmaNA bhAti tadvat*  
*tasmin pratyakpratlte na kimapi vishhaylbhAvamApnoti yasmAt //*

*yadapi vAdyAn-nAdAnubhUtiH* : Although the hearing of the sound proceeds from the musical instrument  
*tadapi sA nUnaM AghAtagamyA* : it is nevertheless produced only by striking the instrument.  
*vAdyAghAtadhvanInAM* : The sounds that proceed from striking the instrument  
*na pRRithak anubhavaH* : are not experienced separately  
*kimtu tatsAhacaryAt* : but only in conjunction with the striking.  
*tadvat mAyopAdAnametat* : So too this universe whose material cause is mAyA  
*sahacaritamiva brahmaNA bhAti* : is manifest, as it were, in conjunction with Brahman.  
*tasmin pratyakpratlte* : When that Brahman is inwardly realised  
*na kimapi vishhaylbhAvaM Apnoti yasmaat* : nothing will remain the object of perception.

64. *dRRishhTas-sAkshhAd-idAnIm-ihA khalu jagatAm-Ishvara: samvidAtmA*  
*vijnAna-sthANureko gaganavad-abhitaH sarvabhUtAntarAtmA /*  
*dRRishhTaM brahmAtiriktaM sakalam-idam-asadrUpam-AbhAsamAtraM*  
*shuddhaM brahmAham-asmltyaviratam-adhunA.atraiva tishhTedanIhaH //*

*dRRishhTas-sAkshhAt* : It is thus clearly seen  
*idAnIM ihA khalu* : from all that we have said  
*jagatAM IshvaraH* : the Lord of all the worlds  
*samvidAtmA* : is of the nature of Pure Consciousness  
*vijnAnasthANurekah* : is the one Immovable that is Knowledge itself  
*gaganavad-abhihit aH* : is all-pervading like space  
*sarva-bhUtAntarAtmA* : and is the inner spirit of all beings.  
*dRRishhTaM brahmAtiriktaM sakalamidam* ; It is also seen that all this universe is different from brahman

*asadrUpaM* : and is unreal by nature

*AbhAsamAtram* : and is a mere semblance.

*adhunA atra eva tishhTed anlhaH* : One should therefore even now and here itself give up all desires and remain

*shuddhaM brahmAham-asmltyavirataM* :for ever fixed in the thought "I am brahman"

65. *indrendrANYoH prakAmaM surata-sukhajushhoH syAd-ratAntaH sushhuptiH*

*tasyAM-AnandasAndraM padam-atigahanaM yatsa AnandakoshaH /*

*tasmin-no-veda kiMcin-niratishaya-sukhAbhyantare Ilyamaano*

*duHkhl-syAd bodhitaH sanniti kushala-matir-bodhayen-naiva suptam //*

[A Preliminary note from Br. U 4.2.2 and 4.2.3: Indra represents the 'man' in the right eye and Indrani the light in the left eye that reveals all things to our vision. Indra is the enjoyer and Indrani represents the objects of enjoyment. They are together in the space within the heart in the dream state.]

*indrendrANYoH prakAmaM surata-sukhajushhoH*: When Indra and Indrani have freely enjoyed the bliss of union,

*ratAntaH syAt sushhuptiH* : the cessation of their pleasure is deep sleep.

*tasyAM AnandasAndraM padaM* : Therein is a state that is concentrated bliss

*atigahanaM* : it is very difficult to comprehend.

*yat sa AnandakoshaH* : The upanishads call it Anandamayakosha (the bliss-sheath)

*tasmin noveda kimcit* : In that condition one is not conscious of anything

*niratishayasukhAbhyantare IlyamAnaH* : Being deeply merged in unsurpassed bliss.

*bodhitaH san duHkhl syAt* : If awakened he becomes unhappy.

*Iti kushalamatir bodhayennaiva suptaM* : therefore a wise man should never a awake a sleeping person (because otherwise the organs may not go back to their respective seats in the body).

66 *sarve nandanti jlvA adhigata-yashasA gRRihNatA cakshhurAdIn*

*antaH sarvopakartrA bahirapi ca sushhuptau yathA tulya-samsthAH /*

*eteshhAM kilbishhaspRRig-jaTharabhRRiti-kRRite yo bahir-vRRittir-Aste*

*tvak-cakshhuH shrotra-nAsA-rasana-vashamito yAti shokaM ca moham //*

*sarve nandanti jlvAH* : All beings (individual souls) enjoy bliss (in deep sleep)

*adhigata-yashasA* : by attaining brahma-yashas

*gRRihNatA*: which embraces within itself

*cakshhurAdIn*: the eye and other sensory organs



*antaH sarvopakartrA bahirapi ca* : who is the benefactor of all beings both within and without  
*yathA tulyasamsthAH* : the souls are alike in nature  
*sushhuptau* : in deep sleep  
*eteshhAM* : Among these  
*yaH jaTharabhrritikRRite* : he who, for the sake of feeding the belly  
*bahirvRRittiH Aste* : remains only externally active  
*tvak-cakshhuH shrotra-nAsA-rasana-vashamitaH* : and who is enslaved by the senses of touch, sight, hearing, smell and taste  
*yAti kilbishhaspRRik shokaM ca mohaM* : becomes tainted with sin and suffers misery and confusion.

67. *jAgratyAM antarAtmA vishhaya-sukha-kRRite. aneka-yatnAnvidhAsyan shrAmyat-sarvendriyaudho. adhigatam-api sukhaM vismaran-yAti nidrAM / vishrAMaya svarUpetv-atitara-sulabhaM tena cAtindriyaM hi sukhaM sarvottamaM syAt-pariNati-virasAd-indriyotthAt-sukhAcCa //*

*jAgratyAM antarAtmA* : During the waking state, the individual soul  
*aneka-yatnAnvidhAsyan* : puts forth innumerable efforts  
*vishhaya-sukha-kRRite* : for the attainment of sensual pleasures  
*shrAmyat-sarvendriyaudho. adhigatam* : and when the entire group of sensory organs is fatigued  
*sukham-api vismaran* : it forgets even the pleasure on hand  
*yAti nidrAM* : and goes into sleep.  
*svarUpe vishrAMaya* : in order to enjoy rest in its own nature.  
*atIndriyam hi saukhyaM* : Ultra-sensual bliss  
*atitara-sulabhaM* : is thus extremely easy of attainment  
*sarvottamam syAt* : and is far superior to  
*indriyotthAt sukhaM* : the pleasure derived from the senses  
*pariNati-virasAt* : which always produces disgust in the end.

68. *pakshhAvabhyasya pakshhl janayati-marutaM tena yAtyuccadeshaM labdhvA vAyuM mahAntaM shramam-apanayati svlyapakshhau prasArya / duHsa~Nkalpai-vikalpaiH vishhayam-anukadarthIkRRitaM cittam-etat khinnaM vishrAma-hetoH svapiti ciram-aho hasta-pAdAn-prasArya //*

*pakshhl* The bird  
*pakshhAvabhyasya janayati marutaM* : generates wind by flapping its wings  
*tena yati uccadeshaM* : by the help of that wind soars high up in the sky.  
*labdhvA vAyuM mahAntaM* : and having attained the vast expanse of the atmosphere  
*shramam apanayati* : cures itself of fatigue  
*svlyapakshhau prasArya* : by spreading its wings.

*cittam-etat*: (So too) this mind  
*vishhayam-anukadarthIkRRitaM*: being distressed and tormented in respect  
of objects of pleasure  
*duHkha-sa~Nkalpair-vikalpaiH* : by many evil desires and doubts  
*khinnaM* : and fatigued thereby  
*svapiti ciram aho* : alas, sleeps for a long time  
*vishrAmahetoH* : in order to become free from fatigue  
*hastapAdAn prasArya* : by stretching forth the hands and feet.

Note: In deep sleep the individual self is united with Absolute Self. It is free of all desires and gets complete rest. But the waking state and the dream state are similar, in the fact, that in both of them we experience only what is not real!

69. *Ashlishhya-AtmAnam-AtmA na kimapi sahasaivAntaraM veda bAhyam*  
*Yadvat-kAml videshAt sadanam-upagato gADham-Ashlishhya kAntAm /*  
*yAtyastaM tatra loka-vyavahRRitir-akhilA puNya-pApAnubandhaH*  
*shoko moho bhayaM vA sama-vishhamam-idaM na smaraty-eva kimcit //*

*kAml* : A lustful person  
*videshAt sadanam-upagataH* :on his return home from a foreign land  
*yadvat gADham-Ashlishhya kAntAm* : just as he , embracing his beloved one  
(in the same way)  
*Ashlishhya AtmAnaM AtmA*; the individual soul coming into union with the self  
(Brahman)  
*na kimapi sahasaiva antaram bahyam veda* : ceases to be conscious of  
anything, internal or external.  
*tatra* : In that state  
*akhilA lokavyavahRRitiH* : all worldly activity  
*puNya-pApAnubandhaH* :that is the result of merit and demerit  
*astaM yAti* : disappears  
*na smaraty-eva kimcit* : and nothing is remembered  
*sama-vishhamam-idam* : of all the ups and downs  
*shoko moho bhayam vA* : whether it is sorrow, or confusion or fear.

70. *alpAnalpaprapa~ncapralaya uparatish-cendriyANAM sukhAptir-*  
*jlvanmuktau sushhuptau tritayam-api samaM kintu tatrAsti bhedaH /*  
*prAk-samskArAt-prasuptaH punarapi ca prAvRRittim-eti prabuddhaH*  
*nashyat-samskArAjAto na sa kila punar-Avartate yashca muktaH //*

*alpa-analpa-prapanca-pralayaH* : The disappearance of all gross and subtle  
existence  
*indriyANAm ca uparatiH* : the cessation of the senses

*sukhAptiH* : and the attainment of happiness  
*tritayam api* : these all three  
*samaM* : are common to  
*jIvanmuktau sushhuptau* : liberation while alive and deep sleep.  
*kintu atrAsti bhedaH* : There is however this difference  
*prasuptaH* : One who is asleep  
*punarapi ca* : and again  
*prabuddhaH parAvRRittim eti*: comes back to the waking state  
*pAksamskArAt* : because of the effects of his past karma  
*yashca muktaH* : but one who is liberated (by Self-Knowledge)  
*na sa kila punarAvartate* : does not go back to the state of bondage  
*nashyat-samskAra-jAtaH* : effects of all his past actions having been destroyed.

71. *AnandAnyashca sarvAn-anubhavati nRRipaH sarva-sampat-samRRiddhaH*  
*tasyAnandaH sa ekaH sa khalu shataguNaH sampratishhThaH pitRRiNAM /*  
*AdevabrahmalokaM shatashata-guNitAste yad-antargatAH syuH*  
*brahmAnandaH sa eko.asty-atha vishhaya-sukhAnyasya mAtrA bhavanti //*

*nRRipaH tasyAnandaH sa ekaH* : If the bliss of a king be taken as a unit  
*AnandAnyashca sarvAn anubhavati*: (a king) enjoying all kinds of happiness  
*sarva sampat samRRiddhaH*: endowed with all prosperity  
*pitRRiNAM sa khalu sampratishhThaH*: bliss of the manes is declared to be  
*shataguNaH* : a hundredfold  
*AdevabrahmalokaM* :So too, through the world of gods higher and higher up  
 to the world of brahman  
*shatashata-guNitAste*: each bliss is a hundredfold of the next lower one  
*yadantargatAH syuH* : containing within itself all these (grades of bliss)  
*brahmAnandaH sa ekaH asti* : is the bliss of the supreme Brahman  
*atha vishhaya-sukhAni* : the pleasures of the senses  
*asya mAtrA bhavanti* : are but an insignificant fractions of that bliss.

72. *yatrAnandAshca modAH pramuda iti mudash-cAsate sarva ete*  
*yatrAptAH sarva-kAmAH syur-akhila-viramAt-kevalIbhAva Aste /*  
*mAM tatrAnandasAndre kRRidhi ciram-amRRitaM soma plyUshhapUrNAM*  
*dhArAm-indrAya dehltyapi nigama-giro bhrUyugAntargatAya //*

*yatra mudash-cAsate sarva ete*: Therein are included all degrees of bliss  
*AnandAshca* : the bliss of men known as Ananda  
*modAH* : the bliss of the manes, known as moda  
*pramudaH* : the bliss of gods, known as pramoda  
*yatra AptAH sarvakAmAH syuH* : wherein all desires have been fulfilled

*kevallbhAva Aste*: Therein is the state of oneness  
*akhilaviramAt* : owing to the cessation of all (phenomena).  
*tatrAnanda-sAndre* : in that abode of concentrated bliss  
*mAM kRRidhi*: Make me live  
*ciram-amRRitaM soma* : immortally for ever, O Soma  
*plyUshha-pUrNAM dhArAM indrAya dehi* : Pour a torrented nectar for the Jiva  
*bhrU-yugAntargatAya* : the Lord of the sense organs who is in the AjnA  
 chakra between the two eyebrows  
*nigamagi*ro : so the Vedas say.

73. *AtmA.akampaH sukhAtmA sphurati tad-aparA tvanyathaiva sphuranti  
 sthairyam vA ca~ncalatvaM manasi pariNatiM yAti tatratyam-asmin /  
 cA~nchalyaM duHkha-hetur-manasa idam-aho yAvad-ishhTArtha-labdhiH  
 tasyAM yAvat-sthiratvaM manasi vishhayajaM syAt-sukhaM tAvad-eva //*  
*AtmA akampaH* " The self is unperturbed  
*sukhAtmA sphurati*: and its nature is bliss  
*tadaparA tu* : but the other one , ie., *mAyA*  
*anyathaiva sphurati*: is quite the opposite  
*sthairyam vA cancalatvaM* : their steadiness or perturbation  
*pariNatiM yAti* : bears fruit  
*tatratyam asmin manasi*; in its individual consciousness.  
*manasaH cAnchalyaM* : the perturbation of the mind  
*dukhahetuH* : gives rise to misery  
*yAvad tasyAM ishshTArtha-labdhiH* : until the desired object is gained.  
*sukhaM* : the pleasure (supposed to have been derived)  
*vishhayajaM*: from the desired object  
*syAt tAvad-eva*: is only so much  
*yAvat sthiratvam manasi (syAt)* : or only so long as the mind remains steady

74. *yadvat-saukhyam ratAnte nimishham-iha manasy-ekatAne rase syAt –  
 sthairyam yAvat-sushhuptau sukham-anatishayaM tAvad-evAtha muktau /  
 nityAnandaH prashAnte hRRidi tadiha sukha-sthairyayoH sAhacaryaM  
 nityAnandasya mAtrA vishhaya-sukham-idaM yujyate tena vaktum //*

*nimishhaM-iha manasy-ekatAne rase syat* : Just as there is a momentary bliss  
*yadvat saukhyam ratAnte*: when the mind is absorbed in pleasure at the end  
 of sexual indulgence  
*tAvadeva anatishayaM sukhaM* : so too there is unsurpassed bliss  
*sushhuptau* : in deep sleep  
*sthairyam yAvat tAvadeva*: only so long as there is steadiness (of  
 consciousness)  
*atha muktau*: In Liberation, however,

*nityAnande prashAnte hridi* : the consciousness is absolutely tranquil and there is eternal bliss

*tadiha sukha-sthairyayoH sAhacaryaM* : Thus there is a constant coordination between happiness and calmness of mind

*yujyate tena vaktuM* : It is therefore proper to speak of

*nityAnandasya mAtrA vishhaya-sukham-idaM*: sensual pleasure as a fraction of eternal bliss.

75. *shrAntaM svAntaM ca bAhya-vyavahRRitibhir-idaM tAH samAkRRishhya sarvAH*

*tattat-samskAra-yuktaM hy-uparamatiM parAvRRittam-icchhan-nidAnam /*

*svApnAn-samskArajAta-prajanita-vishhayAn svApna-dehe.anubhUtAn*

*proj~jyAntaH pratyagAtma-pavaNam-idam-agAt bhUri-vishrAmam-asmin //*

*shrAntaM svAntaM* : The mind becoming fatigued

*bAhya-vyavahRRitibhiH* :by the activities in the outside world (during the waking state)

*tAH samAkRRishhya sarvAH* : withdraws from all of them

*tattat-samskAra-yuktaM* : carrying their tendencies

*uparamatiM parAvRRittim icchhan nidAnaM* : turns inward in search of its own place

*svApna-dehe*: In the dream body

*svApna-dehe.anubhUtAn svApnAn*: it enjoys dream-objects

*samskArajAta-prajanita-vishhayAn* generated by the combination of those tendencies

*proj~jyAntaH* : abandoning these

*pratyag-Atma-pravaNamidaM* : longing for the Inner Self

*asmin bhUri vishrAmaM agAt* : thereby reaches perfect rest in the Self

76. *svapne bhogaH sukhAderbhavati nanu kutaH sAdhane mUrchhamAne*

*svApnaM dehAntaraM tadvyavahRRitikushalaM navyamutpadyate cet /*

*tatsAmagryA abhAvAt-kuta idam-uditaM taddhi sAnkalpikaM cet*

*tat-kiM svApne ratAnte vapushhi nipatite dRRishyate shukra-mokshhaH //*

(Possible objections are discussed):

*svapne* : During a dream

*sAdhane mUrchhamAne* : when the (basic) physical body is lying motionless

*bhavati nanu kutaH* : how can there be

*bhogaH sukhAdeH*: the experience of joy and sorrow by that body?

*Cet* : If it is said that

*navyaM dehAntaraM* : a new body

*tadvyavahRRitikushalaM* : which is capable of activity and experience

*svapnaM utpadyate* : comes into existence in the dream

*kutaidam uditam* : wherefrom this happened, because  
*tatsAmagrya abhAvAt* : materials (like parents) for forming a new body are not present there  
*taddhi sankalpita cet* : (If to get over this difficulty) it is claimed that a new body is conjured up by the mind  
*tat kim svapne ratAnte* : how is it that, after the experience of sexual pleasure in the dream  
*dRRishyate shukramokshhaH* : the generative fluid discharged is actually visible  
*vapushi nipatite* : in the physical body lying motionless?

77. *bhItYA rodity-ana pravaHati hasati shIAghate nUnam-asmAt*  
*svapne.apyange.anubandhaM tyajati na sahasA mUrcchhito.apyantarAtmA /*  
*pUrvaM ye.anubhUtAs-tanu-yuvati-haya-vyAghra-deshAdayo.arthAH*  
*tat-samskAra-svarUpAn-sRRijati punaramUn-shritya samskAradeham //*

*anena* : It is with this (gross body)  
*bhItYA roditi* : he weeps from fear  
*pravaHati, hasati, shIAghate* : talks, laughs and exults  
*nUnam asmAt* : It surely (follows) from this that  
*svapne api* : even in dream  
*ange anubandham sahasA na tyajati antarAtmA* : the inner Self does not abruptly sever its connection with the body  
*mUrchhitaH api* : although that body is inert , but  
*punaramUn-shrityA* : again with help of the subtle body  
*tat-samskAra-svarUpAn-sRRijati samskAra dehaM* : it creates in subtle form those objects  
*pUrvaM ye anubhUtAH* : which it had previously (in the waking state) experienced  
*tanu-yuvati-haya-vyAghra-deshAdayo.arthAH* : such as the body, woman, horse, tiger, locality, etc.

78. *sandhau jAgrat-sushhuptyor-anubhava-viditA svApnyavasthA dvitIYA*  
*tatrAtmajyotir-Aste purushha iha samaakRRishhya sarvendriyANi /*  
*saMveshya sthUla-dehaM smucita-shayane svIya-bhAsAntarAtmA*  
*pashyan-samskAra-rUpAn-abhimata-vishhayAn-yAti kutrApi tadvat //*

*dvitIYA svapnAvasthA* : The second state, that of dream  
*anubhava-viditA* : is known by experience  
*jAgrat-sushhuptyoH sandhau* : to be midway between waking and sleep.  
*tatra* : In that state  
*purushaH* ; the individual  
*samAkRRishhya sarvendriyANi* : having withdrawn all the senses,

*AtmajyotiH iha Aste* : has only the Light of the Self remaining .  
*saMveshya sthUla-dehaM smucita-shayane*: The gross body having been laid down on a suitable bed  
*antarAtmA* : the inner self  
*svlyabhAsA pashyan*: experiences by its own light  
*abhimata-vishhayAn samskArarUpAn*: the objects it likes, in their subtle form  
*yAti kutrApi tadvat* : goes about as it pleases in the same manner.

Important Note: Dream state of the sukshma sharira is a very special state analysed by the Vedanta in all its scriptures. Shloka 100 of Vivekachudamani may be cited as one example along with the above shloka. The 'jyotirbrahmana' of Brihadaranyaka Upanishad should be read in this context. The waking state is inactive in the dream. It is the sukshma sharira that is the only prominent one. The mind certainly is full of all samskaras of the waking state. But in the dream the inert mind has to be illumined by something else. And that something else is Atmajyoti. That is why even blind persons see objects in the dream.

79. *rakshhan-prANaiH kulAyaM nija-shayana-gataM shvAsa-mAtrAvaseshhaiH*  
*mA bhUt-tatpreta-kalpAkRRitikam-iti punaH sArameyAdi-bhakshhyam /*  
*svapne svlyaprabhAvAt-sRRijati haya-rathAn-nimnagAH palvalAni*  
*kRIDAsthanAny-anekAnyapi suhRRidabala-putra-mitrAnukArAn //*

*rakshhan kulAyaM* : Preserving the body  
*nija-shayana-gataM* : lying in its own bed  
*prANaiH* : by means of the life-forces  
*shvAsa-mAtrAvaseshhaM* : now reduced to mere breath  
*mA bhUt-tatpreta-kalpAkRRitikam-iti* : lest it assume the frame of a corpse  
*punaH sArameyAdi-bhakshhyam* : and become food for dogs, etc.  
*svapne* : in the dream  
*svlyaprabhAvAt* : by its own power  
*sRRijati* : creates  
*haya-rathA-nimnagAH palvalAni* : horses, chariots, rivers, ponds  
*kRIDAsthanAny-anekAnyapi* : also numerous playgrounds  
*suhRRid-abala-putra-mitrAnukArAn* and companions, women, sons, friends – all by way of imitation.

80. *mAtanga-vyAghra-dasyu-dvishhad-uraga-kapIn-kutrAcit-preyasIbhiH*  
*krIDannAste hasan vA viharati kuhacin-mRRishhTam-ashnAti cAnnam /*  
*mlecchhatvaM prAptavAn-asmy-ahamiti kuhacit-chha~nkitaH svlyalokAt*  
*Aste vyAghrAdi-bhItya pracalati kuhacid-roditi grasyamAnaH //*

*mAtanga-vyAghra-dasyu-dvishhad-uraga-kapIn* : (In dream the Jiva creates) elephants, tigers, robbers, enemies, snakes, and monkeys.

*ku|acit-preyaslbhiH krlDannAste
|  |*: Sometimes he is playing with beloved damsels

*hasan vA viharati* : (sometimes) he laughs and sports

*kuhacit mRRishhTamannaM ashnaTi* : sometimes he eats delicious food

*kuhacit chha~nkitaH svlyalokaT Aste* : At other times he shrinks away in shame from his kith and kin

*mlecchhatvaM prAptavAn-asmy-ahamiti*: because he thinks he has become an outcaste

*vyAghrAdi-bhltyA pracalati kuhacid* :At other times he runs away for fear of tigers and wild animals

*roditi grasyamaanaH* : or is caught by them and wails.

81. *yo yo dRRiggocharo.artho bhavati sa sa tadA tadgatAtmasvarUpA-*

*Vij~notpadyamAnaH sphurati nanu yathA shuktikaAjnAnahetuH ./*

*raupyAbhAso mRRishhaiva sphuratica kiraNAjnAnato.ambho bhujango*

*rajjavajAnAn-nimeshhaM sukhabhayakRRid-ato dRRishhTa-sRRishhTaM kiledam //*

*yo yo dRRiggocharo.artho bhavati*: Whatever object becomes available for perception

*sa sa tadA sphurati* : it comes into existence then and there

*tadgatAtma-svarUpa-aVij~notpadyamAnaH*: by the non-recognition of the true nature of the Self that is in it

*nanu yathA*: just as

*raupyAbhAsaH mRRishhaiva sphurati-ca*: the unreal appearance of false silver

*shuktika-ajnaAnahetuH* : owing to one's not recognising the mother-of-pearl

*ambhaH* : or of the mirage

*kiraNa ajnaAnataH*: owing to one's ignorance of the presence of sun's rays

*bhujango rajjavajAnAt* : or of the snake by one's non-recognition of the rope

*sukha-bhaya-krit* : such appearance giving rise to joy or fear,

*nimeshhaM*: just for an instant

*ataH dRRishhTasRRishhTam kila idam* : Hence all this universe is really created by perception. (They are created only when they are perceived. They have no real existence apart from the substratum, the Self).

Note: This principle is called '*dRRishhTi-sRRishhTi-vAda*' in advaita.

82. *mAyAdhyAsAshrayeNa pravatatamakhilaM yanmayA tena matsthA-*

*nyetAny-etesshu nAhaM yadapi hi rajataM bhAti shuktau na raupye /*

*shuktyamshastena bhUtAnyapi mayi na vasantIti vishhvagvinetA*

*prAhAsmAddRRishyajaTAM sakalamapi mRRishhaivendrajaAlopameyam //*

*vishhvagvinetA prAha* : The Lord of the Universe (Krishna) has declared:



*yan-mayA* : By Me

*mAyAdhyAsAshrayeNa*; on whom has been superposed the illusion of *mAyA*,  
*pravatatam-akhilaM*: all this universe has been spread forth

*tena matsthAni etAni* :Therefore, all things are in Me

*eteshhu nAhaM* : Not I in them;

*yadapi hi* : although, for instance

*rajataM bhAti shuktau* : silver appears (falsely) in the mother-of-pearl

*na raupye shuktyamshaH* : there is nothing of the mother-of-pearl in silver.

*tena api* : therefore too,

*bhUtAni mayi na vasanti* : all things do not in reality exist in Me

*asmAt dRRishyajAtaM sakalamapi* : therefore the perceived whole universe

*mRRishhaiva indra-jAlopameyaM* : is as unreal as the products of jugglery.

Note: Recall B.G. Ch.9 – 4 & 5.

83. *hetuH karmaiva loke sukhataad-itarayor-evam-aj~no viditvA*

*mitraM vA shatrur-itthaM vyavaharati mRRishhA yAjnavalkyArthabhAgau .*

*yatkarmaivocatuH prAk janaka-nRRipa-gRRihe cakratus-tatprashamsAm*

*vamshottamso yadUnAm-iti-vadati na ko.apyatra tishhThaty-akarmA //*

*hetuH karmaiva loke* : Action is the only cause in this world

*sukhataditarayoH* : of happiness or otherwise

*evaM na ajno na viditvA* : The ignorant ones, not knowing this

*itthaM vyavaharati mRRishhA* : speak in vain of.

*mitraM vA shatruH* : friend or enemy

*yAjnavalkyArthabhAgau .Yajnavalkya and Arthabhaga (of yore)*

*janaka-nRRipa-gRRihe*: in the palace of King Janaka

*yat karmaiva UcatuH* : spoke only of action as great

*cakratus tat prashamsam*: and praised it

*yadUnAM vamshottamsaH* : The ornament of Yadu clan (Sri Krishna)

*iti-vadati*: declares that.

*na ko.apyatra tishhThaty-akarmA*: none in this world remains without work

84. *vRRikshhacchhede kuThAraH prabhavati yadayaM prANinodyas-tathApi*

*prAyo.annaM tRRipti-hetus-tadapi nigaditaM kAraNaM bhoktRRi-yajnaH /*

*prAcInaM karma tadvad-vishhama-sama-phala-prApti-hetus-tathApi*

*svAtantryaM nashvare.asmin na khalu ghaTate prerako.asyAntarAtmA //*

*kuThAraH prabhavati* : Although the axe is able to

*vRRikshhacchhede* : fell a tree

*tathApi* : nevertheless

*yadayaM prANinodyaH* : it should be wielded by a living being.

*prAyaH annaM tRRiptihetuH* : Food is no doubt a source of satisfaction  
*tadapi nigaditaM kAraNaM*: but the real cause thereof is  
*bhoktRRi-yajnaH*: the effort (cooking, eating) of the eater.  
*tadvat* : In the same way  
*prAcInaM karma*: Action done earlier  
*vishhama-sama-phala-prApti-hetuH* : is the cause of the good or bad effects experienced  
*tathApi*: even then  
*svAtantryaM nashvare.asmin na khalu ghaTate*: being evanescent, it cannot do it by itself  
*prerakaH asi antarAtmA* : it is impelled therein by the Inner Self

85.*smRRityA loke tu varNAshrama-vihitamado nityakAmyAdi karma sarvaM brahmArpaNaM syAd-iti nigama-giraH sa~Ngirante.atiramyam / yan-nAsA-netra-jihvA-kara-caraNa-shiraH shrotra-santarpaNena tushhyed-a~Nglva sAKshhAt-tarur-iva sakalo mUla-santarpaNena //*

*smRRityA* : By the dharma shastras (it is declared)  
*loke* : in the world  
*nityakAmyAdi karma*: various obligatory as well as desire-oriented rites  
*varNAshrama-vihitamado*: prescribed for different varnas and stages of life  
*sarvam brahmArpaNam syAt* : are to be offered to Brahman (instead of the different deities and by discarding the desire orientations)  
*iti nigama-giraH sa~Ngirante.*: thus sing the words of the Vedas  
*atiramyam* : very beautifully  
*yat* : in the same way as  
*nAsA-netra-jihvA-kara-caraNa-shiraH shrotra-santarpaNena* : when offered to the nose, eyes, tongue, hands, feet, head and ears  
*angl tushhyed iva* : the inner man is satisfied (or)  
*sAKshhAt taruH iva sakalaH* : just as all parts of the tree (are satisfied)  
*mUlasantarpaNena* : by the watering of the root

NOTE: In other words, (refer shlokas 23,24, 25 of Ch.9 of B.G.) the offering given to other divinities goes to Brahman, by the brahmArpaNam attitude and the offering submitted to Brahman certainly goes also to all other deities.

86. *yaH praityAtmAnabhijnaH shrutividapi tathA karmakRRit-karmaNo.asya nAshaH syAd-alpabhogAt-punar-avataraNe duHkha-bhogo mahlyAn / AtmAbhijnasya lipsor-api bhavat mahAn shAshvataH siddhibhogo hyAtmA tasmAd-upAsyaH-khalu tad-adhigame sarva-saukhyAny-alipsoH //*

*praitya* : After death,

*yaH AtmA anabhijnaH* : he who is ignorant of the Self  
*shrutivid api* : although well versed in the vedas  
*tathA karmakRRit* : and has performed the rites prescribed therein  
*asya karmaNaH nshaH syAt* : his karma-merit gets exhausted  
*alpabhogAt* : after a brief enjoyment (maybe in the heavens)  
*punar-avataraNe duHkha-bhogo mahlyAn* : undergoes very great misery in having to be born again.

(On the other hand)

*AtmAbhijnasya lipsorapi* : He who has realised the Self and yet longs for reward

*mahAn shAshvataH bhavati* : enjoys much greater and more lasting happiness

*siddhibhogaH* : (accompanied by) supernatural powers

*tasmAdAtmA upAsyaH khalu* : Therefore one should indeed realise the Self

*tad-adhigame*: for, by realising it

*sarva-soukhyAni alipsoH* : one gains every happiness although he longs for no reward.

Note: Recall B.G. Ch.6- 40 to 45.

87. *sUryAdyair-arthabhAnaM na hi bhavati punaH kevalair-nAtra citraM*  
*sUryAt-sUrya-pratItir-na bhavati sahasA cApi candrasya chandrAt /*  
*agner-agneshca kiMtu sphurati ravimukhaM cakshhushhash-citprayuktAt*  
*Atmajyotistato.ayaM purushha iha maho devatAnAm ca citram //*

*nAtra citraM* : It is no wonder that

*sUryAdyair-arthabhAnaM na hi bhavati punaH kevalaiH* : objects are not revealed by the sun, moon,etc. of their own accord

*sUryAt-sUrya-pratItir-na bhavati*: the Sun is not directly perceived by its own light

*chandrasya chandrAt* : nor the moon

*agneragnishca* : nor is fire

*kiMtu sphurati ravimukhaM*: These luminaries are seen by us only

*cakshhushhash-citprayuktAt*: when the Self or consciousness (cit) functions through our eyes.

*Atmajyotistato.ayam purushhaH* : It is only by the light of the Self that everything is seen

*iha maho devatAnAm ca citraM* : In fact all the deities shine only because of the Atma which is in them.

88. *prANenAmbhAmsi bhUyaH pibati punarasAvannam-ashnAti tatra*  
*tatpAkAM jAThara.agnis-tad-upahita-balo drAk shanair-vA karoti /*  
*vyAnas-sarvA~Nga-nADIsbhvatha nayati rasam prANa-santarpaNArthaM*

*nissAraM pUtigndhaM tyajati bahir-ayaM dehato.apAnasaMj~naH //*

*prANena*: Through the life-force *prANa*  
*ambhAmsi bhUyaH pibati*: (the individual) drinks plenty of water  
*punaH asau annam ashnaAti tatra* : also again he eats cooked food  
*jATharo.agniH* : The abdominal fire  
*tadupahita-balaH* : with energy derived from that *prANa*  
*tatpAkaM drAk shanair vA karoti* : digests it sooner or later.  
*vyAnaH* : the life-force known as *vyAna*  
*atha nayati rasaM*: carries the essence  
*sarvAnga nADishhu*: along the blood vessels of the whole body  
*prANa-santarpaNArthaM* : for the nourishment of life  
*ayaM apAna-samjnaH* : the life force known as *apAna*  
*dehataH bahiH tyajati*: expels from the body  
*nissaraM pUtigandhaM* : the foul-smelling non-essence waste matter

Note: cf. '*ahaM vaishvAnaro bhUtvA ...*' B.G. Ch.15 - 14

89. *vyApAraM dehasamsthaH prativapur-akhilaM pa~nchavRRityAtmako.asau*  
*prANaH sarvendriyANAM-adhipatir-anishaM sattayA nirvivAdaM /*  
*yasyetthaM cidghanasya sphuTam-ihā kurute so.asmi sarvasya sAkshhi*  
*prANasya-prANa-eshho.apy-akhila-tanu-bhRRitAM cakshhushhash-cakshhur-*  
*eshhaH //*

*asau prANaH*: This *Prana*, the vital force,  
*sarvendriyANAM adhipatiH* : which is the ruler of all the organs  
*panchavRRittyAtmakaH* : with its five-fold (*prana*, *apana*, *vyana*, *udana* ,  
*samana*) Energy  
*deha-samsthaH prativapuH* : well established in each body  
*anishaM sattayA nirvivAdaM* : distinctly and incessantly carrying on  
*akhilaM vyApAraM*: all the activities appropriate to that body  
*yasya ithaM cidghanasya sphuTam-ihā kurute*: by a power which belongs  
undoubtedly to the Self (Consciousness)  
*saH asmi sarvasya sAkshhi* : That Self am I, the all-seer  
*prANasya prANaH eshaH* : the life behind all life  
*cakshushhaH cakshhuH eshaH* : the consciousness behind the  
consciousness  
*akhila-tanubhRRitAM* : of all beings.

Note: Recall Kena U. 1.2: It is the ear of the ear, mind of the mind, speech of the speech, breath of the breath and eye of the eye. Hence, the wise, giving up these and departing from this world, become immortal.

90. *yaM bhAntaM cid-ghanaikaM kshhiti-jala-pavanAditya-candrAdayo ye  
bhAsA tasyaiva cAnu pravirala-gatayo bhAnti tasmin vasanti /  
vidyutpu~njo.agni-saMgho.`pyuDu-gaNa-vitativ-bhAsayet-kiM pareshaM  
jyotiH shAntam hyanantaM kavim-ajam-amaraM shashvataM janma-shUnyam //*

*yaM bhAntaM*: By the Light of  
*cid-ghanaikaM*: that one Self that is pure Consciousness  
*kshhiti-jala-pavanAditya-candrAdayo ye*: the earth, water, air, sun, moon, etc  
*tasyaiva bhAsA bhAnti*: shine after its shine  
*anupravirala-gatayaH*: each with its peculiar characteristics  
*tasmin vasanti*: and have their being in it.  
*vidyutpunjaH*: flashes of lightning  
*agnisanghaH*: flaming configurations  
*uDu-gaNa-vitatiH*: vast expanses of starry galaxies  
*kiM bhAsayet pareshaM ?*: Can these illumine the Supreme Lord (who is)  
*jyotiH*: a self-effulgent light  
*shAntaM*: calm, because of being untouched by any attachments or aversions  
*anantaM*: beyond the limitations of time, space & objects  
*kaviM*: omniscient seer  
*ajaM*: never born either during creation or at the beginning of a new cycle  
 of creation  
*amaraM*: immortal  
*shasvataM*: eternal  
*janmashUnyaM*: devoid of origin.

91. *tad-brahmaivAham-asmiti-anubhava udito yasya kasyApi cedvai  
puMsaH shrImad-gurUNAm-atulita-karuNA-pUrNa-plyUshha-dRRishhTyA /  
jIvanmuktaH sa eva bhrama-vidhura-manA nirgate.anAdyupAdhau  
nityAnandaika-dhAma pravishati paramaM nashhTa-sandeha-vRRittiH //*

*plyUshha-dRRishhTyA*: By the favour of the nectar-like glance,  
*atulita-karuNA-pUrNa*: full of unparalleled mercy  
*shrImad-gurUNAm*: of the venerable Guru  
*uditaH yasya kasyApi ced vai*: If there arises in any man whatsoever  
*ityanubhavaH*: the experience that  
*tadbrahmaivAham-asmi*: "I am that Brahman"  
*sa eva nashhTasandeha-vRRittiH*: he indeed loses all feelings of doubt  
*brahma-vidhura-manAH*: with his mind free from illusion  
*nirgate anAdyupAdhau*: the beginningless limitation having disappeared  
*jIvanmuktaH*: (he attains) liberation even while living in this body  
*pravishati*: he is merged in  
*paramaM nityAnandaika-dhAma*: the Highest, sole abode of eternal bliss.

Note: See also #99 below.

92. *no deho nendriyANi kshharam-aticapalaM no mano naiva buddhiH  
prANo naivAham-asmlty-akhila-jaDam-idaM vastu-jAtaM kathaM syAm /  
nAha~NkAro na dArA-gRRiha-suta-sujana-kshhetra-vittAdi dUraM  
sAkshhl cit-pratyagAtmA nikhila-jagad-adhishhThAna-bhUtaH shivo.aham  
..*

*ahaM no dehaH* : I am not the body  
*nendriyANi* : nor the organs of sense and action  
*kshharam-aticapalaM no mano-aH* : nor the extremely fickle perishable mind  
*naiva buddhiH* : nor the intellect  
*prANo naiva asmi* : nor am I the vital force  
*akhila-jaDam-idaM vastu-jAtaM kathaM syAm*: how can I be this mass of absolutely inert objects?  
*nAha~NkAraH* : Nor am I the ego  
*na dArA-gRRiha-suta-sujana-kshhetra-vittAdi dUraM*: I am far from identifying myself with any one like my wife, house, son, relations, field wealth etc.,  
*sAkshhl cit-pratyagAtmA* : I am the uninvolved witness (of all these) , I am pure Consciousness  
*nikhila-jagad-adhishhThAna-bhUtaH*..I am the Innermost Self, the substratum of the entire universe  
*shivo.aham*: I am the most auspicious one (shivaH).

93. *dRRishyaM yad-rUpam-etad-bhavati ca vishadaM nllapltAdyanekaM  
sarvasyaitasya dRRgvai sphurad-anubhavato locanaM caikarUpam /  
tad-dRRishyaM mAnasaM dRRik-pariNata-vishhayAkAra-dhl-vRRittayo.api  
dRRishyA dRRig-rUpa-eva prabhur-ihA sa tathA dRRishyate naiva sAkshhl //*

*dRRishyaM rUpam vishadaM*: In relation to all the plainly visible forms seen (by the eye)  
*yad-etad-bhavati ca nllapltAdyanekaM* :of dark, yellow and other innumerable colours  
*sarvasyaitasya dRRk* : the seer (perceiver) of all this  
*sphurad-anubhavato locanaM caikarUpam*: and the experienter of the sights is the eye which is of one kind only, (though what it sees are of many kinds)  
*tad-dRRishyaM mAnasaM dRRik*: that itself is an object (of perception) for the mind  
*pariNata-vishhayAkAra-dhl-vRRittayo.api*: even the workings of that mind are objective forms transformed into thought and that again are objects (for something more subtle)

*dRRishyA dRRig-rUpa-eva prabhur-ihA* : of perception by the Self as the seer  
*sa tathA dRRishyate naiva sAkshhi*: That Self is ever the seer but the Self  
 itself is never an object of perception.

94. *rajivajAnAt bhujangas-tad-upari sahasA bhAti mandAndhakAre*  
*svAtmAjnAnAt-tathA.asau bhRisham-asukham-abhUt Atmano jlvabhAvaH /*  
*AptoktyAhi bhramAnte sa ca khalu viditA rajjur-ekA tathAham*  
*kUTastho naiva jlvo nija-guru-vacasA sAkshhi-bhUtaH shivo.aham //*

*mandAndhakAre*: In the insufficient twilight  
*rajivajAnAt* : Owing to the non-recognition of a rope  
*tad-upari*: over it (rope)  
*bhujangaH sahasA bhAti* : appears a serpent all at once  
*tathA* : In the saame way  
*svAtmAjnAnAt* : by the non-recognition of one's own self  
*bhRisham-asukham-abhUt Atmano jlvabhAvaH* : the extremely unhappy  
 condition of the individual soul is imposed on the Self  
*AptoktyA* : By the words of a well-wisher  
*bhramAnte*: when the delusion is removed  
*sa ca khalu viditA*: it is known  
*rajjur-ekA*: there is only the old familiar rope  
*tathAham* : so also I am  
*nija-guru-vacasA* : by the admonition of one's own Guru  
*naiva jlvaH* : (I am) not the individual soul  
*kUTasthaH sAkshhi-bhUtaH shivo.aham* : I am the immutable witness of all,  
 who is Bliss itself.

95. *kiM jyotiste vadasvAhani ravir-ihA me candra-deepAdi rAtrau*  
*syAd-evaM bhAnudIpAdika-parikalane kiM tava jyotirasti /*  
*cakshhustan-mllane kiM bhavati ca sutarAM dhlr-dhiyaH kiM prakAshe*  
*tatraivAhaM tatas-tvaM tadasi paramakaM jyotirasmi prabho.aham //*

(This is in the form of a dialogue between Guru (G) and Sishya (S) )

G: *kiM jyotiste vadasva* : Tell me, what is the light for you (in this world)?

S: *ahani ravir-ihA me candra-deepAdi rAtrau*: During the daytime it is the light  
 of the Sun; At night it is the light of the moon and lamps.

G: *syAd-evaM bhAnudIpAdika-parikalane kiM tava jyotirasti* : If that is so, what  
 is it hat enables you to see the sun, moon, lamps etc.?

S: *cakshuH* : The eye

G: *tan-mllane kiM bhavati*: When your eye is closed, what is the light for you?

S: *surAM dhiH* : It is the intellect (which is vey bright and capable of knowing)

G: *dhiyaH kiM prakAshe* : What illumines the intellect?

S: *tatraiva ahaM* : Then it is myself

G: *tatas-tvaM tadasi paramakaM jyotiH* : Therefore you are that Supreme Light

S: *asmi prabho.ahaM* : I am, my Master.

96.*ka~ncidkAlaM sthitaH kau punariha bhajate naiva dehAdi-sanghaM  
yAvat-prArabdha-bhogaM kathamapi sa sukhaM ceshhTate asanga-buddhyA /  
nirdvandvo nityashuddho vigalita-mamatAhaMkRRitir-nityatRRipto  
brahmAnanda-svarUpaH sthira-matir-acalo nirgatAsheshhamohaH //*

(Such a Jivanmukta)

*kancitkAlaM sthitaH* : after remaining on the earth for a time

*punariha bhajate naiva*: never more returns

*dehAdi-sangam*: to a body and its accompaniments

*yAvat prArabdha-bhogaM*: until the fruits of his former actions is completed

*kathamapi sa sukhaM ceshhTate* : he lives in a peculiar manner but blissfully

*asanga-buddhyA* : free from all contacts

*nirdvandvaH* : with mind free from duality

(of happiness & misery, gain & loss, etc.)

*nityashuddhaH* : ever pure

*vigalita-mamatAhaMkRRitiH* : devoid of my-ness and I-ness

*nityatRRiptaH* : always contented

*brahmAnanda-svarUpaH* : identical in nature with infinite bliss

*sthira-matiH* : steady in thought

*acalaH* : imperturbable

*nirgatAsheshhamohaH* : cleansed of all illusions.

97. *jlvaAtma-brahma-bhedaM dalayati sahasA yat-prakAshaika-rUpaM  
vijAnaM tacca buddhau samuditam-atulaM yasya pumsaH pavitram /  
mAyA tenaiva tasya kshhayam-upagamitA saMsRRiteH kAraNaM yA  
nashhTA sA kArya-kartrI punarapi bhavitA naiva vijnAna-mAtrAt //*  
*yat-prakAshaika-rUpaM*: Such an absolutely resplendent incomparable  
realisation

*sahasA dalayati*: at once destroys

*jlvaAtma-brahmabhedaM* : the distinction between the jlva and the supreme Brahman

*yasya pumsaH* : In whomsoever

*pavitram atulam vijnAnaM* such an unparalleled unimpeded realisation

*buddhau samuditam* : springs up in consciousness

*tenaiva* : by that very realisation

*mAyA* : the root-illusion of mAya

*yA samskriteH kAraNaM* : the source of births and deaths

*tasya kshayam-upagamitA* : is destroyed for him

*sA nashhTA vijnAna-mAtrAt*: Once destroyed by that very realisation



*kAryakartrI* : its power of phenomenal manifestation  
*punarapi naiva bhavitA* : it can no more create illusions

98 *vishvaM neti pramANAd-vigalita-jagad-AkAra-bhAnas-tyajed-vai*  
*plta yadvat-phalAmbhas-tyjati ca sutarAM tat-phalaM saurabhADhyam /*  
*samyak-saccid-ghanaikAmRRita-sukha-kabalAsvAda-pUrNo hRRidAsau*  
*jnatvA niHsAram-evaM jagad-akhilam-idaM svaprabhaH shAnta-cittaH //*

*pltvA phalAmbhaH* :After sucking the juice of a fruit, such as mango  
*tyjati ca sutarAM tat-phalaM saurabhADhyam*, a man throws away the rest of  
the fruit even though it is still very fragrant  
*yadvat*: so also, (the Jivanmukta)  
*vishvaM neti pramANat* : who has realized through the authority of the  
scriptures that this universe has no ultimate reality  
*amRRita-sukha-kabalAsvAda-pUrNaH*: filled with the morsel of immortal bliss  
*samyak-saccid-ghanaika*: that is the highest and most perfect concentration  
of being and consciousness  
*svaprabhaH shAntacittaH* : filled with the light of the self and with a tranquil  
mind  
*asau hridA jnatvA* : thus knowing from the innermost heart  
*nissaramevaM jagadakhilaM idaM* : that this whole universe is of no essence  
*vigalita-jagad-AkArabhAnas-tyajet* :ceases to look at it as inessential and  
forsakes it.

99. *kshhlyante cAsya karmANy-api khalu hRRidaya-granthir-udbhidyate*  
*vai*  
*chhidryante saMshaya ye jani-mRRiti-phaladA dRRishhTamAtre pareshe /*  
*tasminsh-cinmAtra-rUpe guNa-mala-rahite tattvamasyAdi-lakshhye*  
*kUTasthe pratyag-Atmany-akhila-vidhimano.agocare brahmaNIse //*

*kshhlyante cAsya karmANy* The results of all actions are destroyed  
*api khalu hRRidaya-granthir-udbhidyate*: Also the knot of the heart (by which  
Atman & BMI are bound) is cut asunder  
*chhidryante saMshayaH*: All doubts are removed  
*ye jani-mRRiti-phaladA*: which are the cause of his births and deaths  
*dRRishhTamAtre pareshe*: as soon as one realises the Supreme Lord  
*tasminsh-cinmAtra-rUpe*: whose Nature is Pure Consciousness  
*guNa-mala-rahite* : who is devoid of the stain of qualities  
*tattvamasyAdi-lakshhye* : who is realisable by such teachings as 'That Thou  
Art'  
*kUTasthe pratyagAtmani brahmaNIse*: who is the immutable Inner Self, the  
Brahman

*akhila-vidhimano.agocare*: who is beyond all commandments and beyond all thoughts.

Note: Recall Mundakopanishad:2-2-8. When the Self, which is high as the cause and low as the effect (*parAvare*) is realised as 'I am this', the knot of the heart is cut asunder (which Ramana Maharshi calls '*jaDa-granthi*') , doubts are dispelled and all *sanchitakarma* destroyed.

*100. Adau madhye tathAnte jani-mRRiti-phaladaM karma-mUlaM vishAlam  
jnAtvA saMsAra-vRRikshhaM bhrama-mama-muditAshokatAnekapatram /  
kAma-krodhAdi-shAkhaM suta-pashu-vanitA-kanyakA-pakshhi-sanghaM  
chhitvA.asangAsinainaM paTumatir-abhitash-cintayed-vAsudevam //*

*paTumatiH jnAtvA*: The wise man having understood  
*vishAlaM saMsAra-vRRikshhaM* : the vast-sized tree of transmigration  
*jani-mRRiti-phaladaM* : that gives only repeated births and deaths as its fruits  
*karma-mUlaM*; with root as one's past karma  
*kAmakrodhAdi-shAkhaM*: the sixfold desire, anger etc. as its branches  
*bhrama-mama-muditAshokatAnekapatram* : with delusion, pride, joy, grief, etc. as its many leaves  
*suta-pashu-vanitA-kanyakA-pakshhi-sanghaM*: has sons, animals, wife, daughters etc. as the birds living in it  
*Adau madhye tathAnte abhitaH (jnAtvA)*: Knowing thus the real (perishable) nature of this tree at its beginning, middle and end  
*chhitvA.asangAsinA enaM*: he should cut it down with the sword of detachmeent  
*cintayed-vAsudevaM* : and should concentrate his mind in meditation on Lord Vasudeva, the indweller of all beings.

*101. jAtaM mayyeva sarvaM punar-api mayi tat-samsthitaM caiva vishvaM  
sarvaM mayyeva yAti pravilayam-iti tad-brahma caivAham-asmi /  
yasya smRRityA ca yajnyAdy-akhila-shubha-vidhau suprayAtIha kAryaM  
nyUnaM sampUrNatAM vai tam-ahamati-mudaivAcyutaM sannato.asmi //*

*jAtaM mayyeva vishvaM sarvaM* : The whole universe is born in Me  
*punar-api mayi tat-samsthitaM caiva*: has its support in Me  
*sarvaM mayyeva yAti pravilayaM* : All of them dissolve in Me only .  
*iti tad-brahma caivAham-asmi* :that very brahman indeed am I .  
*tam-ahamati-mudaivAcyutaM sannato.asmi* :Humbly and exultingly do I bow to that Being Immutable (*achyuta*)  
*yasya smRRityA ca* : By whose mere remembrance  
*yajnyAdy-akhila-shubha-vidhau*: all auspicious acts such as sacrifices

*suprayAtIha kAryaM nyUnaM sampUrNatAM*: even when deficiently performed attain completeness and yield the desired results.

OM TATSAT

\*\*\*\*\*