

Adhyātma Granthāvali

MINOR WORKS
OF
SRI SANKARACHARYA

*Edited & Translated
By*

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(Swami Satchidanandendra Saraswathi in his Purvashrama)

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Preface

This little book contains sixteen of the most popular minor Vedantic Works generally ascribed to the great Sankaracharya. Their one common feature is that they are all monographs dealing with either the preparatory path to be trodden by seekers, or with the identity with the Supreme Self which every perfect soul feels on realising the truth. These writings contain little or no argument, for they are meant to be no more than fingerposts on the spiritual way, or sign-boards of the highest spiritual ideal for genuine aspirants with unwavering faith in instruction like this. For such, there is little doubt, these songs will be a source of hope, strength and joy.

It were well to remember, however, that the truths of Vedanta depicted in these poems are not matters of mere faith and belief. For they relate to the Eternal Reality which is above time, above space and above causality and yet the inmost core of our being. The realisation described here, is not a feeling got through affirmations or mystic experiments; nor is it the conclusion of vain speculation which goes by the name of philosophy. Neither is it a mere theological dogma to which a mental assent is demanded. It is rather the immediacy of the Infinite as the Super Self in which all of us literally live, move and have our being. When that immediacy is attained it will be found that the mystic's experiences and the philosopher's speculations as well as the theologian's assertions are all invested with a meaning only in so far as they approximate to this bedrock of Reality. The Vedantic method of seeking and finding this Reality, is barely touched upon here and there in some of the monographs included in this book. The reader who is interested in the

study, is referred to my little book 'Avasthatraya or the Unique Method of Vedanta' where it is discussed at some length.

A few observations with regard to the nature of Reality as taught by Vedanta, would be welcome to readers who read a book of this kind for the first time. It is called Brahman or the Infinite because it is not limited by anything. It is Pure Being without attributes, Pure Consciousness desiderating no object, and Pure Bliss not derived from any object of sense. Being, Consciousness and Bliss are not to be regarded as abstracted from existent, conscious and blissful entities, but as the very essence and basis of all phenomena which are superimposed on it by Ignorance. The world of plurality containing numerous individual egos and objects, is but an appearance experienced by us in the waking state; but as we pass through all the three states, waking, dream and dreamless sleep, quite unaffected by those experiences, our Self as the witness of all three, must be taken to be altogether distinct from the states and their contents. And as both waking and dream are seen to be daily withdrawn into the Self in sleep which freely exhales them again, these must be regarded as essentially one with it. From this standpoint, therefore, the Self is seen to be above all the states, ever pure, ever free, and ever blissful. Having absolutely no characteristics, its nature can be suggested to the men of the world only by negation of all superimpositions.

It need hardly be said that in order to realise this truth, the aspirant will have first to put himself in a disposition to understand the suggestion by going through a rigorous course of discipline in virtue of which he will be enabled to rise above all attachment to partial experiences. The

various steps in this course are briefly mentioned in some of the tracts given in the earlier part of this book. Detail information on the subject must be gathered from such works as the *Bhagavadgita*.

The vexed question of authorship, whether all or any of these miscellaneous works are genuine productions of Sankara, is not discussed by the present writer for obvious reasons. His one object was to present in book form some of the most popular vedantic hymns and tracts that go under the name of the great Acharya with such aids as would enable an English-knowing reader to appreciate their spirit. If this little publication achieves this end even in a small degree, it will have served its purpose. It goes without saying that to appraise the philosophy of Sankara properly, a genuine student should go direct to his universally accredited works, to wit, his commentaries on the Upanishads, the *Bhagavadgita* and the *Brahma Sutras*.

Publisher's Note to SECOND EDITION

This book printed during 1942 was out of print since a long time. As there was a great demand from the readers, we take pleasure in bringing out this second edition for the benefit of the *Seekers of Truth*.

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Minor Works of Sri Sankaracharya

ॐ ॐ ॐ

1. Advice To the Mind

चेतोमृङ्ग भ्रमसि वृथा
भवमरुभूमौ विरसायाम् ।
भज भज लक्ष्मीनरसिहा-
नघपदसरसिजमकरन्दम् ॥

O the busy bee of a mind, thou vainly wanderest in this desert of mundane life void of flower-juice. Take, O take, to the juice of the holy lotus-feet of Lakshmi-Narasimha.¹

त्वत्प्रभुजीवप्रियमिच्छसि चे-
न्नरहरिपूजां कुरु सततम् ।
प्रतिबिम्बालङ्कृतिघृतिकुशलो
बिम्बालङ्कृतिमातनुते

॥१॥

1. Lakshmi-Narasimha is the epithet of Vishnu in his aspect as the Incarnation, half man and half lion, to destroy the demon Hiranyakasipu. Here it is used to denote the Highest Reality or Brahman.

1. If thou wishest to do a service to thy lord, the living soul, then constantly worship Narasimha ; for a wise man who wants to adorn the reflection, adorns the original.

मुक्तौ रक्तप्रतिभा जाता
कटकाद्यर्थसमर्था चेत् ।
दुःखमयी ते संसृतिरेषा
निर्वृतिदाने निपुणा स्यात् ॥२॥

2. If the apparent silver in the nacre were capable of being shaped into bangles and other ornaments, then this life so full of suffering would be capable of yielding happiness to thee.

आकृतिसाम्याच्छाल्मलिकुसुमे
स्थलनलिनत्वध्रममकरोः ।
गन्धरसाविह किमु विद्येते
विफलं श्राम्यसि विरसायाम् ॥३॥

3. Owing to similarity of form thou hast mistaken a Salmali² flower for a land-lotus. Just see if there is any smell or juice here. In vain dost thou exert in a waste without flower-juice !

सक्चन्दनवनितादीन् विषयान्
सुखदान् मत्वात्र विहरसे ।

1. The individual soul is regarded only as a reflection of Brahman.

2. The semul (silk-cotton) tree with thorns and red flowers.

गन्धफलीसदृशा ननु तेऽयी

भोगानन्तरदुःखकृतः स्युः

॥४॥

4. Thou art flitting about here, thinking these garlands, perfumes, women and other sensual objects to be sources of happiness ; but these, alas, would be only occasions of suffering to thee after enjoyment just like Champaka¹ flower !

तव हितमेकं वचनं वक्ष्ये

शृणु सुखकामो यदि सततम् ।

स्वप्ने दृष्टं सकलं हि मृषा

जाग्रति च स्मर तद्वदिति

॥५॥

5. I shall give thee a piece of good advice : listen to me if thou art intent upon constant happiness. You know that everything seen in a dream is unreal ; remember that the same is true of waking.

2. STEPS TO REALISATION

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयताम्

तेनेज्ञस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम् ।

पापौघः परिधूयतां भवसुखे दोषोऽनुसन्धीयता-

मात्पेच्छा व्यवसीयतां निजगृहात्तूर्णं विनिर्गम्यताम् ॥१॥

1. Study the Veda daily, diligently do the works enjoined therein and offer the same as a worship to the

1. The yellow flower whose strong smell is fatal to the bee.

Lord, but turn away from works intended for the gratification of selfish desires.¹ Wash off all sin and ponder deeply about the evil consequences of worldly pleasures. Assure yourself that you desire to attain the Atman alone and then make haste to set out from your place.²

सङ्गः सत्सु विधीयतां भगवतो चिद्धिद्विधीयतां

सान्त्यादिः परिधीयतां दृढतरं कर्मासु सन्त्यज्यताम् ।

सद्विद्वानुपसर्प्यतां प्रतिदिनं तत्पादुका सेव्यतां

ब्रह्मैकाक्षरमर्थ्यतां श्रुतिसिरोवाक्यं समाकर्ष्यताम् ॥२॥

2. Seek the company of the wise, secure firm devotion to the Lord (Bhagavan), strenuously apply yourself to control of the mind and other practices,³ and then give up all ritual without delay.⁴ Approach a

1. Of the four kinds of works enjoined in the Vedas नित्य (obligatory) and नैमित्तिक (incidental), काम्य (interested and optional) and निषिद्ध (prohibited), only the first two are recommended to an aspirant of realisation.

2. This refers only to earnestness in seeking the company of a devotee of God and not to formal Sannyasa which comes later on. See note on the next stanza

3. शम (control of the mind), दम (control of the senses), उपरति (quiescence as the outcome of concentration on the Self), त्रुद्ध (earnest regard for Vedic teaching), तितिक्षा (endurance and forbearance), and समाकन (equanimity) - are the six indispensable qualifications to be acquired.

4. This refers to taking formal Sannyasa or entering the fourth religious order which is regarded as specially congenial for Vedantic study. Rituals have served their purpose when mental purity is attained and aspiration for the knowledge of the Eternal Truth has been created.

STEPS TO REALISATION

master who has realised the Truth and serve at his feet day by day : learn for the attainment of the One Imperishable Brahman and heedfully listen to the holy teaching of the Upanishad.¹

वाक्यार्थश्च विचार्यतां श्रुतिशिरःपङ्कः समाश्रीयतां

दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्कोऽनुसन्धीयताम् ।

ब्रह्मास्मीति विभाव्यतामहरहर्गर्वः परित्यज्यतां

देहेऽहंमतिरुद्ध्यतां बुधजनैर्वादः परित्यज्यताम् ॥३॥

3. And ponder over the meaning of the holy text that you have heard and follow the conclusion of Vedanta.² Give up vain speculation but keep in mind the faultless reasoning approved by the Vedas.³ Meditate daily upon your identity with Brahman (the Highest Reality). Give up pride, renounce the idea that you are the body and stop all disputation with the wise.⁴

बुद्ध्याधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यतां

स्वाद्वन्नं तु याच्यतां विधिवशात्प्राप्तेन सन्तुष्यताम् ।

1. This is *ब्रजन* the first of the three pre-requisites of illumination.

2. *चन्* and *निदिध्यासन* (reflection and contemplation) are referred to in this *Sloka*.

3. Vedantic reasoning is regarded as faultless because it is based on all phases of life in contrast with speculative systems of philosophy which confine their attention to facts of the waking state.

4. This does not of course preclude discussion with a view to understand their teachings.

ज्ञीतोष्णादि विषह्यतां न तु वृथा वाक्यं समुच्चार्यता-

मौदासौन्यमधीष्यतां जनकृपानैष्ठुर्यमुत्सृज्यताम् ॥४॥

4. Allay your hunger as though you were having medical treatment for a disease and eat the daily alms as you would a medicine¹, never hanker after a dainty dish, but be satisfied with what chance brings you. Patiently endure the pairs of opposites like heat and cold. Never engage yourself in idle talk. Seek holy indifference and cease taking sides whether out of pity or contempt.²

एकान्ते सुखमास्यतां परतरे चेतः समाधीयतां

पूर्वात्मा सुसमोक्ष्यतां जगदिदेतद्वाधितं दृश्यताम् ।

प्राक्कर्म प्रविलाप्यतां चित्तिबलान्नाप्युत्तरैः श्लिष्यतां

प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मना स्वीयताम् ॥५॥

5. Sit comfortably in a solitary place, stay your mind on the Highest,³ vision the Self which is the whole and see how this universe is sublated⁴ thereby. Destroy all previous *Karma* and be not tainted by the subse-

1. Take food in just the quantity required for appeasing hunger.

2. Slokas 3 and 4 relate to the life of a Sannyasin longing for realisation.

3. Of the three means pointed out in the previous stanzas, *निदिध्यासन* (contemplation) has got to be carried on alone in an undisturbed place, for it is an individual spiritual effort which has to culminate in the final illumination.

4. Swallowed up by the Self which if now realised to be the All, the One in without a second.

quent *Karmas* by virtue of your realisation of consciousness, enjoy the *Karma* that has begun to fructify and then attain the state of identity with the Highest Brahman.

3. The Glory of Renunciation

वेदान्तवाक्येषु सदा रमन्तो

पिक्षात्रमात्रेण च तुष्टिमन्तः ।

विशोकमन्तःकरणे रमन्तः

कौपीनवन्तः खलु भाग्यवन्तः

॥१॥

1. Blessed indeed are the persons who wear only the loincloth² ; for they always take delight in Vedantic

1. In relation to their effects *Karmas* or actions are classified into *सन्धि* (piled up or stored as impressions of actions done in previous lives), *आगमि* (incoming or future actions), and *प्रारब्ध* (those which have already begun to fructify). From the empirical point of view the previous actions of a person who has realised the truth, are rendered incapable of fructifying, since he does not rouse the mental impressions to manifest themselves as actions, the portion of the *Karma* which has begun to fructify will exhaust itself in life; having no further motive the enlightened man cannot be said to undertake future actions which require any further assumption of body for the enjoyment of their fruits. Thus all *Karmas* being exhausted, he attains final union with the Supreme Self without any obstacle. From the highest metaphysical point of view, however, there was never a time when he was separate from the Supreme Self; that he was bound by acts was a huge illusion.

2. The irreducible minimum of cloth that a *Sannyasin* wears.

teachings Quite content with whatever food they get by begging alms, they revel in their mind without the least vestige of sorrow.

मूलं तरोः केवलमाश्रयन्तः

पाणिद्वयं भोक्तुममत्रयन्तः ।

कन्यामिव श्रीमपि कुत्सयन्तः

कौपीनवन्तः खलु भाग्यवन्तः

॥२॥

2. Blessed indeed are the persons who wear only the loin-cloth. For they are content to take rest at the foot of a tree and convert their two hollowed hands into a dining plate ; they hold in contempt the highest wealth as if it were no more valuable than a patched garment.

देहात्मभावं परिमार्जयन्तः

आत्मानमात्मन्यवलोकयन्तः ।

नान्तर्न मध्यं न बहिः स्मरन्तः

कौपीनवन्तः खलु भाग्यवन्तः

॥३॥

3. Blessed indeed are the persons who wear only the loin-cloth. For they wash off all idea of indentity of the body with soul and see the Self in themselves. They are never aware of the distinction of within, without or intervening space.

स्वानन्दभावे परितुष्टिमन्तः

संशान्तसर्वेन्द्रियतुष्टिमन्तः ।

अहर्निशं ब्रह्मणि ये रमन्तः

कौपीनवन्तः खलु भाग्यवन्तः

॥४॥

4 Blessed indeed are the persons who wear only the loin-cloth. For they are perfectly satisfied with their blissful nature and have done away with the attachment to sensual pleasures. They revel day and night in Brahman, the Highest Reality.

पञ्चाक्षरं पावनमुच्चरन्तः

पतिं पशूनां हृदि भावयन्तः ।

भिक्षाशना दिक्षु परिभ्रमन्तः

कौपीनवन्तः खलु भाग्यवन्तः

॥५॥

5. Blessed indeed are the persons who wear only the loincloth. For they constantly mutter the sacred five-syllabled Mantra¹ and cherish in their heart the thought of the Lord of souls.² They wander about from place to place living upon alms.

4. Who are the Blessed ?

तज्ज्ञानं प्रशमकरं यदिन्द्रियाणां

तज्ज्ञेयं यदुपनिषत्सु निश्चितार्यम् ।

ते धन्या भुवि परमार्थनिश्चितेहाः

शेषास्तु भ्रमनिलये परिभ्रमन्ति

॥१॥

1. The sacred formula ॐ नमः शिवाय (Om ! Bow to Shiva).

2. The Sanskrit word literally means 'Lord of beasts' ; it is usually an epithet of Shiva who is supposed to liberate the souls from the bonds of mundane existence.

1. That alone is real knowledge which pacifies the senses ; that is the one thing to be known which is the conclusion of all the Upanishads. They alone are the blessed in this world, who are intent on the Highest Reality ; the rest are only roaming about in the abode of illusions.

आदौ विजित्य विषयान् मदमोहरण -

द्वेषादिसत्रुगणमाहृतयोगरज्वाः ।

ज्ञात्वामृतं समनुभूय परात्मविद्या -

कान्तासुखं वनगृहे विहरन्ति धन्याः ॥२॥

2. Blessed are they who first of all overpower the objects of sense and conquer the host of foes like pride, delusion, attachment and hatred, and take possession of the Kingdom of Yoga , who realise the Immortal, and in the company of their sweet-heart called the Wisdom of the Supreme Self, enjoy themselves in the forest-home.

त्यक्त्वा गृहे रतिमधोगतिहेतुभृता-

मात्येच्छसौपनिषदर्यसं पिबन्तः ।

वीतस्मृहा विषयभोगपदे विरक्ता

धन्याश्चरन्ति विजनेषु विरक्तसङ्गाः ॥३॥

3. Blessed are they who abandon all satisfaction in family life, the cause of downward course¹ and with

1. It is not intended here to depreciate the pleasures of family life, but only to point out that realisation of the Universal Self is a much higher ideal of joy.

longing for the Universeal Self freely drink of the sweet nectar of the import of the Upanishads ; who are free from all earthly desires and indifferent to all sense-enjoyments, and promenade in solitary places quite unattached to worldly things.

त्यक्त्वा ममाहमिति बन्धकरे पदे द्वे

मानापमानसदृशाः समदर्शिनश्च ।

कर्तारमन्यमवगम्य तदर्पितानि

कुर्वन्ति कर्मपरिपाकफलानि धन्याः

॥४॥

4. Blessed are they who give up the two words 'me' and 'mine' which are the cause of mundance bondage, and, equally unaffected either by honour or by disgrace, look upon all things impartially; who know that the Real Agent of all actions is distinct from themselves and offer up the results of all their acts to Him.

त्यक्त्वैषणात्रयमवेक्षितमोक्षमार्गा

भैक्षामृतेन परिकल्पितदेहयात्राः ।

ज्योतिः परात्परतरं परमात्मसंज्ञं

धन्या द्विजा रहसि हृद्यवलोकयन्ति

॥५॥

5. Blessed are the twice-born² who give up the

1. God is the primary source whence proceed all our activities. See Gita 18-46.

2. The Brahmana, the Kshatriya and the Vaisya alone are qualified to enter the order of Sannyasa; the Sudra is promised the highest goal if he sticks on to the service of society.

three cardinal desires¹ and, attentive to the path of liberation, live upon the nectar-aims for the maintenance of their body ; who secretly vision in their own heart the light, the Higher-than-the Highest Reality, known as the Supreme Self.

नासन्न सन्न सदसन्न महन्न चाणु

न स्त्री पुमान्न च नपुंसकमेकबीजम् ।

यैर्ब्रह्म तत्समुपासितमेकचित्तै-

धन्या विरेजुरितरे भवपाशबद्धाः

॥६॥

6. Blessed are they who intently meditate upon Brahman the Primal Seed of all, which is neither being nor non-being² nor being and non-being put together ; neither great nor small, neither male nor female nor sexless. They alone are indifferent to this mundane life ; the rest are caught in the net of repeated births.

अज्ञानपङ्क परिमग्नमपेतसारं

दुःखालयं मरणजन्मजरावसक्तम् ।

संसारबन्धनमनित्यमवेक्ष्य धन्या

ज्ञानासिना तदवशीर्य विनिश्चयन्ति

॥७॥

1. Desire for children, desire for wealth and desire for enjoyment in heaven.

2. Being is an attribute of empirical things with name and form and non-being is its negation or unmanifested potential name and form. The idea is that Brahman as Pure Consciousness is free from all attributes which can be rightly ascribed to an empirical entity limited in time or space.

7. Blessed are they who find that this life is deeply sunk in the quagmire of ignorance, that it has nothing valuable in it and is the abode of suffering, being attended with recurring birth, old age and death. Knowing its transitoriness, they cut the bondage asunder with the sword of knowledge and realise the truth.

शान्तरनन्यमतिभिर्मघुरस्वभावै-

रेकत्वनिश्चितमनोभिरपेतमोहैः ।

साकं वनेषु विदितात्मपरस्वरूपं

शास्त्रेषु सम्यगनिशं विमृशन्ति धन्याः ॥८॥

8. Blessed are they who are in the company of the tranquil, devout, sweet-tempered souls that are convinced of the Unity of being and hence free from all delusion; and who, with the help of the scriptures, constantly and deeply ponder in forests upon the well-known highest reality of the nature of the Self.

5. Morning Meditation

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं

सच्चित्सुखं परमहंसगतिं तुरीयम् ।

यत्स्वप्नजागरसुषुप्तिमुपैति नित्यं

तद् ब्रह्म निष्कलयहं न च भूतसङ्घः ॥९॥

1. This morning I think of the essence of Atman who shines forth in my heart ; the Reality, Consciqus-

ness and Bliss, the Goal of Paramahamsas,² the Fourth,³ I am the indivisible Brahman which seemingly passes through waking, dream and sound sleep every day, not at all the aggregate of the five elements.⁴

प्रतर्पयामि मनसो वचसामगम्यं

वाचो विप्रान्ति निखिला यदनुग्रहेण ।

यत्रेति नेति वचनेर्निगमा अवोचु-

स्तं देवदेवमजमच्युतमाहुरग्रथम्

॥२॥

2 This morning I wait upon that Reality which is beyond the reach of mind and speech⁵ ; by whose favour all words are illumined and rendered expressive; that which the Srutis describe as 'not this,' 'not that'.⁶ That the wise call the God of gods,⁷ the Unborn, the Imperishable One,⁸ the Foremost.⁹

1. The Vedantic teaching is that our real Self is mere being without attributes, pure consciousness unconnected with an object, and pure bliss which is not the result of enjoying objective things.

2. The highest order of Sannyasins who have realised the truth.

3. As distinguished from the three egos in waking, dream and sleep, the real Self is in fact identical with these egos bereft of their egoty.

4. Constituents of matter and material things including the body, the sense-organs and even the mind.

5. For the Self is neither a percept nor a concept, which alone are within their range.

6. Quite unlike anything which has specific characteristics.

7. As being their very Self. 8. Not being limited by time or space nor having any parts within itself, the Self is beyond all change.

9. The invariable pre-supposition and substrate of all concepts and percepts.

प्रातर्नमामि तमसः परमर्कवर्णं
 पूर्णं सनातनपदं पुरुषोत्तमाख्यम् ।
 यस्मिन्निदं जगदशेषमशेषमूर्तौ
 रज्ज्वां भुजङ्गम इव प्रतिपाति तं वै ॥३॥

3. This morning I bow down to the one who is beyond all darkness, whose is the splendour of the orb of the sun¹ ; the Whole,² the Eternal Abode, the One named the Super-Person³ ; that, indeed, which assumes all these forms and in which this whole universe appears like a snake in the rope.⁴

श्लोकत्रयमिदं पुण्यं लोकत्रयविभूषणम् ।
 प्रातःकाले पठेद्यस्तु स गच्छेत्परमं पदम् ॥४॥

4. Whoever earnestly recites every morning this sacred triad of verses, an ornament to all the three worlds, he attains the Highest Goal.

1. Even the most luminous body would be nothing if unrelated to consciousness which is our Self.
2. The One without a second.
3. The Supreme Spirit which is beyond all cause and effect. No personality is implied in this term.
4. The real stuff of which all forms are made ; the illustration being that of an empirical phenomenon, should not be pressed too far.

6. The Guru or the Master

Introductory

सत्त्वाचार्यस्य गमने कदाचिन्मुक्तिदायकम् ।

काशीक्षेत्रं प्रति सह गौर्या मार्गे तु शङ्करम् ॥

अन्त्यवेषधरं दृष्ट्वा गच्छ गच्छेति चाब्रवीत् ।

शङ्करः सोऽपि चाण्डालस्तं पुनः प्राह शङ्करम् ॥१॥

1. Once upon a time when the great Acharya¹ was on his way to the holy salvation-offering Kasi,² he saw on the road Siva with his consort Gouri³ in the guise of the Chandala,⁴ and said 'Sirrah, be off !' That Chandala Sankara in his turn spoke to this Sankara as follows :

अन्नमयादन्नमयं ह्ययवा चैतन्यमेव चैतन्यात् ।

द्विजवर दूरीकर्तुं वाञ्छसि किं ब्रूहि गच्छ गच्छेति ॥२॥

2. O worthy Brahmana, please let me know what exactly is your wish to keep away ; is it the physical body from another body, or consciousness from another

1. A teacher who not only expounds the doctrine, but also persuades others to follow his own example in practice

2. Holy Benares.

3. The Puranas love to represent Siva with his consort as wandering about the world in various guises to alleviate pain and suffering as well as to enlighten qualified souls.

4. An outcaste who was expected in those days to keep off at a respectful distance to allow the higher classes of people to pass the way.

5. The body is unreal and consciousness in its own nature is one unphuralisable entity. Hence distinction in either case is futile.

किं गङ्गाम्बुनि बिम्बितेऽम्बरमणौ चण्डालवाटीपयः

पूरे चान्तरमस्ति काञ्चनघटीमृत्कुम्पयोर्वाम्बरे ।

प्रत्यग्वस्तुनि निस्तरङ्गसहजानन्दावबोधाम्बुधौ

विप्रोऽयं श्वपचोऽयमित्यपि महान् कोऽयं विभेदप्रमः ॥३॥

3. Is there any difference between the reflection¹ of the sun in the waters of the Ganges and that in the stream flowing beside the enclosure of a Chandala hamlet; or between the ether within a golden jar and that within a clay jar ? What great delusion is this, which sees one as a Brahmana and another as a Chandala in this Inner Self, this one waveless Ocean of self-existing bliss and consciousness ?

शङ्कर उवाच -

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्ज्वम्पते

या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।

सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञास्ति यस्यापि चे-

च्चण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥१॥

1. Sankara said 'That Consciousness which shines forth most distinctly in waking, dream and sleep ; that

1. The individual soul is sometimes likened to a reflection of the sun or moon in the water and sometimes to seemingly limited space or ether in a jar. The former illustration is intended to bring home the unreality of soul as an individual distinct from the Supreme Self; the latter to emphasize the really illimitable nature of the soul as identical with the Self. The golden jar and the clay jar represent bodies more or less pure by reason of birth and other attendant circumstances.

which is the one Witness of the Universe that threads all the bodies ranging from Brahma's down to an ant's; that I am, and not anything phenomenal'. Whoever possesses such firm conviction is my Guru, be he a Chandala or a twice-born one. This is my conception of a Guru.

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं

सर्वं चैतदविद्यया त्रिगुणवासोषं मया कल्पितम् ।

इत्थं मस्य दृढा मतिः सुखतरे नित्ये परे निर्मले

चण्डालोऽस्तु स तु द्विजोऽस्तु मुक्तिरित्येषा मनीषा मम ॥२॥

2. 'I and this whole Universe are but Brahman, a manifestation of Pure Consciousness all this phenomenon is my creation through Avidya (nescience) of the three Gunas'. He whose mind is thus firmly rooted in the extremely blessed, eternal, Highest Reality free from all taint, is my Guru, be he a Chandala or a twice-born one. This is my conception of a Guru.

सञ्चरन्-स्रमेव विश्वमखिलं निश्चित्य वाचा गुरो-

नित्यं ब्रह्म निरन्तरं विमुक्ता निर्व्याजशान्तात्मना ।

भूतं भावि च दुष्कृतं प्रदहता संविन्मये पावके

प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम ॥३॥

1. Unlike the Sankhyas who hold that the whole Universe is an evolution of Pradhana or Primeval matter consisting of three constituents known as Sattva, Rajas, and Tamas (absolute goodness, activity and darkness), the Vedantin considers the phenomenal world as a superimposition on the Self through nescience.

3 He who has realised, through the instruction of his Guru, the utter unreality of the whole Universe, and is ever engaged in the contemplation of the eternal Brahman with a naturally calm mind, he who has burnt up all sins past and future in the fire of consciousness - it is my conviction that such a one has surrendered his body to the mercy of *Prarabdha Karma*.²

या तिर्यङ्नरदेवताभिरहमित्यन्तः स्फुटा गृह्यते

यद्भासा हृदयाक्षदेहविषया भ्रान्ति स्वतोऽचेतनाः ।

तां भास्यैः पिहितार्कमण्डलनिभां स्फूर्तिं सदा भावयन्

योगी निर्वृतमानसो हि गुरुरित्येषा मनीषा मम ॥४॥

4. That Yogin (= mystic) who enjoys the inner tranquility of mind as he constantly contemplates the glistening Pure Consciousness which is directly intuited as the 'I' within by the lower animals as well as by men and gods ; Consciousness through whose lustre alone shine forth the mind, the senses, the body and the objects of senses, all void of consciousness in themselves ; consciousness which, like the orb of the sun, is beclouded by the very objects which it illuminates - such a one, indeed, is my Guru. This is my conception of a Guru.

यत्सौख्याम्बुधिलेशलेशत इमे शक्रादयो निर्वृता

यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः ।

1. Sins used here for both virtuous and vicious acts, both being considered as impediments in the way of liberation.

2. See note on page 7.

यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मविद्यः -

कश्चित्स सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥५॥

5. That Brahman through a fraction of a drop of whose Ocean of Bliss this Indra¹ and others are made happy, by contacting which in his unagitated mind the contemplative mystic becomes extremely happy, and by dissolving one's thoughts in which Ocean of Eternal Bliss one becomes, not a knower of Brahman, but verily Brahman Itself - whosoever has realised his identity with this Brahman is really a worthy soul at whose feet the best of the gods bow down. Such is my conception of a Guru

7. The One Universal Teacher

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं

पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।

यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्द्वयं

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

1. He who through ignorance² of his own Self, sees the universe which is really in himself³ as though it were manifesting itself outside, like unto a city

1 Chief of the gods

2. The sanskrit word 'maya' denoting the principle of ignorance as well as its effect, is here used for ignorance itself.

3. The Vedantic doctrine is that the universe is, in essence, one with the Universal Self.

released in a magician's mirror, in the same way as one overpowered by sleep (sees an external dream-world), and He who realises, on waking to truth, his ownself without a second - to that Sri Dakshinamurthy³ in the form of revered Teacher,⁴ be this salutation !

बीजस्यान्तरिवाङ्कुरे जगदिदं प्राङ् निर्विकल्पं पुन-

र्मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।

मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

2. He who like a magician or a great yogin,⁵ projects, at his own free will, this universe, previously undifferentiated like a sprout in the seed, into its present picturesque condition with all the variety caused by time, space and causation conjured up by Maya⁶ - to

1 This is a forceful simile intended to bring home the inherent self-contradiction everywhere manifested in the appearance.

2. This illustrates how mere ignorance can produce a positive deceptive appearance with all the vividness of reality.

3. This is the form of Siva in which He is said to have initiated Sankara and other saints into the highest truths of Vedanta. The name here signifies Brahman, the Highest Reality.

4. The aspirant is to look upon his Guru as the very manifestation of Dakshinamurty. Such reverence will ultimately lead him on to the realisation of the one universal self, which now appears to him in various forms.

5. The point of comparison is the spontaneous production of an effect without desiderating any outside material cause.

6. Brahman or the Absolute Self cannot be considered as the actual cause of time or space for causality itself pre-supposes time or space.

that Sri Dakshinamurty in the form of the revered Teacher, be this salutation !

यस्यैव स्फुरणं सदात्मकममत्कल्पार्थगं भासते

साक्षात् तत्त्वमसौति वेदवचसा यो बोधयत्याश्रितान् ।

यत्साक्षात्करणाद्भवेत् पुनरावृत्तिर्भवाम्भोनिघौ

तरमै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

3. He whose one radiance of reality manifests itself in things which are almost non-entities : He who directly enlightens His devotee by means of the Vedic text 'That thou art' . and realising whom, one returns not to this ocean of recurring births - to that Sri Dakshinamurty in the form of the revered teacher, be this salutation !

नानाच्छिद्रघटोदरस्थितमहादीपप्रभापास्वरम्

ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।

जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

4. He whose consciousness flows out, as it were, through the senses such as the organ of sight like unto

1. Apart from the Reality which shines through them, these things are unreal : they are not, of course, perfect non-entities like a hare's horns. Hence the word 'almost'.

2. The first two lines may be also construed as one sentence . 'He who enlightens His devotees through Vedic Texts that they are verily that Brahman itself whose glitter of reality shows itself in empirical things which in themselves are almost non-entities.'

the light of a big lamp placed under a pot with a number of holes, and in consequence of his light the whole world shows itself in the consciousness of the form 'I know this' - to that Sri Dakshinamurty in the form of the revered teacher, be this salutation !

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः

स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता मृशं वादिनः ।

मायाशक्तिविलासकल्पितमहाव्यामोहसहारिणे

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये

॥५॥

5. Deluded people ignorant like uneducated women and children, like the blind and the stupid, regard the body, the vital air, the senses, the flickering intellect or absolute void² as their self and engage themselves in vain violent disputations.³ To Him who destroys this

1. 'I know this' is a form of judgment whose contents are worth analysing. The 'I' is really the Pure Consciousness which was already there even before the modification of the mind ; its egoity is a super-imposition on the Reality. 'This' is the object, wholly a super-imposition ; not self-luminous like the 'I', it shines by virtue of the light of consciousness derived from the 'I'. 'Know' represents the relation established between the subject and the object through this particular modification of the mind.

2. Some Buddhists regard the universe as void of any reality.

3. Though not knowing the truth himself each of them vehemently denounces the others as ignorant. The inability of every one of these disputants to hold his own against the attack of others thus invariably leads them to the inevitable position of the non-dualist Vedantin.

great infatuation due to the play of the power of Maya - to that Sri Dakshinamurty in the form of the revered teacher, be this salutation !

राहुग्रस्तदिवाक्रेन्दुसदृशो मायासमाच्छादनात्

सन्मात्रः करणोपसंहरणतो योऽमृतसुषुप्तः पुमान् ।

प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

6. He who owing to the envelopment of Maya is like the sun or moon eclipsed by Rahu² ; He who, Pure Being in his essence,³ is said to experience sound sleep owing to the withdrawal of the senses ; and He who on waking recognises himself as having slept previously⁴ - to that Sri Dakshinamurty in the form of the revered teacher, be this salutation !

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि

व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।

1. It is only the grace of the enlightened Guru that can dispel the Maya of duality, the battle-field of all disputation.

2. Owing to the Mayic phenomenal envelopment, the real nature of the Self is not easily recognized in dream or waking. (see verse 8 below.) All the same, the purity of the Self remains perfectly intact during these states also just as the Sun or the Moon is really unaffected by the apparent eclipse.

3. There is really no change such as sleep or waking for the Self which is always the same Pure Being ; the apparent functioning or withdrawal of the senses is solely responsible for our conception of the two states.

4. This recognition would be impossible if the Self had been really reduced to nothing during sleep as alleged by the nihilists.

स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये

॥७॥

7. He who reveals to his devotees, through the blessed Gnanamudra,¹ their own self which keeps up its self-identity through all the changing states such as childhood and waking,² and for ever shines forth as the 'I'³ within - to that Sri Dakshinamurty in the form of the revered teacher, be this salutation !

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः

शिष्टाचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।

स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामित-

स्तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये

॥८॥

8. That Person who deluded by Maya sees in waking or dream, the universe characterised by distinctive relations such as that between cause and effect, master and property, teacher and the taught, or father and son-

1. The Jnanamudra of the mystic, ring-like symbol formed by the thumb and fore-finger, signifies the wisdom which the spiritual teacher can impart to the pupil. It is here intended to point out the unique method of Vedantic contemplation on the One Reality which as the witnessing principle in us, runs through the various states of consciousness.

2. All the physiological and psychological elements in us may entirely change or even disappear altogether as in sleep or death, but the witnessing consciousness remains unaffected.

3. The basic consciousness which is the transcendental Ego, the Reality on which all other egos, the waking and the dreaming egos alike, are superimposed.

to that Sri Dakshinamurty in the form of the revered teacher. be this salutation !

भूर्भ्वांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमा-

नित्वाभाति चरचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।

नान्यत्किंचन विद्यते विमृशतां यस्मात्परस्माद्विभो-

स्तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥९॥

9. He whose eightfold form¹ alone - consisting of the earth, the water, the fire, the air, the ether, the sun, the moon and the soul shows itself as this universe of animate and inanimate beings ; nothing else than which Supreme All-pervading One, really exists for those who reflect - to that Sri Dakshinamurty in the form of the revered teacher, be this salutation !

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिस्तवे

तेनास्य श्रवणात्तदर्यमननाद्धानाच्च संकीर्तनात् ।

सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः

सिद्ध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहृतम् ॥१०॥

10. Since in this hymn the universal nature of the Self has been revealed, one should constantly listen to it, think out its significance, and meditate upon the truth and then proclaim it to others. Thus would accrue to the aspirant identity² with the Lord indued with the

1. This is one way of classifying the universe in to the subjective and objective. The verse simply means that the whole universe is the manifestation of the Absolute Self.

2. The immediate result of understanding the spirit of this hymn would be the recognition of one's own identity with the Universal Self.

supreme glory of becoming the Self of all. As to the eight-fold unimpeded supreme power,¹ it would accrue of its own accord.

8. The One Place of Pilgrimage

मनोनिवृत्तिः परमोपशान्तिः

सा तीर्थवर्या मणिकर्णिका च ।

ज्ञानप्रवाहो विमलादिगङ्गा

सा काशिकाहं निजबोधरूपा

॥१॥

1. The Supreme peace resulting from the mind turning away from the objects of sense, is the great bathing place of Manikarnika.² The stream of right knowledge is the pure original Ganges.³ I am that Kasika,⁴ of the nature of Self-consciousness.⁵

1. Eight supernatural powers are said to be acquired by the Yogin : Becoming infinitely small or infinitely great, excessively heavy or excessively light, reaching to the most distant object, perfect freedom of will, absolute independence, and absolute control of everything. To a person who has realised his identity with the Supreme Self, these are not to be acquired afresh, for he is the Self of all including the Yogins. 2. Literally 'Ear-ring of Gems', the name of a sacred pool near Benares.

3. The Ganges takes its rise from the feet of Vishnu according to the Puranas; sacred knowledge whose source is the Supreme Self is here metaphorically called the Ganges.

4. Another name for Benares ; the word means 'shining', hence consciousness, as here. 5. Self-consciousness is not being conscious of one's self, but the Self which is Pure Consciousness.

यस्यामिदं कल्पितमिन्द्रजालं
 चरचरं भाति मनोविलासम् ।
 सच्चित्सुखैकामरमात्मरूपा
 सा काशिकाहं निजबोधरूपा ॥२॥

2 That in which this magic work of the animate and the inanimate (world) is invented and shows itself as a freak of the mind, that Supreme Self which is Existence, Consciousness and Bliss - I am that Kasika, of the nature of Self-consciousness.

कोशेषु पञ्चस्वधिराजमाना
 बुद्धिर्भवानी प्रतिदेहगेहम् ।
 साक्षी शिवः सर्वगणान्तरात्मा
 सा काशिकाहं निजबोधरूपा ॥३॥

3. The intellect which shines forth in the five sheaths¹ in every dwelling called the body is verily Bhavani² her self. The witness is Siva,³ the Inner Self of all the Ganas.⁴ I am that Kasika, of the nature of Self-Consciousness.

1. The five sheaths are the food-sheath or physical body, the vital air-sheath or life, the mind-sheath or perception, the intellect-sheath or agency and enjoyment-sheath or experience of fruits of actions.

2. The consort of Siva.

3. The Third of the Hindu Trinity, God in his aspect as the destroyer of the universe.

4. Siva's retinue, inferior deities in troops under the special rule of Ganesha, Siva's son. Another reading is 'सर्वगतोऽन्तरात्मा' the all-pervading Inner-self.

कास्यां हि काशते काशी काशी सर्वप्रकाशिका ।

सा काशी विदिता येन तेन प्राप्ता हि काशिका ॥४॥

4. Kasi indeed shines in the real Kasi¹ ; Kasi is the illuminator of all. By whomsoever that Kasi is known, by him verily is Kasi reached.

काशीक्षेत्रं शरीरं त्रिभुवनजननी व्यपिनी ज्ञानगङ्गा

भक्तिश्रद्धा गयेयं निजगुरुचरणध्यानयोगः प्रयागः ।

विश्वेशोऽयं तुरीयः सकलजनमनः साक्षिभूतोऽन्तरात्मा

देहे सर्वं मदीये यदि वसति पुनस्तीर्थमन्वत्किमस्ति ॥५॥

5. The body is Kasi, the place of pilgrimage ; the Ganges of Knowledge is the mother of the three worlds,² pervading all; faith combined with devotion, this is Gaya³ ; the Yoga of meditating on the feet of one's spiritual master is Prayaga⁴ ; the Fourth,⁵ the Inner self, the witness of the minds of all men, this is

1 Consciousness.

2. The Ganges according to the Puranas runs through the heavens, the earth and the nether world.

3. The place of pilgrimage where every dutiful Hindu is expected specially to reverence his forefathers.

4. At the confluence of the Yamuna and the Ganges, where every pious Hindu hopes to bathe and wash off his sins. Prayaga is sometimes called तीर्थराजः the 'Prince of Sacred Bathing-Places.'

5. The Self which transcends all the three states of consciousness, waking, dream and sound sleep.

Visvesvara. If then all this is in my own body, where else is any other sacred bathing place? 1

9. Who Am I?

नाहं देहो नेन्द्रियाण्यन्तरङ्गं

नाहङ्कारः प्राणवर्गो न बुद्धिः ।

दारापत्यक्षेत्रवित्तादिदूरः

साक्षी नित्यः प्रत्यगात्मा शिवोऽहम्

॥१॥

1. I am not the body, nor the senses, nor the mind,² nor even the ego ; neither the group of vital airs,³ nor the intellect. Far removed from wife, children, friends, money and other external possessions. I am the Eternal Witness, the Inner self, Siva⁵ Himself.

रज्ज्वज्ञानान्द्राति रज्जुर्यथाहिः

स्वात्माज्ञानादात्मनो जीवभावः ।

- 1 Lord of the Universe, the epithet of Siva as the presiding deity in Benares.
2. The end and aim of pilgrimage and other religious practices is to realise the holy presence of God within ourselves.
3. The original अन्तरङ्गम् rendered mind evidently refers here to what is usually called मनम् the mind in its aspect as recorder of the sensations ; बुद्धि 'intellect' which appears later on in the verse stands for the determinative faculty of the mind.
4. Life principle is supposed to have a five-fold function in the body.
5. Siva means Brahman, the Highest Reality of Upanishads and not the deity of that name.

आप्तोक्त्या हि भ्रान्तिनाशे स रज्जु-

जीवो नाहं देशिकोक्त्या शिवोऽहम् ॥२॥

2. Just as a rope appears to be a snake owing to our ignorance of its real nature, the Atman appears to be a Jiva,² because of our ignorance of the nature of our Self. In the illustration the snake is clearly seen to be a rope as soon as our erroneous idea is dispelled by the testimony of a trustworthy friend. So also by the master's gracious instruction³ I am no Jiva, but Siva Himself.

आभातीदं विश्वमात्मन्यसत्यं

सत्यज्ञानानन्दरूपे विमोहात् ।

निद्रामोहात् स्वप्नवत्तत्र सत्यं

शुद्धः पूर्णो नित्य एकः शिवोऽहम् ॥३॥

3. In the Atman whose essence is Reality Consciousness and Bliss,⁴ this unreal⁵ appearance of the universe shows itself through misconception just like a dream due to delusion caused by sleep. It is not real. I am pure, the whole, the eternal One. Siva Himself.

1. The Supreme Self.

2. The individual soul.

3. A word from the lips of an adept master will be enough to rouse one to a consciousness of his real nature of the Supreme Self.

4. Reality, Consciousness and Bliss are not abstractions, but the very essence of the principle which is the primary source of all reality, consciousness and bliss visible in the phenomenal world.

5. Unreal means not a mere phantasy but an appearance whose sole reality is the Atman. See verse 5 down below.

नाहं जातो न प्रवृद्धो न नष्टो

देहस्योक्ताः प्राकृताः सर्वधर्माः ।

कर्तृत्वादिविचिन्मयस्यास्ति नाहं-

कारस्यैव ह्यत्मनो मे शिवोऽहम्

॥४॥

4 I am neither born, nor grown up, nor become dead. All these are properties of a product of Prakriti,¹ and hence rightly attributed to the body. Agency and other attributes² belong to the ego only and the Atman of the nature of Pure Consciousness. I am Siva Himself.

मत्तो नान्यकिंचिदत्रास्ति विश्वं ।

सत्यं बाह्यं वस्तु मायोपक्लप्तम् ।

आदर्शान्तर्भासमानस्य तुल्यं

मय्यद्वैते भाति तस्माच्छिवोऽहम्

॥५॥

5. There is no real universe independent of me ; all external object is the figment of Maya and shows itself in me the Secondless Self like an image in the mirror. I am therefore Siva Himself.

1. The primeval matter out of which the world is evolved according to the Sankhyas.

2. It is the ego which works and reaps the fruits of its actions. Failure on man's part to know his own nature makes him subject to the joys and sorrows of an egoistic life; but as soon as he realises his identity with Pure Consciousness, he ceases to be an ego.

10. The Taintless Atman

नाहं देहो जन्ममृत्यू कुतो मे

नाहं प्राणः क्षुत्पिपासे कुतो मे ।

नाहं चित्तं शोकमोहौ कुतो मे

नाहं कर्ता बन्धमोक्षौ कुतो मे

॥१॥

1. I am not the body ; whence then birth or death to me ? I am not the vital air ; whence then hunger or thirst to me ? I am not the mind-stuff ; whence then sorrow or delusion to me ? I am not the ego ; whence then bondage or liberation to me ?¹

11. The Light of Lights

किं ज्योतिस्तव प्रानुमानहनि मे रात्रौ प्रदीपादिकं

स्यादेवं रविदीपदर्शनविधौ किं ज्योतिराख्याहि मे ।

चक्षुस्तस्य निमीलनादिसमये किं धीर्धियो दर्शने

किं तत्राहमतो भवान् परमकं ज्योतिस्तदस्मि प्रभो ॥१॥

Master : Which is your light ?

Disciple : The sun during the day, the lamp and other lights by night.

1. The way of discriminating the Self and the not-self is indicated here. The ascription of birth and death to body, and of hunger and thirst to life-principle and bondage and liberation to the ego is after the Sankhyas ; Vedanta ultimately teaches the unreality of everything except the Self.

Master : It may be so. But please tell me what is the light by which you have to see the sun and the lamp.

Disciple : It is the eye.

Master : When you close it or when you are not able to see through other causes ?

Disciple : It is the mind.

Master : And what is the light by which you see the mind itself ?

Disciple : In that case it is myself.

Master : So then you are the most Supreme Light ?

Disciple : Yes, master, I am that.

12. The Eternal Consciousness

Introductory

कस्त्वं शिशो कस्य कुतोऽसि गन्ता
 किं नाम ते त्वं कुत आगतोऽसि ।
 एतन्मयोक्तं वद चार्पक त्वं
 मत्प्रीतये प्रीतिविवर्धनोऽसि ॥

1. This verse is found with some various readings in the 'Century of Verses' attributed to Sri Sankara. It is a summary of Brihadaranyaka 4-3 ; Pure Consciousness which is ultimately seen to be the Self of us all is self-effulgent and it is in and through that Light that everything else is known to be what it is ; it is 'the true Light which lighteth every man that cometh into the world.'

Who are you, my child ? Whose are you ? Where are you going ? What is your name ? Whence are you come ? Let me know all this, my boy, for I am interested in you. You gladden my heart more and more.

हस्तामलक उवाच -

नाहं मनुष्यो न च देव यक्षौ

न ब्राह्मणक्षत्रियवैश्यशूद्राः ।

न ब्रह्मचारी न गृही न वनस्थो

पिक्षुर्न चाहं निजबोधरूपः

॥१॥

1. Hastamalaka said : 'I am neither man nor a God nor a Yaksha ; neither a Brahmana, nor a Kshatriya, nor a Vaisya nor yet a Sudra ; neither a bachelor, nor a house-holder, nor a forest anchorite, nor even a sannyasin. I am of the nature of the Self which is Consciousness itself.'

निमित्तं मनश्चक्षुरादि प्रवृत्तौ

निरस्ताखिलोपाधिरकाशकल्पः ।

रविलोकचेष्टानिमित्तं यथा यः

स नित्योपलब्धिस्वरूपोऽहमात्मा

॥२॥

1. These opening verses are to be found in some recensions of the poem. They seem to belong to some 'Sankara Vijaya' or life-account of Sankara, who is generally believed to have miraculously recovered the speaking faculty of the dumb boy Hastamalaka. In the collection of works ascribed to Sankara by the Vanivilas Press, Sri Rangam ; these introductory verses are missing, while a commentary ascribed to Sankara himself is appended.

2. I am that Atman of the nature of Eternal Consciousness¹ - who like the ether free from all limiting associates² is the occasion of the activity of the mind and the senses, in the same manner as the sun is the occasion of all men's activities.

यमग्न्युष्णवन्नित्यबोधस्वरूपं

मनश्चक्षुरादीन्यबोधात्मकानि ।

प्रवर्तन्त आश्रित्य निष्कम्पमेकं

स नित्योपलब्धिस्वरूपोऽहमात्मा

॥३॥

3. I am that Atman of the nature of Eternal Consciousness - He of inseperable consciousness like the heat of fire, the One immovable,⁴ depending on whom the mind and the senses in themselves unconscious, set themselves in motion.⁵

मुखाभासको दर्पणे दृश्यमानो

मुखत्वात् पृथक्त्वेन नैवास्ति वस्तु ।

1. This is not the adjectival awareness that attaches itself to the ego during waking or dream, but the substantial consciousness which is identical with our being.

2. The limiting associates (Upadhis) of the Self are the body, the vital principle, the senses, the mind, the intellect and the ego. These associates limit the Self only apparently, for as objects of consciousness they can never affect the latter.

3. Compare the first two verses of the Kenopanishad. The sun is not the cause of men's activities though his presence stimulates them to act.

4. Actless.

5. Function.

चिदाभासको धीषु जीवोऽपि तद्वत्

स नित्योपलब्धिस्वरूपोऽहमात्मा

॥४॥

4. I am that Atman of the nature of Eternal Consciousness. The image of the face seen in the mirror is not a distinct entity at all separate from the face itself ; so also Jiva the image¹ of Consciousness seen in the different minds, is not distinct from Consciousness itself.

यथा दर्पणाभाव आभासहानौ

मुखं विषते कल्पनाहीनमेकम् ।

तथा धीवियोगे निराभासको यः

स नित्योपलब्धिस्वरूपोऽहमात्मा

॥५॥

5. I am that Atman of the nature of Eternal Consciousness who leaves no image² whatever in the absence of the mind as the face remains by itself void

1 The illustration should not be stretched so as to make Jiva an actual image of Consciousness, For there is nothing besides Consciousness for it to be reflected in, nor is it capable of being reflected just like a physical object. The only meaning intended to be conveyed in this and the following three verses is this : the individuality of the Self, its plurality and transmigratory nature are all unreal and its true nature will be revealed the moment we dissociate it from the limiting conditions viz. the minds which are but the figments of nescience.

2. The Jiva or the living soul is only an image of the Self, as it were, in the mind or inner-organ ; the ego lit up by the Consciousness passes for the individual soul during everyday life.

of all distinctions as soon as the image vanishes in the absence of the mirror

मनश्चक्षुरदेर्वियुक्तः स्वयं यो

मनश्चक्षुरादेर्मनश्चक्षुरादिः ।

मनश्चक्षुरादेरगम्यस्वरूपः

स नित्योपलब्धिस्वरूपोऽहमात्मा

॥६॥

6 I am that Atman of the nature of Eternal Consciousness who has neither the mind nor the senses but is himself the mind and the senses of the mind and the senses, and who is beyond the ken of the mind as well as the senses.

य एको विधाति स्वतः शुद्धचेताः

प्रकाशस्वरूपोऽपि नानेव धीषु ।

शरवोदकस्यो यथा भानुरेकः

स नित्योपलब्धिस्वरूपोऽहमात्मा

॥७॥

7. I am that Atman of the nature of Eternal Consciousness, who though one Pure Consciousness, Self-luminous² by nature, appears to be many in the various minds just as the one sun appears to be many in the water kept in various plates.

यथानेकचक्षुः प्रकाशो रविर्न

क्रमेण प्रकाशीकरोति प्रकाश्यम् ।

1. The mind and the senses have no reality or vitality separate from the Self.

2. Whose Consciousness is not derived from some thing else, as is the case with the mind and the senses.

अनेका धियो यस्तयैकप्रबोधः

स नित्योपलब्धिस्वरूपोऽहमात्मा

॥८॥

8. I am that Atman of the nature of Eternal Consciousness, that the one Consciousness that illumines the numerous minds simultaneously and not in succession¹ just like the sun who aids through his light the numerous organs of sight at the same time.

विवस्वत्प्रभातं यथारूपमक्षं

प्रगृह्णाति नाभातमेवं विवस्वान् ।

यदाभातमाभासयत्यक्षमेकः

स नित्योपलब्धिस्वरूपोऽहमात्मा

॥९॥

9. I am that One Atman of the nature of Eternal Consciousness. The sun aids through his light the organ of sight which is already illumined by this Consciousness, in the same way as the organ of sight shows the form already illumined by the sun, but not that which is unillumined.

यथा सूर्व

स्थिरास्वप्यनन्याद्विभाव्यस्वरूपः ।

चलासु प्रपित्रासु धीष्वेवमेकः

स नित्योपलब्धिस्वरूपोऽहमात्मा

॥१०॥

10. I am that Atman of the nature of Eternal Consciousness - the One imagined as many in the various

1. Consciousness being the witness of time cannot be subject to notions of succession or simultaneity.

minds fickle or steady, just as the one sun is seen reflected as many in different waters, moving and still, though by nature unobjectifiable by any other light.

समस्तेषु वस्तुष्वनुस्यूतमेकं

समस्तानि वस्तूनि यं न स्पृशन्ति ।

वियद्वत्सदा शुद्धमच्छस्वरूपः

स नित्योपलब्धिस्वरूपोऽहमात्मा

॥११॥

11. I am that Atman of the nature of Eternal Consciousness - that one Consciousness which passes through all things¹ but is never tainted by contact of any of those things, which is ever pure and ever spotless like the ether.

उपाधी यथा भेदता सन्मणीनां

तथा भेदता बुद्धिभेदेषु तेऽपि ।

यथा चन्द्रिकाणां जले चञ्चलत्वं

तथा चञ्चलत्वं तवापीह विष्णो

॥१२॥

12. O All-Pervading One, false distinctions are caused in you owing to different minds in the same way as the apparent distinctions in pure crystals owing to proximate coloured objects ; the activity in you is of the same nature as that of reflections of the moon seen in the waves.

1. There is nothing objective which is not related to consciousness.

13. The Self As Pure Consciousness And Bliss

मनोबुद्ध्यहङ्कारचित्तानि नाहं

न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।

न च व्योमभूमौ न तेजो न वायु-

श्चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥११॥

1. I am neither the mind, nor the intellect nor yet recollection ; neither the organ of hearing nor of taste, nor of smell or sight. I am neither the ether nor the earth, neither light nor air. I am Siva, Pure Consciousness and Bliss, I am Siva Himself.

न च प्राणसंज्ञो न वा पञ्चवायु-

र्न वा सप्तघातुर्न वा पञ्चकोशाः ।

न वाक्पाणिपादौ न चोपस्थपायू

चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥१२॥

2. I am not to be called the vital air, nor its five functions ; I am not the seven constituents of the body,² nor the five sheaths of the self³ ; neither the organ of speech nor that of motion, neither the organ of repro-

1. The five so-called elements which constitute the objects of sense are referred to here.

2. Alimentary juice, blood, flesh, fat, bone, marrow and semen are the constituents referred to here.

3. The five sheaths of the Taittiriya Upanishad mistakenly regarded as the self by the ignorant.

duction nor that of excretion. I am Siva, Pure Consciousness and Bliss, I am Siva Himself.

न मे द्वेषरागौ न मे लोभमोहौ

मदो नैव मे नैव मात्सर्यभावः ।

न धर्मो न चायौ न कामो न मोक्ष-

श्चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥३॥

3. I am swayed neither by love nor by hatred, neither by greed nor by delusion, neither by pride nor by malice² I am attached neither to religious merit nor to wealth, neither to enjoyment nor yet to liberation from transmigration.³ I am Siva, Pure Consciousness and Bliss, I am Siva Himself.

न पुण्यं न पापं न सौख्यं न दुःखम्

न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।

अहं भोजनं नैव भोज्यं न भोक्ता

चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥४॥

4. Untainted by virtue or vice, by happiness or misery, I have nothing to do with sacred texts or with places of pilgrimage, with the Vedas or sacrifices enjoined by them. I am not the experience, not at all the experienced object, nor the experiencer of the fruit of

1. The five organs of action are enumerated here ; those of perception have already been referred to in the previous verse.

2. The inner organ, or mind as a whole, is referred to here.

3. The Self is beyond the four goals of human life ; there is nothing for the Self which is not achieved.

actions.¹ I am Siva, Pure Consciousness and Bliss, I am Siva Himself.

न मृत्युर्न शङ्का न मे जातिभेदः

पिता नैव मे नैव माता च जन्म ।

न बन्धुर्न मित्रं गुरुर्नैव शिष्य-

श्चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥५॥

5. There is neither death nor fear for me. I have no distinction of caste, for I never had a father and never a mother, in fact no birth.² I have no relative or friend, neither a master nor any disciple. I am Siva, Pure Consciousness and Bliss, I am Siva Himself.

अहं निर्विकल्पो निराकाररूपो

विभुत्वाच्च सर्वत्र सर्वेन्द्रियाणाम् ।

न चासङ्गतं नैव माता न मेय-

श्चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥६॥

6. I am free from all predicable attributes, perfectly formless, pervading all the senses everywhere. Nor is this inconsistent, for I am neither the cognizer nor the cognized. I am Siva, Pure Consciousness and Bliss, I am Siva Himself.

1. The Self is above all laws of Karma for it is not within the sphere of ends and means in which the individual selves are enmeshed.

2. All human relations pre-suppose birth and individuality, but Pure Consciousness has neither.

14. The Indescribable Divine Principle in Man

न भूमिर्न तोयं न तेजो न वायु-

र्न खं नेन्द्रियं वा न तेषां समूहः ।

अनैकान्तिकत्वात् सुषुप्तैकसिद्ध-

स्तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥११॥

1. I am neither the earth nor the water, neither the fire nor the air, nor the ether. Nor am I the organs of sense, nor the body, the aggregate of these five elements. I am not any one of these for they do not characterise me through all phases of life. I am the one well-known exclusively in dreamless sleep,¹ pure Siva, the One that remains after all these super-impositions disappear.

न वर्णा न वर्णाश्रमाचारधर्मा

न मे धारणाध्यानयोगादयोऽपि ।

अनात्मान्त्रयाह ममाध्यासहानात्

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥१२॥

2. Neither castes nor the religious orders for me, nor social customs and restrictions. Nor have I to do

1. Looked at from the standpoint of waking experience sleep is an unconscious state where we are insensible both to our individuality and to the objective world ; but from the absolute standpoint, there is neither the ego nor the non-ego in sleep for we become identical with Pure Consciousness. Knowing or not knowing anything is out of the question from that view-point.

anything with concentration, meditation and other practices of Yoga. The super-imposition of I and mine relating to the not-self' being finally dispelled, I am pure Siva alone, the One that remains after all super-impositions disappear.

न माता पिता वा न देवा न लोका

न वेदा न यज्ञा न तीर्थं ब्रुवन्ति ।

सुषुप्तौ निरस्तातिसून्यात्मकत्वात्

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥३॥

3. Neither father nor mother to me ; no Gods, no worlds for enjoyment of the fruits of action ; no Vedas, no Sacrifices, nor holy places of pilgrimage. Being of a nature which in deep sleep transcends even absolute nothing,² I am pure Siva alone, the one that remains after all superimpositions disappear.

न साङ्ख्यं न शैवं न तत्याञ्चरत्रं

न जैनं न मीमांसकादेर्मतं वा ।

विशिष्टानुभूत्या विशुद्धात्मकत्वात्

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥४॥

1. Only on identifying ourselves with the not-self can we think of ourselves as 'I' and relate other things to this 'I' as 'mine'. Mistaken transference of the properties of the body, senses or the mind, is possible only after we suppose our self as the cognizer, which supposition itself is based on the fundamental superimposition

2. Reference to sleep as a state in which nothing exists is possible only because we exist there as the Self which is not nothing.

4. I am neither the principle of the Sankhyas nor of the Sarvas², neither of the Pancharatras¹ nor of the Jainas,⁴ nor yet the one postulated by the Mimamsakas⁵ and others. Being of the nature of purity intuited in a special manner distinct from all of these,⁶ I am pure Siva alone, the One that remains after all super-impositions disappear.

न चोर्ध्वं न चाधो न चान्तर्न बाह्यं

न मध्यं न तिर्यङ् न पूर्वा परा दिक् ।

वियद्व्यापकत्वादखण्डैकरूप-

स्तदेकोऽवशिष्टः शिवः केवलोऽहम्

॥५॥

1. The Sankhyas postulate Prakriti, a primordial material principle which spontaneously evolves itself into all this Universe and works out both the life of enjoyment and the life of liberation for Purushas or intelligent souls.
2. The Sarvas postulate God as the efficient cause of the world, who liberates souls from worldly bondage when they take refuge in Him.
3. The Pancharatras postulate Vasudeva, God from whom the individual souls have sprung and in whom they finally merge by virtue of constant contemplation.
4. The Jainas postulate a state of Arhathood for the souls who attain that state after getting rid of Karma.
5. The Mimamsakas think that practice of Karama or Vedic ritual alone is sufficient to achieve the highest goal of human life.
6. The Self as the Witnessing Consciousness in us all, recognized in none of the other systems; the moment one realises this Consciousness, he rises above all superimpositions which give rise to so many other views of the Self.

5. Neither above nor below, neither inside nor outside, neither the middle nor across, neither before nor behind for me, for I am the One Indivisible, pervading even the ether. I am therefore pure Siva alone, the One that remains after all superimpositions disappear.

न शुक्लं न कृष्णं न रक्तं न पीतं
 न कुब्जं न पीनं न ह्रस्वं न दीर्घम् ।
 अरूपं तथा ज्योतिराकारकत्वात्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥६॥

6. Neither white nor black, neither red nor yellow, neither crooked nor fat, neither short nor long. Being of the nature of transcendental Light, I am void of all form and colour. I am therefore pure Siva alone, the One that remains after all superimpositions disappear.

न शास्ता न शास्त्रं न शिष्यो न शिक्षा
 न च त्वं न चाहं न चायं प्रपञ्चः ।
 स्वरूपावबोधो विकल्पासहिष्णु-
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥७॥

7. Neither teacher nor the scriptures, neither pupil nor teaching for me ; neither the distinctions you, I and this world.² Essential Consciousness never admitting of

1. The ether is that which gives rise to ideas of space ; but since the Self as Consciousness pervades the ether itself, it is above all distinctions of space. For a similar reason, the Self should be regarded as above all distinctions of time also.

2. All distinctions are within the sphere of Avidya or Super-

any sort of distinction. I am Pure Siva alone, the One that remains after all super-impositions disappear.

न जाग्रन्न मे स्वप्नको वा सुषुप्ति-

र्न विश्वो न वा तैजसः प्राज्ञको वा ।

अविद्यात्मकत्वात्रयाणां तुरीय-

स्तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥८॥

8. Neither waking nor dream nor deep sleep for me : I am neither Vishva, nor Taijasa nor Prajna. All the three being products of Avidya,¹ I am the Fourth² beyond them all. I am therefore pure Siva alone, the One that remains after all superimpositions disappear.

अपि व्यापकत्वाद्धि तत्त्वप्रयोगात्

स्वतः सिद्धभावादनन्याश्रयत्वात्

जगत्तुच्छमेतत्समस्तं तदन्य-

स्तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥९॥

9. The whole universe is unsubstantial and I am quite distinct from it because I am all-pervasive, the imposition ; even the idea that an ignorant soul is enlightened by the instruction of a spiritual teacher and attains freedom from mundane bondage is within this sphere.

1. Waking and sleeping is only for a person endowed with a body, senses and mind ; hence distinctions of the three states and the three egos experiencing them are also within the sphere of Avidya.

2. Fourth relatively to the three illusory states ; in itself Consciousness is above time and space and hence admits of no numeration.

Source of stimulus to all the phenomena! principles, and self-established being dependent on no other.¹

न चैकं तदन्यद्द्वितीयै कुतः स्यात्

न वा केवलत्वं न चाकेवलत्वम् ।

न शून्यं न चाशून्यमद्वैतकत्वात्

कथं सर्ववेदान्तसिद्धं ब्रवीमि

॥१०॥

10. How shall I describe the Reality well-known in the Upanishads ? It is not the numerical one ; how then can there be a second to and other than it ? Neither is it alone, nor not alone ; neither absolutely nothing nor not nothing.² for it is perfect Non-duality.

1. The reasons adduced here for establishing the distinct nature of the Self are worth noting -

(a) It is all-pervasive ; that is, invariably concomitant with everything else. While the phenomenal things are, constantly changing, It remains the same throughout.

(b) It is the source of stimulus to all the phenomenal principles : that is, they never show any activity without it. It is itself above all action.

(c) It is self-established ; that is, it does not require any other proof to establish its existence. Even proofs pre-suppose it.

(d) It is not dependent on anything else, while every empirical entity depends on it for its very existence.

2. When any attribute is negated of the Self, it should not be supposed that the negation implies the affirmation of the opposite. For being perfectly non-dual, the Self admits of no predication whatsoever.

15. The Boat Of Wisdom

तपोयज्ञदानादिभिः शुद्धबुद्धि-

विरक्तो नृपादौ पदे तुच्छबुद्ध्या ।

परित्यज्य सर्वं यदाप्नोति तत्त्वं

परं ब्रह्म नित्यं तदेवाहमस्मि

॥१॥

1. That Reality which one attains after renouncing everything ; when through purification of the mind by means of sacrifice, charity and religious austerity,¹ one has realised the emptiness of even the highest worldly position such as that of a King - that eternal Supreme Brahman, I am that very same.

दयालुं गुरुं ब्रह्मनिष्ठं प्रशान्तं

समाराध्य मत्या विचार्य स्वरूपम् ।

यदाप्नोति तत्त्वं निषिध्यास्य विद्वान्

परं ब्रह्म नित्यं तदेवाहमस्मि

॥२॥

2. That Reality which a wise person attains after waiting upon a kind Guru, a tranquil soul taking his stand in Brahman alone, and after due reflection and contemplation² of his true nature - that eternal Supreme Brahman, I am that very same.

1. These are the three external aids enjoined in the Sruti for the purification of the mind. Compare Brihadaranyaka 4-4-22. Tapas is not penance for it implies neither contrition nor confession as in the case of an expiatory act. It is a self-imposed religious discipline for the mind as well as for the body. See Gita 17-14 to 16.

2. Here is reference to the three steps in realisation, reverential listening to teaching, thinking over it, and assimilating the truth.

यदानन्दरूपं प्रकाशस्वरूपं

निरस्तप्रपञ्चं परिच्छेदशून्यम् ।

अहंब्रह्मवृत्यैकगम्यं तुरीयं

परं ब्रह्म नित्यं तदेवाहमस्मि

॥३॥

3. That which is of the nature of Bliss, essentially the light of Consciousness, free from the taint of phenomenal manifestation and void of all limitations, that Fourth realisable only through the notion of identity with Brahman - that Eternal Supreme Brahman, I am that very same.

यदज्ञानतो भाति विश्वं समस्तं

विनष्टं च सद्यो यदात्मप्रबोधे ।

मनोवागतीतं विशुद्धं विमुक्तं

परं ब्रह्म नित्यं तदेवाहमस्मि

॥४॥

4. That through the ignorance of which appears the entire universe and disappears¹ immediately after one wakes up to the realisation of one's identity with it, that which is beyond mind and speech, the Ever-Pure and the Ever-Free- that eternal Supreme Brahman, I am that very same.

निषेधे कृते नेतिनेतीति वाक्यैः

समाधिस्थितानां यदाभाति पूर्णम् ।

1, This disappearance is of course purely metaphysical and does not prevent an enlightened person from working for the good of the world in an empirical sense.

अवस्थात्रयातीतमेकं तुरीयं

परं ब्रह्म नित्यं तदेवाहमस्मि

॥५॥

5. That whole which, when every characteristic has been negated of it by Vedantic Texts like *Neti, Neti* (not this, not that), shows itself to persons in profound contemplation,¹ that one, the Fourth² beyond all the three states of consciousness - that eternal Supreme Brahman, I am that very same.

यदानन्दलेशैस्तदानन्दि विश्वं

यदाभानसत्त्वे तदाभाति सर्वम् ।

यदालोचनारूपमन्यत्समस्तं

परं ब्रह्म नित्यं तदेवाहमस्मि

॥६॥

6. That through particles of whose bliss all this universe is happy,³ that through the light of which all this shines⁴ and that whose will to manifest⁵ takes the

1. The *Samadhi* here mentioned should not be confounded with the Yogic trance which abolishes all mental modes. The soul in this *Jnana-samadhi* realises its identity with Brahman, and metaphysically transcends every mode of the mind.

2. The word 'fourth' evidently refers not to a state, but to Reality itself beyond all states.

3. Even sensual pleasures are really particles of divine bliss. Compare Br. 4-3-32.

4. It is through the light of Pure Consciousness that every object is perceived. Cf. Mu. Up. 2-2-10.

5. The Upanishads describe creation as the result of divine will. Cf. Tai. Up. 2-6.

form of everything else - that eternal Supreme Brahman. I am that very same.

अनन्तं विभुं सर्वयोनि निरीहं
शिवं सङ्गहीनं यदोङ्कारगम्यम् ।
निराकारमत्युज्ज्वलं मृत्युहीनं
परं ब्रह्म नित्यं तदेवाहमस्मि

॥७॥

7. That which is the Infinite, the All-pervading, the Source of all, the Changeless,¹ the Auspicious, the Taintless, realisable through the word 'Om', the Formless, the most Brilliant One, and the Deathless One - that eternal Supreme Brahman, I am that very same.

यदानन्दसिन्धौ निमग्नः पुमान् स्या-
दविद्याविलासः समस्तः प्रपञ्चः ।
यदा न स्फुरत्यद्भुतं यन्निमित्तं
परं ब्रह्म नित्यं तदेवाहमस्मि

॥८॥

8. That, one immersed in which Ocean of Bliss, becomes a real man, and consequent on which immersion the whole of the phenomenal panorama, the play of ignorance, would, to one's surprise, cease to show itself - that eternal Supreme Brahman, I am that very same.

स्वरूपानुसन्धानरूपां स्तुतिं यः
पठेदादसद्भक्तिभावो मनुष्यः ।

1. The original word means 'actionless' ; this action covers both change within the thing itself as well as change of place.

श्रुणोतीह वा नित्यमुद्युक्तचित्तो

भवेद्विष्णुरत्रैव वेदप्रमाणात्

॥११॥

9. That man who seriously and devoutly sings this song of Self-contemplation, or with an attentive mind, listens to it daily, would become one with Vishnu the pervading one, here in this very life, for so says the authoritative Veda.

विज्ञाननावं परिगृह्य कश्चित्

तरेद्यदज्ञानमयं भवान्बिम् ।

ज्ञानासिना यो हि विच्छिद्य तृष्णां

विष्णोः पदं याति स एव धन्यः

॥१०॥

10. Whoever takes to the Boat of Wisdom and crosses the ocean of births, the product of ignorance, whoever cuts asunder his thirst after sensual pleasure by means of the Wisdom-sword and attains the state of Vishnu, he alone is blessed.

16. In The World, But Not of It

पुरे पौरान् पश्यन् नरयुवतिनामाकृतिमयान्

सुवेषान् स्वर्णालंकरणकलितांश्चित्र सदृशान् ।

स्वयं साक्षाद्रष्टेत्यपि च कलयन्स्तैः सह रमन्

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः

॥११॥

1. Looking on the citizens of a city, men and women of various names and forms, well-dressed and adorned

with gold-ornaments as though he were a mere spectator of figures in a picture gallery and yet enjoying himself with them - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.'

वने वृक्षान् पश्यन् दलफलभरात्रप्रसुशिक्षान्

घनच्छायाच्छत्रान् बहुलकलकूजद्विजगणान् ।

भजन् घसे रात्राववनितलतल्पैकशयनं

मुनिर्न व्यामोहं भजति गुरुदीक्षाशततमाः

॥२॥

2. While looking on the trees in forest whose branches bow down with the weight of leaves and fruits, trees which are under cover of the densest shade and studded with flocks of sweetly singing birds, and lying day and night on the surface of bare ground for his couch - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

कदाचित्प्रासादे क्वचिदपि च सौधेषु घनिनां

कदा काले शैले क्वचिदपि च कूलेषु सरिताम् ।

कुटीरं दान्तानां मुनिजनवरणामपि वसन्

मुनिर्न व्यामोहं भजति गुरुदीक्षाशततमाः

॥३॥

3. Dwelling sometimes in the palace of a king, sometimes in the mansions of the rich, sometimes on a mountain, and sometimes on the banks of rivers and

1. The idea is that once true knowledge dawns by the grace of the Guru, ignorance is fled for ever and can no more delude the free soul either with its charms or ugly features.

sometimes in the hermitage of great sages who have subdued their passions - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

कचिद्बालैः सार्धं करतलजतालैः सहसितैः

कचिच्चारुण्यालङ्कृतनरनरीभिः सह रमन् ।

कचिद्दुष्टैश्चिन्ताकुलितहृदयैश्चापि विलपन्

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः

॥४॥

4. Enjoying himself sometimes with boys who clap their hands and laugh and sometimes with young men and women, and yet at other times lamenting with old persons agitated by care-worn hearts - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

कदाचिद्द्विद्विर्द्विविदिषुभिरत्यन्तविरतैः

कदाचित्काव्यालङ्कृतिरसरसालैः कविवरैः ।

कदाचित्सत्तर्कैरनुमितिपरैस्तार्किकवरै-

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततयाः

॥५॥

5. Now discussing in the company of intelligent philosophers absolutely free from worldly attachment, now appreciating poetry in company of gifted poets who are like mango trees bearing fruits of luscious poems full of figures of speech and sentiment, and how delighting in the company of the cleverest logicians versed in sound syllogistic reasoning - the sage whose

ignorance has been dispelled by the initiation of the master. is no more deluded

कदाध्यानाभ्यासैः क्वचिदपि सपर्या विकसितैः

सुगन्धैः सत्पुष्पैः क्वचिदपि दलीरिव विमलैः ।

प्रकुर्वन् देवस्य प्रमुदितमनाः सन्नृतिपरो

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥६॥

6. Performing the worship of God at times through practise of meditation and at times with full-blown sweet-smelling lovely flowers, and yet at other times with unsullied leaves alone and praising the Lord with a gladdened heart - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

शिवायाः शम्पोर्वा क्वचिदपि च विष्णोरपि कदा

गणाध्यक्षस्यापि प्रकटतपनस्यापि च कदा ।

पठन्वै नामालि नयनरचितानन्दसरितो

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥७॥

7. Repeating the series of names whether of the consort of Siva or of Siva, or sometimes of Vishnu, or at other times of Ganesha, or yet at other times of the bright Sun, with tears of joy streaming from the eyes - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

कदा गङ्गाम्पोभिः क्वचिदपि च कूपोत्पसलिलैः

क्वचित्कासरोत्थैः क्वचिदपि कदुष्पैश्च शिशिरैः ।

भजन् स्नानं भूत्या क्वचिदपि च कर्पूरनिमया

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥८॥

8. Bathing at one time in the waters of the ganges and at another in the water of a well, at one time in the water of a pond and at another in lukewarm or extremely cold water, or at times even washing himself with camphor-white ashes - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

कदाचिज्जागत्यां विषयकरणैः संव्यवहरन्

कदाचित्स्वप्नस्थानपि च विषयानेव च भजन् ।

कदाचित्सौषुप्तं सुखमनुभवन्नेव सततं

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥९॥

9. Now associating himself with the objects and the sense-organs in waking, now dealing with objects in the dream-state, and now again enjoying the unbroken bliss of sound sleep- the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

कदाप्याशावासाः क्वचिदपि च दिव्याम्बरधरः

क्वचित्पञ्चाम्योत्यां त्वचमपि दधानः कटितटे ।

मनस्वी निस्सङ्गः सुजनहृदयानन्दजनको

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥१०॥

10. Having at one time only the quarters for his garment, and at another time wearing the most magnifi-

cent robe, and sometimes girding his loins barely with a loin's skin, wise, unattached, and source of delight to the heart of all good people - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

कदाचित्सत्त्वस्थः क्वचिदपि रजोवृत्तिषु गत-

स्तमोवृत्तिः क्वापि त्रितयरहितः क्वापि च पुनः ।

कदाचित् संसारी श्रुतिपथविहारी क्वचिदहो

मुनिर्न व्यामोहं भजति गुरुदोक्षाक्षततमाः

॥११॥

11. Now associating himself with *Sattva* now with a *Rajasic* mood, and now steeped in a *Tamasic* mood, and again altogether free from all the three ; at one time engaged in worldly affairs and yet at another time - O the wonder ! moving about in the Vedic path - the sage whose ignorance has been dispelled by the initiation of the master is no more deluded.

कदाचिन्मौनस्थः क्वचिदपि च वाग्वादनिरतः

कदाचित् सानन्दं हसितरमसस्त्यक्तवचनः ।

कदाचित्लोकानां व्यवहृति समालोकनपरो

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः

॥१२॥

12. Observing silence on one occasion and engaged in argument on another, at one time bursting into laughter in great joy and at another abandoning all speech and intently looking on what people are doing - the sage whose ignorance has been dispelled by the initiation of the master is no more deluded.

कदाचिच्च स्त्रीणां विकचमुखपद्मेषु कवलान्

क्लिपंस्तासां क्वापि स्वयमपि च गृह्णन् स्वमुखतः ।

तदद्वैतं रूपं निजपरिविहीनं प्रकटयन्

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः

॥१३॥

13. At times dropping morsels of food into the blooming mouths of women, and at times himself receiving the morsels they offer, thus displaying that non-duality void of the distinction of oneself and others - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

क्वचिच्छैवैः सार्धं क्वचिदपि च शक्तैः सह रमन्

कदा विष्णोर्भक्तैः क्वचिदपि च सौरैः सह वसन् ।

कदा गणपत्यैर्गतसकलभेदोऽद्वयतया

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः

॥१४॥

14. Enjoying himself now with the Saivas and now with the Saktas, living sometimes in the midst of the devotees of Vishnu, and sometimes amidst worshippers of the Sun, and sometimes again with the worshippers of Ganapati,¹ free from all differences because identical with the non-dual essence - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

1. In this verse and the seventh, there is a reference to the sectarian worshippers of deities which Sankara is said to have reconciled by recognizing them all as forms of the Vedantin's Brahman.

निरकारं क्वापि क्वचिदपि च साकारममलं
 निजं जैवं रुपं विविधगुणभेदेन बहुधा ।
 कदाश्चर्यं पश्यन् किमिदमिति हृष्यन्नपि कदा
 मुनिर्न व्यमोहं भजति गुरुदीक्षाक्षततमाः ॥१५॥

15. At one time regarding his spotless auspicious Self as formless and at another with form in various aspects due to a variety of distinctions in the Gunas, now looking on it as a great wonder with an ejaculation of 'How is this !' and now rejoicing at it - the sage whose ignorance has been dispelled by the initiation of the master is no more deluded.

कदाद्वैतं पश्यन्नखिलमपि सत्यं शिवमयं
 महावाक्यार्यानामवगतिसमभ्यासवशतः ।
 गतद्वैताभासः शिवशिवशिवेत्येव विलपन्
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥१६॥

16. At times looking on all as the one without a second, Real and Blissful, through the realisation and contemplation of the meaning of the Great Texts, and free from all semblence of duality, repeating to himself 'Siva ! Siva ! Siva !' - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

इमां मुक्तावस्थां परमशिवसंस्थां गुरुकृपा-
 सुधापाङ्गावाप्यां सहजसुखवाप्यामनुदिनम् ।

मुहुर्मज्जन्मज्जन्मवति सुकृतैश्चेन्नरवर-

स्तदा त्यागी योगी कविरिति वदन्तीह कवयः ॥१७॥

17. If a man, after repeated daily baths in pool of his native bliss, reaches through merit acquired in the past, this condition of the liberated, this rest in the Highest Siva, attainable only through the gracious nectar - sweet glances of the Guru, then the wise call him a man of great renunciation, a real yogin and a genuine seer.