

THE VISION AND THE WAY OF VASIṢṬHA

वासिष्ठदर्शनम्

Compiled with a detailed introduction by
B.L. ATREYA
and translated by
SAMVID

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समत्वं योग उच्यते
SAMATA BOOKS

VĀSIṢṬHA DARŚANAM

This compilation in Sanskrit originally formed an appendix to the thesis, "The Philosophy of Vasiṣṭha as presented in Yogavasiṣṭha", submitted to the Benares Hindu University in 1928 by B.L. Atreya for the degree of Doctor of Letters. The author has written several books on the philosophy of Yogavasiṣṭha and other subjects connected with this magnificent work which Swāmi Rāma Tīrtha considered as "The most wonderful book ever written under the sun, which nobody on earth can read without realising God-Consciousness." In Vedāntic traditions, Yogavasiṣṭha is regarded as the ultimate book expounding the Truth from the siddhāvasthā, or the state of a Yogin who has realised the Absolute Reality by personal experience.

This compilation, consisting of nearly 2500 verses, was first published in 1936 by the Government Press, Allahabad as the 64th volume in the series "Sarasvatī Bhavana Texts" and has not been reprinted thereafter. In the words of the author, "it is meant for those who may wish to make themselves acquainted with the philosophy of Yogavasiṣṭha in its original, sweet and beautiful language, the charm of which eludes translation, but have not the time and intention or

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भाषान्तरकर्तुः मङ्गलाचरणम्

योगारूढं परात्मज्ञं चिद्व्योमनिलयं गुरुम् ।
रामाभिधानमज्ञानध्वान्तार्काभं नमाम्यहम् ॥
नारायणपरं शान्तं विद्वांसं विनयोज्ज्वलम् ।
आचार्यं परतत्त्वज्ञं वरदार्यमहं भजे ॥
श्रीविद्योपासनारूढं ज्ञानवैराग्यसंयुतम् ।
नमामि ललितानन्दनाथाख्यं श्रीगुरुं शिवम् ॥
योऽकरोच्चित्तमाक्रम्य ममैतद्ग्रन्थविस्तरम् ।
शक्तिपातेन तं वन्दे कृष्णं नारायणं परम् ॥
यस्मिन्दृष्टे चित्स्वरूपे द्वैतजालं प्रशाम्यति ।
वन्दे तं हृद्गुहेशानमात्माभिन्नं सदात्मकम् ॥

The Scheme of Transliteration of Sanskrit Words

अ	a	ख	kh	द	d
आ	ā	ग	g	ध	dh
इ	i	घ	gh	न	n
ई	ī	ङ	ṅ	प	p
उ	u	च	c	फ	ph
ऊ	ū	छ	ch	ब	b
ऋ	r̥	ज	j	भ	bh
ॠ	r̄	झ	jh	म	m
लृ	l̥	ञ	ñ	य	y
ए	e	ट	ṭ	र	r
ऐ	ai	ठ	ṭh	ल्	l
ओ	o	ड	ḍ	व	v
औ	au	ढ	ḍh	श	ś
˙ (anusvāra)	m̐	ण	ṇ	ष	ṣ
: (visarga)	ḥ	त	t	स्	s
क्	k	थ	th	ह	h

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FOREWORD

“Samvid” is giving this fruit of his askesis of knowledge (ज्ञानयज्ञः) to the world of questing aspirants (साधकाः). The work chosen for स्वाध्याय (study) and प्रवचन (Exposition in the form of translation) is Atreya’s condensation (in the words of the original) of *Yogavāsiṣṭha* called by him “वासिष्ठदर्शन”. The style of the Samskrit Original is an alchemic fusion of the precision and clarity of the enlightened Intellect, the vividness of the luminous Imagination, the ecstasy of the emotional, sensuous and even nervous-physical being – all sharing the spiritually concrete Insightful, Inner Mystical Vision of the Absolute, which is the main-spring setting in motion the entire work. Samvid does not attempt the impossible task of shaping the least-fitted earthy English language to embody the magical Divine qualities of Samskrit but has wisely contented himself with providing the minimum necessary help to the reader to go to the original. In a work of this kind, the minimum is also the maximum. To give more would lead to a devastating distraction from the original. To give less would deprive him of the needed help. This stupendous task can be achieved only by a *Tapasya* of Humility, in Humility and by Humility. Humility is endless. But Humility is so natural to Samvid that he successfully makes his English efface itself, the original being left finally free to radiate the aroma of its innate Breath of the Spirit.

This vision of Vasiṣṭha is propounded in the form of a Dialogue between the Master (गुरु) and Disciple (शिष्य). The disciple is no less a person than राम, the Avatar among Avatars, the unique Incarnation capable of complete identification with the human personality to the extent of even a total unconsciousness of the Divinity. The Divine becomes all Human so that the Human becomes all Divine, the perfect Bridge (सेतु) between the Finite and the Infinite, Time and the Timeless. Rama begins his life as the representative Man, sharing the bewildering preoccupation of the Finite with the Finite, the shortlived excitements of Sensa-

tions, Feelings, Emotions, Thoughts and Images – all driven by Chameleon Desire and oriented to the Phantasmagoria of objects in this world. The consciousness of man seems to be fated to be the victim of the Turbulent ocean of Universal Life-energy with its whirlpools, eddies and typhoons with rare periods of a deceptive calm, a vain cyclic movement (संसार) in Ignorance leading to a state of विषाद, the profound Sorrow which finds no escape or way out of the sorrows of existence and so deprives the will of its meaningful motivation for action and even continuation of life. The rationalising mind with its unique power of analysing and measuring the Finite and its movements, the so-called Reason and Scientific Temper (the modern consciousness and malady of the century) – is simply of no avail in the task of facing the impermanence of life in this world. Rama's consciousness therefore leaves aside this Reason. His मनस् is willing to abdicate its suzerain status in favour of another Faculty, which will not allow Analysis, Ratiocination or Conceptualising of any kind to intrude or distract in its work. He stands firm (उत्तिष्ठति) on the Rock of Inner Contemplation, the बुद्धि or Faculty of Awareness, which seeks बोध, the complete Illumination. He does not allow the Sense-mind (मनस्) to cloud his बुद्धि, but is ever-wakeful (जाग्रति) and watchful of the movements of the Samsaric ocean which is threatening all the time with its seemingly endless and various Temptations to impose its slumber of Unconsciousness and Oblivion of anything other than Itself (अयं लोकोऽस्ति; न अपर इति मानं). Even when one is above this temptation, the illusive Maya of the Universe presents before the seeker many illusory lights, gurus who are really Blind but who have the delusion or perversion – (often a mixture of both) – of the true wisdom, to accept whose guidance is to have the fate of the Blind leading the blind (अन्धेनैव नीयमानान्धाः). These dazzling personalities, who dazzle in order to impress – (and 'man wants to be dazzled in order to be impressed') do not and cannot have the true पण्डा (wisdom) because of the basic insincerity in their constitution but consider themselves pandits – (पण्डितं

मन्यमानाः). Knowledge in any field, even in the realm of the Finite, is possible and easy only by contact with a real Great Knower (वर) and not a deluded Idiot (अवर). The seeker of something other than the Finite has to seek *only* the वर in that other Dimension. If his knowledge is to be complete (पूर्ण) he has to take refuge in the company of 'वराः' – a community of the Greats (प्राप्य वरान्निबोधत). The Infinite has infinite aspects and it is very rarely indeed that one comes across a Guru who has the key to unlock all the Mansions in the Empyrean. Hence the Upanishadic call, warning and injunction – "उत्तिष्ठत, जाग्रत प्राप्य वरान्निबोधत".

Rama is extremely fortunate in being ushered by the Elders – his own father and sages like विश्वामित्र – to the spiritual presence of वसिष्ठ, the कुलगुरु (Family preceptor) of the family of the Raghus (रघुवंशः). So the Teacher in this दर्शन is no less a person than वसिष्ठ, the वर among the वराः, the Guru among the Gurus, the Guru who not only embodies in Himself the power of complete illumination (पूर्णबोध) but also provides in and through this dialogue the presences of the entire inner mystic court of the Gurus (गुरुमण्डल). Nay, He introduces his disciple to the most towering सिद्धमहर्षि of all times and ages, who survives all the ages and cycles of Time (युगानि) in a divine deathless, physical body, the body of a Divine Crow – महामहर्षि काकभुजण्ड, भुशुण्ड. Vasiṣṭha, in all humility gives the great teaching often in the very words of this Sovereign Lord of Gurus (गुरुनाथ) whose triple body (कारण, सूक्ष्म and स्थूल), the causal, the subtle and even the outermost fleshly sheath, is the Divine आनन्दमयचैतन्य, the luminous Bliss of the summit of consciousness concentrated and concretised in a sensuous, tangible form. The Word is made Flesh, and the words of the utterance of this supreme Adept makes the Bath of the Lord possible to the aspirant by the touch (स्पर्शदीक्षा) the directing, enlightening glance (नेत्र-दीक्षा) and the alchemic transforming radiation which makes the sadhaka one with the Siddha; the human, one with the Divine (वेधदीक्षा). It is in this most occult, secret sense that the Yogavāsiṣṭha is a Siddha Sastra, not only given by the

Greatest of All Siddhas with a divine compassion and love but also, in the most primary sense of radiating the Atmosphere which makes the Transformation of Consciousness irresistible, inevitable and immediate. The सिद्ध is not satisfied with soaring from the realm of Matter (Earth) to the highest altitudes of the Spirit (Heaven) but he connects the Nadir with the Zenith, so that all Heaven gets spilled on Earth and a new Heaven is on Earth. His aim is to build a Heaven on Earth. A New Heaven and a New Earth; and this is the Siddhi or the Goal of the Path. योगवासिष्ठ has brought in a single focus all the great Siddhas – वसिष्ठ and अगस्त्य, the two कुम्भयोनि's, भृगु, शुक, विश्वामित्र, भरध्वाज, चूडाला and a host of others – काकभुजण्ड being the Head of this Hierarchy, the Most Effulgent Star in the Spiritual Firmament. Together they form the Most Puissant सिद्धसङ्घ, A Secret Star-Order, working silently, obscurely but with the certainty of ultimate victory, for the establishment of the Kingdom of God, सच्चिदानन्द on Earth. The साधन for the earth of the collective consciousness of this सिद्धसङ्घ, generates for the individual sadhaka of this world an atmosphere in which a total Ascent and an Integral Descent become incredibly easy while at the same time it makes the fall or lowering of consciousness almost impossible. The usual inevitable downward gravitation and externalising of consciousness (अधोमुख and बहिर्मुख) is rendered inoperent thereby making inwardness and heightening of consciousness (अन्तर्मुख and ऊर्ध्वमुख) natural, swift and safe. वसिष्ठ gives Rama the privilege of doing his sadhana in this Beneficent, Loving, सिद्धसङ्घ, the real सत्सङ्घ, the association with those who are established in the consciousness of सत्, which is चित् and आनन्द (the Divine Ground of Luminous Delight of Self-existence). The Love of the सिद्ध desires Love in the sadhaka and the Love of the Infinite is born in him. The Deep calls to the deep, and Rama glimpses the Luminous Infinite. A radical reversal of consciousness is the inevitable result. आत्मावलोकन, Looking with an endearing and total absorption towards the Noumenon behind the Phenomenon, the Infinite behind the Finite, the vast consciousness

of Being supporting all Becoming, the अखण्डाकार आत्मा, begins. The drooping eyelids focussing only on the finite or the small (अल्प) are raised, and Vision gets focused (चक्षुरुन्मीलितं) on the Great Ether with its Many-splendoured Myriads of Effulgence (भूमा). नाल्पेसुखमस्ति। यो वै भूमा तत्सुखम्॥ Here is another Ocean of the Spirit, with endless sheet of waters of Light and Joy and unsounded depths of Silence and Ananda. The soul with mounting aspiration in Rama desires to plunge and dive to the depths, the entire gamut of this New, Vast Ocean, the भूमा. He will not rest content till he explores all the regions and becomes one with its Infinity. This insatiable quest makes him ask Question after Question to the Guru, seeking for revelations of Aspect after Aspect of the Infinite. The answers of the Guru are from his own साधन of धारण, concentrated explorations and scalings of Every Level of the Vast. Every Answer not only answers the Questioner but also whets his appetite and points to new depths and heights. So, in this single work, योगवासिष्ठ, we have all the Yogas and all the Paths, and all the Goals powerfully vibrating in the Great Utterance. The Sadhana spoken of here is called विचार (विशेषेण, व्यापकत्वेन चरणं) – the diving movement of the consciousness of the whole being, intensively and extensively, in the चिद्घन समुद्र, the ocean of massed, concentrated Light. This is not the movement in the layers of memory – of concepts, of ideas, images and feelings – so characteristic of the academic circles which are totally disconnected with Fact or Truth. On the other hand, this विचार is a triune movement of – I, श्रवण, listening in Stillness to the word of the Guru – all the energies which go into ideation or feeling expectantly attuned to and soaked in the Peace – II, मनन, dwelling in the vibration and suffusing the members of one's Being with the Radiation of the Spirit, and finally – III, निदिध्यासन, stationing oneself with stability in the Atman. One takes delight (रमते) in this process and widely, wisely moves around, inside, everywhere (आसमन्तात् रमते), in the आत्मन्. So राम becomes आत्माराम, आत्माराम. As वसिष्ठ, the गुरु is pouring in words, the experiences of communing

with the Atman (आत्मसाक्षात्कार), राम, the शिष्य, absorbs and dwells and stabilizes in himself the beneficent gifts of the Teacher.

What a Cornucopia of blessings does वसिष्ठ give, and राम assimilate in breath-taking rapidity of rapture! The experience of this individual Self, a Wave as one with the waters of the Vast, Transcendent Ocean – अहं ब्रह्मास्मि. Even the demarking of the single wave is in the water and by the particles of water, अयमात्मा ब्रह्म. What everybody addresses everybody else as You in the three genders of masculine, feminine, and neuter is the Great. Neutral Parent-Consciousness, तत्त्वमसि. The essential nature of this Vast Consciousness is a Luminous Light of Pure Awareness – प्रज्ञानं ब्रह्म. All names and forms, नाम, रूप, are only the etchings in, formations of the Vast, which is, which shines, and loves – अस्ति, भाति, प्रियम्. All is Brahman and nothing else whatsoever is; सर्वं खल्विदं ब्रह्म नेह नानास्ति किञ्चन. One only, without any other second is the Omnipresent Reality – एकमेवाद्वितीयं ब्रह्म. It is Existence, सत्; It is an Effulgence, चित्; It is Bliss, आनन्द; It is the fusion in all possible permutations of these Three: Effulgent Existence, चित्सत्; Existent Effulgence, सच्चित्; Existent Delight, सदानन्द; Delight of Self-existence, आनन्दसद्भाव; Luminous Bliss, चिदानन्द; Blissful, Blessed Light, आनन्दचैतन्य. Being, Light-Delight सच्चिदानन्द; Being, Delight-Light, सदानन्दचित् and so on. Being, सत्, Light, चित्, and Delight, आनन्द – each is the frontal manifestation of every other in all these realisations. In reality, they are not three or triple but triune – one only, सदेकं ब्रह्म, चिदेकं ब्रह्म, सच्चिदेकं ब्रह्म; and so on. Another kind and different set of realisations open before the seeker when all these three are seen and experienced as an Eternal, Auspicious, Beneficent, Silence or Peace, शिव.

चिदानन्दरूपः शिवोऽहं शिवोऽहम् ।

सदानन्दरूपः शिवोऽहं शिवोऽहम् ।

शान्तोऽयमात्मा ॥

or simply

ओं शान्तिः ! शान्तिः ! शान्तिः !

Behind and Beyond these positive Affirmative States is the Mysterious All-Negating Non-Being, Void, शून्य, असत्. असद्वा इदमग्र आसीत्. Beyond still, is the Supreme Static Substratum which supports this Void, Nirvana. सदेव सौम्य इदमग्र आसीत्. A Blending of even these apparently opposite and mutually contradictory realisations is possible – The सत्-असत्, Being-Non-Being. The crowning consummation is the “सर्वात्मा” स्थिति, the state which embraces Being, Non-Being and Becoming, Knowledge and Ignorance, विद्या and अविद्या.

Such is the Logic of the Infinite, the Cohesive Power of the विज्ञान which not only holds the opposites in peaceful co-existence, but fuses them in a Masterly, Lordly Consciousness, ऐश्वर्य, which the astounded, baffled intellect can only look upon as an illogical Magic. The natural, inevitable result of the impact of this ऐश्वर्य, on the mind (मनस्), with its inseparable, bosom companion, ego (अहङ्कार) is a total annihilation, नाश of both, itself and its चेल, and a mutation of both in the Brahmic-Consciousness. ज्ञानाग्नि, The Flame of Awareness consumes in its Flames both, and from the Ashes, a new consciousness is created which is called सत्त्व, a consciousness divinised by Divine Substance, सत्. The Sadhaka becomes a जीवन्मुक्त and the body becomes a मोक्षनगरी, a Playground of the स्वराज्य (self-empire) and साम्राज्य (world-empire) of परब्रह्म and परब्रह्महिणी, the Two who are One, the Supreme Ishwara-Ishwari, सिद्धेश्वर-सिद्धेश्वरी. Sorrow (विषाद) is drowned in विश्रान्ति (Peace) and आनन्द (Bliss). राम becomes रामानन्दनाथ. गुरु and शिष्य are united in the चिदाकाश, the Ether of the Supreme Light. The threefold दीक्षा is complete.

Only two Powers can bring about this consummation in the साधन – the grace embodied in काकभुजण्डसिद्धसङ्घसत्सङ्ग and the Aspiration with its readiness to receive and assimilate – the तपस् embodied in राम. These two vibrations make the extremely difficult, Razor-Edge Path of मोक्षसाधन, a Sun-lit path of easy, rapid, rapturous Movement.

Atreya's abridgment of the original *Yogavasiṣṭha*, gives a taste of the रस of the original, because of the condensation in the *words of the original*. But this taste is a far-cry, a pale

substitute for the white-heat of radiance of the original. The saplings transplanted from the original work (to use his own words in his English Preface), to give a logically coherent intellectual treatise for the academicians, are all the time crying for rehabilitation out of the pruned, trimmed Garden into their natural habitation of the Wild Forests. It is precisely in the episodes, so studiously omitted in the body of the condensation, that the twofold Atmosphere of the सत्सङ्ग and तापस्य is built. The episodes are not distractions from the Teaching but indispensable aids for the realisation of the Teaching. The Teaching itself is not the doling out of concepts or thoughts. It is the transmission of a Spiritual energy for uplifting the consciousness of the Sadhaka. Learning is not thinking with the mind but absorbing with the whole being of the transcendent experiences. This is not Business, where one learns the 'Tricks of the trade' from someone and practises them independently and masters with assiduous, painstaking practice. The अभ्यास spoken of in the text is not the repetition or exercise of Thought-energy but repeated, consistent exposure to the Other dimensions shown by the Guru who is rightly called देशिक. The Dialogue of the Guru and the Sishya is not a mere talk where only the mind contacts only the other mind. It is wisely called the गीता of the Guru who is the भगवान्, भगवद्गीता. Teaching is an Art, not a Science – the subjective consciousness of the Creative Artist, गुरु, and the subjective consciousness of the रसिकशिष्य are communing with the Objective Consciousness of the Composition which is the Teaching. The original योगवासिष्ठ is a Lyrical Rhapsody of Epic proportions. It is a perfect blending of the Romantic and the Classical sensibilities, perhaps one of the greatest achievements in world literature. The greater marvel is that these sensibilities are fused with the sense of the Spiritually Concrete – a Spiritual Realism. Atreya sensitively says in his preface that the presence of the Sage, the ब्रह्मज्ञानि, is felt in the work. The repetitions in the work not only serve the purpose of reinforcement of the Message in the consciousness of the Listener [the भ्रमर (bee)

has to sting the कीट (worm) repeatedly to transform it into Its shape and substance], but serve as Mantric Chant – a confluence of sounds which somehow catch the star-like splendour of the Infinite Ether. A silent contemplation of this vast universe, the Composition of the Supreme Ishwara, would reveal that His Nature is verily such, exactly such, a blending of these three great elements – Romanticism, Classicism, and Spiritual Realism. No wonder, the composition of the ब्रह्मविद् partakes of the very nature of the ब्रह्मन् which it seeks to expound. The ब्रह्माश्लेष, the ब्रह्मस्पर्श, the God-embrace, the God-touch is given.

All can be done if the God-touch is there;
All will be done for the God-touch is here.

“श्रीगुरुचरणानन्द”

TRANSLATOR'S PREFACE

This compilation in Sanskrit originally formed an appendix to the thesis, "The Philosophy of Vasiṣṭha as presented in Yogavāsiṣṭha", submitted to the Benares Hindu University in 1928 by B.L. Atreya for the degree of Doctor of Letters. The author has written several books on the philosophy of Yogavāsiṣṭha and other subjects connected with this magnificent work which Swāmi Rāma Tirtha considered as "The most wonderful book ever written under the sun which nobody on earth can read without realising God-Consciousness." In Vedāntic traditions, Yogavāsiṣṭha is regarded as the ultimate book expounding the Truth from the siddhāvasthā, or the state of a Yogin who has realised the Absolute Reality by personal experience.

This compilation, consisting of nearly 2500 verses, was first published in 1936 by the Government Press, Allahabad as the 64th volume in the series "Sarasvatī Bhavana Texts" and has not been reprinted thereafter. In the words of the author, "it is meant for those who may wish to make themselves acquainted with the philosophy of Yogavāsiṣṭha in its original, sweet and beautiful language, the charm of which eludes translation, but have not the time and intention or patience to go through the voluminous work of 'thirty-two thousand stanzas'." The author has stated that no aspect of the philosophy or the practice recommended for experiencing the Reality and no important verse expounding the same have been omitted in this compilation. A perusal of this work and comparison with the original work of 27,687 verses will substantiate the claim of the author.

Another special feature of this compilation is the exhaustive and learned introduction in five chapters written by the author. It gives everything that should be known about the original work and its philosophy, before one studies this analytical presentation of the entire philosophy of Yogavāsiṣṭha and the Way to the realisation of the Absolute.

Therefore, the translator would like to add only a few remarks about the translation.

The diction of *Yogavāsiṣṭha* is powerful, poetic and inspired. It is rich in simile and metaphor. The words gush out of the fullness of the author's personal experience of the Absolute Reality. The language is deep, recondite in many places and, at times, breaks the bounds of traditional usage. This is what is to be expected in a work which combines soulful poetry, transcendental philosophy, spiritual experience, and the exposition of the inexpressible Truth.

It is a challenging job to translate such an exalted work into a language which lacks the proper words to convey exactly the sense and spirit of Vedāntic and Yogic terminology. But, fortunately, the 20th century has produced many literary and spiritual giants who have built up a suitable terminology for expressing Vedāntic and Yogic concepts in English, though the shades of meaning attached to such terms may not exactly and fully convey the connotations of the corresponding Sanskrit words. But, the context in which such words are used invariably help in bringing out the exact sense.

The translator has liberally made use of the excellent Sanskrit commentary on the *Yogavāsiṣṭha* by Ānanda-bodhendrasarasvatī, for deciphering many complex verses, especially those dealing with esoteric and recondite subjects. But, the overpowering urge of the translator throughout was the faithful rendering of the sense and spirit of the original, simultaneously giving the reader a taste of the power and beauty of the original. The translator is aware that his obsession with exactitude in translation has led to complex constructions in several places and perhaps, some transgression of the normally accepted usage of the language. The translator hopes that the readers will pardon this apparent shortcoming, since the advantages of the translator's approach outweigh those of the usual paraphrases which are presented as translations. The analytical headings of the several parts, chapters, sections and subsections will more

than explain the contents.

The translator invites the readers to verify for themselves, by a study of the original work, the conviction of the author expressed in the following verses: "When this (scripture) is heard, meditated upon and understood, there is nothing whatever, such as austerity, meditation or repetition of sacred words, that is of use to a man here, for the attainment of liberation. (II-18-35) There is no other scripture that removes the ignorance of those with intellects refined a little, as this scripture does when listened to. (II-13-14) Having heard these holy means of liberation, producing the benefit of direct experience (of the Self), even a child goes to the state of the knower of That (Self). What need one say of a person like you? (VI b-215-6) It is the destroyer of all misery and a great comforter of the heart. (II-10-9) It ends (both) pleasure and pain and is the one cause of Supreme Bliss. (II-10-7) The intellect of one displaying nobility, who hears this (scripture) daily, attains to enlightenment even beyond perception (or ordinary knowledge). There is no doubt (about this). (III-8-13)

Samvid

INTRODUCTION

CHAPTER I

The Place of Yogavāsiṣṭha in the Philosophical Literature of India

Śrī Vāsiṣṭhadarśanam (the Philosophy of Vasiṣṭha) is an attempt to place before the modern world, in a systematic form, the philosophical doctrines embodied in an ancient work Yogavāsiṣṭha. Yogavāsiṣṭha, also known as the Mahārāmāyaṇa, the Ārṣarāmāyaṇa, Jñānavāsiṣṭha, Vāsiṣṭharāmāyaṇa or simply as Vāsiṣṭha, is a voluminous Sanskrit work which is widely read, in the original as well as in vernacular translations, by the seekers of self-knowledge throughout India. It is the Bible of those who seek for Peace and Liberation, as the Rāmāyaṇa of Tulsī Das and the Bhāgavata are for the devotees and the Bhagavadgītā for men of action. Thousands of men and women from the lowest to the highest grade of culture find solace in the study of this wonderful work, which contains many stories in which even children may find pleasure, and philosophical speculations which the brightest intellect may find difficult to comprehend. In grandeur it may be compared to the great Himalayas which, being situated on the earth, are within the reach of all, yet whose lofty peaks baffle the attempts of even the most earnest expedition. Men of all tastes, literary, religious or philosophical, find interest in it. It is really one of the wonders that the mind of India has produced in its literature, and surely the best companion for one who is anxious to realise Cosmic Consciousness and to live on the heights of spiritual Peace, where the best and the noblest men of India have always aspired to stay. All who have had the fortune of studying Yogavāsiṣṭha share this view, and others who will study it earnestly will not differ much.

Svāmī Rāma Tīrtha, one of the greatest saints of modern India and a great Vedantist, said in one of his American lectures, "One of the greatest books, and the most wonderful according to me ever written under the sun, is Yoga-vāsiṣṭha which nobody on earth can read without realising God-Consciousness" ("In the Woods of God-realisation", Delhi edition, Vol. III, p. 295). Dr. Bhagwan Das, an erudite scholar of Indian thought, writes in the Prefatory Note to his "Mystic Experiences": "The Yogavāsiṣṭha, a Sanskrit work in thirty-two thousand śloka, or sixty-four thousand lines, is highly honoured among Indian Vedāntins for its philosophy and its hints on practical mysticism, as also for literary beauty and poetry. The saying about it, among the Vedāntins, is that it is a work of the Siddhāvasthā, i.e., for the philosopher-yogi, who, having mastered the theory, is passing on to the practice of it, while the other well-known works, even the Gītā, the Upaniṣads and the Brahmasūtras, are works of the Sādhānāvasthā, i.e., for those who are yet trying to master the theory." Lala Baijnath, in his Introduction to the Hindi translation of Yogavāsiṣṭha, writes: "On the Vedānta philosophy, there has not, up to this time, been written any other work, so big, and expounding the doctrines with so many stories, illustrations and arguments, as Yogavāsiṣṭha. All will agree when it is said that, by the study of this work alone, even the most passionate and worldly-minded will become dispassionate and will gradually realise peace within." (Yogavāsiṣṭha Bhāṣātīka, Vol. II. Bhūmikā, p. 7). He further says, "It is the crest-jewel of all the works on the Vedānta, and no aspirant of liberation can afford to neglect it." (Ibid., Vol. I, Bhūmikā, p. 4).

The author of Yogavāsiṣṭha himself was quite confident of the uniqueness, greatness, effectiveness and beauty of his own composition, and has given expression to his opinion in several places in the work. Here are some of his statements: "It is a composition of thirty-two thousand verses containing beautiful similes and metaphors. (II.17.6) It is written in a very intelligible style, ornamented with literary beauties,

and full of illustrations in support of the doctrines expounded. (II.18.33) Having studied, understood and realised its philosophy, one does not stand in need of any other performance for liberation. (II.18.35) Having learnt the method of liberation expounded in this work, even a child comes to realise the Self. (VIb. 215.6) It brings all sufferings to an end, and gives a unique consolation to the heart. (II.10.9) It leads one to the state of highest bliss which is beyond pleasure and pain. (II.10.7) He who studies it daily comes to realise God-consciousness. (III.8.13) And he becomes liberated even while living this life. (III.8.15) With the help of this work one crosses over the ocean of misery. (I.2.14) It is really a store of wisdom, and contains all that is best anywhere. (III.8.12)"

The greatness, authoritativeness and value of *Yogavāsiṣṭha* are also evinced from the influence it has had in the history of Indian thought. A comparative study of *Yogavāsiṣṭha* with *Vākyapadīya* and *Vairāgyaśataka* of Bhartṛhari, with the *Māṇḍūkyakārikās* of Gauḍapāda, with *Vivekacūḍāmaṇi*, *Aparokṣānubhūti*, *Śataślokī* etc. of Śaṅkarācārya, and with *Mānasollāsa* of Sureśvarācārya will clearly reveal the influence which *Yogavāsiṣṭha* has exercised over these illustrious thinkers of the Advaita school of thought. About ten centuries ago, in the first half of the 9th century A.D., the huge work was summarised into a *Laghu Yogavāsiṣṭha* by Gauḍa Abhinanda of Kashmir. Since then, it has become very popular and has inspired many writers on Yoga and Vedānta. Vidyāraṇya (*Mādhavācārya*), a well-known writer of the first half of the fourteenth century, must have considered *Yogavāsiṣṭha* as a book of great authority, for he quotes it very often in his famous and widely read work, *Pañcadaśī*, and his *Jīvanmuktiviveka* is chiefly based on it, containing no less than 253 ślokaś of it in support of its own thesis. *Yogavāsiṣṭha* has also been quoted in many other works, some of which are *Bhaktiśāgara* of Nārāyaṇa Bhaṭṭa (Vide Winternitz: *Geschichte der indischen Literatur*, Vol. III. p. 443 note), in *Haṭhayoga-pradīpikā* (IV. 15,

22, 23, 56 and 61), Rāmagītā (Samādhi, 17, 23, 31, 32, etc.), Vedāntasiddhāntamuktāvalī and Vijñānāmṛta etc.

A careful study of the Minor Upanishads will reveal that a number of them are wholly or partially composed of ślokas selected verbatim from Yogavāsiṣṭha. (Vide our Paper – “Yogavāsiṣṭha and some of the Minor Upanishads” published in the Princess of Wales Sarasvati Bhavana Studies, 1933.) All the six chapters of the Mahā Upaniṣad, except the first, which is a small introductory chapter in prose, which contains no less than 535 ślokas, all the five chapters of the Annapūrṇā Upaniṣad (337 ślokas) but the introductory portion (17 ślokas), the whole of the Akṣi Upaniṣad, the main portion of the Muktika Upaniṣad, the fourth chapter of the Varāha Upaniṣad, 50 ślokas of the Sannyāsa Upaniṣad, 18 ślokas of the Śāṇḍilya Upaniṣad, 10 ślokas of the Yājñavalkya Upaniṣad, 3 ślokas of the Yogakuṇḍalī Upaniṣad and one śloka of the Paiṅgala Upaniṣad, are taken verbatim from Yoga-vāsiṣṭha. The section on Samādhi in the Jābāladarśana Upaniṣad, the whole of the Tejobindu Upaniṣad, stanzas 1 to 11 of the fourth section of the Yogaśikhā Upaniṣad, 1 to 9 of the Tripuratāpinī Upaniṣad and 12 to 16 of the second part of the Saubhāgyalakṣmī Upaniṣad, when compared with Yogavāsiṣṭha, clearly reveal its influence, if not direct borrowing from it, as in the case of the former group of Upaniṣads.

All these facts clearly indicate that Yogavāsiṣṭha is one of the most important works of Indian Philosophy and that, in the history of Indian thought, it has stood on equal footing with the Upaniṣads and the Bhagavadgītā for the last one thousand years at least.

Yet it is very strange that this important work has been very much neglected by oriental scholars. There is, for example, not a single paragraph on the philosophy of Yogavāsiṣṭha in the two admirable volumes of Prof. Radhakrishnan's Indian Philosophy. Prof. Das Gupta has not even mentioned the name Yogavāsiṣṭha in his first volume of “A History of Indian Philosophy”, where he

devotes a long chapter to the philosophy of Gauḍapāda and Śaṅkara whose works were written much later than Yogavāsiṣṭha. The learned author, it is gratifying, has however, although not at the right place in the "History of Indian Philosophy", devoted a chapter to the philosophy of Yogavāsiṣṭha in his Vol. II. There is no mention of the name of Yogavāsiṣṭha in the otherwise very excellent Bibliography of Indian Philosophy prepared by Prof. Vasudeva Abhyankara Shastri and appended to the Sarvadarśanasāṅgraha edited by him and published in the Bombay Government Oriental (Hindu) Series. There was hardly any work in any language dealing with the philosophy of Yogavāsiṣṭha in a systematic, exhaustive and clear manner, from which a modern reader could have an exact idea of it, before the three small works of the present writer—"Yogavāsiṣṭha and its Philosophy", "Yogavāsiṣṭha and Modern Thought" and "Vāsiṣṭhadarśanam" appeared recently.

It is due to this paucity of literature on Yogavāsiṣṭha that there prevails a great deal of ignorance and also of misunderstanding about the nature of the work. Dr. Winternitz, Dr. Farquhar and Prof. Radhakrishnan (Vide "Geschichte der indischen Litteratur" Vol. III. p. 443; "An Outline of Religious Literature of India," p. 228; and "Indian Philosophy" Vol. II. p. 452, footnote) have all regarded Yogavāsiṣṭha as a "religious (sectarian) work," as differentiated from philosophical. This view will be exploded after a careful study of the work. It is a purely philosophical work, written in a popular but literary style. It is in no way inferior to many works which are usually accepted as philosophical by the students of Indian Thought.

CHAPTER II

The Probable Date of Composition of Yogavāsiṣṭha

The tradition about Yogavāsiṣṭha is that it was composed by Vālmīki, the reputed author of the Rāmāyaṇa. But, there are obvious difficulties in accepting this view about the current Yogavāsiṣṭha. There is a close resemblance between the philosophy of this work and that of the Mādhyamika and Yogācāra schools of Buddhism. There is also a mention of the names of “Vijñānavāda”, “Śūnyavāda” and “Mādhyamika” etc. in the work. (V. 87.18-20; III.5.6) This cannot be explained away as a mere interpolation, as the philosophy of the work would not remain what it is without the admixture of idealism and nihilism of the later Buddhism in it. The present work, Yogavāsiṣṭha, could not therefore have been composed earlier than the close of the fifth century A.D. This conjecture is strengthened by the presence of the idea of a “Cloud-messenger” in VI. b. 119.2-5, of Yogavāsiṣṭha, where the famous lyric of Kālidāsa is beautifully summarised in three stanzas which contain some of the expressions of Kālidāsa. The first chapter of the current Yogavāsiṣṭha also indicates that this work is the outcome of many recensions of an earlier work of Vālmīki, which may be the nucleus of it, but which is very difficult to identify now. From the Anuśāsana Parva of the Mahābhārata, indeed, it appears that there did exist some work containing the views of Vasiṣṭha which he had learnt from Brahmā. (Compare MB, Anu, VI. 5-9 with YV, II.10)

The few modern scholars who have written anything about the date of Yogavāsiṣṭha, have placed it at a very late date. Dr. J.N. Farquhar thinks that it was composed in the 13th or the 14th century (Religious Literature of India, p. 228); Prof. Shiva Prasad Bhattacharya thinks that it was composed in the 10th to 12th centuries. (The Proceedings of the Madras Oriental Conference, p. 554.) Such a view cannot be accepted for the following reasons: –

1. By the time of Vidyāraṇya (early 14th century) the work had become an authority. He quotes it at many places in *Pañcadasī* and his *Jīvanmukti-Viveka* is mainly based on it. Prof. Bhattacharya seems to be ignorant of this fact, for he says, “No writer or scholiast on Indian Philosophy earlier than Vijñānabhikṣu seems to use it as an authority. (The Proceedings of the Madras Oriental Conference, p. 549.)

2. By the middle of the 9th century, the huge work, *Yogavāsiṣṭha*, consisting of about 32000 stanzas, was summarised into a *Laghu Yogavāsiṣṭha* or *Yogavāsiṣṭhasāra* of some 6000 stanzas by Gauḍa Abhinanda of Kashmir. This fact is accepted by Dr. Keith (Catalogue, Bodleian Library, MS 840) and by Dr. Winternitz (*Geschichte der indischen Litteratur*, Vol. III. 444). Manuscripts of this work are found in all important libraries. It was published by the *Nirṇayasāgar Press*, Bombay, in 1887. Prof. Bhattacharya was not aware of this fact even, when he wrote, “The *Laghu Yogavāsiṣṭha* or *Mokṣopāyasāra* which presupposes the bigger work... is a work in 92 verses by a Bengali writer... named Abhinanda... who is thus to be distinguished from the famous Gauḍa Abhinanda of Kashmir.” (The Proceedings of the Madras Oriental Conference, p. 553 footnote.)

Dr. Winternitz has argued: “There is an abbreviated edition, *Yogavāsiṣṭhasāra* of Gauḍa Abhinanda who lived in the middle of the 9th century. The *Yogavāsiṣṭha* must be older. As Śaṅkara does not mention the work, it is probably written by one of his contemporaries.” (Tr. G.I.L. Vol. III. p. 444) There seems to be no strength in this argument, and this view fails to see how it could be possible for such a huge work to have been composed, become famous, studied and summarised within a few decades, in the age of manuscript publication and slow communication, between the times of Śaṅkara (820 A.D.) and Gauḍapāda (“About the middle of the 9th century” – Konow: *Karpūramañjarī*, HOS, Vol. IV, p. 197).

Prof. Bhattacharya has argued: “The reference to the school of Vedānta philosophy as the ‘Vedāntins’ or

‘Vedāntavādins’ would take us to the time of the great Śaṅkarācārya” (The Proceedings, p. 552). The word ‘Vedānta’ is very old. It occurs in the Muṇḍaka (III.2.6) and the Śvetāśvatara (IV.22) Upaniṣads. There is sufficient indication in the Māṇḍūkyakārikas (II.31) of Gauḍapāda that there did exist even long before Śaṅkara, thinkers who expounded the philosophy of the Vedānta. There is no reason why they should not have been called ‘Vedāntins’ or ‘Vedāntavādins’.”

On the other hand, there are some grounds to hold that Yogavāsiṣṭha is prior to Śaṅkara: 1. It is a work on Advaita philosophy, yet the technical terms of Śaṅkara, that have been used by all the post-Śaṅkara writers on the Advaita philosophy, are quite unknown to the author of Yogavāsiṣṭha. (Vide our Yogavāsiṣṭha and its Philosophy, p. 12.) 2. There is too much of admixture of Buddhist ideas in the thought of this work to be tolerated by a post-Śaṅkara Vedāntist. 3. The philosophy of Yogavāsiṣṭha is in a nebulous form; it lacks in the fixed and clear-cut concepts of Śaṅkara and his followers. 4. The author of Yogavāsiṣṭha does not defend his philosophical position by arguments or by quoting the scriptures, nor does he criticise others, but the tendency of Śaṅkara and his followers was quite opposed to this. 5. From the time of Gauḍapāda and Śaṅkara, the Śruti has been regarded as the supreme and unquestionable source of the doctrines of Vedānta, but we do not find this tendency or tenet in Yogavāsiṣṭha. For Vasiṣṭha, Intuition is the ultimate source of all knowledge (III. 42.15; III.19.16), and he would accept the “reasonable” statement of even a child and would reject the “unreasonable” statement of even the Creator (Brahmā). (II.18.3) 6. A careful and comparative study of the poetical works of Śaṅkara, namely, Vivekacūḍāmaṇi, Aparokṣānubhūti, and Śataślokī etc., with Yogavāsiṣṭha, clearly reveals that Śaṅkara was not only influenced by Yogavāsiṣṭha, but imbibed its philosophy thoroughly and composed many verses which are almost identical with the ślokas of Yogavāsiṣṭha. We have been

able to collect more than a hundred such ślokaś. (Vide our "Yogavāsiṣṭha and Its Philosophy," p. 12-13.) Of the two, Yogavāsiṣṭha cannot be regarded as the borrower, as the technical terms of Śaṅkara are conspicuous by their absence in it.

A study of the Kārikās of Gauḍapāda clearly reveals that the Advaita philosophy that existed before the advent of Śaṅkara was more akin to the philosophy of Yogavāsiṣṭha than to that of Śaṅkara and his followers. There is much that is common between the thought of Yogavāsiṣṭha and of the Kārikās. (Vide our paper "Gauḍapāda and Vasiṣṭha" in the "Proceedings" of the Indian Philosophical Congress, Bombay.) Now, of the two, we regard Yogavāsiṣṭha as the earlier for the following reasons: 1. Gauḍapāda refers to an earlier school of thinkers whom he calls "Vedānteṣu vicakṣaṇāḥ" (II.31), "tattvavidāḥ" (II.34), "buddhāḥ" (IV.88) and "nāyakāḥ" (IV.98). The views referred to them are strikingly similar to those of Yogavāsiṣṭha. 2. The Kārikās are not an independent treatise on the Advaita philosophy. They are a sort of commentary on the Māṇḍūkya Upaniṣad in accordance with a particular school of thought. On the other hand, Yogavāsiṣṭha gives us a philosophy which Vasiṣṭha is said to have directly learnt from the Creator and verified in his own experience. (II.10) 3. The Kārikās represent a later phase of the Advaita school of thought, when it had become critical, hostile and polemical towards other schools of thought, whereas Yogavāsiṣṭha represents the earlier phase, when it existed in harmony with its sister philosophies, looking at them from a higher point of view of harmony and synthesis. (VI b. 38.4; III.96.49-53; VI b. 130.2; V.87.18-20) In this respect Yogavāsiṣṭha is nearer to the Upaniṣads and the Bhagavadgītā than the Kārikās and the works of Śaṅkara and his followers are. With reference to this spirit of the work, Prof. Bhattacharya has remarked, "The nature of the ideal and the temperament could not be thought in Buddhist India before the day of the Pala kings of Bengal." (The Proceedings of the Madras Oriental Conference, p. 551). A

study of Bāṇa's *Harṣa-Carita*, however, will convince the reader that, in the first half of the 7th century, such a mentality was an actuality in the *Madhyadeśa* (now known as the United Provinces). We have simply to recall what *Harṣa* saw at the hermitage of *Divākara Mitra*, where the followers of all faiths were living in mutual love and regard. We have no need of going to the reign of the *Pala* kings of *Bengal*.

There is also a positive evidence to the effect that a philosophy like that of *Yogavāsiṣṭha* did exist in *India* before the time of *Śaṅkara* and *Gauḍapāda*. It is evident from two verses (III.47 and VI.4) of *Bhavabhūti's Uttararāmacarita* and from the works of *Bhartrhari* – *Vākyapadīya* and *Vairāgyaśataka*. The term "vivarta" used by *Bhavabhūti* is found neither in the *Upaniṣads* nor in the *Bhagavadgītā*. *Gauḍapāda* has not used it. *Bhavabhūti* could not have learnt it from *Śaṅkara* who came after him. It is a term used in *Yogavāsiṣṭha* and in *Vākyapadīya* of *Bhartrhari*. The similes used by *Bhavabhūti* in connection with the idea of "vivarta" are profusely used in *Yogavāsiṣṭha*. There seems to be no reason why *Yogavāsiṣṭha* could not have existed before *Bhavabhūti*.

The belief is very much strengthened by a comparative study of *Yogavāsiṣṭha* with *Vākyapadīya* and *Vairāgyaśataka* of *Bhartrhari*. There are some verses common to them (Vide our '*Yogavāsiṣṭha and Its Philosophy*', p. 16 foot-note). The main reason why we hold that *Yogavāsiṣṭha* is prior to *Bhartrhari* is that the doctrine of "Sabda-Brahma" which is the main theme of *Bhartrhari's Vākyapadīya* is unknown to *Yogavāsiṣṭha*. It is a doctrine which should have been mentioned in *Yogavāsiṣṭha* at many places, had its author been acquainted with it. *Bhartrhari* is believed by modern writers to have died in 650 A.D. *Yogavāsiṣṭha* must have existed before him. It has already been said that it must have been composed after the time of *Kālidāsa*. Hence we may place it after *Kālidāsa* and before *Bhartrhari*, i.e., somewhere in the 6th century A.D.

This view of ours has been accepted by some of the greatest Orientalists. Dr. Keith writes in a letter, "It seems clear that you have proved it before Śaṅkara's date, and there seems to be a good case for placing it before Bhartṛhari." Dr. Winternitz writes, "The arguments for your date of Yogavāsiṣṭha are certainly deserving of most earnest consideration and I shall have to return to them for the English version of Vol. III of my History of Indian Literature." Dr. Schröder writes, "I am inclined to congratulate you on your having proved that Yogavāsiṣṭha is earlier than Śaṅkara and possibly even Gauḍapāda." Dr. Stschertratsky writes, "Prof. Atreya has brought the problem very near to its final solution."

CHAPTER III

A Brief Outline of the Philosophy of Yogavāsiṣṭha

The author of Yogavāsiṣṭha presents to us the doctrines that Rāmacandra, the hero of the Rāmāyaṇa, is supposed to have been taught by his preceptor Vasiṣṭha. Rāmacandra, while still a boy, begins to reflect on the nature of things and finds them unsatisfactory, irrational, transitory and illusory. As a consequence, he is overpowered by pessimism. Rāma's father having been informed of his son's mental condition, calls him in the presence of Vasiṣṭha before whom Rāmacandra gives vent to his thoughts and feelings thus:—

What use is there of our living here when we are all born to die? Life is momentary and fastly passes away. It is a doll in the hands of death. Our mind is so restless that it never finds lasting repose in anything. Our desires are insatiate and always jump from one object to another. The body is an abode of disease and suffering. Childhood is beset with want of strength and wisdom. Youth, in itself evanescent, makes our minds polluted. In youth we become slaves to the beauty of women, which appears charming only for a shortwhile,

but soon turns out destructive of health and happiness. There is none whom old age does not overcome. Our existence is a mere mockery. Our enjoyments are the source of our own pain, and our desires and ambitions allure us to our ruin. Our own senses are our enemy. The splendour of all objects is ephemeral. Thus there is nothing in life in which a sensible man can find solace. "I, therefore, want to know if there is any state of existence attainable, which is above the sufferings and sorrows of life."

Having heard all this, Vasiṣṭha began by telling Rāmacandra that true and lasting happiness which every man seeks for does not reside in the things of the earth. Objects of our enjoyment appear to be pleasant only when we have a desire for them. But there is a real pleasure, joy or happiness which is felt when there is no desire for any object in our mind; it is the abiding bliss belonging to the very nature of our Self, for which we have to go nowhere outside. It is on account of the ignorance of the Self and consequently of the false knowledge of the world that we suffer from all sorts of pain. But, there is a way out of this wrong vision, and it consists in the right investigation into the nature of the Self and the world.

Before one starts to acquire anything, one must be convinced of the fact that the sole determining factor in any achievement is one's own exertion. Those who vainly depend upon fate for getting the desired objects and so neglect self-effort, are their own enemy. They depend upon a thing which neither exists nor does anything. For fate is a nonentity. Our fate is nothing but the inevitable consequence of our own already accomplished efforts. Actions performed by us in the former life determine our destiny in the next. So, the so called fate can be easily overcome by our present efforts. For, of the two influences, the present is naturally superior to the past, because the past has already been determined, but the present is still under our control.

There are four preliminary requirements which a man desirous of knowing the Self should have in order that he

may easily succeed in his efforts, namely, Contentment, Peace of Mind, Association with the Wise and Rational Investigation. Of these, the last is the most important. For, by no other way, does one directly come to the knowledge of the truth than through one's own thinking and experience. In fact, there is no other means of knowing the Self than our own intuition, without which we can have no conception of it.

The fact of knowledge, according to Vasiṣṭha, presupposes that behind the variety and plurality of objects perceived in the world, there is an all-embracing Unity. All relations presuppose some identity behind the related things. And knowledge, specially, can have as its object only that which is homogeneous with it in nature. Consequently, all objects along with the perceiving subjects, are modifications of an all-inclusive Consciousness, Brahman.

The objective world is a manifestation of mind. It is a system of ideas, a display of mentation. Everything is a creature of mind as the dream-objects are. It is evident from the fact that the yogis do not experience anything at all when they bring their mind to rest. Time is a relation of succession of one idea after another. It is also a product of mind's imagination, and is relative to the flow of ideas. Space is also a relation of co-existence of ideas, and so, is relative to the activity of the mind. The stability, fixity and regular order of the world are also, like those of the dream-world, due to the imaginal activity of the mind.

On this view, there is little or no difference between the real (waking) world and the world of dream, with regard to the quality of their contents. Both are alike in nature, and as long as each lasts, it gives us the same sense of reality and stability as the other.

Every individual knows and perceives what is within his own mind. No mind perceives aught but its own ideas. So the world-appearance has arisen in every mind individually; and every mind has the power to manufacture and change its own world. But Vasiṣṭha is not a mere subjective idealist.

He admits the plurality of minds and also a common world of experience, which in its original form is an ideal construction in the Cosmic Mind which he calls Brahmā. Both these views are reconciled by him thus: The ideas manufactured in the mind of Brahmā are the common objects of experience to us all, although in our own minds they enter as our own ideas. And every mind, being the manifestation of the same Cosmic Mind, is capable of representing within itself other individual Minds also as ideas within itself. The common ideas of us all give us the appearance of a common world.

There is another very interesting aspect of Vasiṣṭha's idealism, namely, that there are worlds within worlds *ad infinitum*. Whatever is thought of by the mind, be it cosmic or individual, becomes, in its own turn, a centre of imaginative activity, i.e., a mind, the creator of its own objective world. In every universe, thus, are contained millions of other worlds, and this process goes on *ad infinitum*.

All the objective worlds are not, however, of the same nature and contents. Some of them are probably entirely similar, some partially similar, and others are quite different from one another. But, every world-evolution is followed by an involution. The evolution of an objective world within a mind proceeds in the same way as in a dream. The dynamic force behind the manifestation of all objects in the world is Desire. Imagination actuated by a desire assumes the forms of objects of enjoyment, on the one hand, and of the sense-organs and the body on the other. Involution of a world-experience sets in when the desire to enjoy objects ceases to operate.

This standpoint of idealism saves us from many false conceptions regarding our life. Death is one of them. In death there is nothing really to be afraid of. Even if death could bring about the total dissolution of a person, it would be a desirable consummation, for, in that case, death would mean the cessation of all sorrows and sufferings. But, in reality, such a total extinction of the personality does not occur. Souls bound to their desires are led from one body to

another in endless succession, and death is only a change of experience. A body being dead, the vital airs (prāṇas) leave it and float in the atmospheric air, with the seeds of desires that have yet to fructify within them. Then, having recovered from the state of insensibility produced by death, after some time, the minds of the dead begin to experience various kinds of other worlds in accordance with their respective desires, beliefs and merits. Having enjoyed the bliss of heaven or the torments of hell, deserved by them, they are again attracted to this world on account of their previous karmas and unfulfilled desires. It is only those persons who have realised their identity with the Absolute Reality and have become liberated in their life that, having given up their physical body, do not undergo any further experience of the world, because, all their desires having been given up, they have no desires to fructify. After the death of their physical bodies, they attain the state of Nirvāṇa, which means the total extinction of separated individual existence. They merge in Brahman, the Absolute Reality, which is the Self of us all. Death thus does not mean the total extinction of everything within us. It is only the dissolution of the physical body that is brought about by death. Death is a change in our world-experience due to our desires. It is also possible, according to Vasiṣṭha, for us to conquer death to a great extent. Death does not easily approach those who keep themselves above sorrows, cares and anxieties; who are not slaves to their changing moods and passions. Those who are pure in heart and character can live as long as they like.

As minds, we have got a tremendous power at our command. Whatever the mind thinks of and believes intensely comes to happen. The mind is the seed of the world and the nave of the wheel of life. Creation and dissolution are the rising and setting of its activities. Every individual mind is the master of its destiny and the maker of its body and circumstances. There is no other agency but our own mind that gives us our desired objects. The Mind creates the body

from its own imagination, and can change the form of the body by its own intense and repeated imagination. It can cure all the physical ailments of the body by its harmonious and healthy thoughts, because all physical disorders have their origin in mental disorder, according to Vasiṣṭha. It is in the power of everyone to continue well and young as long as one wills to do so. For, whatever the mind determines to experience, no other agency can withstand. Bondage and freedom are also the states of mind and are determined by it. Bondage or suffering is due to our wrong belief that we are finite beings. Freedom from ignorance and wrong beliefs and the conviction of our being one with the Absolute Reality constitute Liberation. The Kingdom of Heaven and the Home of Happiness are within us. The moment we attain the peace of mind, the entire universe is changed for us.

It is one and the same mind that assumes various forms and is called by various names on account of its different functions. It is called buddhi (intellect), when it knows something definitely; ahaṅkāra (ego), when it assumes for itself a distinct individual existence; citta, when it displays fickleness; karma (activity), when it is moved towards a desired end; kalpanā (imagination), when it thinks of some desired object; vāsanā (desire), when it longs for some object; indriyas (sense-organs), when it reveals external objects to the Self; and prakṛti (matter), because it creates objects out of itself. In fact, everything that we know is, according to Vasiṣṭha, a form of mind.

We have already noted that there are innumerable minds. They all have their origin in the Cosmic Mind. The latter has its origin in the Absolute Consciousness. From the Absolute Reality, which is like a calm ocean, the Brahmā (Cosmic Mind) springs up like a wave. The rise of the Cosmic Mind in the Absolute Consciousness is not due to any external agency, is not determined by any previous karmas, and is not due to any purpose to be achieved. The Creative activity which manifests itself in the Cosmic Mind is inherent in the Absolute Reality. It works quite spontaneously. Before the

rise of the Cosmic Mind, the law of karma does not operate, according to Vasiṣṭha. Every creation is a new creation. The law of karma, however, begins to bind an individual the very moment he begins to live a life of separation and distinction from the Reality as a Whole. But, however an individual may think himself to be separate from the Absolute, he is in reality ever identical with It, for he is a manifestation of Its Creative Power.

The Absolute and Its Creative Power, again, are not two realities. The Creative Power of the Absolute is ever identical with the Absolute. When the Power is active, it may falsely assume a separate reality for itself, but when it turns back to its Source, it merges therein and becomes undifferentiated. In that case, the creation comes to an end.

It is very difficult to say anything about the essential nature of the Absolute. It is above all our concepts and categories which hold good in our experience. We cannot, for example, say whether the Absolute Reality is one or many; self or not-self; spirit or matter; conscious or unconscious. All that can be said about the Absolute, by those who have not yet directly realised It, is that It is the all-embracing and all-powerful Reality which manifests Itself in all things. It is the subtlest of the subtle and the grossest of the gross. It is that from which all things arise, that in which all things exist, and that to which all things return. It is the ultimate Self of us all.

The test of reality is eternal persistence. That which has a beginning or an end cannot be said to be real. Nothing in the world is absolutely real according to this test of reality, for everything comes into existence and goes out of it. The Absolute alone is real. The world is only an appearance, a phenomenon. It is real only relatively to the individual who experiences it and for the time when it is being experienced. It is like a dream or a mirage.

In itself, the Absolute Reality is above all changes, divisions, differentiations and relations. All these things are relative and fall within the Absolute. But, the Absolute in

Itself is free from them. It is distinctionless, homogeneous Reality, which is Consciousness and Bliss through and through. For the Absolute as such, there is no creation, no destruction; no bondage or freedom; no change; no evolution or involution. All these things are relatively real, but quite unreal from the point of view of the Absolute.

To realise the Absolute standpoint is the ideal for those who want to be free from the miseries of life and death. The only method of realising the Absolute standpoint is to know the Truth and to live accordingly. This experience does not dawn upon any one through merely the grace of any god or teacher. No god or teacher can confer liberation on one who is not disciplined through his own right thinking. No renunciation of any kind of actions is required for the purpose. Knowledge is the only requisite for liberation.

But knowledge should not remain a mere belief; it should become a living experience. This can be done through constant practice (abhyāsa) in Yoga. Yoga in Yogavāsiṣṭha means the method of freeing oneself from the misery of life and death. It consists in Brahmabhāvanā – imagining oneself to be identical with the Absolute, Manolaya – merging the mind in the Absolute and Prāṇanirodha – stopping the activity of the vital airs. Any one of them or all these methods may be practised by the aspirant to realise the Absolute point of view and consequently to free oneself from the sufferings of individuality and finitude.

The completion of this Yoga of Self-realisation requires prolonged effort on the part of the aspirant. Several stages – seven according to Yogavāsiṣṭha – may be marked on the progressive path of the realisation of the Absolute Experience by an individual. The first of them is Śubhecchā – the dawn of the desire to be liberated; the second is Vicāraṇā – investigation into the nature of reality; the third is Tanu-mānasā – purification (lit. thinness) of the mind; the fourth is Sattvāpatti – realisation of the pure Being (of the Self within); the fifth is Anāsakti – rising above attachment to objects; the sixth is Padārthābhāvanā – realisation of the

unreality or non-existence of the objects in the Absolute; and the seventh is the Turyā (the fourth state of Experience) – realisation of the Absolute Experience which is so unique that It cannot be given the name of waking, dream or sleep. Having realised this experience, one becomes liberated.

The person who has become liberated and is yet living in this world is called a Jīvanmukta. He or she (for, women too according to Yogavāsiṣṭha can be liberated) is the happiest person on the earth. The jīvanmukta is neither delighted in prosperity nor dejected in distress. Outwardly discharging all the duties of life, he is free within. He is free from the bonds of caste and creed, and is polite and friendly to all alike. He is busy with the affairs of life, but is free from desires. He has nothing to attain, nor has he anything to give up. He enjoys solitude even in the midst of worldly activities, and is always above the turmoils of life.

Such is in brief the philosophy of Vasiṣṭha taught to Rāma in Yogavāsiṣṭha. Our Vāsiṣṭhadarśanam is a detailed and systematic presentation of it in the language of the author himself.

CHAPTER IV

The Stories of Yogavāsiṣṭha

The way in which the author of Yogavāsiṣṭha tries to impress his doctrines on the mind of his readers is first to enunciate them with appropriate similes and metaphors, and then to relate a story by way of illustration. There are no less than 55 such illustrative stories in the work. Some of these stories are mere epic similes or small allegories, while others are really interesting stories. The main dialogue of Vasiṣṭha and Rāma itself is presented in the form of an illustrative story in the present scheme of the work. With regard to many of the stories, it is very difficult to say whether there is any historical truth in them. It is very likely that most of

them are the creation of the author's own imagination. Here we propose to have a bird's eye-view of all the stories of Yogavāsiṣṭha in the order in which they occur in the work.

The Story of the Vairāgya-Prakaraṇa

1. The story of the recensions of Yogavāsiṣṭha:-

There was a Brāhmaṇa Sūtikṣṇa by name. There arose a doubt in his mind as to whether performance of one's duties or pursuit of knowledge was the way to liberation. To solve this problem, he approached Agastī. The latter, having answered his question, told him the following story: Once Agniveśya saw his son sitting idle with a doubt in his mind as to whether action or its renunciation led one to mokṣa. In order to show him the right path, he told his son the following story. Once a fairy, named Suruci, while sitting on one of the peaks of the Himālayas, happened to see a messenger of Indra passing along that way. She asked him where he was coming from. In reply, the messenger told her that he was coming from the hermitage of the sage Vālmīki, where he had escorted, by the order of his master Indra, a king, Ariṣṭanemi who was desirous of knowing the way of attaining liberation. The sage Vālmīki, the messenger continued, recited to the king an old composition of his own, in which he had recorded the teachings of Vasiṣṭha to his pupil, prince Rāmacandra of Ayodhyā, and which was, immediately after its composition, recited by him to Bharadvāja. The messenger repeated to the fairy all that the sage had taught to the king.

The Stories of the Mumukṣu-Prakaraṇa

2. The story of Śuka, the son of Vyāsa:-

This story is told to illustrate the character of a true aspirant.

Once Śuka, the son of the great Vyāsa, becomes desirous of knowing the Truth and approaches his father. The latter asks him to see the king Janaka. He accordingly goes to the city of Janaka and gives notice of his arrival at the gate of the palace. The king gets the information, but, wishing to test the mentality of his guest, does not receive him until the seventh day. Śuka does not at all mind the apparent disregard and remains standing at the gate with a balanced mind. On the eighth day, the king welcomes Śuka very warmly and lodges him in his own harem which is full of captivating damsels. They attend upon the guest by the order of the king and feed him on very tasteful and sumptuous meals. In the midst of all these circumstances, however, the young sage remains unmoved at heart, and does not at all fall a prey to the temptation and attachment of worldly pleasures but persists in his intense desire to know the Truth, which the king, having sufficiently tested his fitness, gladly teaches him.

3. The story of Brahmā's teaching to Vasiṣṭha:-

When Brahmā had created the world, he forethought that there would be pain and suffering in it as a result of ignorance. He, therefore, wanted to create some remedy for the evil that would arise out of the ignorance of the creatures. He meditated, and by his creative imagination brought forth Vasiṣṭha, whom he taught the Science of Peace and deputed to India to teach it to the fit and needy.

The Stories of the Utpatti-Prakaraṇa

4. The story of Ākāśaja:-

This story illustrates that Brahmā is beyond the clutches of death.

There was a Brāhmaṇa named Ākāśaja. The Lord of death often wished to destroy him, but proved unsuccessful

in his attempts. The reason was that he could find no karmas that bound the Brāhmaṇa. It is due to such karmas alone that one falls a prey to death.

5. The story of Līlā:-

It is one of the most interesting stories of the work. It is told to illustrate the ultimate ideality of the universe, the nature of death and after-death experience, relativity of time and space, existence of worlds within worlds, the power of desire and thought, and equality of man and woman in acquiring supernatural powers.

Līlā is the wife of a king, Padma. She is very intensely devoted to her husband. Being anxious to keep her husband alive for ever, she enquires of the priests of her court whether there is any method by which her husband can be made immortal, and learns from them that it is impossible. She then propitiates Sarasvatī (the goddess of learning) and gets a boon through her that, if her husband would ever die, his soul should never go out of her own room. The goddess was very much pleased with her devotion, and promised to manifest herself whenever and wherever she would require her. In the course of time Padma dies. Līlā is left in intense mourning. A voice from the void, however, assures her that the soul of the king is within the room where he died, and advises her to preserve the corpse until the departed soul vivifies it again after some time. Līlā is very much surprised and remembers the goddess who, according to her promise, instantaneously appears before her. Līlā implores the goddess to show her the present experiences of the deceased king in his new world. For the purpose of enabling her to see the other worlds, the goddess teaches Līlā the existence of various planes, penetrating one another and existing quite unperceived by the inhabitants of other planes. She teaches her also the method of seeing and visiting the various worlds interpenetrating our world, and takes her to the present world of her husband's experience, where he is seen as a

young king of sixteen years ruling over a mighty kingdom. Līlā becomes wonder-struck. But Sarasvatī makes her more so by telling her the story of her and her husband's previous existence thus: In a small hut in another world, there lived a Brāhmaṇa named Vasiṣṭha, with his wife Arundhatī, who got also a similar boon to keep the soul of her husband confined within her hut after his death. One day, after having witnessed a pompous procession of a king and wishing to be born a king, the poor Brāhmaṇa died. His wife, being unable to bear the pangs of separation from her husband, burnt herself with the body of her husband. Sarasvatī told Līlā that all this had happened only a week ago, and that the Brāhmaṇa pair was born as the king Padma and his wife Līlā in the world where he died after having lived a long life, leaving Līlā alone. Līlā does not believe this story. The goddess, to convince Līlā of the fact, takes her to that world and makes her verify the fact from a son of the deceased pair. Through meditation, now Līlā remembers all her previous births since her origin from the Creator. Both Līlā and Sarasvatī now return to the present world of the king who is now called Vidūratha, and find him in his 70th year. His present wife is also called Līlā. (Let us call her Līlā II). They manifest themselves before the king in his private apartment and mysteriously remind him of his previous existence as Padma. He entertains a desire to be Padma again. Līlā II propitiates Sarasvatī to confer a boon upon her to be her husband's wife in his next life also. After some time there arises a war in which the king Vidūratha is killed. His soul, which was present throughout in the room where the corpse of Padma was lying, now re-enters the dead body and lo! it rises again as the king Padma, and finds standing before him his two wives, namely, Līlā I and Līlā II, with whom he lives happily for a long time again in the world where he died some time ago.

6. The story of Karkaṭī:-

This story illustrates that there is fear or danger in this world only for the ignorant, but the wise who can solve the riddle of the universe and knows the true nature of the Reality behind it, is free from all dangers.

There was a huge and gluttonous cannibal-woman named Karkaṭī in a northern valley of the Himālayas. She found much difficulty in appeasing her hunger on account of her abnormal size. She, therefore, underwent penances and through the boon of Brahmā got herself reduced to the size of a needle (pin). Thereafter she was called Viṣūcikā (sūci = needle). After some time she repents of her action, for with this minute size she could enjoy only a little drop of the blood of her prey. Through another course of penance she got her former size back, but on the condition that she should prey upon the ignorant alone. In order that she may be able to distinguish between the wise and the ignorant, to kill the latter and to spare the former, she formed a set of questions which she put to all whom she came across. Once a Kirāta (some forest tribe) king of the vicinity happened to be seen by her in a forest. The cannibal-woman put the questions to him and, to her surprise, he replied all of them quite satisfactorily, as he was a wise man. She let him alone. As advised by the king, she gives up her huge and ugly form and assumes a charming and handsome appearance. The king now allows her to stay in his own palace. There, she was fed on the bodies of the criminals and outlaws of the state and lived quite peacefully.

7. The story of the sons of Indu:-

This story illustrates the creative power of thought.

Near the Kailāsa mountain there lived a Brāhmaṇa, named Indu. On his death, his ten sons met together to think out the best way to commemorate the death of their beloved father. They decided that every one of them should

become a creator of a world by exercising the creative power of his thought. All of them sat in meditation, and through the force of their imagination and affirmation, they actually evolved into ten creators of ten world-systems.

8. The story of Indra and Ahalya:-

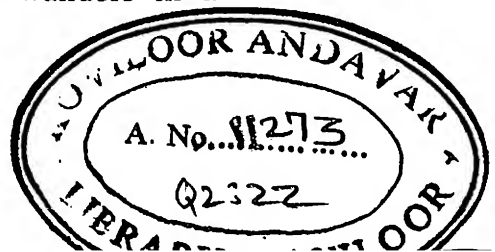
This story illustrates how pleasure and pain depend on the determination and attitude of the mind, and to what extent the body becomes anaesthetic to all external tortures if the mind is strongly attached to and fixed on something else. It also illustrates that the determination of the mind is proof against all external coercion.

In the province of Magadha there lived a king named Indradyumna. He had an exceedingly beautiful wife, Ahalyā. She fell in love with a man, Indra who was young and very handsome. He lived in the same town and loved her very much in return. As soon as the king came to know of their love, he began to dissuade her. But she was mad after her lover Indra, and preferred to undergo all sorts of tortures to abandoning her love. The king, then, punished them both in the severest ways possible. But the mutually loving pair remained unmindful of all the pains that their bodies had to undergo, for their minds were so deeply set on each other that they did not feel bodily pain at all. The king ultimately banished them from his country and they continued to live together not in that life only, but also in many others that followed.

9. The story of Mind:-

It is an allegory showing the self-torturing nature of the mind.

The mind is represented in this story by a mad man having a thousand hands and eyes, and beating himself in frenzy with a thousand lashes. He wanders in a dense forest without any aim or goal.



10. The story of the three unborn children:-

This story is told to illustrate the absolute unreality of the world.

A mother once told the following story to her child. In a city which never existed, there lived three princes, two of whom were never born and the third never entered the womb of any mother. They once went out and took their bath in three rivers, two of which were already dried up and the third never had any water at all. There they stayed in three houses, two of which never existed and the third was not yet built. Then they invited three guests, two of whom had no mouth and the third no stomach. The story goes on in this way.

11. The story of a Magician:-

This story is told to illustrate the theory that events which took several years to occur in a particular time-space order, can be identically represented in any mind's experience within a few moments. It illustrates ideality and relativity of all things, time and space.

In the Uttara-Pāṇḍava country, there lived a king named Lavaṇa. Once a magician came to his court and got permission from him to show his wonderful powers. He began by waving his bunch of peacock feathers before the king, and in a moment the king was hypnotised. Within a few moments of his hypnosis, the king experienced the following long series of events: A very fine horse is sent to him as a present by some feudatory chief. He rides the horse which goes out of control and runs with him to a very distant forest. The king, feeling very much troubled by him, wishes to get rid of him, and so he catches hold of a branch of a tree under which the horse happened to pass. The horse runs away, leaving the king alone wandering in the forest. While he is feeling very hungry and extremely thirsty, a caṇḍāla girl is seen by him carrying some food for her father who was

working in a field nearby. The king requests her to give him a portion of it. She feeds him only on his promise of becoming her husband, and takes him to her father with whose consent she marries him. The king lives like a caṇḍāla in the caṇḍāla family and brotherhood, eating and enjoying all sorts of filthy things. He brings forth a number of children and lives up to a pretty long age. Once, unfortunately, there occurs a terrible famine in the country, and in spite of his best efforts, he is unable to maintain his big family, and so he commits suicide by throwing himself into fire. Immediately he wakes up from his hypnotic trance and finds himself in his original state as king Lavaṇa. He is very much surprised, and wishing to know whether there was any reality behind his trance-experience, he starts to visit the place in the Vindhya hills which was the scene of his experiences as a caṇḍāla. To his great surprise, he could identify all the items of his vision with the actual facts which occurred in this place. He found not only the familiar places and objects, but also his old parents-in-law, whose ugly and black daughter he was compelled to marry, in the hypnotic trance, under the necessity of appeasing his hunger.

The Stories of the Sthiti-Prakaraṇa

12. The story of Śukrācārya:-

This story is told to illustrate the marvellous effect of desire, or even wish, on the life of an individual and to show how a mere passing wish brings about a new birth in which it is realised.

Once the great sage Bhṛgu and his son Śukrācārya were undergoing penances in a valley of the Mandra mountain. While engaged in meditation, Śukra happens to catch the sight of a celestial damsel, and at once a wish creeps into his mind to enjoy her company. His subtle body forthwith leaves the physical and reaches the city of gods, where he finds his beloved and wins her love. There he lives for a

number of years in the pleasant company of his beloved until, the force of his previous good actions being exhausted, he falls down on the earth through rain and becomes a grain of paddy. A Brāhmaṇa eats the grain and it is born as a son to him. As a Brāhmaṇa boy, he becomes fond of a deer, and consequently, becomes a deer in his next life. In this manner, he transmigrates in several bodies, one after another, until he is born as the son of a tapasvī (penancer) and takes to performance of penances on the banks of the Ganges. In the mean time, the original physical body of Śukra, left by him long ago, begins to decay. His father noticing it, becomes angry with the god of death, who, on being wrongly accused, manifests himself and explains the whole matter to him. Then both, Bhṛgu and the god of death, approach the boy performing penances and ask him to meditate on the history of his past lives. The boy, doing so, comes to remember his Śukra-form, and goes back to it with his mental body. The body of the boy collapses and that of Śukra revives.

13. The story of Dāma, Vyāla and Kaṭa:-

The story illustrates that the will to live is the cause of all failures and sufferings in life, and the absence of it is that of success and achievements.

There was a wealthy and wise demon-king of the Pātāla world named Śambara. He waged a furious war upon the gods and gave them a severe defeat. The chief reason of his success was that he could create, through his magical powers, three great warriors, Dāma, Vyāla and Kaṭa. They fought most selflessly without the least desire to preserve themselves and so could not be defeated by the gods whom they drove out of heaven. The gods approached Brahmā, who comes to know the cause of the success of the demon through his meditation. He advised the gods to fight with the demon-warriors in such a manner as to be able to create in their mind a desire of self-preservation and victory. The

gods succeeded in doing so, because the demon-warriors were ignorant of the true nature of the Self, and so, killed them in a battle.

14. The story of Bhīma, Bhāsa and Dṛḍha:-

This story is in continuation with the above story and illustrates the same thing with the additional point that a desire for self-preservation cannot be created in one who knows the true nature of the Self.

Śambara, the above-mentioned demon-king, seeing his great warriors thus killed in the battle by the gods, now creates another triad of Bhīma, Bhāsa and Dṛḍha, in whom it was impossible for the gods to create the feeling of ego, as they were created by him with the knowledge of the real nature of the Self from their birth. They defeated the gods in spite of the best efforts of the latter.

15. The story of Dāśūra:-

This story illustrates that peace cannot be achieved by undergoing penances or performing sacrifices enjoined by the Vedas. Such things can, at the most, purify our intellect if they are performed thoughtfully and with unselfish motives. Knowledge of the Self dawns only through rational thinking and meditation.

In the province of Magadha, there lived a Muni named Dāśūra. He was ignorant of the nature of the Self. When his father Śaralomā dies, he weeps bitterly. Gods of the forest console and advise him to attain peace of mind. Seeking for peace, he takes to the performance of penances, but in vain. He performs very difficult sacrifices, but does not attain peace. He then takes to meditation and thinking and, at last, comes to know the real nature of the Self, and finds peace within. Through his boon a son is born to a forester-woman. Dāśūra teaches the science of Peace to this boy when he grows up. Vasiṣṭha, while he was passing that way one day,

enjoyed one of the lectures of Dāsūra to his pupil.

16. The story of Kaca:-

It is not a story in the proper sense of the term, but a soliloquy on the immanence of God.

Kaca was the son of Bṛhaspati. He once sat in Samādhi. Waking up from his samādhi state, he sang a very beautiful song on the immanence of Brahman in everything of the universe.

The Stories of the Upaśama-Prakaraṇa

17. The story of Janaka:-

This story illustrates how an accidental suggestion sometimes awakens the dormant discriminative tendencies of the previous life of an individual.

One day, the king of the Videha country, whose name was Janaka, was sitting in his garden. There, he happened to hear some very inspiring songs sung by some celestial beings passing along that way. These songs produced a very deep impression on his mind and set him to meditate on the illusory nature of the world and on the real nature of the Self. He discovers that the main cause of all suffering was the ignorant mind. He realises the true nature of the Self and is freed from ego. Even then, he continues to rule over his kingdom wisely and well.

18. The story of Puṇya and Pāvana:-

This story is told to illustrate that it is absurd and futile to be sorrowful when some beloved person is separated from us, seeing that we have had countless relations in the long history of our past lives.

On the Mahendra mountain in the Jambū Dvīpa, there lived a sage named Dīrghatapas. He had two sons, Puṇya

and Pāvana. The former had acquired the knowledge of the Truth, while the latter was only on the path, when their beloved father died. Pāvana weeps bitterly at the death of his father. Puṇya reveals to him the absurdity of his action, on the ground that he has had numberless fathers in his past lives. He reminds him of the countless lives he has lived as a deer, a lion, a monkey, a prince, a crow, an elephant, an ass, a bird, and a puppy etc.

19. The story of Bali:-

This story is told to illustrate how the state of nirvikalpa-samādhi can be realised through meditation on the truth that every thing is a mode of Consciousness.

Bali was the son of the famous Virocana of Pātāla. He begins to reflect that life, as it is generally lived, is a monotonous drudgery. We repeat the same course of actions and always remain unsatisfied. He recollects that his father, who was famous for his wisdom, used to say that there is a very wonderful state of existence called liberation in which man finds undecaying peace. He now wishes to know more about it, and approaches his preceptor Śukrācārya. The latter teaches him that he should realise that everything is Consciousness. Bali meditates on this truth and realises it in his nirvikalpa-samādhi. He becomes a liberated man and continues to rule over his kingdom wisely.

20. The story of Prahlāda:-

This story illustrates that even the great gods like Viṣṇu cannot cause a man to realise the Self without his own thinking and meditation. Grace of a god or teacher cannot confer the knowledge of the Self on any person.

Once Viṣṇu defeated the demons and killed their lord Hiraṇyakaśipu. This impressed Prahlāda, the son of the killed demon, very much. He begins to worship the victorious Viṣṇu. The latter was very much pleased with his

devotion and appeared before him when he was very eager to see him. On his being asked to choose a boon, Prahlāda expresses a desire to realise the true nature of the Self. Viṣṇu tells him that he would be able to realise it only through his own thinking and meditation, for no god or teacher can confer the knowledge of the Self on any person. Prahlāda follows his advice and attains a state of thoughtless samādhi. On account of his negligence of the work of the state, anarchy prevails in his kingdom. Seeing this, Viṣṇu comes down, and, awakening Prahlāda from the state of thoughtless samādhi, advises him to rule over his kingdom as an ideal and wise ruler. Prahlāda does the same.

21. The story of Gādhī:-

It is a very interesting story told to illustrate the creative power of Māyā and the possibility of identical representation of the real historical series of events within an individual mind as a world of imagination occurring within a few moments of the real world.

There was a brāhmaṇa named Gādhī. He had a keen desire to know the nature of Māyā and worshipped Viṣṇu to get his desire fulfilled. Viṣṇu granted a boon to him that he would soon realise the nature of Māyā. After a few days, while he was bathing in a river, he dipped his head into water, and lo! he saw the following vision:- He is ill at home and dies. He experiences his death. He is reborn of an ugly and dark-skinned caṇḍāla woman. He grows up and marries a caṇḍāla girl, and begets several children. Once, while passing through a country called Kīra, he happens to be taken up by an elephant which was let loose by the people of the country to elect a king in place of one who had recently died, and is installed as a king in spite of himself. He rules over the country for a number of years, until he is discovered to be a caṇḍāla by birth by his high caste subjects, who enter into fire by way of performing a prāyaścitta for having been ruled over by a low caste king. He feels very

sorry at the sight of this horrible scene, and himself also jumps into the fire. The intense pain of being burnt wakes him up from his vision which he was having while he was in water for a moment as Gādhī. All this happened within a few seconds of his dip. After a few months of this occurrence, he happens to meet a traveller who relates to him, during the course of his account of his travels in distant lands, all that Gādhī experienced within the few seconds of his vision. The coincidence of the two – the real events related by the traveller and the dream-world of the moment of the dip – being too wonderful to be believed, Gādhī starts on a journey to verify it. To his greater surprise, he finds that all that he saw in his vision did actually happen in the real and historical world. Such is the wonderful power of Māyā.

22. The story of Uddālaka:-

This story is told to illustrate how the mind can be controlled and the true nature of the Self realised through meditation and practice of the control of the vital airs (prāṇas).

There was a Muni, named Uddālaka. He made up his mind to have the experience of samādhi. Finding the mind to be a great impediment in his way, he addresses it and tries to discover the nature of the Self. Then, through the control of the vital airs (prāṇas), he realises the state of samādhi.

23. The story of Suraghu:-

This story is told to illustrate how equanimity of vision can be attained even in the midst of worldly duties.

Once there was a king of Kirātas near the Kailāsa mountain. The muni Māṇḍavya once visited his kingdom, and being requested by him, taught him how one can attain the state of equanimity even in the midst of worldly duties and that the Self is the reality which persists even when

every object can be thought away. The muni having gone away, Suraghu set to realise his teachings in experience and succeeded. Some time after his realisation of the Self, he is visited by a Persian king, Paṇḍa, whom he taught the method of enjoying the state of samādhi even while one is engaged in one's worldly duties.

24. The story of Bhāsa and Vilāsa:-

Through this story, the author teaches that one cannot be well and at peace unless the mind is brought under control and the Self is realised.

On the Sahya mountain in the north, there lived a great Ṛṣhi, Atri with his pious and devoted wife Anasūya. They had two sons, Bhāsa and Vilāsa. After the death of their parents, they went away in different directions to undergo penances. After some time, they happen to meet with each other. When Vilāsa enquires the welfare of his brother, the latter replies that welfare cannot be possibly attained unless one has realised the real Self and brought his mind under control.

25. The story of Vītahavya:-

This story is an illustration of Self-realisation and attainment of the best state of existence through one's own efforts.

Vītahavya was a muni in the Vindhya hills. He performed various actions prescribed by the Śāstras, but could not attain peace. He now makes up his mind to realise the state of nirvikalpa-samādhi. He addresses his mind, chastises it for its fickleness, controls it and the senses and finally attains the state of samādhi in which he stays for a very long time. In the mean time his body was covered with earth, so that, when he wakes up from his samādhi state, he finds it unable to move. He does not mind it, but creates another world through his imagination and lives therein as a liberated man.

Once again, he remembers his body being covered by earth and makes up his mind to uncover it. He enters the orb of the sun and comes back therefrom with a ray of the sun which removes the earth and relieves the body of it. In this body he lives for a long time as a free man. Once he makes up his mind to realise the disembodied state of liberation, and entering a cave, withdraws himself from the body, senses and mind etc. He then realises the highest stage of existence, which is thoughtless, immutable and eternal Bliss.

The Stories of the First Half of the Nirvāṇa-prakaraṇa

26. the story of Kāka (crow) Bhuśuṇḍa:-

This story is told to illustrate the possibility of infinitely long and healthy life through the mastery of the vital airs (prāṇas) and the Kuṇḍalinī.

Once Vasiṣṭha himself, while sitting in the assembly of gods in the heaven, happens to hear about Kāka-Bhuśuṇḍa who is said to be enjoying the longest life, becomes inquisitive to see him, and proceeds to the Kailāsa mountain, where he is said to live in the form of a crow on the Kalpa-tree. Kāka-Bhuśuṇḍa welcomes him, and being questioned, describes to him the story of his birth and long life, the way how he survives death, the universal destruction, the wonderful experiences of his life, and how one can live a long and healthy life. He told Vasiṣṭha that he had seen eight births of Vasiṣṭha, a hundred of Viṣṇu, a thousand of Buddha, eleven of Rāma and ten of Kṛṣṇa. In his life-time, the Mahābhārata has been composed eleven times and the Rāmāyaṇa twelve times. He gives a discourse on the science of the vital airs and the Kuṇḍalinī Power.

27. The story of Deva-pūjā (Worship of God):-

This story is told to illustrate that the only and the best worship is that of the Self within. There is no necessity of any external show in that worship.

Once Vasiṣṭha himself goes to the Kailāsa mountain and displays his devotion to Lord Śiva who becomes pleased with him and appears before him with his consort Pārvatī. Being asked “What is the best worship?”, the God tells him that Self-worship is the best worship and that the knowledge of the Self is the best way of worshipping It.

28. The story of a Bilva-fruit:-

The Absolute Consciousness is here compared with a Bilva-fruit to show that the entire universe exists within Consciousness.

29. The story of a piece of stone:-

In this story, Brahman (the Absolute) is compared to a huge block of stone to show that as a piece of stone contains within it all the statues that can possibly be made of it, so, in Brahman, all the forms of the world exist potentially.

30. The story of Arjuna:-

In this story, it is told that, at a particular period of time, when the earth would abound in evil-doers, Vishnu would come down, to kill them, in the form of Kṛṣṇa and Arjuna. Arjuna would hesitate to kill his enemy in the battle-field of the Mahābhārata war and Kṛṣṇa would teach him the right attitude towards life, having acquired which, he would do his duty without attachment.

31. The story of Śata-Rudra:-

This story is told to illustrate the power of thought, desire and imagination on one's transmigration from one life to another, and to illustrate the doctrine of worlds existing within worlds.

There was a mendicant. Once he entertained a thought in

his mind to be a house-holder and consequently he becomes one in his dream. The dream-personality, again, on account of its wish, further dreams itself to be a brāhmaṇa. This process of dreaming within dreams goes on, changing the man into a hundred forms, one within the dream of another, until he becomes a Rudra. As a Rudra, he acquires omniscience and comes to be aware of all the hundred forms thus created by imagination and living in their own peculiar and different worlds. He wakes all the dreaming personalities up and the imagined forms begin to live as distinct and separate entities. Such is the creative power of thought!

32. The story of a Vetāla:-

This story is told to illustrate that there is no danger anywhere for a knower of the Brahman.

There lived a Vetāla in the Vindhya hills. At nights he used to come out to prey. Once he happened to meet the king of the vicinity, who was well up in the knowledge of the Brahman. He put several questions to the king, which the latter answered to his satisfaction. The Vetāla could not harm him in any way as he knew the Brahman.

33. The story of Bhagīratha:-

This story is given to illustrate this peculiar trait in the character of a liberated person that although he does not stand in need of worldly actions, he performs them for the good of others.

There lived a great king named Bhagīratha who brought the Ganges down to the earth. Once he begins to think of the unreality of the worldly possessions, goes to his spiritual teacher, Tritula, and acquires the knowledge of the Self. Having returned, he gives the whole of his kingdom and property away in charity and goes to a lonely place to meditate. Here he realises the Self and lives in blissful peace. Once he happened to pass through the country over

which he formerly ruled. The ruling king there had died and the people had to choose another. Having recognised Bhagīratha, they entreated him to be their king. Bhagīratha accepted their offer for the sake of their good and ruled over the kingdom justly and wisely.

34. The story of Cūḍālā:-

It is one of the most interesting and instructive stories of the whole work. It illustrates that a woman is not to be shut out from the temple of wisdom; she has an equal right to self-knowledge, and if she makes an effort, she can realise the Truth even earlier than man. Having realised the Self herself, she can help her husband on his path. This story also illustrates that real and genuine renunciation which is essential for Self-realisation is not the external renunciation of possessions and duties, but of the internal desire or craving for them. A busy ruler of a kingdom, as the queen Cūḍālā was, yet above the turmoils of life and at peace within, she is an ideal example of a truly liberated person.

Once there lived a king named Śikhidhvaja at Malwa. He married Cūḍālā, a princess of the Saurāṣṭra country. Having lived a happy life of youthful enjoyments, both of the pair become dissatisfied with the pleasures of life and set themselves to seek for the knowledge of the Self. Cūḍālā being more enthusiastic and discriminative, succeeds in having a true view of life; consequently a unique kind of lustre brightens her face. Her husband being unable to realise the Self cannot understand the reason of her joy. She tries to help him, but he takes her advice lightly even in spite of her showing him her supernatural powers, and so he fails to achieve peace within himself. He takes to the performance of religious ceremonies which do not help him. He then renounces his kingdom and everything that he possessed, and goes to a forest in spite of his wife's entreaties not to do so. Then he puts himself to severe austerities and consequently, becomes languished. Cūḍālā, in the meantime, rules

over the kingdom of her husband well and wisely. One day she takes compassion on him and visits him secretly. She again intends to teach him the right way of Self-realisation, but thinking that he would not care to listen to her, she, by her yogic power, transforms herself into a young heavenly brāhmaṇa with Kumbha as his name. The king, being very much impressed by the personality of Kumbha, accepts him as his teacher and learns from him the secret of Self-realisation which consists not in the external renunciation of things and duties, but in the internal renunciation of hankering after them, which is the root of all evil. The queen does not even then forget to fulfil her royal duties, to which she goes back now and then. The king, having got the true vision of the Self, experiences the samādhi state and becomes liberated from the pairs of opposite feelings. The queen, in the form of Kumbha, tests him in many ways. One day, Kumbha tells the king that he has been cursed by Durvāsas to be a woman at nights, and expresses his unhappiness due to the occurrence. The king tells him not to mind it at all, for, he says, what cannot be cured must be cheerfully endured. The nocturnal personality of Kumbha, Madanikā, now tells the king that as it is quite natural for a young woman to have a husband, she must now marry; and proposes to marry the king himself. The king sees no loss or gain in it and, therefore, to be of some service to her, marries her. Both pass their nights in conjugal happiness. In order to test whether the king has acquired any sort of attachment in his heart, which alone is the real bondage in life, she creates, by her yogic powers, a lover, and throws herself into his arms with the most amorous attitude in the absence of the royal sage, and continues in that position until he comes and sees the pair. The sight does not move him; he remains unperturbed and unaffected. He keeps his balance of mind and comes out successful in his test. In such other various ways she trains her husband in the art of living above life's turmoil, and, in the end, brings him back to rule over the renounced kingdom like a perfectly free and wise man.

35. The story of a Kirāta:-

The story is told to emphasise the value of effort, even though it be for small things; because often we happen to find out precious things through efforts which were originally directed to ordinary ones.

There was a miserly Kirāta. Once a cowrie shell fell down from his hands. He being a miser, began to search for it vigorously and continued his search for three days. Accidentally he found a philosopher's stone.

36. The story of a Cintāmaṇi:-

This story is told to illustrate that one should not disregard the valuable things which one has got and wander in search of others or of similar ones elsewhere.

A man was in search of a philosopher's stone. He happened to find it accidentally. But he thought that the philosopher's stone was too valuable a thing to be found so easily and that he was too unfortunate to find it so soon. He therefore threw it away, thinking it to be a piece of glass. Throwing it away, he proceeded further and reached a forest where, in spite of his repeated efforts, he finds nothing but pieces of glass.

37. The story of an elephant:-

The story is told to illustrate the lesson that one should never lose an opportunity to vanquish one's enemy, which, in the case of an aspirant for Self-realisation is his own individuality, for otherwise it would be soon out of control.

There was a tamed elephant. Once he got an opportunity to be free from the control of his master. It was a time when he could win his freedom for ever by defeating the efforts of his controllers. But he did not utilise this opportunity. Consequently, he was again bound and put under control.

38. The story of Kaca:-

This story is told to show that the true renunciation of all things consists in the renunciation of the ego.

Kaca, the son of Bṛhaspati, goes to his father for advice in Self-realisation. The father tells him to renounce everything in order to find peace. The son, having literally given up everything, goes to a forest. Yet he does not find peace. Again he is advised to give up everything. Kaca does not again understand his father's advice, and tries to give up even the little that was in his possession, but in vain. Bṛhaspati visits his son again after three years and finds him without peace. He explains to Kaca that renouncing everything does not mean throwing away everything. It means the renunciation of or withdrawal from the mind which is the finitising ego. This can easily be done by affirmation of one's Divinity.

39. The story of a Mithyā-Puruṣa (Unreal Man):-

The story is told to illustrate the futility of the efforts of the ego to limit the Self within finite objects which are perishable.

There was a mithyā-puruṣa (unreal man) who wanted to encase space. For this purpose he makes a jar, but after some time the jar is broken, leaving the man bewailing the loss of the space that was enclosed in the jar. Then he digs a well, constructs a tank, builds a four-storeyed house. But all these things come to destruction, one after another. The man, bewailing the futility of his efforts to preserve space in a finite form, dies at last.

40. The story of Bhṛṅgīśa:-

The story is related to teach Rāma to be a great renouncer, a great man of action and a great enjoyer.

Once Bhṛṅgīśa went to the Mahāmeru mountain to see

Lord Śiva. Having bowed down to him, he asked for advice. The Lord advised him to be a great renouncer, a great doer and a great enjoyer and explained to him the meaning of these terms.

41. The story of Ikṣvāku:-

This story contains the philosophy which Manu is said to have taught Ikṣvāku.

There was a great king Ikṣvāku, an ancestor of Rāmācandra. Once he begins to think of the unreality of worldly possessions and becomes inquisitive to know the Truth. He goes to Manu in Brahmāloka and learns from him the facts about the origin, stay and decay of the world, the cause of bondage and freedom, the stages of Self-realisation, the nature of the ego and Māyā, and the characteristics of liberated living persons.

42. The story of a Hunter and a Sage:-

This story is related to describe the nature of the Turīya state (Undifferentiated Consciousness), that is, the state of Consciousness free from the experience of waking, dream and deep sleep.

A hunter pursued a deer which outran him and passed beyond the ken of his vision. On his way he happened to see a sage sitting in meditation. Having been asked as to which direction the deer went, the sage replied that he, being above all the states of relative experience, did not care to know anything, and therefore, did not know which way the deer went.

**The Stories of the Second Half of the
Nirvāṇa-Prakaraṇa**

43. The story of a Vidyādhara:-

This story is related to illustrate that the study of the spiritual literature can fructify only in those who have control over their senses.

Vasiṣṭha once asked the Crow-sage Bhuṣuṇḍa whether he knew any individual who could not attain Self-knowledge in spite of having lived long. Bhuṣuṇḍa told him that there was a Vidyādhara who could not realise the Self in spite of his having lived for four kalpas. Having acquired a little discrimination, the Vidyādhara came to Bhuṣuṇḍa and told him that his senses and passions were his stumbling blocks. The latter taught him the method of controlling them, and consequently the Vidyādhara realised the Self.

44. The story of Indra:-

This story illustrates the possibility and existence of a whole world within an atom.

Once Indra, the king of gods, is defeated by the demons. To save his life, he shortens his size and enters a ray of the Sun. There he imagines a world and rules over it. After his death, his descendents rule there. One of his distant descendents realises Cosmic Consciousness and comes to know of the fact that he was living within the world which existed within an atom of cosmic space.

45. The story of Maṅkī:-

This story illustrates the possibility of Self-realisation through the teachings of another person, provided that the mind is already prepared to imbibe them.

Once Vasiṣṭha, when coming to officiate as a priest in the sacrifice which was to be performed by Aja, meets a

brāhmaṇa named Maṅkī on the way. The traveller begins to talk on the evils of the world. Vasiṣṭha teaches him the science of the Self. Hearing him, the brāhmaṇa becomes liberated, because he was already ripe for it.

46. The story of the Mind compared to a Deer:-

In this story, the mind is represented by a wandering deer. The deer is running here and there in a barren land, finding no rest until he finds the shade of a tree. The shade in the case of the mind is samādhi.

47. The story of a Block of Stone:-

It is also one of the most interesting stories. It illustrates the possibility of a whole world, with all its cosmic gods and other beings, to be imagined within a point in space.

Once Vasiṣṭha himself wanted to meditate in a solitary place. Finding disturbances everywhere, even in the ethereal plane, he retires to the Śūnya plane. There he imagines a hut in which he sits in samādhi. In that state, he experiences and wanders through innumerable worlds, one within the other. Waking up from the samādhi state, he happens to hear a sweet and melodious song and, through his akāśa-dhāraṇā (meditation on the ether), he finds out the source of the enchanting song to be a beautiful woman, who, when requested, tells him that, in a corner of the world imagined by him, there is a mountain. Within a point on a stone of that mountain, she and her husband are living. They both stand in need of Self-knowledge for which she requests Vasiṣṭha. The latter becomes curious and accompanies her and actually finds her husband there. The Brāhmaṇa, her husband, having attained Self-knowledge sits in Nirvikalpa-samādhi, and thereby the world of his saṁkalpa (imagination) collapses. This fact is seen by Vasiṣṭha through meditation. Returning therefrom, Vasiṣṭha comes back to his own hut, but finds that his own body, which was

left in his hut is entered by the soul of a siddha. Vasiṣṭha having withdrawn the force of his own saṁkalpa which created the hut, the hut collapses along with the body within it, and the siddha consequently falls down to the earth. Vasiṣṭha explains the matter to him, and both go to the siddhaloka and live there.

48. The story of Vipāścīt:-

This story is also one of the most interesting ones. It illustrates the creative power of thought and the effect of desire on one's transmigratory career.

There lived a king named Vipāścīt at Tatamiti in Jambūdvīpa. Once he is attacked by enemies from all directions. Wishing to multiply his body to cope with all the four invaders, he performs a sacrifice in which he offers his own flesh to the flames of the sacrificial fire, and becomes four Vipāścīts. They put the enemies to flight, and then set out for world-conquest in all directions. They go far and wide, and live in different countries, die there, and experience different series of transmigrations. One of them is said to be present in the body of a deer in the zoological museum of king Daśaratha, the father of Rāma, at the time of Vasiṣṭha's discourse to Rāma. Hearing this, Rāma becomes very curious and wishes the deer to be brought in the assembly. To prove the truth of the story, Vasiṣṭha, by his thought-power, brings him to a human form, and names him Bhāsa. Bhāsa now describes his experiences in the assembly.

49. The story of the Vaṭadhānā princes:-

This story illustrates the endlessness of the world.

There was a country named Vaṭadhānā. One of its kings had three sons. They desired to see the end of the universe and started on tour. No less than 17 lacs of years have passed, yet they are still wandering, as there is no end to the universe.

50. The story of a corpse:-

This story illustrates the fact that every individual is a Cosmic Deity (Logos) of his own Universe.

Once there was a hunter. He teased a sage who cursed him to become a mosquito. Having lived as a mosquito, he becomes a deer, and then a hunter again. Being advised to give up his wrong doings and to acquire Self-knowledge, he undergoes penance, approaches the sage and requests him to explain how the internal imagination can take the form of an external world. The sage relates to him his own experience thus: Once he saw a man sleeping. Moved by curiosity, he entered the sleeping man's dream-world through his power of dhāraṇa. Forgetting his own original form, he lived there for 100 years until he was reminded of it by another sage. Coming out, he found that it was only a moment's work. The hunter does not understand the truth of this story. He again undergoes penances, and gets a boon for having a body as big as a Brahmāṇḍa (Cosmos). Left by his soul, it falls upon another Brahmāṇḍa (Cosmos), and is observed by Vipāścīt, the hero of the story No. 48. Then he becomes a king, Sindhu, the enemy of Vidūratha of the story of Līlā (No. 5), and ultimately realises Nirvāṇa through the teachings of his own ministers.

51. The story of a Block of Stone:-

In this story a detailed comparison of the Brahman with a large piece of stone is attempted. As a piece of stone has within itself, in potential form, all the statues that can possibly be made out of it, so is the Brahman the source and the stay of all the objects of this universe.

52. The story of the Brahmāṇḍa:-

In this story, Vasiṣṭha relates what he heard from Brahmā about the origin of the universe.

53. The story of the Sons of Indu:-

It is a repetition of the story No.7, related in the Utpatti-Prakaraṇa.

54. The story of a Tāpasa:-

This story illustrates the possibility of the multiplication of worlds by the power of thought and desire, and co-ordination of the various conflicting desires of different people with regard to the same object or person.

In a country there are eight brothers. Every one of them wishes to be an emperor of all the seven continents, and to realise that ambition undergoes severe penances. All of them get boons to the effect that their desires would be fulfilled at the same time (simultaneously). Their wives, in their own turn, get boons that the souls of their husbands will not go out of their rooms after their death. All this comes to the notice of a traveller, Kundadanta, who is at a loss to understand how these mutually conflicting desires could be fulfilled at the same time. He is advised to go to Ayodhyā to understand the mystery. There he relates the story of his observation to Rāmacandra who brings Kundadanta to the assembly and gets his doubts removed by Vasiṣṭha.

55. The story of a Woodcutter:-

This story, which is the last in the work, illustrates that, though the teacher and the Scriptures are not the direct cause of Self-realisation, yet, they, if constantly resorted to, sometimes bring a man to the realisation of the Self.

There was a very poor woodcutter. He used to go to a forest in search of wood everyday, and supported his family on what he could get by selling the wood thus collected. As a result of his constant efforts in search for wood in the forest, he, one day, happened to find a desire-fulfilling gem (philosopher's stone). The gem made him rich and happy.

CHAPTER V

**The Method of Yogavāsiṣṭha and
Need for Proper Abridgement.**

The main reason why Yogavāsiṣṭha has not been recognised as a philosophical work is perhaps the manner in which it is written and the method which the author employs to impress his doctrines. One does not find in this work the terseness of Gauḍapāda, the hair-splitting quibbles of the neo-Naiyāyikas, the authority-obsession of Śaṅkara, and the stereotyped terminology of the later Śaṅkarites. We do not even find any influence of Dignāga or Vātsyāyana on the author of Yogavāsiṣṭha, as he does not attempt to put his doctrines in an inferential form. He merely states in simple and unequivocal manner what he has to say, and makes it clear by way of countless similes, analogies and illustrations and impresses the truth of what he believes through stories. He hates obscurity, brevity and vagueness. He knows that it is very difficult to make others realise that of which one has the direct intuition, and that it can be made intelligible only through illustrations and analogies. He avoids the method of abstract disquisition and dry argumentation pursued perhaps by some of his predecessors like Nāgārjuna, which hopelessly failed to attract the notice of the people at large. He goes back to the method of the Upaniṣads, the Mahābhārata and the Jātakas, which carried the truths advocated in them to the very heart of their readers. He also felt that works written in a sweet and literary style were more read and appreciated by the laity than books written in the cold philosophical style, and probably thought that the kāvya (literary) style might well be utilised for philosophy to make it popular and effective. This is what he might have thought while writing this work, as at one place he says: "All that is expressed in sweet and graceful words and with easily comprehensible arguments, similes and illustrations, goes directly to the heart of the hearer, and expands there, just as

a little drop of oil expands on the surface of water; whereas all that is said without suitable illustrations and arguments intelligible to the hearer, in confused and obscure language, does not enter the heart of the hearer, and is a mere waste of words, like the butter poured on the burnt ashes of oblation. It is only through appropriate illustrations that subtle, yet worthy of being known, themes can be made popular in the world, as it has been done so in all the famous works.” (III.84.45-47)

Moved by such considerations and by the desire of making his philosophy popular, he yoked the literary art of story-telling to his philosophy which contained all that was best in Indian thought at the time he lived. How far he has succeeded in his effort, only those who are gifted with the double-fold genius in philosophy and literature can judge. We may only point out that the work has been a success in so far as it has ever since been enjoying popularity in all circles of people, even though many of its readers do not understand its entire philosophy. The reader of this work always feels that he is in the living presence of a saintly personality, who is speaking from direct experience in simple and beautiful language. He is his own authority, and does not bore the reader with quotation after quotation from the Upaniṣads and other authoritative texts or their commentaries, as is done by the later writers on the Advaita philosophy. He has imbibed all that was best in the Indian philosophy that existed before him – Hindu, Buddhist and Jaina – and speaks from his own standpoint, very often in words, which might be mistaken as from other books and authors which he thoroughly imbibed and made his own. It is in this way that many expressions of the Upaniṣads and the Bhagavadgītā and some Buddhist works can be identified in Yogavāsiṣṭha.

A few examples of the catholicity, reconciliatory tendency and harmonising spirit of the author may not be out of place here:-

(i) “From our standpoint”, says Vasiṣṭha, “there is no

difference in 'Vyavahārārtha-Vāda' (Realism) and 'Vijñāna-vāda' (Idealism)". (VI b. 38.4)

(ii) Having pointed out how he differs in his opinion on the nature of mind from the points of view of other schools of thought, he adds, "All these various doctrines arising at different times and in different countries, however, lead to the same Supreme Truth, like the 'many different paths leading travellers from different places to the same city. It is ignorance of the Absolute Truth and the misunderstanding of the different doctrines that cause their followers to quarrel with one another in bitter animosity. They consider their own particular dogmas to be the best, as every traveller may think, although quite wrongly, his own path to be the only and the best path." (III. 96. 51-53)

(iii) Not only does the author of Yogavāsiṣṭha regard other systems of philosophy and methods of realisation with respect, but also thinks that it is advisable for every man to stick to his own method of spiritual realisation, provided he meets with success and makes progress through it. He says, "The method by which a man makes progress is the best for him. He should not change it for another, which may not look right to him, nor pleases him, nor is useful to him." (VI b. 130.2)

(iv) With regard to the Absolute Reality, the author of Yogavāsiṣṭha says that it is the same "That is called Śūnya by the Śūnya-vādins, Brah̥ma by the Brahma-vādins, Puruṣa by the Sāṃkhya philosophers, Īśvara by the followers of Yoga, Śiva by the Śaivas, Time by those who hold time to be the only reality, Self of the self by those who think it to be so, Non-self by the philosophers who do not believe in the reality of the Self, Madhyama by the Mādhyamikas, and the All by those who have a vision of equality all around." (V. 67.18-20)

In his attempt to be very clear, impressive and catholic, the author of Yogavāsiṣṭha has, however, committed the fault of too much repetition and sacrifice of a systematic arrangement of the contents of his work. The main division

of the work into the six prakaraṇas or parts – Vairagya (Dissatisfaction), Mumukṣuvyavahāra (the Conduct of the Aspirant), Utpatti (Creation), Sthiti (Continuation of the World), Upaśama (Attainment of Peace), and Nirvāṇa (the Cessation of Finite Existence) – even has not been kept fully in view. Everything is treated of in every prakaraṇa, and also in many of the chapters of the prakaraṇas. No scientific or logical classification has been kept in view with regard to the topics dealt with. This defect of the work is very much felt by the modern reader who wants everything properly classified, and exhaustively but tersely treated in its own place. Many, rather almost all, topics are repeatedly talked of in many places. The whole work has an appearance of a vast forest in which every possible tree, creeper or flower is present, but one knows not where it is present. The work is very rich in material, but the philosophical riches that are buried in it cannot be readily used. The prakaraṇas and the sargas are no guide to the contents.

It is from this consideration and to save the time and energy of the present-day reader who does not want to remain ignorant of the philosophy of Yogavāsiṣṭha, yet at the same time has no leisure to go through an unsystematic but important work of no less than 27687 (traditionally, 32000) stanzas that we have ventured to compile our Vāsiṣṭha-darśanam (the present work), in which we have collected extracts from the voluminous work, which expound almost all the aspects and points of the philosophy taught in the work, and classified them so as to present in a thoroughly systematic form the tenets of the philosophy. The whole matter is taken from Yogavāsiṣṭha without any addition of even a single line, but the form in which it has been arranged and the headings under which it has been classified are, of course, in accordance with the matter of the text. Our work in connection with it has been like that of a gardener, who does not create the plants of his garden, but only transplants them in their proper places in it. The value of this garden of the philosophy of Vasiṣṭha lies mainly in

the fact that it is the only and the first garden of its own kind, the contents of which are directly gathered from a huge forest in which one knows not where what has grown. The main thing that the reader will, however, miss in our Vāsiṣṭha-darśanam is the stories of Yogavāsiṣṭha, which we have deliberately excluded from our collection to win for Vasiṣṭha (or the author of Yogavāsiṣṭha) a worthy place in the world of philosophy, where the naked truth is more valued than the garb in which and the accompaniments with which it may appear. For the sake of those readers who would like to acquaint themselves with the stories of the work, we have summarised all the stories of Yogavāsiṣṭha in chapter IV of this Introduction.

There have been, in the long history of the existence of Yogavāsiṣṭha, many attempts made to summarise the huge work into smaller ones, the nature of some of which may be noted here:-

The first of such efforts known to the students of Yogavāsiṣṭha is the already mentioned Laghu-Yogavāsiṣṭha of Gauḍa Abhinanda of Kashmir, who lived in the first half of the 9th Century A.D. He selected 4829 śloka (traditionally, 6000) from the original work in the serial order of it, and in the same six prakaraṇas gave a connected account of some of the doctrines and stories of the original work. The effort proved a great success in popularising Yogavāsiṣṭha. But this summary also, like the original work, lacks in a philosophically important system of arrangement. It also leaves out some very important topics of the original work. Moreover, it stops at the end of the first half of the last prakaraṇa (Nirvāṇa) and does not contain a summary of the other half of it. (The latter half of the last prakaraṇa may not have existed at that time and may have been added by other writers later on, or the summarizer might have left his work unfinished.)

Another attempt, and a better one from the philosophical and systematic point of view, was made by an unknown author who compiled Yogavāsiṣṭhasārā. (Vide, Aufrecht:

Oxford Catalogue, MS. No. 563.) He has collected about 225 ślokas from Yogavāsiṣṭha and classified them under the following heads:- I. Dispassion; II. Unreality of the World; III. Character of the Living Liberated Man; IV. Annihilation of Mind; V. Annihilation of Desire; VI. Meditation on the Self; VII. Worship of the Self; VIII. Description of the Self and IX. Liberation in Life. It is a good attempt, but embodies only a fraction of the philosophy of Yogavāsiṣṭha. It also, as it is evident, lacks in a sound system of classification.

Other attempts to present the philosophy of Yogavāsiṣṭha by way of summary, hardly known as such to any scholar, are the Mahopaniṣad and the Annapūrṇopaniṣad (Vide our Paper, "Yogavāsiṣṭha and some of the Minor Upaniṣads" in the Princess of Wales Saraswati Bhawana Studies, Benares, 1933), each of which presents many aspects of the philosophy of Yogavāsiṣṭha in 535 and 337 ślokas respectively. It is a pity that they do not anywhere mention that their ślokas are culled from Yogavāsiṣṭha, which, however, is a fact. Both these selections are defective in so far as they lack in a good scientific order of arrangement of the material they have selected. They do not, even both combined together, present the entire philosophy of Yogavāsiṣṭha.

In the same manner, the author of the Muktikopaniṣad has collected a number of stanzas from Yogavāsiṣṭha, bearing on desire and its renunciation in the second chapter of the Upaniṣad; and the author of the Varāhopaniṣad has collected in its fourth chapter some ślokas on the "Seven Stages of Yoga" and "the conduct of the Liberated Living Man." Again, some ślokas on "the Stages of Yoga" have been picked up from Yogavāsiṣṭha and made into a separate Upaniṣad which goes by the name of Akṣi-upaniṣad. (Ibid.) All these collections of some of the views of Vasiṣṭha are unsatisfactory in so far as they are only partial statements of the philosophy of Yogavāsiṣṭha.

Our Vāsiṣṭha-darśanam is, as said above, the first attempt of its kind to present the entire philosophy of Vasiṣṭha in a

systematic form, inspired by the zeal of introducing a so far neglected, but important system of thought to the modern scholars of Indian Thought.

॥ श्रीवासिष्ठदर्शनम् ॥

मङ्गलाचरणम्

Auspicious Introductory Prayer

यतः सर्वाणि भूतानि प्रतिभान्ति स्थितानि च ।

यत्रैवोपशमं यान्ति तस्मै सत्यात्मने नमः ॥१॥ (१-१-१)

1. Salutation to Him of the nature of Truth (or Existence) from Whom all beings become manifest, in Whom they exist and in Whom alone they attain extinction.

ज्ञाता ज्ञानं तथा ज्ञेयं द्रष्टा दर्शनदृश्यभूः ।

कर्ता हेतुः क्रिया यस्मात् तस्मै ज्ञप्त्यात्मने नमः ॥२॥ (१-१-२)

2. Salutation to Him of the nature of Pure Intelligence from Whom arise the knower, knowledge and the known, the seer, sight and the visible universe, and the doer, the cause and the action.

स्फुरन्ति सीकरा यस्मादानन्दस्याम्बरेऽवनौ ।

सर्वेषां जीवनं तस्मै ब्रह्मानन्दात्मने नमः ॥३॥ (१-१-३)

3. Salutation to Him of the nature of the Bliss of Brahman (or the Ultimate Reality) from Whom spring forth sprays of Bliss and Who is the life of all, in the heaven and on the earth.

ग्रन्थप्रवेशः

The Entrance to the Work

I. ग्रन्थशैली

The Mode of Expression of the Work.

यत्कथ्यते हि हृदयङ्गमयोपमान-

युक्त्या गिरा मधुरयुक्तपदार्थया च ।

श्रोतुस्तदङ्गं हृदयं परितो विसारि

व्याप्नोति तैलमिव वारिणि वार्यं शङ्काम् ॥१॥ (३-८४-४५)

4. Dear One! That which is communicated through a language whose words and sense are sweet and proper, through the expedient of similes which are heart-stirring, spreads like oil on water, diffusing all around the heart of the hearer, warding off doubt.

त्यक्तोपमानममनोज्ञपदं दुरापं

क्षुब्धं धराविधुरितं विनिगीर्णवर्णम् ।

श्रोतुर्न याति हृदयं प्रविनाशमेति

वाक्यं किलाज्यमिव भस्मनि हूयमानम् ॥२॥ (३-८४-४६)

5. The sentence that has given up simile, containing words that are not pleasing, difficult to be approached, agitated (or confused), separated from its place and with swallowed (or concealed) words, does not go to the heart of the hearer, but arrives at destruction like clarified butter being offered as oblation into ash.

शास्त्रं सुबोधमेवेदं सालङ्कारविभूषितम् ।

काव्यं रसमयं चारु दृष्टान्तैः प्रतिपादितम् ॥३॥ (२-१८-३३)

6. This scripture, adorned by rhetoric, is indeed easily understood. It is inspired, full of poetic sentiments, pleasing and explained through illustrations.

II. ग्रन्थमाहात्म्यम्

The Excellence of the Work.

अस्मिज्छुते मते ज्ञाते तपोध्यानजपादिकम् ।

मोक्षप्राप्तौ नरस्येह न किञ्चिदुपयुज्यते ॥१॥ (२-१८-३५)

7. When this (scripture) is heard, meditated upon and understood, there is nothing whatever, such as austerity, meditation, or repetition of sacred words, that is of use to a man here, for the attainment of liberation.

किञ्चित्संस्कृतबुद्धीनां श्रुतं शास्त्रमिदं यथा ।

मौख्यापिहं तथा शास्त्रमन्यदस्ति न किञ्चन ॥२॥ (२-१३-१४)

8. There is no other scripture that removes the ignorance of those with intellects refined a little, as this scripture does, when listened to.

मोक्षोपायानिमान्पुण्यान्प्रत्यक्षानुभवार्थदान् ।

बालोऽप्याकर्ण्य तज्ज्ञत्वं याति का त्वादृशे कथा ॥३॥ (६/२-२१५-६)

9. Having heard these holy means of liberation, producing the benefit of direct experience (of the Self), even a child goes to the state of the knower of That (Self). What need one say of a person like you?

सर्वदुःखक्षयकरं परमाश्वासनं धियः । (२-१०-९)

सुखदुःखक्षयकरं महानन्दैककारणम् ॥४॥ (२-१०-७)

10. It is the destroyer of all misery (and) a great comforter of the heart. It ends (both) pleasure and pain and is the one cause of Supreme Bliss.

य इदं शृणुयान्नित्यं तस्योदारचमत्कृतेः ।

बोधस्यापि परं बोधं बुद्धिरेति न संशयः ॥५॥ (३-८-१३)

11. The intellect of one displaying nobility who hears this

(scripture) daily, attains to enlightenment even beyond perception (or ordinary knowledge). There is no doubt (about this).

स्वयमेव यथा पीते नीरोगत्वं वरौषधे ।

जीवन्मुक्तत्वमस्मिंस्तु श्रुते समनुभूयते ॥६॥ (३-८-१५)

12. As there is freedom from disease quite spontaneously when a good medicine is drunk, so, the state of liberation while living is indeed experienced when this (scripture) is heard.

अस्मिञ्छ्रुते नरो मोहात्समग्रात्संतरिष्यति ।

सेतुनेवाम्बुधेः पारमपारगुणशालिना ॥७॥ (१-२-१०)

13. When this is heard, a man will cross over all delusion as (one crosses over) to the further bank of an ocean by a bridge possessing great excellence.

ग्रन्थेनानेन लोकोऽयमस्मात्संसारसङ्कटात् ।

समुत्तरिष्यति क्षिप्रं पोतेनेवाशु सागरात् ॥८॥ (१-२-१४)

14. This mankind will cross over this peril of worldly existence speedily by this work, as (one crosses over) the ocean quickly by a boat.

यदिहास्ति तदन्यत्र यत्रेहास्ति न तत्त्वचित् ।

इमं समस्तविज्ञानशास्त्रकोशं विदुर्बुधाः ॥९॥ (३-८-१२)

15. What is here (in this work), that is elsewhere. What is not here, that is nowhere. The wise consider this as the repository of all scriptures of Higher Knowledge.

III. वसिष्ठरामसंवादकथामुखम्

Introduction to the Story of the Conversation between Vasiṣṭha and Rāma.

सुतीक्ष्णो ब्राह्मणः कश्चित्संशयाकृष्टमानसः ।

अगस्तेराश्रमं गत्वा मुनिं पप्रच्छ सादरम् ॥१॥ (१-१-४)

16. A certain Brāhmaṇa, Sutikṣṇa, with his mind dragged by doubt, having gone to the hermitage of Agasti, asked the sage with respect.

मोक्षस्य कारणं कर्म ज्ञानं वा मोक्षसाधनम् ।

उभयं वा विनिश्चित्य एकं कथय कारणम् ॥२॥ (१-१-६)

17. "Having ascertained whether action is the cause of liberation, or knowledge the means of liberation, or else both, tell (me) the one means."

अगस्तिरुवाच ।

अस्मिन्नर्थे पुरावृत्तमितिहासं वदामि ते ।

कारुणाख्यः पुरा कश्चिद्ब्राह्मणोऽधीतवेदकः ॥३॥ (१-१-९)

अग्निवेश्यस्य पुत्रोऽभूद्वेदवेदाङ्गपारगः ।

गुरोरधीतविद्यः सन्नाजगाम गृहं प्रति ॥४॥ (१-१-१०)

Agasti said:

18,19. In this matter I (shall) tell you an ancient history. In former times, there was a certain Brāhmaṇa called Kāruṇa, son of Agniveśya, who had studied the Vedas and had completely mastered the Vedas and the Vedāṅgas (the auxiliary portions of the Vedas). Having learnt scriptural knowledge from the preceptor, he came back to his house.

तस्थावकर्मकृत्तूष्णीं संशयानो गृहे तदा ।

अग्निवेश्यो विलोक्याथ पुत्रं कर्मविवर्जितम् ॥ (१-१-११)

प्राह एतद्वचो निन्द्यं गुरुः पुत्रं हिताय च ॥५॥ (१-१-१२)

20. Then he stayed in the house silently without performing any work (or religious rites) and irresolute. Then, Agniveśya, the father, having observed his son destitute of religious rites, told these words to his son for his benefit.

अग्निवेश्य उवाच ।

अकर्मनिरतः सिद्धिं कथं प्राप्स्यसि तद्वद । (१-१-१३)

शृणु पुत्र कथामेकां तदर्थं हृदयेऽखिलम् ॥६॥ (१-१-१८)

Agniveśya said:

21. Tell me how you will obtain fulfilment, attached to inaction. Son! For that purpose, listen to a story entirely with your heart.

सुरुचिर्नाम काचित्स्त्री अप्सरोगण उत्तमा । (१-१-१९)
दूतमिन्द्रस्य गच्छन्तमन्तरिक्षे ददर्श सा ॥७॥ (१-१-२१)

22. A certain woman called Suruci, excellent among a class of celestial damsels, saw a messenger of Indra (the celestial king) travelling in the sky.

तमुवाच महाभागा सुरुचिश्चाप्सरोवरा । (१-१-२१)
देवदूत महाभाग कुत आगम्यते त्वया ॥८॥ (१-१-२२)

23. Suruci, the best among celestial damsels and extremely fortunate, said to him: "Blessed messenger of the Gods! Where do you come from?"

देवदूत उवाच ।
साधु पृष्टं त्वया सुभ्रु यथावत्कथयामि ते ।
अरिष्टनेमी राजर्षिर्दत्त्वा राज्यं सुताय वै ॥९॥ (१-१-२३)
वाल्मीकेर्ज्ञातितत्त्वस्य निर्ययौ पुण्यमाश्रमम् ॥१०॥ (१-१-४४)

The celestial messenger said:

24,25. Lovely lady! You have questioned well. I shall tell you exactly. The saintly king Ariṣṭanemi having given away his kingdom to his son, went out to the holy hermitage of Vālmiki who had known the Truth (or the Ultimate Reality).

राजोवाच ।
भगवन्प्राष्टुमिच्छामि तदविघ्नेन मे वद ।
संसारबन्धदुःखार्तेः कथं मुञ्चामि तद्वद ॥११॥ (१-१-५१)

The King said:

26. Lord! Tell me freely (without impediments) that which I

wish to inquire. How do I set myself free from the suffering arising from the pain of worldly bondage? Tell me that.

वाल्मीकिरुवाच ।

वसिष्ठरामसंवादं मोक्षोपायकथां शुभाम् ।

ज्ञातस्वभावो राजेन्द्र वदामि श्रूयतां बुध ॥१२॥ (१-१-५३)

Vālmīki said:

27. Best of Kings! I shall narrate the conversation between Vasiṣṭha and Rāma, the auspicious story of the means to liberation, having known its essential nature. Wise One! Let it be heard.

एतां तु प्रथमं कृत्वा पुराऽहमरिर्मर्दन । (१-२-४)

शिष्यायास्मि विनीताय भरद्वाजाय दत्तवान् ॥१३॥ (१-२-५)

28. Destroyer of enemies! In former times, at first, I gave this to Bharadvāja, the humble disciple.

अथ ज्ञानाधिकारो नाम प्रथमोऽध्यायः ॥

Chapter – 1

The Qualification for (the Attainment of) Knowledge

I. अधिकारिलक्षणम्

The Characteristic of a Qualified Person.

अहं बद्धो विमुक्तः स्यामिति यस्यास्ति निश्चयः ।

नात्यन्तमज्ञो नोत ज्ञः सोऽस्मिञ्छास्त्रेऽधिकारवान् ॥१॥ (१-२-१)

29. He is entitled to (study) this scripture, who has the firm belief, “I am bound; let me be liberated”, who is not much ignorant, and not wise either.

II. अधिकारिगुणप्रतिपादनाय रामविषादवर्णनम्

The Description of the Dejection of Rāma for Expounding the Qualities of One Entitled to (Study this Scripture).

1. रामभृत्यानां रामचेष्टितवर्णनम्

The description of the behaviour of Rāma by the servants of Rāma.

यत्नप्रार्थनयाऽस्माकं निजव्यापारमाह्निकम् ।

सोऽयमाम्लानवदनः करोति न करोति वा ॥१॥ (१-१०-१०)

30. He does his daily duties through our effort and entreaty; with a gloomy face; or he does not do them.

स्नानदेवार्चनादानभोजनादिषु दुर्मनाः

प्रार्थितोऽपि हि नातृप्तेरश्रात्यशनमीश्वरः ॥२॥ (१-१०-११)

31. The prince is dispirited in (duties) like bath, worship of god, giving gifts and eating. He does not eat food until satisfaction (is obtained), even if requested.

लोलान्तःपुरनारीभिः कृतदोलाभिरङ्गणे ।

न च क्रीडति लीलाभिधराराभिरिव चातकः ॥३॥ (१-१०-१२)

32. He also does not amuse himself with playful sports in the courtyard, with swings operated by the passionate women from the harem, as the cātaka bird (plays) with the shower of rain.

माणिक्यमुकुलप्रोता केयूरकटकावलिः ।

नानन्दयति तं राजन्द्यौः पातविषयं यथा ॥४॥ (१-१०-१३)

33. King! The row of golden bracelets and armlets, set with bud-like rubies, does not gladden him, as the heaven (does not gladden) one whose concern is the fall (therefrom).

क्रीडद्वधूविलोकेषु वहत्कुसुमवायुषु ।

लतावलयगेहेषु भवत्यतिविषादवान् ॥५॥ (१-१०-१४)

34. He becomes extremely dejected at the sights of sporting maidens, at the winds blowing through the flowers and at homes girdled by creepers.

यद्द्रव्यमुचितं स्वादु पेशलं चित्तहारि च ।

बाष्पपूर्णेक्षण इव तेनैव परिखिद्यते ॥६॥ (१-१०-१५)

35. Whichever object is proper, sweet, lovely and fascinating, even by that he is wearied, as it were, with eyes full of tears.

किमिमा दुःखदायिन्यः प्रस्फुरन्तीः पुराङ्गनाः ।

इति नृत्तविलासेषु कामिनीः परिनिन्दति ॥७॥ (१-१०-१६)

36. He finds fault with beautiful women at dancing pastimes (saying): “Why do these shining women of the city give pain?”

भोजनं शयनं यानं विलासं स्नानमासनम् ।

उन्मत्तचेष्टित इव नाभिनन्दत्यनिन्दितम् ॥८॥ (१-१०-१७)

37. He does not rejoice in blameless food, couch, vehicle, sport, bathing or seat like one of drunken behaviour.

किं संपदा किं विपदा किं गेहेन किमिङ्गितैः ।

सर्वमेवासदित्युक्त्वा तूष्णीमेकोऽवतिष्ठते ॥९॥ (१-१०-१८)

38. He remains alone in silence saying: "Of what avail is prosperity, adversity, house or intentions? Everything is only unreal."

नोदेति परिहासेषु न भोगेषु निमज्जति ।

न च तिष्ठति कार्येषु मौनमेवावलम्बते ॥१०॥ (१-१०-१९)

39. He does not appear among merriments and does not sink into enjoyments. He does not perform his duties and resorts only to silence.

विलोलालकवल्लर्यो हेलालितलोचनाः ।

नानन्दयन्ति तं नार्यो मृग्यो वनतरुं यथा ॥११॥ (१-१०-२०)

40. Women with dishevelled and creeper-like curly locks of hair, with their eyes moving around in amorous sport, do not delight him as female deer (do not delight) a forest-tree.

एकान्तेषु दिगन्तेषु तीरेषु विपिनेषु च ।

रतिमायात्यरण्येषु विक्रीत इव जन्तुषु ॥१२॥ (१-१०-२१)

41. He attains satisfaction in solitary and remote places, banks of rivers, groves and forests as if sold away among animals.

वस्त्रपानाशनादानपराङ्मुखतया तथा ।

परिव्राड्धर्मिणं भूप सोऽनुयाति तपस्विनम् ॥१३॥ (१-१०-२२)

42. King! By that aversion from taking clothes, drinks and food, he follows the ascetic obeying the law of a wandering mendicant.

बद्धपद्मासनः शून्यमना वामकरस्थले ।

कपोलतलमाधाय केवलं परितिष्ठति ॥१४॥ (१-१०-२४)

43. He remains alone with a vacant mind, firmly rooted in the lotus-pose (of yoga), placing the surface of his cheek on the palm of his left hand.

न विद्यः किमसौ याति किं करोति किमीहते ।

किं ध्यायति किमायाति कथं किमनुधावति ॥१५॥ (१-१०-२६)

44. We do not know what he goes to, what he does, what he desires, what he thinks of, what he arrives at and how and what he pursues.

प्रत्यहं कृशतामेति प्रत्यहं याति पाण्डुताम् ।

विरागं प्रत्यहं याति शरदन्त इव द्रुमः ॥१६॥ (१-१०-२७)

45. He becomes emaciated and pale day by day and becomes detached every day as a tree (is transformed) at the end of autumn.

भृत्यै राजभिरम्बाभिः संपृष्टोऽपि पुनः पुनः ।

उक्त्वा न किञ्चिदेवेति तूष्णीमास्ते निरीहितः ॥१७॥ (१-१०-२९)

46. Even if questioned again and again by servants, princes and mothers, he remains silent and desireless, stating that there is nothing whatever (to be told).

आपातमात्रहृद्येषु मा भोगेषु मनः कृथाः ।

इति पार्श्वगतं भव्यमनुशास्ति सुहृज्जनम् ॥१८॥ (१-१०-३०)

47. He advises the worthy and friendly people nearby, thus: "May you not fasten your mind to enjoyments which are pleasant only at the current moment."

आपदामेकमावासमभिवाञ्छसि किं धनम् ।

अनुशिष्येति सर्वस्वमर्थिने संप्रयच्छति ॥१९॥ (१-१०-३१)

48. "Do you long for wealth which is the sole abode of calamities?" – Thus discriminating, he gives away everything to one who asks for it.

न विद्मः किं महाबाहो तस्य तादृशचेतसः ।

कुर्मः कमलपत्राक्ष गतिरत्र हि नो भवान् ॥२०॥ (१-१०-४१)

49. Powerful One with eyes resembling lotus petals! We do not know what we should do to him of such a mind. You alone are our refuge in this matter.

2. रामवर्णिता संसारनिःसारता

The worthlessness of worldly existence described by Rāma.

(i) सुखाभावः ॥ The absence of happiness.

किं नामेदं बत सुखं येयं संसारसन्ततिः ।

जायते मृतये लोको म्रियते जननाय च ॥१॥ (१-१२-७)

50. Alas! What indeed is this happiness, which is (in the form of) this succession of worldly life? Mankind is born for dying and dies for being born again.

अस्थिराः सर्व एवमे सचराचरचेष्टिताः ।

आपदां पतयः पापा भावा विभवभूमयः ॥२॥ (१-१२-८)

51. All these objects which are fields of riches (or power), along with the actions of the aggregate of created things, are only unstable. They are possessors of calamities and are evil.

आपदः संपदः सर्वाः सुखं दुःखाय केवलम् ।

जीवितं मरणायैव बत मायाविजृम्भितम् ॥३॥ (६/२-९३-७३)

52. All riches are misfortunes. Pleasure is only for (reaping) pain. Life is only for (experiencing) death. Alas! What an illusory sport!

(ii) मोहान्धता ॥ The blindness of delusion

असतैव वयं कष्टं विकृष्टा मूढबुद्धयः ।

मृगतृष्णाश्रसा दूरे वने मुग्धमृगा इव ॥४॥ (१-१२-११)

53. Alas! We, of bewildered intellects, are drawn only by falsehood as perplexed deer (are drawn) by the (appearance of) water in a mirage at a distance in a forest.

न केनचिच्च विक्रीता विक्रीता इव संस्थिताः ।

बत मूढा वयं सर्वे जानाना अपि शाम्बरम् ॥५॥ (१-१२-१२)

54. We have not been sold away by someone, (but) exist as if we have been sold (as slaves). Alas! We are all fools, though knowing the jugglery.

किमेतेषु प्रपञ्चेषु भोगा नाम सुदुर्भगाः ।

मुधैव हि वयं मोहात्संस्थिता बद्धभावनाः ॥६॥ (१-१२-१३)

55. What indeed are the unfortunate enjoyments in these manifestations (or worlds)? Surely, by delusion alone, we remain in vain with firmly rooted imaginations.

(iii) श्रीनिन्दा ॥ Censure of wealth.

न श्रीः सुखाय भगवन्तुःखायैव हि वर्धते ।

गुप्ता विनाशनं धत्ते मृतिं विषलता यथा ॥७॥ (१-१३-१०)

56. Revered One! Wealth is not for joy. It indeed grows to bring sorrow. Preserved, it causes destruction, as a poisonous creeper (causes) death.

मनोरमा कर्षति चित्तवृत्तिं कदर्थसाध्या क्षणभङ्गुरा च ।

व्यालावलीगात्रविवृत्तदेहा श्वभ्रोत्थिता पुष्पलतेव लक्ष्मीः ॥८॥

(१-१३-२२)

57. Wealth which is pleasing attracts the imagination of the mind. It is to be accomplished with trouble and is transient. It is like a creeper bearing flowers rising from a chasm, whose body is encircled by the limbs of a row of snakes.

(iv) आयुर्निन्दा ॥ Censure of life.

पेलवं शरदीवाभ्रमस्नेह इव दीपकः ।

तरङ्गक इवालोले गतमेवोपलक्ष्यते ॥१॥ (१-१४-६)

58. (Life is) slender like the cloud in autumn. It is like a lamp without oil. It is rolling like a wave and is observed only as gone.

स्थिरतया सुखभासितया तया

सततमुज्झितमुत्तमफल्गु च ।

जगति नास्ति तथा गुणवर्जितम्

मरणभाजनमायुरिदं यथा ॥१०॥ (१-१४-२३)

59. It is ever avoided by that stability shining with happiness and is highly worthless. There is nothing in the world so destitute of merit as this life which is the repository of death.

प्रत्यहं खेदमुत्सृज्य शनैरलमनारतम् ।

आखुनेव जरच्छ्वभ्रं कालेन विनिहन्यते ॥११॥ (१-१४-१६)

60. Day by day, slowly, surely and continuously, laying aside lassitude, it is completely destroyed by time, as an old den by a rat.

(v) चित्तचाञ्चल्यम् ॥ The fickleness of the mind.

चेतश्चञ्चलया वृत्त्या चिन्तानिचयचञ्चुरम् ।

धृतिं बध्नाति नैकत्र पञ्जरे केसरी यथा ॥१२॥ (१-१६-१०)

61. The mind, expert in its collection of sorrowful thoughts, does not fasten its hold on one place because of its fickle condition, as a lion in a cage.

चेतः पतति कार्येषु विहगः स्वामिषेष्मिव ।

क्षणेन विरतिं याति बालः क्रीडनकादिव ॥१३॥ (१-१६-२२)

62. The mind descends on actions (or things) like a bird on

its prey. It becomes indifferent in a moment like a child to a toy.

(vi) तृष्णादाहः ॥ The burning due to desire.

तृष्णाभिधानया तात दग्धोऽस्मि ज्वालयता तथा ।

यथा दाहोपशमनमाशङ्के नामृतैरपि ॥१४॥ (१-१७-११)

63. Venerable One! I am burnt by the flame called desire in such manner that I do not suspect (or believe the possibility of) mitigation even by nectar.

कुटिला कोमलस्पर्शा विषवैषम्यशंसिनी ।

दशत्यपि मनावस्मृष्टा तृष्णा कृष्णेव भोगिनी । ॥१५॥ (१-१७-१७)

64. Desire is crooked and pleasing to touch like a black serpent, which bites even if touched a little, bespeaking the calamity of poison.

पदं करोत्यलङ्घ्येऽपि तृप्ताऽपि फलमीहते ।

चिरं तिष्ठति नैकत्र तृष्णा चपलमर्कटी ॥१६॥ (१-१७-२९)

65. Desire, the fickle monkey, sets foot on (places) which are not fit to be mounted upon, endeavours to obtain the fruit though satiated and does not remain in one place for a long time.

सर्वसंसारदोषाणां तृष्णैका दीर्घदुःखदा ।

अन्तःपुरस्थमपि या योजयत्यतिसङ्कटे ॥१७॥ (१-१७-३२)

66. Of all the ills of wordly life, it is desire alone that gives long-lasting grief. That (desire) brings very great difficulty even to one staying in the inner apartments of a palace.

(vii) देहस्यारम्यत्वम् ॥ Unpleasantness of the body.

समस्तरोगायतनं वलीपलितपत्तनम् ।

सर्वाधिसारगहनं नेष्टुं देहगृहं मम ॥१८॥ (१-१८-३४)

67. The house that is the body which is the abode of all diseases, a place for wrinkles and old age and troublesome with the malady of all mental agonies, is not agreeable to me.

रक्तमांसमयस्यास्य सबाह्याभ्यन्तरं मुने ।

नाशैकधर्मिणो ब्रूहि कैव कायस्य रम्यता ॥१९॥ (१-१८-३८)

68. Sage! Tell me what exactly is the beauty of this body, constituted of blood and flesh in and out, which has only destruction as its characteristic.

बद्धास्था ये शरीरेषु बद्धास्था ये जगत्स्थितौ ।

तान्मोहमदिरोन्मत्तान्धिग्धिगस्तु पुनः पुनः ॥२०॥ (१-१८-५२)

69. Shame upon those, mad with the spirituous liquor of delusion, who have fixed their hope on their bodies and their stay in the world!

(viii) बाल्यावस्थादोषाः ॥ *The defects of childhood.*

अशक्तिरापदस्तृष्णा मूकता मूढबुद्धिता ।

गृध्रता लोलता दैन्यं सर्वं बाल्ये प्रवर्तते ॥२१॥ (१-१९-२)

70. Incapacity, calamities, thirst, dumbness, perplexed (or dull) intellect, covetousness, restlessness and dejection – all these exist in childhood.

(ix) यौवनदोषाः ॥ *The defects of youth.*

निमेषभासुराकारमालोलघनगर्जितम् ।

विद्युत्प्रकाशमशिवं यौवनं मे न रोचते ॥२२॥ (१-२०-८)

71. I do not like youth whose appearance is bright (only) for a moment, which is (impermanent) like the trembling and deep thunder of the clouds and the lustre of lightning and is inauspicious.

आपातमात्ररमणं सद्भावहरितान्तरम् ।

वेश्यास्त्रीसङ्गमप्रख्यं यौवनं मे न रोचते ॥२३॥ (१-२०-१३)

72. I do not like youth which is pleasing only at the current moment, destitute of the quality of goodness inside and resembling the union with a prostitute.

सुनिर्मलाऽपि विस्तीर्णा पावन्यपि हि यौवने ।

मतिः कलुषतामेति प्रावृषीव तरङ्गिणी ॥२४॥ (१-२०-१८)

73. Even though the intellect is very clear, broad and pure, it becomes turbid in youth as a river in the rainy season.

(x) स्त्रीजुगुप्सा ॥ Dislike for women.

मांसपाञ्चालिकायास्तु यन्त्रलोलेऽङ्गपञ्चरे ।

स्नाय्वस्थिग्रन्थिशालिन्याः स्त्रियाः किमिव शोभनम् ॥२५॥ (१-२१-१)

74. What possibly is the beauty of a woman who is a puppet doll of flesh endowed with muscles, bones and joints in the string-tossed bodily cage?

त्वङ्मांसरक्तबाष्पाम्बु पृथक्कृत्वा विलोचनम् ।

समालोकय रम्यं चेत्किं मुधा परिमुह्यसि ॥२६॥ (१-२१-२)

75. See if it is pleasing after separating the skin, flesh, blood, tears, eyes etc. Why are you deluded in vain?

आपातरमणीयत्वं कल्पते केवलं स्त्रियाः ।

मन्ये तदपि नास्त्यत्र मुने मोहैककारणम् ॥२७॥ (१-२१-८)

76. In the case of a woman, what happens is only the appearance of charm at first sight. I think, even that does not exist here. Sage! It has only delusion as its cause.

ज्वलतामतिदूरेऽपि सरसा अपि नीरसाः ।

स्त्रियो हि नरकाग्नीनामिन्धनं चारुदारुणम् ॥२८॥ (१-२१-१२)

77. Even at a great distance, women are indeed the agreeable and intense fuel for the burning fires of hell. They are insipid, though charming.

पुष्पकेसरगौराङ्गी नरमारणतत्परा ।

ददात्युन्मत्तवैवश्यं कान्ता विषलता यथा ॥२९॥ (१-२१-१६)

78. Having limbs beautiful as the filaments of a flower, intent on destroying men, a lovely woman gives the insensibility of madness like a poisonous creeper.

मन्दुरं च तुरङ्गाणामालानमिव दन्तिनाम् ।

पुंसां मन्त्र इवाहीनां बन्धनं वामलोचना ॥३०॥ (१-२१-२१)

79. A woman with lovely eyes is a bondage to men, like a stable to horses, a chain to elephants and an incantation to serpents.

(xi) भोगवैरस्यम् ॥ *The inspidity of enjoyments.*

आपातमात्ररमणेषु सुदुस्तरेषु

भोगेषु नाहमलिपक्षतिचञ्चलेषु ।

ब्रह्मन् रमे मरणरोगजरादिभीत्या

शाम्याम्यहं परमुपैमि पदं प्रयत्नात् ॥३१॥ (१-२१-३६)

80. Venerable One! I do not take delight in enjoyments which are pleasing only at the current moment, difficult to be crossed and fickle like the wings of a black bee, on account of the fear of death, disease and old age. I am calm. With perseverance, I shall reach the supreme state.

(xii) जराजुगुप्सा ॥ *Disgust for old age.*

जरामार्जारिका भुङ्क्ते यौवनाखुं ततोद्धता ।

परमुल्लासमायाति शरीरामिषगर्धिनी ॥३२॥ (१-२२-२५)

81. The cat that is old age, eats the rat that is youth. Then,

raised up, it attains to great delight, greedy for the flesh of the body.

न जिताः शत्रुभिः सङ्ख्ये प्रविष्टा येऽद्रिकोटे ।

ते जराजीर्णराक्षस्या पश्याशु विजिता मुने ॥३३॥ (१-२२-३१)

82. Sage! Those who have entered into a mountain-cave, unconquered in battle by enemies, are overcome quickly by the worn-out demoness of old age.

हिमाशनिरिवाम्भोजं वात्येव शरदम्बुदम् ।

देहं जरा नाशयति नदी तीरतरुं यथा ॥३४॥ (१-२२-२)

83. Old age destroys the body as missile-like snow (destroys) the lotus, a storm, the autumnal cloud and a river, the tree on the bank.

किं तेन दुर्जीवितदुर्ग्रहेण जरागतेनापि हि जीव्यते यत् ।

जरा जगत्यामजिता जनानां सर्वेषणास्तात तिरस्करोति ॥३५॥

(१-२२-३८)

84. What indeed is the use of that grasping with difficulty of a bad existence, whereby, even one who has arrived at old age lives? Venerable One! Old age, unconquered on the earth, despises all the desires of living beings.

(xiii) कालसाम्राज्यम् ॥ Complete sovereignty of time.

न तदस्तीह यदयं कालः सकलघस्मरः ।

असते तज्जगज्जातं प्रोत्थाब्धिमिव बाडवः ॥३६॥ (१-२३-४)

85. There is nothing here, born in the same world, which this Time, the devourer of all, does not eat up, like the submarine fire, the rising ocean.

किं श्रिया किं च राज्येन किं कायेन किमीहितैः ।

दिनैः कतिपर्यैरेव कालः सर्वं निकृन्तति ॥३७॥ (१-२८-३७)

86. Of what avail is wealth, of what use is kingdom and of what avail are body and things sought for? Even within a certain number of days, time destroys everything.

ग्रसतेऽविरतं भूतजालं सर्प इवानिलम् ।

कृतान्तः कर्कशाचारो जरां नीत्वाऽजरं वपुः ॥३८॥ (१-२६-६)

87. The god of death, of cruel behaviour, reducing to infirmity the body which is not old, swallows the mass of living beings continually, as a serpent (swallows) the air.

(xiv) संसारदुर्दशा ॥ The bad state of worldly existence.

आयुरत्यन्तचपलं मृत्युरेकान्तनिष्ठुरः ।

तारुण्यं चातितरलं बाल्यं जडतया हृतम् ॥३९॥ (१-२६-९)

88. Life is extremely transient, death is absolutely cruel, youth is very fickle and childhood is taken away by ignorance.

कलाकलङ्कितो लोको बन्धवो भवबन्धनम् ।

भोगा भवमहारोगास्तृष्णाश्च मृगतृष्णिकाः ॥४०॥ (१-२६-१०)

89. The world is stained by deceit, kinsmen are fetters of worldly life, enjoyments are great diseases of the world and desires are mirages.

शत्रवश्चेन्द्रियाण्येव सत्यं यातमसत्यताम् ।

प्रहरत्यात्मनैवात्मा मनसैव मनो रिपुः ॥४१॥ (१-२६-११)

90. Only the sense-organs are the enemies. Truth is reduced to falsehood. The self hurts only by itself. The mind is an enemy only by the mind.

वस्त्ववस्तुतया ज्ञातं दत्तं चित्तमहङ्कृतौ ।

अभाववेधिता भावा भावान्तो नाधिगम्यते ॥४२॥ (१-२६-१४)

91. A real thing is understood as unreality. The mind is

given to egotism. All beings are pierced by want (or death). The limit of existence is not reached.

आगमापायिनो भावा भावना भवबन्धनी ।

नीयते केवलं क्वापि नित्यं भूतपरम्परा ॥४३॥ (१-२६-२२)

92. All states of being are coming and going away. Imagination binds one to worldly existence. The succession of living beings is entirely and continually led away somewhere.

सर्व एव नरा मोहाद्दुराशापाशपाशिनः ।

दोषगुल्मकसारङ्गा विशीर्णा जन्मजङ्गले ॥४४॥ (१-२६-४१)

93. All men, entrapped by the snare of bad desires on account of delusion, are verily withered antelopes in the bushes of evil within the forest of life.

बाल्ये गते कल्पितकेलिलोले

मनोमृगे दारदरीषु जीर्णे ।

शरीरके जर्जरतां प्रयाते

विदूयते केवलमेव लोकः ॥४५॥ (१-२७-२)

94. When childhood, longing for arranged pastimes, is gone, when the mind that is the deer is worn out in the caves that are women, and when the body attains to infirmity, mankind is much afflicted.

जरातुषाराभिहतां शरीरसरोजिनीं दूरतरे विमुच्य ।

क्षणाद्गते जीवितचञ्चरीके जनस्य संसारसरोऽवशुष्कम् ॥४६॥

(१-२७-३)

95. When the black bee that is life, leaving at a distance the lotus-plant that is the body, affected by snow that is old age, is gone in a moment, the pond that is the worldly existence of a person is dried up (or becomes empty).

तृष्णानदी सारतरप्रवाहग्रस्ताखिलानन्तपदार्थजाता ।

तटस्थसंतोषसुवृक्षमूलनिकाषदक्षा वहतीह लोके ॥४७॥ (१-२७-५)

96. The river of desire, grown by the entire and infinite things seized by its very strong current, flows in this world, capable of scraping the root of the good tree of satisfaction situated on the bank.

तृष्णालताकाननचारिणोऽमी शाखाशतं काममहीरुहेषु ।

परिभ्रमन्तः क्षपयन्ति कालं मनोमृगा नो फलमाप्नुवन्ति ॥४८॥

(१-२७-७)

97. These animals (or monkeys) that are the minds, which move about the forest consisting of creepers that are desires, cast their time hovering over a hundred branches on the trees that are objects of desire. They do not obtain the fruit (desired for).

पुत्राश्च दाराश्च धनं च बुद्ध्या प्रकल्प्यते तात रसायनाभम् ।

सर्वं तु तन्नोपकरोत्यथान्ते यत्रातिरम्या विषमूर्च्छनैव ॥४९॥

(१-२७-१३)

98. Venerable One! Children, wife and wealth, everything is considered by the mind like the elixir of life. But, that does not help afterwards at the end of life when the most pleasing is only stupefying as poison.

पर्णानि जीर्णानि यथा तरूणां समेत्य जन्माशु लयं प्रयान्ति ।

तथैव लोकाः स्वविवेकहीनाः समेत्य गच्छन्ति कुतोऽप्यहोभिः ॥५०॥

(१-२७-१८)

99. As the worn-out leaves of trees are destroyed quickly, having come into existence, so also, people bereft of their discrimination depart in a certain number of days, having arrived at life.

(xv) सर्वत्रदोषदृष्टिः ॥ Seeing defects everywhere.

कास्ता दृशो यासु न सन्ति दोषाः

कास्ता दिशो यासु न दुःखदाहः ।

कास्ताः प्रजा यासु न भङ्गुरत्वं

कास्ताः क्रिया यासु न नाम माया ॥५१॥ (१-२७-३१)

100. Which are the sights in which defects do not exist? Which are the directions where there is no burning of sorrow? Who are the people in whom there is no transitoriness? Which are the actions in which there is indeed no illusion?

(xvi) अस्थिरता ॥ *Instability.*

यच्चेदं दृश्यते किञ्चिज्जगत्स्थावरजङ्गमम् ।

तत्सर्वमस्थिरं ब्रह्मन्स्वप्नसङ्गमसन्निभम् ॥५२॥ (१-२८-१)

101. Sage! Whatever is seen of this inanimate or living world, all that is inconstant like the union in a dream.

अनित्यं यौवनं बाल्यं शरीरं द्रव्यसञ्चयाः ।

भावादुभावान्तरं यान्ति तरङ्गवदनारतम् ॥५३॥ (१-२८-१०)

102. Childhood, youth, the body and the accumulations of wealth are transient. They go from one state to another state continuously like waves.

वातान्तर्दीपकशिखालोलं जगति जीवितम् ।

तडित्स्फुरणसंकाशा पदार्थश्रीर्जगत्त्रये ॥५४॥ (१-२८-११)

103. Life in the world is fickle like the flame of a lamp in the wind. The splendour of objects in the three worlds is (transient) like the flash of lightning.

प्रागासीदन्य एवेह जातस्त्वन्यो नरो दिनैः ।

सदैकरूपं भगवन्किञ्चिदस्ति न सुस्थिरम् ॥५५॥ (१-२८-३२)

104. Man was quite different before (his birth). But, brought into existence here (in this world), he becomes different within days. Revered One! There is nothing whatever that is permanent and uniform always.

बाल्यमल्पदिनैरेव यौवनश्रीस्ततो जरा ।

देहेऽपि नैकरूपत्वं काऽऽस्था बाह्येषु वस्तुषु ॥५६॥ (१-२८-३७)

105. There is no uniformity even in the body, where there is childhood (followed by) the splendour of youth in quite a short time and then old age. What is the hope in external things?

क्षणमानन्दितामेति क्षणमेति विषादिताम् ।

क्षणं सौम्यत्वमायाति सर्वस्मिन्नटवन्मनः ॥५७॥ (१-२८-३८)

106. The mind, like an actor, attains to happiness for a moment, dejection for a moment and a state of placidity for a moment, in everything.

इतश्चान्यदितश्चान्यदितश्चान्यदयं विधिः ।

रचयन्वस्तु नायाति खेदं लीलास्विवार्धकः ॥५८॥ (१-२८-३९)

107. From here (or this object) to another (or a different object) – thus making things (again and again), this Creator does not reach fatigue, as a child in sports.

(xvii) संसारदुःखासहनीयत्वम् ॥ *The unbearableness of the sorrow of worldly existence.*

क्रकचाग्रविनिष्येषं सोढुं शक्नोम्यहं मुने ।

संसारव्यवहारोत्थं नाशाविषयवैशसम् ॥५९॥ (१-२९-१७)

108. Sage! I am able to endure bruising by the edge of a saw, (but) not the distress due to objects of desire, arising from the affairs of worldly life.

3. राघवप्रश्नाः

The questions of Rāma.

अतोऽतुच्छमनायासमनुपाधि गतभ्रमम् ।

किं तत्स्थितिपदं साधो यत्र शोको न विद्यते ॥६०॥ (१-३०-११)

109. Sage! Hence, what is that place of permanence, not wretched, not troublesome, without limitation, and free from delusion, where sorrow does not exist?

किं तत्स्यादुचितं श्रेयः किं तत्स्यादुचितं फलम् ।
वर्तितव्यं च संसारे कथं नामासमञ्जसे ॥२॥ (१-३०-२०)

110. What may that be which is the proper virtue? What may that be which is the proper result? How indeed should one remain in this absurd worldly life?

केन पावनमन्त्रेण दुःसंस्तिविषूचिका ।
शाम्यतीयमनायासमायासशतकारिणी ॥३॥ (१-३०-२४)

111. By which purifying Mantra (or sacred word) does this disease of cholera that is the evil course of worldly life, causing innumerable troubles, come to an end effortlessly?

कथं शीतलतामन्तरानन्दतरुमञ्जरीम् ।
पूर्णचन्द्र इवाक्षीणां भृशमासादयाम्यहम् ॥४॥ (१-३०-२५)

112. How do I often (or intensely) find within, that coolness which is the sprout of the tree of bliss (and) like the full moon to the eyes?

क उपायो गतिः का वा का चिन्ता कः समाश्रयः ।
केनेयमशुभोदका न भवेज्जीविताटवी ॥५॥ (१-३१-६)

113. What is the means or what is the way, what is the consideration and who is the refuge? By what will this forest of life which is the result of misfortune, cease to exist?

संसार एव निवहे जनो व्यवहरन्नपि ।
न बन्धं कथमानोति पद्मपत्रे पयो यथा ॥६॥ (१-३०-१७)

114. How does a person, though acting only within the multitude constituting the world, suffer no bondage as water on a lotus leaf?

कथं सुखादुतामेति नीरसो मूढतां विना ।

अयं हि दग्धसंसारो नीरन्ध्रकलनाकुलः ॥७॥ (१-३१-८)

115. How indeed does this insipid and wretched worldly life afflicted by dense defects attain to sweetness, without stupidity?

दृष्टसंसारगतिना दृष्टादृष्टविनाशिना ।

केनेव व्यवहर्तव्यं संसारवनवीथिषु ॥८॥ (१-३१-११)

116. With whom possibly should one, who has perceived the course of worldly life and has destroyed the seen and unseen (worlds of enjoyment that bind him), deal in the paths of the forest of transmigratory existence?

संगद्वेषमहारोगा भोगपूगा विभूतयः ।

कथं जन्तुं न बाधन्ते संसारार्णवचारिणम् ॥९॥ (१-३१-१२)

117. In what way the intense diseases of desire and hatred, multitudes of enjoyments and riches do not trouble a man wandering in the sea of worldly existence?

व्यवहारवतो युक्त्या दुःखं नायाति मे यया ।

अथवा व्यवहारस्य ब्रूत तां युक्तिमुत्तमाम् ॥१०॥ (१-३१-१७)

118. Or, tell me that excellent art of action, by which expedient, sorrow does not come to me engaged in action.

४. जिज्ञासित्वम्

The intensity of the desire to know (the Truth).

अथवा तादृशी युक्तिर्यदि ब्रह्मन्न विद्यते ।

न वक्ति मम वा कश्चिद्विद्यमानामपि स्फुटम् ॥१॥ (१-३१-२०)

स्वयं चैव चाप्नोमि तां विश्रान्तिमनुत्तमाम् ।

तदहं त्यक्तसर्वेहो निरहङ्कारतां गतः ॥२॥ (१-३१-२१)

न भोक्ष्ये न पिबाम्यम्बु नाहं परिदधेऽम्बरम् ।

करोमि नाहं व्यापारं स्नानदानाशनादिकम् ॥३॥ (१-३१-२२)

119-121. Sage! If, however, there is no such means, or, nobody tells me clearly what is even available, and if I do not obtain myself that unsurpassed peace, then, I, who have abandoned all desire and become egoless, shall not eat, nor drink water, nor wear clothing; nor shall I engage myself in bathing, giving alms, eating and the like.

न च तिष्ठामि कार्येषु सम्पत्स्वापहृशासु च ।

न किञ्चिदपि वाञ्छामि देहत्यागादृते मुने ॥४॥ (१-३१-२३)

122. I shall not occupy myself with duties in prosperity and periods of misfortune. Sage! I shall not desire anything except death.

नाहमस्य न मे नान्यः शम्याम्यस्नेहदीपवत् ।

सर्वमेव परित्यज्य त्यजामीदं कलेवरम् ॥५॥ (१-३१-२६)

123. I do not belong to this (body); neither this nor another belongs to me. I shall be extinguished like a lamp without oil. Abandoning everything, I shall give up this body.

III. दुःखनिवृत्त्युपायः

The Means for the Cessation of Sorrow.

1. संसारराग एव दुःखस्य कारणम्

The cause of sorrow is only attachment to worldly life.

वसिष्ठ उवाच ।

विषमो ह्यतितरां संसाररागो भोगीव दशति, असिरिव छिनत्ति, कुन्त इव वेधयति, रज्जुरिवावेष्टयति, पावक इव दहति, रात्रिरिवान्धयति, अशङ्कित-परिपतितपुरुषान्पाषाण इव विवशीकरोति, हरति प्रज्ञां, नाशयति स्थितिं, पातयति मोहान्धकूपे, तृष्णा जर्जरीकरोति, न तदस्ति किञ्चिद्दुःखं संसारी यत्र प्राप्नोति ॥१॥ (२-१२-१४)

124. Attachment to worldly life, which is exceedingly dangerous, bites like a snake, cuts like a sword, pierces like a spear, binds like a rope, burns like fire, blinds like night, makes men, who have fallen into it unsuspectingly, helpless like a stone, takes away the understanding, destroys stability

and throws down into the dark well of delusion. Desire makes one worn out. There is no distress which a worldly person does not suffer.

दुरन्तेयं किल विषयविषूचिका यदि न चिकित्स्यते तन्नितरां नरकनगर-
निकरफलानुबन्धिनी तत्तत्करोति ॥२॥ (२-१२-१५)

125. This disease (or cholera) of sensual pleasures is indeed endless. If it is not cured, then it always produces various things having as a consequence the fruit of a multitude of cities of hell.

दुःसहा राम संसारविषावेशविषूचिका ॥३॥ (२-१२-१०)

126. Rāma! The disease (or cholera) that is caused by the entrance of the poison of worldly existence is unbearable.

सर्वापदां शिरसि तिष्ठति मौर्ख्यमेकम् ॥४॥ (६/१-८८-२७)

इयं संसारसरणिर्वहत्यज्ञप्रमादतः ।

अज्ञस्योग्राणि दुःखानि सुखान्यपि दृढानि च ॥५॥ (६/१-६-३३)

127. It is stupidity alone that stands on the top of all calamities. This course of worldly existence flows (or is carried on) by the inattention (or mistake) of the ignorant. To an ignorant person, there are intense sorrows as well as great delights.

इदं दुर्दुःखमज्ञस्य न कदाचन शाम्यति ।

अनात्मनि शठे देहे आत्मभावमुपेयुषि ॥६॥ (६/१-६-३५)

128. This bad distress of an ignorant person never ceases when he has attained to the idea of the Self (or the Spirit) in the wicked body which is not the Self (or the Spirit).

अवस्तुनि सनेत्रस्य लुठतश्च पदे पदे ।

विषमुत्पद्यते चन्द्रादामोदः कुसुमादिव ॥७॥ (६/१-६-३७)

129. For one who has his eyes on worthless (or unreal) things and who is wallowing in every step, poison is produced (even) from the (nectar-like) moon, as fragrance from the flower.

2. ज्ञानमेव दुःखनिवृत्त्युपायः

Only knowledge is the means for the cessation of sorrow.

संसारविषवृक्षोऽयमेकमास्पदमापदाम् ।

अज्ञं संमोहयेन्नित्यं मौर्ख्यं यत्नेन नाशयेत् ॥१॥ (२-११-६९)

130. This poisonous tree of worldly existence is the one abode of misfortunes. It infatuates the ignorant for ever. Let one destroy stupidity with diligence.

प्राज्ञं विज्ञातविज्ञेयं सम्यग्दर्शनमाधयः ।

न दहन्ति वनं वर्षासिक्तमग्निशिखा इव ॥२॥ (२-११-४१)

131. Mental agonies do not burn (or afflict) a wise man who has understood what is to be known and has the right vision, as flames of fire do not burn a forest wetted by rain.

ज्ञानयुक्तिप्लवेनैव संसाराब्धिं सुदुस्तरम् ।

महाधियः समुत्तीर्णा निमेषेण रघुद्वह ॥३॥ (२-११-३६)

132. Rāma! Men of lofty intellect have crossed over, in a moment, the ocean of worldly existence which is difficult to be crossed, merely by the raft which is the application of knowledge.

शीतवातातपादीनि द्वंद्वदुःखानि राघव ।

ज्ञानयुक्तिं विना केन सह्यतां यान्ति साधुषु ॥४॥ (२-११-३९)

133. Rāghava! By which (expedient) do the pains of the pairs of opposite conditions such as cold wind and heat become bearable among sages without the application of knowledge?

निर्वाणं नाम परमं सुखं येन पुनर्जनः ।

न जायते न म्रियते तज्ज्ञानादेव लभ्यते ॥५॥ (२-१०-२१)

134. That supreme happiness called Nirvāṇa, by which a person is not born again nor dies, is obtained only from knowledge.

संसारोत्तरणे जन्तोरुपायो ज्ञानमेव हि ।

तपो दानं तथा तीर्थमनुपायाः प्रकीर्तिताः ॥६॥ (२-१०-२२)

135. Only knowledge is the means of a living being in crossing over transmigratory existence. Austerity, charity and a place of pilgrimage are declared as non-means.

विचारेण परिज्ञातवस्तुनोऽस्य जनस्य धीः ।

सर्वानधः करोत्याधीन्सौम्याम्भ इव बालुकाः ॥७॥ (५-५-१९)

136. The intellect of this man, who has found out the Truth (or Reality) by reflection (or investigation), puts down all mental agonies, as placid water (brings down) grains of sand.

अवश्यमेव हि विचारे कृते सकलदुःखपरिक्षयो भवतीति

मन्तव्यम् ॥८॥ (२-१२-१२)

137. Surely, it is to be understood that the destruction of all misery happens when investigation is made.

विचारवता पुरुषेण सकलमिदमाधिपञ्जरं सर्पेण त्वचमिव परिपक्वां

संत्यज्य विगतज्वरेण शीतलान्तःकरणेन विनोदादिन्द्रजालमिव

जगदखिलमालोक्यते ॥९॥ (२-१२-१३)

138. The entire world is perceived with amusement as jugglery by a person endowed with reflection, free from fever and possessed of a cool mind, having abandoned all this cage of mental agony like the worn-out skin (abandoned) by a snake.

3. आत्मज्ञानमेव विश्रान्तिसाधनम्

Only Self-knowledge is the means to tranquillity.

आत्मज्ञानं विदुर्ज्ञानं ज्ञानान्यन्यानि यानि तु ।

तानि ज्ञानावभासानि सारस्यानवबोधनात् ॥१॥ (६/२-२१-७)

139. (The Wise) understand Self-knowledge (alone) as knowledge. On the contrary, those other knowings are (only) false knowledge on account of non-perception of the real truth (or the essence).

करोतु भुवने राज्यं विशत्वम्भोदमम्बु वा ।

नात्मलाभादृते जन्तुर्विश्रान्तिमधिगच्छति ॥२॥ (४-५७-३४)

140. Let one rule over the world or enter the cloud or water. A living being does not obtain repose except through the perception of the Self.

आत्मावलोकने यत्नः कर्तव्यो भूतिमिच्छता ।

सर्वदुःखशिरश्छेद आत्मालोकेन जायते ॥३॥ (५-७५-४६)

141. Effort ought to be taken in inquiring into the Self by one desiring his welfare. The cutting of the head of all sorrow takes place by beholding the Self.

ज्ञायते परमात्मा चेद्राम दुःखस्य सन्ततिः ।

क्षयमेति विषावेशशान्ताविव विषूचिका ॥४॥ (३-७-१७)

142. Rāma! If the Supreme Self is known, the succession of sorrows arrives at destruction as cholera (comes to an end) on the cessation of the influence of poison.

हे जना अपरिज्ञात आत्मा वो दुःखसिद्धये ।

परिज्ञातस्त्वनन्ताय सुखायोपशमाय च ॥५॥ (५-५-२३)

143. Oh men! The Self that is not comprehended is for your attainment of sorrow; but, when perceived, it is for your endless happiness and tranquillity.

IV. तत्त्वज्ञानावतरणम्*The Descent of the Knowledge of Reality.*

इदमुक्तं पुराकल्पे ब्रह्मणा परमेष्ठिना ।

सर्वदुःखक्षयकरं परमाश्वासनं धियः ॥१॥ (२-१०-९)

144. This was related in a former age by Brahmā, the great spiritual teacher. This causes the destruction of all sorrow and is of great consolation to the mind.

गच्छेदानीं महीपृष्ठे जम्बूद्वीपान्तरस्थितम् ।

साधो भरतवर्षं त्वं लोकानुग्रहेतुना ॥२॥ २-१०-४०)

145. Virtuous One! Go to the country of Bharata (India) which is situated within the continent of Jambū on the surface of the earth, with the object of (bestowing) favour on mankind.

(Note: these are the words of Brahmā to Vasiṣṭha)

तत्र क्रियाकाण्डपरास्त्वया पुत्र महाधिया ।

उपदेश्याः क्रियाकाण्डक्रमेण क्रमशालिना ॥३॥ (२-१०-४१)

146. Son! There, those intent on the section of spiritual discipline in the form of religious rites ought to be taught through the course of rituals by you, possessed of great intelligence and endowed with the (knowledge of the) methods.

विरक्तचित्ताश्च तथा महाप्राज्ञा विचारिणः ।

उपदेश्यास्त्वया साधो ज्ञानेनानन्ददायिना ॥४॥ (३-१०-४२)

147. Noble One! In like manner, those with minds free from worldly attachment, who are supremely wise and discerning, ought to be taught by you through knowledge which is the giver of happiness.

इति तेन नियुक्तोऽहं पित्रा कमलयोनिना ।

इह राघव तिष्ठामि यावद्भूतपरम्परा ॥५॥ (२-१०-४३)

148. Rāghava! Thus directed by him, my father, the lotus-born, I remain here as long as there is the race of living beings.

पूर्वमुक्तं भगवता यज्ज्ञानं पद्मजन्मना ।

सर्गादौ लोकशान्त्यर्थं तदिदं कथयाम्यहम् ॥६॥ (२-३-१)

149. I shall tell you that very knowledge which was communicated earlier by the lotus-born Lord at the beginning of creation for the solace of mankind.

V. पौरुषमहिमा

The Glory of Human Effort

1. पौरुषेण सर्वमासाद्यते

Everything is obtained through human effort.

अत्रैकं पौरुषं यत्नं वर्जयित्वेतरा गतिः ।

सर्वदुःखक्षयप्राप्तौ न काचिदुपपद्यते ॥१॥ (३-६-१४)

150. Giving up the singular human effort here (in this world), no other means whatever is adequate (or suitable) for attaining to the end of all misery.

इह हीन्दोरिवोदेति शीतलाह्लादनं हृदि ।

परिस्पन्दफलप्राप्तौ पौरुषादेव नान्यतः ॥२॥ (२-४-९)

151. Only on the attainment of reward by much action through human effort here, there arises in the heart, cool delight like that of the moon; not from another (cause).

न तदस्ति जगत्कोशे शुभकर्मानुपातिना ।

यत्पौरुषेण शुद्धेन न समासाद्यते जनैः ॥३॥ (३-९२-८)

152. There is nothing in the treasury of the world which is not obtained by people through mere human effort pursuing auspicious deeds.

न किञ्चन महाबुद्धे तदस्तीह जगत्त्रये ।

यदनुद्वेगिना नाम पौरुषेण न लभ्यते ॥४॥ (६/२-१५७-२८)

153. Intelligent One! There is nothing whatever in this triple world which verily is not obtained by fearless human effort.

सर्वमेवेह हि सदा संसारे रघुनन्दन ।

सम्यक्प्रयुक्तात्सर्वेण पौरुषात्समवाप्यते ॥५॥ (२-४-८)

154. Rāma! Quite everything is indeed always obtained in this world by everyone through well-applied human effort.

यो यमर्थं प्रार्थयते तदर्थं चेहते क्रमात् ।

अवश्यं स तमाप्नोति न चेदर्थान्निवर्तते ॥६॥ (२-४-१२)

155. He, who longs for whichever object and strives for its sake, surely obtains that object in course of time, if he does not retreat from it half-way.

पुरुषार्थेन देवानां गुरुरेव बृहस्पतिः ।

शुक्रो दैत्येन्द्रगुप्तां पुरुषार्थेन चास्थितः ॥७॥ (२-७-७)

156. Br̥haspati is indeed the preceptor of the demigods on account of human effort and Śukra has ascended to the preceptorship of the ruler of the Rākṣasas (or demons) by human effort.

पौरुषेण जिता दैत्याः स्थापिता भुवनक्रियाः ।

रचितानि जगन्तीह विष्णुना न च दैवतः ॥८॥ (२-७-३१)

157. It was by manly effort that the demons were conquered, the worlds were arranged and the activities of mankind were established here by Viṣṇu; not out of chance.

दैन्यदारिद्र्यदुःखार्ता अप्यन्ये पुरुषोत्तमाः ।

पौरुषेणैव यत्नेन याता देवेन्द्रतुल्यताम् ॥९॥ (२-५-२७)

158. Other excellent men too, afflicted with the agony of dejection and poverty, have gone to a state equal to the lord of the demigods only through manly effort.

पौरुषेण दुरन्तेभ्यः सङ्कटेभ्यः सुबुद्धयः ।

समुत्तरन्त्ययत्नेन न तु मोघतयाऽनया ॥१०॥ (२-७-१८)

159. People of good intelligence easily pass over endless difficulties by manly effort; but not by this idleness.

यो यो यथा प्रयतते स स तत्तत्फलैकभाक् ।

न तु तूष्णीं स्थितेनेह केनचित्प्राप्यते फलम् ॥११॥ (२-७-१९)

160. Whoever strives in whichever manner, so does he obtain various results. But, no result is obtained here by anyone who remains quiet.

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ।

आत्माऽऽत्मना न चेत्त्रातस्तदुपायोऽस्ति नेतरः ॥१२॥

(६/२-१६२-१८)

161. One's friend is oneself alone. One's enemy is oneself alone. If the self is not protected by oneself, then, there is no other means.

पुरुषातिशयः सर्वः सर्वभावोपमर्दने ।

ददात्यविघ्नेन फलं मनो हि मनसो मुने ॥१३॥ (३-९२-१९)

162. In the destruction of all innate dispositions, the pre-eminence of man (by way of human effort) is complete. The mind indeed gives the fruit of the mind without impediment.

मनसैव मनस्तस्मात्पौरुषेण पुमानिह ।

स्वकमेव स्वकेनैव योजयेत्पावने पथि ॥१४॥ (३-९२-२८)

163. Therefore, let a man engage here with manly effort his own mind in the holy path, through his own mind alone.

2. परायत्तत्वनिन्दा

Censure of dependence on another.

ईश्वरप्रेरितो गच्छेत्स्वर्गं नरकमेव वा ।

स सदैव पराधीनः पशुरेव न संशयः ॥१५॥ (२-६-२७)

164. "One would go to heaven or hell impelled by God." He (who thinks so) is ever dependent on another. He is only an animal. There is no doubt (about this).

कश्चिन्मां प्रेरयत्येवमित्यनर्थकुक्कल्पने ।

यः स्थितो दृष्टमुत्सृज्य त्याज्योऽसौ दूरतोऽधमः ॥१६॥ (२-६-२९)

165. That meanest person who is established in the harmful and bad idea: "some one impels me thus," abandoning what is observed, is fit to be given up far away.

ये शूरा ये च विक्रान्ता ये प्राज्ञा ये च पण्डिताः ।

तैस्तैः किमिव लोकेऽस्मिन्वद दैवं प्रतीक्ष्यते ॥१७॥ (२-८-१७)

166. Say whether fate is indeed awaited in this world by those who are brave, who are victorious, who are wise and who are skilful.

ये समुद्योगमुत्सृज्य स्थिता दैवपरायणाः ।

ते धर्ममर्थं कामञ्च नाशयन्त्यात्मविद्विषः ॥८॥ (२-७-३)

167. Those enemies of their own selves, who remain dependent on fate abandoning proper effort, destroy virtue, wealth and enjoyment (which constitute three of the four ends of human life).

इति प्रत्यक्षतो दृष्टमनुभूतं श्रुतं कृतम् ।

दैवात्तमिति मन्यन्ते ये हतास्ते कुबुद्धयः ॥९॥ (२-५-२९)

168. Those of bad understanding who regard what is directly seen, experienced, heard or done as received through fate, are destroyed.

3. दैवनिराकरणम्

Refutation of Fate.

दैवं नाम न किञ्चन ॥२०॥ (२-५-१८)

169. There is nothing called fate.

दैवं न विद्यते ॥२१॥ (२-८-१३)

170. Fate does not exist.

दैवमसत्सदा ॥२२॥ (२-८-११)

171. Fate is ever unreal.

दैवं न किञ्चित्कुरुते केवलं कल्पनेदृशी ॥२३॥ (२-९-३)

172. Fate does nothing. Only imagination is such.

न च निःस्पन्दता लोके दृष्टेह शवतां विना ।

स्पन्दाच्च फलसंप्राप्तिस्तस्मादैवं निरर्थकम् ॥२४॥ (२-८-८)

173. Except the state of a corpse, motionlessness is not seen in this world. The acquisition of results arises out of movement (or action). Therefore, fate is nonsensical.

मूढैः प्रकल्पितं दैवं तत्परास्ते क्षयं गताः ।

प्राज्ञास्तु पौरुषार्थेन पदमुत्तमां गताः ॥२५॥ (२-८-१६)

174. Fate has been fashioned by fools. Those having that as the highest object are destroyed. But the wise have arrived at the position of excellence by means of manly effort.

दैवमाश्वासनमात्रं दुःखे पेलवसुद्धिषु । (२-७-१५)

समाश्वासनवागेषा न दैवं परमार्थतः ॥२६॥ (२-८-१५)

175. Among those with slender (or weak) intellects, fate is

only a consolation in their sorrow. This is a comforting word. Really, there is no fate.

4. दैवशब्दार्थः

The meaning of the word "Fate".

सिद्धस्य पौरुषेणेह फलस्य फलशालिना ।

शुभाशुभार्थसम्पत्तिर्दैवशब्देन कथ्यते ॥२७॥ (२-९-४)

176. The attainment of fortunate or unfortunate things of a result accomplished by fruitful human effort here (in this world), is described by the word "fate"

पौरुषोपनता नित्यमिष्टानिष्टस्य वस्तुनः ।

प्राप्तिरिष्टाप्यनिष्टा वा दैवशब्देन कथ्यते ॥२८॥ (२-९-५)

177. The attainment, whether desired or not, of objects wished for or not, constantly happening through human effort, is described by the word "fate".

भावी त्ववश्यमेवार्थः पुरुषार्थैकसाधनः ।

यः सोऽस्मिँल्लोकसङ्घाते दैवशब्देन कथ्यते ॥२९॥ (२-९-६)

178. That result, for which only human effort is the means and which will surely take place in the future, is described by the word "fate" among this multitude of men.

पुरुषार्थफलप्राप्तिर्देशकालवशादिह ।

प्राप्ता चिरेण शीघ्रं वा याऽसौ दैवमिति स्मृता ॥३०॥ (२-७-२१)

179. That is considered as fate which is the acquisition of the fruits of human effort here (in this world) under the influence of place and time, obtained after a long time or quickly.

पुरुषार्थस्य सिद्धस्य शुभाशुभफलोदये ।

इदमित्थं स्थितमिति योक्तिस्तदैवमुच्यते ॥३१॥ (२-९-८)

180. On the rising of the good or bad results of accomplished human effort, the statement that “this was established (or decreed) thus” is said to be fate.

यदेव तीव्रसंवेगाद्दृढं कर्म कृतं पुरा ।

तदेव दैवशब्देन पर्यायेणेह कथ्यते ॥३२॥ (२-९-१६)

181. Whichever firm action was performed formerly with intense force, that alone is described here by the word fate, occasionally.

स्वकर्मफलसम्प्राप्ताविदमित्यमितीति याः ।

गिरस्ता दैवनाम्नैताः प्रसिद्धिं समुपागताः ॥३३॥ (२-८-२)

182. On obtaining the results of one's own actions, those statements such as “this is so circumstanced”, have attained fame by the name “fate”.

तत्रैव मूढमतिभिर्दैवमस्तीति निश्चयः ।

आत्तो दुरवबोधेन रज्ज्वामिव भुजङ्गमः ॥३४॥ (२-८-३)

183. Under those very circumstances, the firm belief that there is fate, is assumed by the foolish on account of wrong perception, just as a snake (is assumed) in a rope.

प्राक्स्वकर्मेतराकारं दैवं नाम न विद्यते । (२-६-४)

प्राक्तनं पौरुषं तद्वै दैवशब्देन कथ्यते ॥३५॥ (२-६-३५)

184. There is nothing called fate which has a form other than one's own former action. That former human effort is indeed described by the word “fate”.

यथा यथा प्रयत्नः स्याद्भवेदाशु फलं तथा ।

इति पौरुषमेवास्ति दैवमस्तु तदेव च ॥३६॥ (२-६-२)

185. As much as there is effort, so would there be result quickly. Thus, there is only human effort. That alone could be “fate”.

5. पौरुषप्राबल्यम्

The power of human effort.

बालः प्रबलपुंसेव तज्जेतुमिह शक्यते ॥३७॥ (२-६-४)

186. Fate can be overcome here as a child by a very strong man.

द्वौ हुडाविव युध्येते पुरुषार्थौ परस्परम् ।

य एव बलवाँस्तत्र स एव जयति क्षणात् ॥३८॥ (२-६-१०)

187. Two human efforts (one already made constituting our fate and the other now being made) fight with one another like two rams. Under those circumstances, whichever is strong, that alone wins in a moment.

ह्यस्तनी दुष्क्रियाऽभ्येति शोभां सत्क्रियया यथा ।

अद्यैव प्राक्तनीं तस्माद्यत्नात्सत्कार्यवान् भव ॥३९॥

(६/२-१५७-२९)

188. As the bad deed of yesterday attains to goodness by a good deed today, so, through that very effort, (conquering) former action, become one of virtuous deeds.

ऐहिकः प्राक्तनं हन्ति प्राक्तनोऽद्यतनं बलात् ।

सर्वदा पुरुषस्पन्दस्तत्रानुद्वेगवाञ्जयी ॥४०॥ (२-६-१८)

189. (Human effort) of this world destroys (the effect of) former action and former action that of today, forcibly. Under those circumstances, human action without trembling is always the winner.

द्वयोरद्यतनस्यैव प्रत्यक्षादबलिता भवेत् ।

दैवं जेतुं यतो यत्नैर्बालो यूनेव शक्यते ॥४१॥ (२-६-१९)

190. Among the two, explicitly, there can be strength only to the action of today, wherefore, fate can be conquered by efforts, as a child by a youth.

परं पौरुषमाश्रित्य दन्तैर्दन्तान्विचूर्णयन् ।

शुभेनाशुभमुद्युक्तं प्राक्तनं पौरुषं जयेत् ॥४२॥ (२-५-९)

191. Resorting to superior human effort, crushing the teeth by the teeth (i.e. by determined effort), let one conquer the inauspicious former action that has been excited (which is called fate), by auspicious (or virtuous) ones.

प्राक्तनः पुरुषार्थोऽसौ मां नियोजयतीति धीः ।

बलादधस्पदीकार्या प्रत्यक्षादधिका न सा ॥४३॥ (२-५-१०)

192. “That former act of mine urges me”— such an idea should be forcibly subjugated. It is not greater than what is immediate.

तावत्तावत्प्रयत्नेन यतितव्यं सुपौरुषम् ।

प्राक्तनं पौरुषं यावदशुभं शाम्यति स्वयम् ॥४४॥ (२-५-११)

193. Until the former bad action (considered as fate) is extinguished by itself, so long, good human effort should be attempted with diligence.

दोषः शाम्यत्यसन्देहं प्राक्तनोऽद्यतनैर्गुणैः ।

दृष्टान्तोऽत्र ह्यस्तनस्य दोषस्याद्यगुणैः क्षयः ॥४५॥ (२-५-१२)

194. Without doubt, a former fault is extinguished by the current good qualities. In this matter, the destruction of yesterday's disease by today's good effect (of medication) is an example.

6. सत्पौरुषम्

Good human effort.

उच्छास्त्रं शास्त्रितं चेति द्विविधं पौरुषं स्मृतम् ।

तत्रोच्छास्त्रमनर्थाय परमार्थाय शास्त्रितम् ॥४६॥ (२-५-४)

195. Human effort is considered twofold, one contrary to

scripture (or sacred precept) and the other governed by scripture. There, the one contrary to scripture is productive of harm and the other, governed by scripture, results in true spiritual knowledge.

तस्मात्पौरुषमाश्रित्य सच्छास्त्रैः सत्समागमैः ।

प्रज्ञाममलतां नीत्वा संसारजलधिं तरेत् ॥४७॥ (२-६-२४)

196. Therefore, let one cross over the ocean of worldly existence resorting to human effort, having brought his intellect to a state of purity through good scriptures and good associations.

7. आलस्यनिन्दा

Censure of idleness.

आलस्यं यदि न भवेज्जगत्यनर्थः

को न स्याद्बहुधनको बहुश्रुतो वा ।

आलस्यादियमवनिः ससागरान्ता

सम्पूर्णा नरपशुभिश्च निर्धनैश्च ॥४८॥ (२-५-३०)

197. If there is no idleness, which is a misfortune, in this world, who would not be very rich or very learned? Because of idleness, this earth with the ocean as its boundary, is full of animals in human form and poor people.

VI. मुमुक्षुगुणाः

The Qualities of an Aspirer after Liberation.

मनस्युपशमं याते त्यक्तभोगैषणे स्थिते ।

कषायपाके निर्वृत्ते सर्वेन्द्रियगणस्य च ॥१॥ (६/१-१०१-१०)

यान्ति चेतसि विश्रान्तिं विमला देशिकोक्तयः ।

यथा सितांशुके शुद्धे बिन्दवः कुङ्कुमाम्भसः ॥२॥

(६/१-१०१-११)

198,199. When the mind has become tranquil and has given up the desire for enjoyment and when the burning of

attachment of the entire group of senses (to worldly objects) has been accomplished, the pure words of the preceptor rest in the mind (of the disciple) as drops of water coloured by saffron (settle) on a pure white cloth.

वासनात्मसु यातेषु मलेषु विमलं सखे ।

यद्वक्ति गुरुरन्तस्तद्विशतीषुर्यथा बिसे ॥३॥ (६/१-१०१-१४)

200. Friend! When the impurities in the form of latent desires are purified, what the preceptor says enters within (the heart of the disciple) like an arrow into the stalk of a lotus.

सन्तोषः साधुसङ्गश्च विचारोऽथ शमस्तथा ।

एत एव भवाभ्योधावुपायास्तरणे नृणाम् ॥४॥ (२-१६-१८)

201. Contentment, company of the good (or the virtuous), reflection (or investigation of the Truth) and tranquillity – only these are the means of men in crossing over the ocean of worldly existence.

एकोऽप्येकोऽपि सर्वेषामेषां प्रसवभूरिह ।

सर्वसंसिद्धये तस्माद्यत्नेनैकं समाश्रयेत् ॥५॥ (२-१६-२२)

202. Even any one of them is the ground for the birth of all these here (in this life). Therefore, for the complete attainment of all of them, let one resort to one of them with diligence.

1. शमः

Tranquillity.

शमशालिनि सौहार्दवति सर्वेषु जन्तुषु ।

सुजने परमं तत्त्वं स्वयमेव प्रसीदति ॥१॥ (२-१३-६०)

203. In a good person possessed of tranquillity and friendliness towards all beings, the supreme real nature (of the human soul) clears up by itself.

शमेनासाद्यते श्रेयः शमो हि परमं पदम् ।

शमः शिवः शमः शान्तिः शमो भ्रान्तिनिवारणम् ॥२॥ (२-१३-५२)

204. Supreme good is obtained through tranquillity. Tranquillity is indeed the highest state. It is auspicious. It is repose. It is warding off delusion.

यः समः सर्वभूतेषु भावि काङ्क्षति नोज्झति ।

जित्वेन्द्रियाणि यत्नेन स शान्त इति कथ्यते ॥३॥ (२-१३-७३)

205. He is declared as tranquil who is equal towards all beings and does not desire or avoid what is to happen in the future, having conquered his senses with effort.

तुषारकरबिम्बाभं मनो यस्य निराकुलम् ।

मरणोत्सवयुद्धेषु स शान्त इति कथ्यते ॥४॥ (२-१३-७५)

206. He is declared as tranquil whose mind is clear (or unperplexed) like the orb of the moon, in death, festivities and war.

अमृतस्यन्दसुभगा यस्य सर्वजनं प्रति ।

दृष्टिः प्रसरति प्रीता स शान्त इति कथ्यते ॥५॥ (२-१३-७७)

207. He is declared as tranquil, whose affectionate (or happy) look, lovely (or sweet) with flowing nectar, extends towards all beings.

अप्यापत्सु दुरन्तासु कल्पान्तेषु महत्त्वपि ।

तुच्छेऽहं न मनो यस्य स शान्त इति कथ्यते ॥६॥ (२-१३-७९)

208. He is declared as tranquil for whom there is no thought of "I" in the worthless (body and the like) even in endless calamities and during long periods of universal destruction.

परित्यक्तसमस्तेहं मनो मधुरवृत्तिमत् ।

सर्वतः सुखमध्येति चन्द्रबिम्ब इव स्थितम् ॥७॥ (२-१३-८१)

209. The mind which has given up all desires and is endowed with a pleasant attitude, meets with happiness everywhere, as if resting on the orb of the moon.

त्रैलोक्योदरवर्तिन्यो नानन्दाय तथा श्रियः ।

साम्राज्यसम्पत्प्रतिमा यथा शमविभूतयः ॥८॥ (२-१३-५७)

210. The riches situated inside the three worlds, which are (just) images of sovereignty and affluence (but not really so), are not as productive of happiness as the riches of tranquillity.

न पिशाचा न रक्षांसि न दैत्या न शत्रवः ।

न च व्याघ्रभुजङ्गा वा द्विषन्ति शमशालिनम् ॥९॥ (२-१३-६६)

211. Neither ghosts nor evil spirits, nor demons nor enemies, nor even tigers or snakes are hostile towards one endowed with tranquillity.

2. सन्तोषः

Contentment.

आशावैवश्यविवशे चित्ते सन्तोषवर्जिते ।

म्लाने वक्त्रमिवादर्शे न ज्ञानं प्रतिबिम्बति ॥१॥ (२-१५-९)

212. In a mind which is uncontrolled subject to desires and which is destitute of contentment, knowledge is not reflected, like the face in a faded mirror.

सन्तोषपुष्टमनसं भृत्या इव महर्द्धयः ।

राजानमुपतिष्ठन्ति किङ्करत्वमुपागताः ॥२॥ (२-१५-१६)

213. Great powers (or prosperity), attaining servanthood, wait upon one whose mind is rich with contentment, as servants (wait upon) a king.

अप्राप्तवाञ्छामुत्सृज्य संप्राप्ते समतां गतः ।

अदृष्टखेदाखेदो यः स सन्तुष्ट इहोच्यते ॥३॥ (२-१५-६)

214. He is called contented here (in this world), who has gone to the state of equanimity in what has been obtained, having abandoned the desire for what has not been obtained, and who has not seen dejection or its opposite.

3. साधुसङ्गः

Company of the good.

साधुसङ्गतयो लोके सन्मार्गस्य च दीपिकाः ।

हार्दन्धिकारहारिण्यो भासो ज्ञानविवस्वतः ॥१॥ (२-१६-९)

215. In this world, associations with good (or wise) people are illuminators of the virtuous path. They take away the darkness of the heart and constitute the lustre of the sun of knowledge.

यः स्नातः शीतसितया साधुसङ्गतिगङ्गया ।

किं तस्य दानैः किं तीर्थैः किं तपोभिः किमध्वरैः ॥२॥ (२-१६-१०)

216. What is the use of charities, holy places, austerities and religious sacrifices to him who has bathed by the cool, white (holy waters of the) Gaṅgā (in the form of) association with the virtuous?

नीरागाश्छिन्नसन्देहा गलितग्रन्थयोजनघ ।

साधवो यदि विद्यन्ते किं तपस्तीर्थसङ्ग्रहैः ॥३॥ (२-१६-११)

217. Sinless One! If there are good (or virtuous) people free from passion, whose doubts have been destroyed and whose knot (of ignorance) has dropped (or loosened), what is the use of cherishing religious austerity and holy places?

4. विचारः

Reflection (or Investigation).

न विचारादुते तत्त्वं ज्ञायते साधु किञ्चन । (२-१४-५२)

विचाराज्ज्ञायते तत्त्वं तत्त्वाद्विश्रान्तिरात्मनि ॥१॥ (२-१४-५३)

218. Without reflection (or investigation) the Truth is not properly understood even a little. The Truth is known by investigation. By (knowing) the Truth there is repose in the Self.

कोऽहं कथमयं दोषः संसाराख्य उपागतः ।

न्यायेनेति परामर्शो विचार इति कथ्यते ॥२॥ (२-१४-५०)

219. “Who am I? How was this evil called worldly existence obtained?” Reflecting thus through logic is declared as investigation.

इति प्रथमोऽध्यायः ॥

Thus ends the first chapter.

अथ तत्त्वज्ञानं नाम द्वितीयोऽध्यायः

Chapter – 2

The Knowledge of the True Principle

1. प्रमाणनिरूपणम्

The Definition of the Mode of Proof.

1. प्रत्यक्षमेवात्मज्ञाने प्रमाणम्

Only direct perception is the mode of proof in knowing the Self.

सर्वप्रमाणसत्तानां पदमब्धिरपामिव ।

प्रमाणमेकमेवेह प्रत्यक्षं तदतः शृणु ॥१॥ (२-१९-१६)

220. The abode of all proof-entities is only the proof of direct perception here (in this world), as the ocean is (the abode) of the waters. Therefore, hear that.

प्रमाणमत्र शृणु मे प्रत्यक्षं नाम नेतरत् । (३-४२-१५)

अनुभूतिं विना रूपं नात्मनश्चानुभूयते ॥२॥ (५-६४-५३)

221. In this matter, hear my testimony. It is indeed direct perception; not another. Without direct experience, the nature of the Self is not apprehended.

नात्माऽस्त्यनुमया राम न चाप्तवचनादिना ।

सर्वदा सर्वथा सर्वं स प्रत्यक्षोऽनुभूतिः ॥३॥ ५-७३-१५)

222. Rāma! The Self does not exist by inference nor by the words of a trustworthy person and the like. At all times and in every way, it is present (or perceptible) and is everything, from direct experience.

न शास्त्रैर्नापि गुरुणा दृश्यते परमेश्वरः ।

दृश्यते स्वात्मनैवात्मा स्वया सत्त्वस्थया धिया ॥४॥ (६/१-११८-४)

223. The Supreme Lord is not seen through scriptures, nor

through the spiritual preceptor. The Self is seen only by itself through its own intellect abiding in Pure Being.

तद्विदा तत्पदस्थेन तन्मुक्तेनानुभूयते ।

अन्यैः केवलमाम्नातैरागमैरेव वर्ण्यते ॥५॥ (६/२-५२-२९)

224. That (Absolute Reality) is directly experienced by the liberated one, who knows it (by intuition) and is abiding in that position. It is merely described by others only through scriptures handed down traditionally.

2. दृष्टान्तोपयोगिता

The use of examples.

येनेहाननुभूतेऽर्थे दृष्टेनार्थेन बोधनम् ।

बोधोपकारफलदं तं दृष्टान्तं विदुर्बुधाः ॥१॥ (२-१८-५०)

225. The wise consider that as an example (or illustration), by which there is instruction regarding an object which has not been directly perceived, by means of a known object here and which produces the fruit of help in apprehension.

दृष्टान्तेन विना राम नापूर्वार्थोऽवबुध्यते ।

यथा दीपं विना रात्रौ भाण्डोपस्करणं गृहे ॥२॥ (२-१८-५१)

226. Rāma! An unknown (or new) object is not understood without an example (or illustration) as a collection of utensils in a house (is not perceived) without a lamp, at night.

ब्रह्मोपदेशे दृष्टान्तो यस्तवेह हि कथ्यते ।

एकदेशसधर्मत्वं तत्रान्तः परिगृह्यते ॥३॥ (२-१८-५४)

227. In the teaching relating to Brahman (or the Ultimate Reality), whatever example is indicated to you here, only the similarity of a portion within that, is assumed.

उपमेयस्योपमानादेकांशेन सधर्मता ।

अङ्गीकार्याऽवबोधाय धीमता निर्विवादिना ॥४॥ (२-१८-६४)

228. The similarity of the subject of comparison (or that which is compared) with one part out of the standard of comparison (or that with which anything is compared) is fit to be accepted by the wise and the non-contentious, for comprehension.

एकदेशसमर्थत्वादुपमेयावबोधनम् ।

उपमानं करोत्यङ्ग दीपोऽर्थप्रभया यथा ॥५॥ (२-१८-६६)

229. Indeed, the standard of comparison brings about the understanding of the subject of comparison on account of the significance of a part (of the standard of comparison) as a lamp does by the light (which is only a part) of the thing.

II. कल्पनावादः

The Theory of Imagination.

1. दृश्यस्य बोधरूपत्वं बुद्धत्वात्

Consciousness is the nature of visible objects since they are known (or perceived).

बोधावबुद्धं यद्वस्तु बोध एव तदुच्यते ।

नाबोधं बुध्यते बोधो वैरूप्यात्तेन नान्यता ॥१॥ (६/२-२५-१२)

230. The object which is known by consciousness is declared only as consciousness. Consciousness does not know the unconscious because of the difference in nature. Therefore there is no otherness.

द्रष्टृदर्शनदृश्येषु प्रत्येकं बोधमात्रता ।

सारस्तेन तदन्यत्वं नास्ति किञ्चित्खपुष्पवत् ॥२॥ (६/२-२५-१३)

231. In the seer, the seeing and the seen, the essence is mere consciousness severally. Therefore, difference from it does not exist even a little, as a flower of the sky (does not exist).

सजातीयः सजातीयेनैकतामनुगच्छति ।

अन्योन्यानुभवस्तेन भवत्वेकत्वनिश्चयः ॥३॥ (६/२-२५-१४)

232. A thing of one kind arrives at oneness with a thing of the same kind. Therefore, there is mutual cognition and there can be the certainty of oneness.

द्रष्टृदृश्ये न यद्येकमभविष्यच्चिदात्मके ।

तद्दृश्यास्वादमज्ञः स्यान्ना दृष्ट्वेक्षुमिवोपलः ॥४॥ (६/२-३८-९)

233. If the seer and the seen were not one in that of the nature of consciousness, then, a man, seeing a sugar-cane, would not be knowing the taste of that object like a stone.

यदा चिन्मात्रमेवेयं द्रष्टृदर्शनदृश्यदृक् ।

तदाऽनुभवनं तत्र सर्वस्य फलितं स्थितम् ॥५॥ (६/२-३८-८)

234. When this knowledge in the form of the seer, the seeing and the seen is only consciousness, then, under those circumstances, the experiencing of everyone remains accomplished.

चिन्मयत्वाद्यदा चेत्यमेति द्रष्टृचितैकताम् ।

तदा दृश्याङ्गयैवैतच्चेत्यते नान्यथा चिता ॥६॥ (६/२-३८-७)

235. When the seen, on account of its consisting of consciousness, attains to oneness with the consciousness of the seer, then, this (visible object) here is perceived only by the consciousness which has the seen (or visible object) as the body; not otherwise.

चिन्मयत्वाच्चितौ चेत्यं जलमप्सिव मज्जति ।

तेनानुभूतिर्भवति नान्यथा काष्ठयोरिव ॥७॥ (६/२-३८-१०)

236. The object perceived, on account of its consisting of consciousness, sinks into consciousness as water into water. Experience arises because of that; not otherwise, as between two pieces of wood.

सजातीयैकताभावाद्यद्वत्काष्ठं न चेतते ।

दारु तद्वदपि द्रष्टा दृश्यं नाज्ञास्यदाजडम् ॥८॥ (६/२-३८-११)

237. As a piece of wood does not perceive a (different) piece of wood on account of the absence of oneness of species, so, the seer also would not know the seen (or the visible object), which is senseless (or devoid of consciousness) all around.

यदि काष्ठोपलादीनां न भवेद्बोधरूपता ।

तत्सदाऽनुपलम्भः स्यादेतेषामसतामिव ॥९॥ (६/२-२५-१५)

238. If there is no characteristic of consciousness in wood, stone and the like, then, there would always be their non-perception as that of non-existent things.

मृण्मयं तु यथा भाण्डं मृच्छून्यं नोपलभ्यते ।

चिन्मयादितया चेत्यं चिच्छून्यं नोपलभ्यते ॥१०॥ (६/२-२५-११)

239. As a vessel consisting of clay is indeed not perceived devoid of the clay, the visible object, on account of its nature consisting of consciousness, is not perceived devoid of consciousness.

सर्वं जगद्गतं दृश्यं बोधमात्रमिदं ततम् ।

स्पन्दमात्रं यथा वायुर्जलमात्रं यथाऽर्णवः ॥११॥ (६/२-२५-१७)

240. Every visible object contained in the world here is spread as mere consciousness, as wind is mere motion and the ocean is mere water.

2. अद्वैतं सम्बन्धात्

Identity on account of relationship.

न सम्भवति सम्बन्धो विषमाणां निरन्तरः ।

न परस्परसम्बन्धाद्विनाऽनुभवनं मिथः ॥१॥ (३-१२१-३७)

241. Perpetual (or close) relationship does not arise among

unequal things. Without mutual relationship, there is no experience reciprocally.

ऐक्यं च विद्धि सम्बन्धं नास्त्यसावसमानयोः ॥२॥ (३-१२१-४२)

242. Know that relationship as identity . That does not exist between two unequals.

सम्बन्धे दृश्यदृष्टीनां मध्ये द्रष्टुर्हि यद्वपुः ।

द्रष्टृदर्शनदृश्यादिवर्जितं तदिदं परम् ॥३॥ (३-१२१-५३)

243. In that relationship (between the seer, the seeing and the seen) the form (or nature) of the seer between the visible objects and the sight (or seeing) is indeed this Supreme Reality, destitute of (the differentiation of) the seer, the seeing and the seen.

3. सर्वस्य चिन्मयत्वम्

The conscious nature of everything.

एकं वस्तु जगत्सर्वं चिन्मात्रं वारिवाम्बुधिः ।

तदेव स्पन्दते धीभिः शुद्धवारिव वीचिभिः ॥१॥ (६/१-१०१-५४)

244. The entire universe is one substance, (namely), mere consciousness, as the ocean is (only) water. That alone throbs through the (different) intellects, as mere water through waves.

द्वितीया नास्ति सत्तैका नामरूपक्रियात्मिका ।

परे नानातरङ्गेऽब्धौ कल्पनेव जलेतरा ॥२॥ (३-१००-२७)

245. In the Supreme (Reality), there is no second entity of the nature of name, form and activity but the One Existence. (The appearance of multiplicity) is like the image other than water (conceived) in the ocean with various (kinds of) waves.

न बहिनान्तरे सन्ति पदार्थाः केचन क्वचित् ।

संविदेका जगद्ब्रूपैर्यथेच्छति तथा स्थिता ॥३॥ (६/२-१४८-७)

246. Objects do not exist somewhat or somewhere outside or within (the Reality). The One Supreme Consciousness remains as it wills, with the forms of the world.

4. पदार्थजातस्य सङ्कल्पमयत्वम्

The aggregate of objects is of the nature of Thought (or Imagination).

समस्तं कल्पनामात्रमिदम् ॥१॥ (६/२-२१०-११)

247. All this here, is mere thought.

विश्वं नास्त्येव मननादृते ॥२॥ (३-४०-५७)

248. The Universe just does not exist without thinking.

मनसीदं जगत्कृत्स्नं स्फारं स्फुरति चास्ति च ॥३॥ (४-४-११)

249. This entire world exists and throbs much in the mind.

मनोमनननिर्माणमात्रमेतज्जगत्त्रयम् ॥४॥ (४-११-२३)

250. This triple world is only the formation of the thinking of the mind.

मनोविजृम्भणमिदं संसार इति संमतम् । (४-४७-४८)

जगद्दीर्घमहास्वप्नः सोऽयमन्तः समुत्थितः ॥५॥ (४-१८-४७)

251. This unfolding of the mind is regarded as worldly existence. That great and long dream, which is the world present here, has arisen within (the mind).

चितः सर्वाः समायान्ति सन्तताः सृष्टिदृष्टयः । (४-४७-५९)

बहिर्न किञ्चिदप्यस्ति खाद्यब्ध्युर्वीदिगादिकम् ॥६॥ (५-४८-४९)

252. All the continual sights of created things arrive from consciousness. There is nothing whatever outside like the sky, mountain, ocean, earth or space.

एतत्स्वचित्त एवास्ति पत्रपुञ्जमिवाङ्कुरे ॥ (५-४८-४९)

253. This (world) is only in one's mind like a bunch of petals within a sprout.

फलादि स्फारतामेति यथैव बहिरङ्कुरात् ।

बहिः प्रकटतां याति तथा पृथ्व्यादि चेतसः ॥७॥ (५-४८-५०)

254. As fruits and the like attain to expansion outside only from the sprout, so, the earth and the like attain to manifestation outside, from the mind.

सत्यं पृथ्व्यादि चित्तस्थं न बहिष्ठं कदाचन ॥८॥ (५-४८-५१)

255. Truly, the earth and the like exist in the mind; not outside at any time.

रूपालोकमनस्कारतत्ताकालक्रियात्मकम् ।

कुम्भकारो घटमिव चेतो हन्ति करोति च ॥९॥ (५-४८-५२)

256. The mind makes and removes (objects) as a potter an earthen water-pot, constituting the sight of the form, mental effort, time of definition and action.

सर्वं सङ्कल्परूपेण चिच्चमत्कुरुते चिति ।

स्वप्नपत्तननिर्माणपातोत्पातनवज्जगत् ॥१०॥ (६/१-४२-१६)

257. Consciousness, in the form of imagination, causes all the show in consciousness. The world is like the creation, falling down and flying up of a dream-city.

बाह्यं न विद्यते किञ्चिद्बोधः स्फुरति बाह्यवत् ।

उदेति बोधहृदयाद्बीजादिव वरद्वमः ॥११॥ (६/२-५१-८)

258. The outer world does not exist even a little. Pure Intelligence (or Consciousness) manifests as the external world. It rises from the heart of Consciousness as an excellent tree from a seed.

बोधस्यान्तरिदं विश्वं स्थितमेव रघूद्वह । (६/२-५१-९)
देशकालक्रियाद्रव्यसम्पत्त्योदेति भावना ॥१२॥ (३-५६-३७)

259. Rāma! This Universe is existing only within Consciousness. Its conception (or cognition) arises by the abundance of place, time, activity and objects.

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः ।
सङ्कल्पकचितं सर्वमेवं स्वप्नवदात्मनः ॥१३॥ (३-१०१-३५)

260. The heaven, the earth, the air, the sky, mountains, rivers and places – all shine by imagination. Thus, they are like one's dream.

धाराकणोर्मिफेणश्रीर्यथा संलक्ष्यतेऽम्भसः ।
तथा विचित्रविभवा नानातेयं हि चेतसः ॥१४॥ (३-११०-४८)

261. As the majesty of water is seen in (the form of) a stream, spray, wave, or foam, so indeed is this manifoldness of the mind having various (or wonderful) powers.

व्यतिरिक्ता यथा हेम्नो न हेमवनिता तथा ।
जाग्रत्स्वप्नक्रियालक्ष्मीर्व्यतिरिक्ता न चेतसः ॥१५॥ (३-११०-४७)

262. As (the statue of) a woman made of gold is not distinct from gold, so, the splendour of the activities in waking and dream is not distinct from the mind.

यदन्तः स्वप्नसङ्कल्पपुरं च कचनं चितेः । (३-४४-२०)
तदेतद्बाह्यनाम्नैव स्वभ्यासात्सत्स्फुटं स्थितम् ॥१६॥ (३-४४-२१)

263. That city which is the fancy of a dream within, is also

the shining (or manifestation) of Consciousness. That here is existing really and distinctly by its outer name alone, on account of much repeated practice.

(i) देशः ॥ Space.

चिदणुर्यत्र भातोऽसौ देशो मितिमुपागतः ।

यदा भातस्तदा कालो यद्भानं तत्क्रिया स्मृता ॥१॥ (६/२-७३-१९)

264. Where that atom of consciousness (i.e., individualised consciousness) is existing, space has come to evidence. When it is existing, then there is time. That is considered as activity which is its appearance (or perception).

मनोरथे तथा स्वप्ने सङ्कल्पकलनासु च ।

गोष्पदं योजनव्यूहः स्वासु लीलासु चेतसः ॥२॥ (३-१०३-१३)

265. A long distance (or a large number of miles) is (as much as) a cow's footstep in the mind's own diversions (such as) mental expectation, dream and the grasping of fancies.

न देशकालदीर्घत्वम् ॥३॥ (३-४४-१९)

266. There is no length in space or time.

(ii) कालः ॥ Time.

देशकालाभिधानेन राम सङ्कल्प एव हि ।

कथ्यते तद्वशाद्यस्मादेशकालौ स्थितिं गतौ ॥१॥ (३-११०-५९)

267. Rāma! Thought alone is described by the name space or time, because, under the influence of that (thought), space and time have arrived at existence.

यथैतत्प्रतिभामात्रं जगत्सर्गाविभासनम् ।

तथैतत्प्रतिभामात्रं क्षणकल्पावभासनम् ॥२॥ (३-२०-२९)

268. As this appearance of the creation of the world is just

an illusion, so is this manifestation of a moment or an aeon, only an illusion.

निमेषे यदि कल्पौघसंविदं परिविन्दति ।

निमेष एव तत्कल्पो भवत्यत्र न संशयः ॥३॥ (३-६०-२०)

269. If one obtains the perception of the whole of a universal cycle of time in a moment, that aeon exists in the moment alone. There is no doubt in this matter.

कल्पे यदि निमेषत्वं वेत्ति कल्पोऽप्यसौ ततः ।

निमेषीभवति क्षिप्रं तादृगरूपात्मिका हि चित् ॥४॥ (३-६०-२१)

270. If one experiences momentariness in a universal cycle of time, then, even that aeon becomes a moment immediately. Consciousness is indeed composed of such characteristic.

दुःखितस्य निशा कल्पः सुखितस्यैव च क्षणः ।

क्षणः स्वप्ने भवेत्कल्पः कल्पश्च भवति क्षणः ॥५॥ (३-६०-२२)

271. The night is an aeon to one who is afflicted and it is only a moment to one who is delighted. A moment would become an aeon in a dream and an aeon (would become) a moment.

रात्रिं द्वादशवर्षाणि हरिश्चन्द्रोऽनुभूतवान् ।

लवणो भुक्तवानायुरेकरात्र्या समाः शतम् ॥६॥ (३-६०-२४)

272. Hariścandra experienced one night as twelve years. Lavaṇa experienced a hundred years of life through one night.

यन्मुहूर्तः प्रजेशस्य स मनोजीवितं मुनेः ।

जीवितं यद्विरिञ्चस्य तद्दिनं किल चक्रिणः ॥७॥ (३-६०-२५)

273. That which is one thirtieth of a day of Brahmā (the Creator-god), is the duration of life of Sage Manu. That

which is the duration of life of Brahmā, is indeed a day of Viṣṇu (the Protector-god).

विष्णोर्यज्जीवितं राम तद्दृषाङ्कस्य वासरः ।

ध्यानप्रक्षीणचित्तस्य न दिनानि न रात्रयः ॥८॥ (३-६०-२६)

274. Rāma! That which is the duration of life of Viṣṇu, is a day of Śiva. There are neither days nor nights to one whose mind is destroyed by meditation.

रात्रिर्द्वादशवर्षाणि हरिश्चन्द्रे तथाह्यभूत् ।

कान्ताविरहिणामेकं वासरं वत्सरायते ॥९॥ (३-२०-५१)

275. Likewise, a night became twelve years in Hariścandra. One day acts like a year to those separated from their mistresses.

(iii) द्रव्यम् ॥ Matter.

यथा ज्ञप्तिरुदेत्यन्तस्तथाऽनुभवति क्षणात् ।

चित्तिश्चेत्यार्थतामेति चित्तं चित्तार्थतामिव ॥१॥ (३-४४-१८)

276. As cognition rises within, so, one experiences (objects) instantly. Consciousness attains to the nature of the perceived object as the mind (attains to) the nature of a mental object.

यादृगर्थं जगद्गुणं तत्रैवोदेति तत्क्षणात् ।

न देशकालदीर्घत्वं न वैचित्र्यं पदार्थजम् ॥२॥ (३-४४-१९)

277. The form of the world, of whatever kind, rises there (in the mind) itself and at that moment. There is no length in space or time. There is no diversity born of objects.

यथाभावितमेतेषां पदार्थानामतो वपुः ।

अभ्यासजनितं भाति नास्त्येकं परमार्थतः ॥३॥ (३-२६-५२)

278. Hence, the form of these objects is as imagined. What

is caused by repeated practice (or imagination) appears. Really, there is nothing that is firm.

असदेवाङ्ग सदिव भाति पृथ्व्यादिवेदनात् ।

यथा बालस्य वेतालो ना भाति तदवेदनात् ॥४॥ (३-२६-४५)

279. Indeed, only non-existence appears as existence from the perception of the earth and the like, as for example, a man appears to a boy as a ghost on account of not knowing him.

स्वप्ने नगरमुर्वी वा शून्यं खातं च बुध्यते ।

स्वप्नाङ्गना च कुस्ते शून्याऽप्यर्थक्रियां नृणाम् ॥५॥ (३-२६-४८)

280. In a dream, one perceives a city, a vacant land, or an excavation. A dream-woman, though non-existent, causes the accomplishment of a thing (perceivable by the senses), to men. (for example, seminal discharge.)

खं पृथ्व्यादितया बुद्धं पृथ्व्यादि भवति क्षणात् ।

मूर्च्छायां परलोकोऽपि प्रत्यक्षमनुभूयते ॥६॥ (३-२६-४९)

281. The sky understood by earthhood and the like becomes earth and the rest in a moment. In fainting, even the next world is experienced directly.

बालो व्योमैव वेतालं म्रियमाणोऽम्बरे वनम् ।

केशोण्डकं खमन्यस्तु खमन्यो वेत्ति मौक्तिकम् ॥७॥ (३-२६-५०)

282. A boy regards only the sky as a ghost; the dying one (experiences) a forest in the sky; another, (with eye-defect, regards) floating specks (or balls of hair) as the sky and yet another (looks upon) the sky as a pearl (e.g., the starry heaven as pearl-studded).

त्रस्तक्षीबार्धनिद्राश्च नौयानाश्च सदैव खे ।

वेतालवनवृक्षादि पश्यन्त्यनुभवन्ति च ॥८॥ (३-२६-५१)

283. The frightened, the intoxicated and the half-asleep and those going in a boat (or the sea-sick), always see and experience ghosts, forests, trees and the like in the sky.

(iv) नियतिः ॥ *Restraint (or Regularity)*.

नियत्यनियती ब्रूहि कीदृशे स्वप्नसंविदि । (६/२-१४८-२०)

यावद्भानं किल स्वप्ने तावत्सैव नियन्त्रणा ॥१॥ (६/२-१४८-२१)

284. Say, of what nature are restraint (or regularity) and non-restraint (or irregularity) in dream-consciousness? As long as there is perception in a dream, so long, that itself is the restraint (or regularity).

(v) स्थिरता ॥ *Stability*.

स्वप्ने निमग्नधीर्जन्तुः पश्यति स्थिरतां यथा । (६/१-६१-२९)

सर्गस्वप्ने मग्नबुद्धिः पश्यति स्थिरतां तथा ॥१॥ (६/१-६१-३०)

285. As a person whose mind is merged in a dream sees the stability (of the dream), so does one, whose mind is merged in the dream-like universe, observe the stability (of the universe).

(vi) देहः ॥ *Body*.

मदशक्तिरिव ज्ञानमिति नास्मासु सिद्ध्यति ।

देहो विज्ञानतोऽस्माकं स्वप्नवन्न तु तत्त्वतः ॥१॥ (६/२-५२-११)

286. (The view of the materialists) that consciousness is (the characteristic property of the body) like the power of intoxication in spirituous liquour, does not fall true on us. For us, the body arises from consciousness like a dream, but not really. (i.e., the physical body is as true as a dream-body.)

(vii) आधिभौतिकत्वम् ॥ Materiality.

आतिवाहिक एवायं त्वादृशैश्चित्तदेहकः ।

आधिभौतिकताबुद्ध्या गृहीतश्चिरभावनात् ॥१॥ (३-२१-५४)

287. This (physical body) is only subtle (being a product of thought). The mental body has been accepted (or understood) by people like you with the notion of materiality on account of the idea existing from a long time.

आतिवाहिकदेहस्य कालेनाभ्युदितो भ्रमः ।

आधिभौतिकदेहोऽहमिति रज्जुभुजङ्गवत् ॥२॥ (३-५७-१४)

288. The delusion of the thought-body such as “I am the material body” has risen with time like the snake (falsely imagined) in the rope.

आतिवाहिकदेहेन दृश्यं यदवलोकितम् ।

भूम्यादि नाम तस्यैव कृतं तच्चाधिभौतिकम् ॥३॥ (३-५७-१५)

289. Whatever visible object is perceived by the thought-body, the name such as earth is created (or composed) for that only; and that is the material (object).

वास्तवेन तु रूपेण भूम्याद्यात्माऽऽधिभौतिकः ।

न शब्देन न चार्थेन सत्यात्मा शशशृङ्गवत् ॥४॥ (३-५७-१६)

290. By its real nature (or in reality), a material object of the form of earth and the like does not have the character of truth by word or meaning, like the “hare’s horn.”

आतिवाहिकमेवैषां भूतानां विद्यते वपुः ।

अत्राधिभौतिकव्याप्तिरसत्यैव पिशाचिका ॥५॥ (६/२-६८-३४)

291. Only a subtle thought-body exists for these beings. (Ātivāhika — the subtle entity constituted solely of the aggregate of the thinking process.) Here, the pervasion of the material is only an unreal devil.

5. द्रष्टृदृश्ययोरनन्यत्वम्

Absence of difference between the seer and the seen.

किञ्चित्प्रचलिताभोगात्पयोराशेरिवोर्मयः । (३-९४-२०)

स्वतेजःस्पन्दिताभोगाद्दीपादिव मरीचयः ॥१॥ (३-९४-२१)

स्वमरीचिबलोद्भूता ज्वलिताग्नेः कणा इव । (३-९४-२२)

मन्दारमञ्जरीरूपाश्चन्द्रबिम्बादिवांशवः ॥२॥ (३-९४-२३)

यथा विटपिनश्चित्रास्तद्रूपा विटपश्चियः । (३-९४-२४)

कटकाङ्गदकेयूरयुक्तयः कनकादिव ॥३॥ (३-९४-२५)

निर्झरादमलोद्योतात्पयसामिव बिन्दवः । (३-९४-२६)

आकाशस्य घटस्थालीरन्ध्राकाशादयो यथा ॥४॥ (३-९४-२७)

सीकरावर्तलहरीबिन्दवः पयसो यथा । (३-९४-२८)

मृगतृष्णातरङ्गिण्यो यथा भास्करतेजसः । (३-९४-२९)

सर्वा दृश्यदृशो द्रष्टृर्व्यतिरिक्ता न रूपतः ॥५॥ (३-९४-२९)

292-296. Like waves from the sea on account of its expanse being a little agitated; like rays of light from a lamp on account of its precincts being vibrated by its own light; like sparks from blazing fire produced by the force of its own rays; like beams of light resembling heavenly sprouts, from the orb of the moon; as various trees have a wealth of branches of the same form; as the arrangements of ornaments such as bracelets and armlets are from gold; as drops of water from a waterfall with a pure and superior lustre; as the (particular) spaces in a water-jar, a cooking-pot, a hole and the like are of infinite space; as drops of spray, whirlpool and wave are of water; as mirage-rivers are from the heat of the sun; all the sights of visible objects are not distinct from the seer in their nature.

पद्माक्षे पद्मिनीवान्तर्मनो हृद्यस्ति दृश्यता ।

मनोदृश्यदृशौ भिन्ने न कदाचन केनचित् ॥६॥ (३-३-३६)

297. Like the lotus-plant within the lotus-seed, objecthood exists in the heart within the mind. The object seen by the mind and the seeing are not separated at anytime by anybody.

6. द्रष्टृदृश्यबीजत्वम्

The seer is the cause of the seen.

आलीनवल्लरीरूपं यथा पद्माक्षकोटरे ।

आस्ते कमलिनीबीजं तथा द्रष्टरि दृश्यधीः ॥१॥ (३-१-४२)

298. As the origin of the lotus-plant lies within the hollow of a lotus-seed in the form of a creeper hidden all around, so, there is the idea of visible objects in the seer.

यथा रसः पदार्थेषु यथा तैलं तिलादिषु ।

कुसुमेषु यथाऽऽमोदस्तथा द्रष्टरि दृश्यधीः ॥२॥ (३-१-४३)

299. As there is taste in objects, as there is oil in sesamum seeds and the like, as there is fragrance in flowers, so there is the idea of visible objects in the seer.

यत्र तत्र स्थितस्यापि कर्पूरादेः सुगन्धिता ।

यथोदेति तथा दृश्यं चिद्धातोऽन्दरे जगत् ॥३॥ (३-१-४४)

300. As the fragrance of camphor and the like arises wheresoever situated, so, the visible world (arises) in the interior of the element of consciousness.

यथा चात्र तव स्वप्नः सङ्कल्पश्चित्तराज्यधीः ।

स्वानुभूत्यैव दृष्टाऽन्तस्तथा हृद्यस्ति दृश्यभूः ॥४॥ (३-१-४५)

301. Just as your dream here is (only) imagination and the idea of “a kingdom of fancy (or castle in the air)” is perceived within the mind only by one’s own direct experience, so does the field of visible objects exist within the mind.

यथाऽङ्कुरोऽन्तर्बीजस्य संस्थितो देशकालतः ।

करोति भासुरं देहं तनोत्येवं हि दृश्यधीः ॥५॥ (३-१-४७)

302. As the sprout remaining within the seed produces a

splendid body (i.e., a beautiful tree) by reason of place and time, so indeed does the idea of visible objects produce (such objects).

7. जाग्रत्स्वप्नयोरभेदः

Absence of difference between waking and dreaming.

जाग्रत्स्वप्नदशाभेदो न स्थिरास्थिरते विना ।

समः सदैव सर्वत्र समस्तोऽनुभवोऽनयोः ॥१॥ (४-१९-११)

303. There is no difference between waking and dreaming states except stability and instability. The combined (or whole) experience of these two is the same always and everywhere.

स्थिरप्रत्यययुक्तं यत्तज्जाग्रदिति कथ्यते ।

अस्थिरप्रत्ययं यत्स्यात्तत्स्वप्नः समुदाहृतः ॥२॥ (४-१९-९)

304. That is described as waking which is endowed with (or accompanied by) stable experience. That is declared as dreaming which is (of the nature of) unstable experience.

जाग्रत्त्वे क्षणदृष्टः स्यात्स्वप्नः कालान्तरे स्थितः ।

तज्जाग्रत्स्वप्नतामेति स्वप्नो जाग्रत्त्वमृच्छति ॥३॥ (४-१९-१०)

305. That which was seen for a moment in the waking state might remain a dream at a different time. Such waking attains to the nature of a dream; the dream (also) tends towards the waking state.

स्वप्नोऽपि स्वप्नसमये स्थैर्याज्जाग्रत्त्वमृच्छति ।

अस्थैर्याज्जाग्रदेवास्ते स्वप्नस्तादृशबोधतः ॥४॥ (४-१९-१२)

306. Even a dream, at the time of dreaming, tends towards the waking state on account of its stability (for the time being). Waking remains only as dreaming on account of (temporary) instability arising from such perception.

स्वप्नोऽपि जाग्रद्बुद्ध्यंशो जाग्रत्त्वमनुगच्छति ।

स्वप्नता स्वप्नबुद्ध्या तु यथासंवेदनं स्थितम् ॥५॥ (४-१९-१३)

307. Even a dream, having as its part the impression of waking (such as stability of experience), resembles the waking state; but on account of the impression of dreaming (resembles) the dream-state (due to instability). It stands according to perception.

आदिसर्गे हि चित्स्वप्नो जाग्रदित्यभिश्बुद्ध्यते ।

अद्य रात्रौ चित्तेः स्वप्नः स्वप्न इत्यपि शब्दयते ॥६॥ (६/२-५५-९)

308. The dream of the Absolute Consciousness in its primary creation is called waking. Today, the dream of (individualised) consciousness at night is also called a dream.

इदं जाग्रदयं स्वप्न इति नास्त्येव भिन्नता ।

सत्ये वस्तुनि निःशेषसमयोर्याऽनुभूतितः ॥७॥ (६/२-१६१-२४)

309. "This is waking; this is dreaming"; thus, there is surely no difference in the true substance. Such difference never exists between those states which are entirely equal from direct experience.

नैतदेवमिति स्वप्नप्रबोधोत्पत्त्ययो यथा ।

मृत्वाऽमुत्र प्रबुद्धस्य जाग्रति प्रत्ययस्तथा ॥८॥ (६/२-१६१-२५)

310. As there is the conviction due to waking from a dream that "this is not so" (i.e., the dreaming state is not true like the waking state), so is there the conviction regarding the waking state to one who, having died, is awakened in the life beyond. (i.e., the waking state would appear false like a dream.)

कालमल्पमनल्पं च स्वप्नजाग्रदितिह धीः ।

वर्तमानानुभवनसाम्यात्तुल्ये तयोर्द्वयोः ॥९॥ (६/२-१६१-२६)

311. There is the understanding here of a duration, short or long, as dreaming or waking (respectively). On account of the similarity of existing experience between the two, they are of the same kind.

बाह्ये तदेवमित्यादिगुणसाम्यादशेषतः ।

न जाग्रत्स्वप्नयोर्यज्यानेकोऽपि यमयोरिव ॥१०॥ (६/२-१६१-२७)

312. "That (object of experience) is outside." On account of the similarity of such and the like characteristics entirely, between waking and dreaming, the one, on its part, is not superior as between twins.

आजीवितान्तं स्वप्नानां शतान्यनियतं यथा ।

अनिर्वाणमहाबोधे तथा जाग्रच्छतान्यपि ॥११॥ (६/२-१६१-२९)

313. As there are hundreds of dreams uncontrolled till the end of life, so there are hundreds of waking states also in the gross ignorance of the unliberated.

उत्पन्नध्वंसिनः स्वप्नाः स्मर्यन्ते बहवो यथा ।

तथैव बुद्धैः स्मर्यन्ते सिद्धैर्जन्मशतान्यपि ॥१२॥ (६/२-१६१-३०)

314. As many dreams, arisen and perished, are remembered, so also, hundreds of births too are remembered by the enlightened ones and the accomplished sages.

यथा स्वप्नस्तथा जाग्रदिदं नास्त्यत्र संशयः ।

स्वप्ने पुरमसद्भाति सर्गादौ भात्यसज्जगत् ॥१३॥ (३-५७-५०)

315. As dreaming is, so is this waking. There is no doubt in this matter. An unreal city appears in a dream. At the beginning of creation, the unreal world appears.

8. जगतः स्वप्नरूपत्वम् ॥

The dream-nature of the world.

रूपालोकमनस्काराः शब्दपाठवचांसि च ।

यथा स्वप्ने नभस्येव सन्ति तत्र तथाऽम्बरे ॥१॥ (६/२-६२-२३)

316. As forms, lights, perceptions, sounds, recitations and words exist only in the sky (or void) in a dream, so are they in the ether (or void) in that (waking state).

रूपालोकमनस्कारैः स्वप्ने चित्रम् एव ते ।

यथोदेति तथा तत्र तद्दृश्यं खात्मकं स्थितम् ॥२॥ (६/२-६२-२४)

317. As the sky (or space) of consciousness alone rises with forms, lights and perceptions in your dream, so, in that (waking state), that visible object is existing in the form of the sky (or empty space).

न केवलं तु तद्दृश्यं यावत्तु विषयं वयम् ।

जगच्चेदं खमेवाच्छं यथा तन्नस्तथाऽखिलम् ॥३॥ (६/२-६२-२५)

318. That visible object is indeed not absolute till it is our object of experience. We (as experiencing individuals) and this (visible) world are just clear void. As that (void or dream-world) is, so is the entire (world).

शरीरस्थानकरणसत्तायां का तव प्रमा ।

यथैव तेषां देहादि तथाऽस्माकमिदं स्थितम् ॥४॥ (६/२-६२-२७)

319. What is your notion about the reality of the body, places and actions (in a dream)? Just as the body and the like are to those (who dream), so is this (world of the waking state) to us.

यथा स्वप्ने धराध्वादिपृष्ठव्यवहृतिर्नभः ।

तदा ह्यहं च त्वं सा च तदिदं च तथा नभः ॥५॥ (६/२-६२-२९)

320. As the activity on the surface of the earth, road and the like in a dream is empty space, so also, at the time of waking, I, you, she, that and this are indeed empty space.

यथा स्वप्ने नृभिर्युद्धकोलाहलगमगमाः ।

असन्तोऽप्यनुभूयन्ते संसारनिकरास्तथा ॥६॥ (६/२-६२-३०)

321. As fight, uproar, going and coming, though unreal, are experienced by men in a dream, so are the multitudes of worldly lives.

स्वप्नस्य विद्यते द्रष्टा साकारो युष्मदादिकः ।

द्रष्टा तु सर्गस्वप्नस्य चिद्व्योमैवामलं स्वतः ॥७॥ (६/२-६२-४०)

322. A person like you with form is the seer of the dream. But, the seer of the dream that is creation is only the pure sky of Consciousness by itself.

निरुपादानसम्भारमभित्तावेव चित्रभः ।

पश्यत्यकृतमेवेमं जगत्स्वप्नं कृतं यथा ॥८॥ (६/२-६२-४४)

323. The sky of Consciousness, without any material cause or requisites, or even without a ground to work upon, perceives this uncreated dream-world as (it perceives) the created one.

9. विश्वस्वप्नः

The world-dream.

दीर्घस्वप्नमिदं विश्वं विद्ध्यहन्तादिसंयुतम् । (३-४२-८)

सर्गादावात्मभूर्भाति स्वप्नाभानुभवात्मकः ॥१॥ (३-४२-१६)

324. Know this universe to be a long dream endowed with ego and the like. At the beginning of creation, the Creator-god shines with an experience resembling a dream (which is the visible universe).

स्वप्ने नगरवास्तव्याः सत्या न स्युरिमे यदि ।

तदिहापि तदाकारे न सत्यं मे मनागपि ॥२॥ (३-४२-१८)

325. If these cities and inhabitants are not real in a dream, then, they are not real for me even a little, here (in the waking state) also, which is of the same form (or nature).

एतदास्तामिदं तावद्यज्जाग्रदिव मन्यसे ।

विद्धि तत्स्वप्नमेवान्तर्देशकालाद्यपूरकम् ॥३॥ (३-४२-२३)

326. Let this (world) here, which you regard as if it were the waking (experience), remain so on its part. Know that as just a dream within, not filling up space, time and the like.

एवं सर्वमिदं भाति न सत्यं सत्यवत्स्थितम् ।

रञ्जयत्यपि मिथ्यैव स्वप्नस्त्रीसुरतोपमम् ॥४॥ (३-४२-२४)

327. All this shines in this manner, not really, (but) remaining like reality; and pleases only falsely like the union with a dream-woman.

10. जीवं जीवं प्रति विश्वस्वप्नः

The world-dream in every individual soul.

प्रत्येकमुदितो राम नूनं संसृतिखण्डकः ।

रात्रौ सैन्यनरस्वप्नजालवत्स्वात्मनि स्फुटः ॥१॥ (४-१७-२७)

328. Rāma! Surely, a clear fragment of worldly life is born severally in one's own mind like a number of dreams of men in an army at night. [The men of the army may severally see the army created by their imagination during their dream at night.]

पृथक्प्रत्येकमुदितः प्रतिचित्तं जगद्भ्रमः ॥२॥ (३-४०-२९)

329. The illusion of the world is produced in every mind differently and severally.

न किञ्चिदपि जानाति निजसंवेदनादृते ॥३॥ (३-५५-६१)

330. One does not know anything except from one's own perception (or ideas).

यं प्रत्युदेति सर्गोऽयं स एवैनं हि चेतति ।

पदार्थः सन्निवेशं स्वमिव स्वप्नं पुमानिव ॥४॥ (६/२-१३-४)

331. In whom this creation rises, he alone is aware of it (i.e., creation exists only for the person who imagines it), as an object (of the mind) (is aware of) its own place and a man (is aware of) his dream.

रूपालोकमनस्कारै रन्ध्रैर्बहिरिव स्थितम् ।

सृष्टिं पश्यति जीवोऽन्तः सरसीमिव पर्वतः ॥५॥ (६/२-२२-२७)

332. The individual soul sees the creation within as if existing outside, through the openings (or defects) which are the seeing of forms and mental efforts, as a mountain (sees) a lake (below). [The mountain witnesses its image outside, though the origin of this image is the mountain itself.]

स्वसंज्ञानुभवे लीनास्तथा स्थावरजङ्गमाः । (३-५५-६२)

अन्यस्यान्यं न जानन्ति सीधुस्वादुमिव द्विजः ॥६॥ (६/२-१९५-३१)

333. So also, creatures, inert or moving, absorbed in the experience of their own consciousness, do not know the different (experience) of another, as a Brāhmaṇa (does not know) the taste of spirituous liquor.

परमाणौ परमाणौ सर्गवर्गा निरर्गलम् ।

महाचितेः स्फुरन्त्यर्करुचीव त्रसरेणवः ॥७॥ (३-२७-२९)

334. In every atom, groups of creation spring forth unobstructed from the Supreme Consciousness, as atoms of dust (start into view) in sun-light.

जगद्गुञ्जासहस्राणि यत्रासंख्यान्यणावणौ ।

अपरस्परलग्नानि काननं ब्रह्म नाम तत् ॥८॥ (४-१८-६)

335. That is the forest named Brahman (or the Supreme Spirit) where there are countless thousands of shrubs in the form of worlds, stuck one after another, in every atom.

11. सर्गादौ प्रजापतिकृतमद्यापि संस्थितं जगत्

The world made by Brahmā (the Creator-god) at the beginning of creation is existing even today.

सर्गादौ स्वप्नपुरुषन्यायेनादिप्रजापतिः ।

यथा स्फुटं प्रकचितस्तथाऽद्यापि स्थिता स्थितिः ॥१॥ (३-५५-४७)

336. The state (of the objective world) has remained even today as the first god presiding over creation clearly manifested it at the beginning of creation, in the manner of the dreaming person.

एवं भ्रान्तिमये विश्वे पदार्थाः संविदंशवः ।

सर्गादिषु यथैवासंस्तथैवाद्यापि संस्थिताः ॥२॥ (३-५५-६७)

337. Thus, in the universe full of delusion, substances, which are (like) rays from consciousness, are staying even today just as they existed in the beginnings of creation.

सङ्कल्पयति यन्नाम प्रथमोऽसौ प्रजापतिः ।

तत्तदेवाशु भवति तस्येदं कल्पनं जगत् ॥३॥ (६/२-१८६-६५)

338. Which indeed that primeval god presiding over creation resolves (or imagines), that alone severally arises immediately. This world is his imagination.

आदिसर्गे जगद्भ्रान्तिर्यथेयं स्थितिमागता ।

तथा तदाप्रभृत्येवं नियतिः प्रौढिमागता ॥४॥ (३-२१-४६)

339. As this delusion that is the world came into being in the primeval creation, so, thenceforth, the predetermined event has attained growth in this manner.

तस्मिन्प्रथमतः सर्गे या यथा यत्र संविदः ।

कचितास्तास्तथा तत्र स्थिता अद्यापि निश्चलाः ॥५॥ (३-५४-१३)

340. In that creation, whatever, in whichever manner and

wherever perceptions (or thoughts) manifested at first, those, in that manner, and there, are remaining invariable even today.

सर्गादौ स्वयमेवान्तश्चिद्यथा कचिताऽऽत्मनि ।

हिमाग्न्यादितयाऽद्यापि सा तथाऽऽस्ते स्वसत्तया ॥६॥ (३-५४-१६)

341. As the consciousness by itself manifested, within its own self, in the form of snow, fire and the like at the beginning of creation, so does it continue even today by its own being (or nature).

यद्यथा कचितं यत्र व्योमरूप्यपि पार्थिवम् ।

सर्गादौ तस्य चलिनुमद्ययावन्न युज्यते ॥७॥ (३-५४-१८)

342. Whatever, heavenly or terrestrial, became manifest wherever and in whichever manner at the beginning of creation, it is not fit to deviate till today.

12. बाह्यार्थवादविज्ञानवादयोरैक्यम्

The identity between the theory of externality of objects and the theory of knowledge.

बाह्यार्थवादविज्ञानवादयोरैक्यमेव नः ।

वेदनात्मैकरूपत्वात्सर्वदाऽसदसंस्थितेः ॥१॥ (६/२-३८-४)

343. For us, there is only identity between the theory of externality of objects and the theory of knowledge on account of the nature (of all experience) consisting solely of cognition (or apprehension with the mind) and the absence of the continuance of non-existence at all times.

ब्रह्मपुर्यष्टकस्यादावर्थसंविद्यथोदिता ।

पुर्यष्टकस्य सर्वस्य तथैवोदेति सर्वदा ॥२॥ (६/१-५१-२)

344. As the perception of objects arose at the beginning for the eightfold city (consisting of the five subtle elements of

sound, touch, form, taste and smell, mind, intellect and ego) of Brahmā, the Creator-god, so does it arise at all times for the eightfold city of every individual.

प्रथमोऽसौ प्रतिस्पन्दः पदार्थानां हि बिम्बकम् ।

प्रतिबिम्बितमेतस्माद्यत्तदद्यापि संस्थितम् ॥३॥ (३-५५-४८)

345. That first movement towards (objects) was indeed the image of objects (from the Cosmic Mind). That which was reflected from this (mind) is staying even today.

महाचित्रप्रतिभासत्वान्महानियतिनिश्चयात् ।

अन्योन्यमेव पश्यन्ति मिथः सम्प्रतिबिम्बितात् ॥४॥ (३-५३-२५)

346. On account of the power of the vivid imagination in Cosmic Consciousness and the certainty of the cosmic order (of ideas), individuals just perceive mutually from what is well reflected in each individual, (i.e., the same cosmic order of ideas imagined in the Cosmic Consciousness).

स्वसंज्ञानुभवे लीनास्तथा स्थावरजङ्गमाः ।

परस्परं यदा सर्वे स्वसङ्केतपरायणाः ॥५॥ (३-५५-६२)

347. Thus, creatures, inert or moving, are absorbed in the experience of their own consciousness (or ideas), when all of them are mutually intent on their engagements. [Although every individual is shut up within his own world of ideas, yet, the individuals know each other by mutual representation in each other's consciousness].

कदाचित्प्रतिभैकैव बहूनामपि जायते ।

काकोलतालस्थितिवद्विचित्रा हि मनोगतिः ॥६॥ (५-४९-१०)

348. Sometimes, just the same vivid imagination occurs to many (minds) accidentally, like the situation of the bird and the nut of the palmyra tree. The course of the mind is indeed wonderful. [The nut may fall when the bird alights on the tree-top, but the fall may be accidental.]

तथा हि बहवः स्वप्नमेकं पश्यन्ति मानवाः ।

स्वापभ्रमदमैरेयमदमन्थरचित्तवत् ॥७॥ (५-४९-११)

349. Thus, many persons indeed see the same dream, like the dull minds caused by intoxication by spirituous liquor producing the delusion of dreaming. [Many such intoxicated people might alike see the space whirling about them.]

यादृगेव विराडात्मन्येष विस्तार आगतः ।

तादृगेवेह सर्वस्मिन्नणुमात्रेऽपि भूतके ॥८॥ (६/२-२०-७)

350. This expansion (or world of ideas) of which sort exactly arrived in the Cosmic Mind, like that alone is (experienced) here in every being even of the size of an atom.

यथेन्दुत्वं स्वसङ्कल्पात्सर्वध्यातुः पृथक् पृथक् ।

भात्येवमेव वनितालाभः काल्पनिकः स्वतः ॥९॥ (६/२-२१०-८)

351. As moonhood appears out of one's own imagination severally to everyone who thinks of it, just so, there is the enjoyment of a woman by oneself, existing only in fancy. [The same idea may be imagined individually by several people at the same time.]

अस्माकं त्वं स्वप्ननरस्तव स्वप्ननरा वयम् । (६/२-१५१-१०)

एवमेतदिदं सर्वमन्योन्यं स्वप्नवत्स्थितम् ॥१०॥ (६/२-१५४-११)

352. You are a person of our dream and we are persons of your dream. Thus, all this here (i.e., individuals and objects) are mutually existing like a dream (in each other's mind).

संसारे विपुले स्वप्ने यथा सत्यमहं तव ।

तथा त्वमपि मे सत्यं सर्वं स्वप्नेऽस्ति क्रमः ॥११॥ (३-४२-२०)

353. As I am a reality for you in the worldly existence which is a large dream, so, you are also a reality for me. Everything (happens) in dreams. So is the manner (of cognition).

13. आत्मख्यातिवादः

The theory of knowledge (or perception of appearance) through ideation.

आत्मख्यातिरसत्ख्यातिरख्यातिः ख्यातिरन्यथा ।

इत्येताश्चिच्चमत्कृत्या आत्मख्यातेर्विभूतयः ॥१॥ (६/२-१६६-९)

354. These theories of knowledge (or perception of appearance) – ātmakhyāti, asatkhyāti, akhyāti and anyathākhyāti – are powers (or various expressions) of ātmakhyāti which is the spectacle (or manifestation) of consciousness.

[The above theories of perception of all objects, real or unreal, are briefly as follows: –

Akhyātivāda: All knowledge as such, whether of the real or unreal objects, is true. In illusory perceptions, however, we confuse between what is actually perceived by the senses and what is only remembered.

asatkhyātivāda: The whole knowledge is false, there being nothing real either in the objective or in the subjective experience.

anyathākhyātivāda: Owing to the imperfect perception of some object, the impressions of the past experience of other similar objects are revived as an actual object.

ātmakhyātivāda: This is the doctrine of the idealists – the view that every object, whether it is regarded as relatively real or illusory, is an idea of the mind.]

III. जगत्

The World.

1. जगन्नामानि

The appellations of the World.

जगत्त्वमहमित्यादिर्मिथ्यात्मा दृश्यमुच्यते ।

यावदेतत्सम्भवति तावन्मोक्षो न विद्यते ॥१॥ (३-१-२३)

355. The world, you, I and the like, whose nature is unreal, are spoken of as “the seen” (or visible object). As long as this arises, so long there is no liberation.

अविद्या संसृतिर्बन्धो माया मोहो महत्तमः ।

कल्पितानीति नामानि यस्याः सकलवेदिभिः ॥२॥ (३-१-२०)

356. Nescience (or spiritual ignorance), worldly life, bondage, illusion, delusion, the great darkness – thus are appellations fashioned for the visible universe by all teachers.

2. सङ्कल्पितस्यापि सङ्कल्पयितृत्वम्

Even what is imagined is of the nature of that which causes the imagination. (i.e., the contents of the world are in themselves centres of imagining other worlds.)

स्वयं स्वभाव एवैष चिद्घनस्यास्य सुस्फुटम् ।

यद्यत्सङ्कल्पयत्याशु तत्र तेऽवयवा अपि ॥१॥ (६/२-२०८-२७)

चिदात्मकतया भान्ति नानात्मकतयाऽऽत्मना ।

अप्येकसारास्तिष्ठन्ति नानाकारस्वभावगाः ॥२॥ (६/२-२०८-२८)

357, 358. This alone is itself the inherent nature of this Supreme Consciousness: Whatever it resolves (or imagines) clearly, in that, even those several parts immediately shine with the nature consisting of consciousness and with the character of manifoldness. Though remaining with the inherent character of various forms, they are of the same essence by nature.

प्रत्येकं किल तत्रास्ति ब्रह्मचिन्मात्रताऽऽत्मनि ।

सर्वात्मिका सा यत्रास्ते यथाऽन्तर्भाति तत्तथा ॥३॥

(६/२-२०८-२९)

359. The quality of mere Consciousness of Brahman, (the Ultimate Reality), indeed exists there (in the objects) severally in their essence. Where that (Consciousness) of the nature of everything exists and shines within in which manner, that appears exactly so.

यो यो नाम यथा ग्रीष्मे कल्कस्वेदाद्भवेत्कृमिः ।

यद्यद्दृश्यं शुद्धचित्त्वं तज्जीवो भवति स्वतः ॥४॥ (४-१९-३)

360. Whatever visible object, which is (of the nature of) the sky of pure Consciousness, exists, that becomes an individual soul by itself, as a worm, whatever by name, could be born in summer out of filth and perspiration.

3. सर्गे सर्गे सगन्तराणि

Within every world, there are other worlds.

सर्गे सर्गे पृथग्रूपं सन्ति सगन्तराण्यपि । (४-१८-१६)
तेष्वप्यन्तस्थसर्गौघाः कदलीदलपीठवत् ॥१॥ (४-१८-१७)

361. Within every world, there are other worlds too of different kinds. Like the basic coverings of a plantain tree, there are multitudes of worlds existing within them also.

जीवबीजं परं ब्रह्म सर्वत्र खमिव स्थितम् ।

तेन जीवोदरजगत्पि जीवोऽस्त्यनेकधा ॥२॥ (४-१९-१)

362. The origin of the individual soul is the Supreme Brahman (or the Ultimate Reality) existing everywhere like the sky. Therefore, even within the world inside the individual soul, monads (or individual souls) exist variously.

चिद्घनैकघनात्मत्वाज्जीवान्तर्जीवजातयः ।

कदलीदलवत्सन्ति कीटा इव धरोदरे ॥३॥ (४-१९-२)

363. Within the individual soul, (several) classes of individual souls exist like the covers of a plantain tree and like worms in the interior of the earth, on account of their permanent nature being only the Supreme Consciousness.

त्रिजगच्चिदणावन्तरस्ति स्वप्नपुरं यथा ।

तस्याप्यन्तश्चिदणवस्तेष्वप्येकैकशो जगत् ॥४॥ (३-५२-२०)

364. The triple world exists within the atom of consciousness (i.e., the individual soul) as a city in a dream. Even within that (world), there are atoms of consciousness (or

individual souls). Within them also, a world exists severally.

आकाशे परमाण्वन्तर्द्रव्यादेरणुकेऽपि च । (३-४४-३४)

जीवाणुर्यत्र तत्रेदं जगद्वेत्ति निजं वपुः ॥५॥ (३-४४-३५)

365. Where there is the atom of life, whether in the sky, within an atom or in a small particle of a material object and so on, there, this world experiences its own form (or nature). [The world being imagined by consciousness, in turn imagines other worlds.]

अन्तरन्तस्तदन्तश्च स्वकोशेऽप्यणुकं प्रति ।

जातानि जायमानानि कदलीदलपीठवत् ॥६॥ (६/२-५९-३३)

366. In the smallest atom, even within its own covering, progressively in the interior, are born and being born (several worlds) like the basic coverings of a plantain tree.

परस्परमदृष्टानि नानुभूतानि वै मिथः ।

सैनिकस्वप्नजालानि जातानीव महान्त्यपि ॥७॥ (६/२-५९-३४)

367. Even extensive worlds, unseen by one another, and mutually not experienced, are born like the dream-illusions of the soldiers of an army. [Each soldier may imagine a world in his dream and such worlds are not experienced reciprocally.]

जगतोऽन्तरहंरूपमहंरूपान्तरे जगत् ।

स्थितमन्योन्यवलितं कदलीदलपीठवत् ॥८॥ (६/२-२२-२६)

368. The ego-nature (or the sense of "I") exists within the world and the world exists within the ego-sense, enclosed within one another like the basic coverings of a plantain tree.

जगन्ति सुबहून्वेव सम्भवन्त्यणुकेऽपि च ।

कदलीपल्लवानीव सन्निवेशेन भूरिशः ॥९॥ (३-५२-१९)

369. Very many worlds are surely born even within a small atom, like the buds of a plantain tree, abundantly and with deep insertion (one within the other).

महारम्भगुरूण्येवमपि ब्रह्माण्डकानि हि ।

तुल्या धानकामात्रमपि तानि भवन्ति नो ॥१०॥ (३-२७-३०)

370. Thus, even those worlds which are extended with great scenes (such as islands, oceans and continents) are not even mere grain by comparison (with the substratum which is Supreme Consciousness).

परमाणुनिमेषाणां लक्षांशकलनास्वपि ।

जगत्कल्पसहस्राणि सत्यानीव विभान्त्यलम् ॥११॥ (३-६२-१)

371. Even in grasping (or imagining) the hundred-thousandth part of an atom or a moment, thousands of worlds and aeons appear completely, as if (they are) real.

तेष्वप्यन्तस्तथैवान्तः परमाणुकणं प्रति ।

भ्रान्तिरेवमनन्ताऽहो इयमित्यवभासते ॥१२॥ (३-६२-२)

372. Even within those (infinitesimal parts of space or time) and likewise, within each small atom thereof, it appears thus: "Ah! This delusion is endless in this manner."

अणावणावसंख्यानि तेन सन्ति जगन्ति खे ।

तेषां तान्व्यवहारौघान्संख्यातुं क इव क्षमः ॥१३॥ (६/२-१७६-६)

373. Therefore, in every atom in space, countless worlds exist. Who indeed is competent to enumerate those multitudes of activities of those worlds?

4. परस्परमदृष्टानि सर्गजालानि

The collections of worlds are not perceived mutually.

प्रत्येकमन्तरन्यानि तथैवाभ्युदितानि च ।

परस्परमदृष्टानि बहूनि विविधानि च ॥१॥ (६/२-६३-१२)

अन्योन्यं तानि सर्वाणि न पश्यन्त्येव किञ्चन ।

जडानीवैकराशीनि बीजानीव गलन्त्यपि ॥२॥ (६/२-६३-१३)

374, 375. Even so, within every (world) many and diverse other (worlds) rise, mutually unseen. All of them do not at all see each other even a little, like inert matter in the same heap and like grains dropping down (from a granary).

स्वप्नरूपाणि सुप्तानां तुल्यकालं नृणामिव ।

महारश्मानुमृष्टानि शून्यानि च परस्परम् ॥३॥ (६/२-५९-१९)

376. (These worlds are) like the dream-objects of persons sleeping at the same time, greatly active, touched (or considered) alongside and non-existent to one another.

परस्परमदृष्टानि नानुभूतानि वै मिथः ।

सैनिकस्वप्नजालानि जातानीव महान्त्यपि ॥४॥ (६/२-५९-३४)

377. Unseen by one another and mutually not experienced, even extensive (worlds) are born like the dream-illusions of the soldiers of an army. [Each soldier may imagine a world in his dream and such worlds are not experienced reciprocally.]

सङ्कल्पनगरं सत्यं यथा सङ्कल्पितं प्रति ।

सदेहं वा विदेहं वा नेतरं प्रति किञ्चन ॥५॥ (३-२१-४५)

378. As the city of fancy is true with reference to that which is imagined, whether possessed of body or not, and not a little with reference to another, (these worlds are not experienced mutually).

5. सर्वस्य सर्वत्र सर्वदा संभवः

The possibility of everything, everywhere and at all times.

ब्रह्म सर्वगतं यस्माद्यथा यत्र यदोदितम् ।

भवत्याशु तथा तत्र स्वप्नशक्त्यैव पश्यति ॥१॥ (३-५२-४२)

379. Since Brahman (or the Ultimate Reality) is existing everywhere, when, where and in which manner anything is born, there and in that manner, one perceives it immediately, only by the power (akin to) a dream.

सर्वत्र सर्वशक्तित्वाद्यत्र या शक्तिरुन्नयेत् ।

आस्ते तत्र तथा भाति तीव्रसंवेगहेतुतः ॥२॥ (३-५२-४३)

380. On account of the omnipotence (of the Reality) everywhere, whatever energy leads to anywhere by reason of intense agitation (i.e., intensity of thought), it remains there and shines in that manner. [i.e., whatever is intensely thought of anywhere, can be experienced there.]

सर्वत्र सर्वथा सर्वं सर्वदा सर्वरूपिणि । (६/२-१५९-४१)

सर्वं सर्वात्म्यं सर्वत्र सर्वदाऽस्ति तथा परे ॥३॥ (६/२-१३-२८)

381. In that of the nature of All, everything exists everywhere, in every way and always. So, in the Supreme Reality, everything exists everywhere, always and of the nature of everything.

6. जगद्वैचित्र्यम्

The variety of the worlds (or world-experiences).

अनन्तानि जगन्त्यस्मिन् ब्रह्मतत्त्वमहाम्बरे ।

अम्बोधिवीचिजलवन्निमज्जन्युद्भवन्ति च ॥१॥ (४-४७-१४)

382. Infinite worlds arise and disappear in this great sky that is Brahman, the Absolute Reality, like waves of water on the ocean.

यथा तरङ्गा जलधौ मृगतृष्णा मरौ यथा ।

कुसुमानि यथा चूते तथा विश्वश्रियः परे ॥२॥ (४-४७-१५)

383. As waves (appear) on the ocean, as mirage in a desert, as flowers on a mango tree, so do the riches of the Universe (appear) in the Supreme Reality.

भूयोभूयो विवर्तन्ते सर्गेष्वप्स्विव वीचयः ।

अत्यन्तसदृशाः केचित्केचिदर्थसमक्रमाः ॥ (६/१-६६-२३)

केचिदीषत्समाः केचिन्न कदाचित्पुनस्तथा ॥३॥ (६/१-६६-२४)

384. (These worlds) revolve again and again in the Creations (or Universes) like waves on water. Some are absolutely similar, some with courses half-similar, some a little similar and again some at no time (similar).

सर्वासां सृष्टिराशीनां चित्राकारविचेष्टिताः ॥४॥ (४-४७-२७)

385. There are manifold forms and movements for all the multitudes of created worlds.

दैवमात्रैकसर्गाणि नरमात्रमयानि च ।

दैत्यवृन्दमयान्येव कृमिनिर्विवराणि च ॥५॥ (६/२-५९-३२)

386. There are created worlds solely of celestial beings, those full of only human beings, those just full of groups of demons and others covered closely with insects.

कदाचित्सृष्टयः शार्व्यः कदाचित्पद्मजोद्भवाः ।

कदाचिदपि वैष्णव्यः कदाचिन्मनुनिर्मिताः ॥६॥ (४-४७-८)

387. Sometimes, the worlds are created by Śiva, sometimes they are born of Brahmā, sometimes also of Viṣṇu and sometimes they are created by Manu.

भूरभून्मृण्मयी काचित्काचिदासीद्दूषण्मयी ।

आसीद्धेममयी काचित्काचित्ताम्रमयी तथा ॥७॥ (४-४७-१२)

388. Some place (among these worlds) was composed of earth, some place composed of rocks, some composed of gold and some other place composed of copper.

यथा मशकजालानि वर्षादिष्वाकुलानि तु ।

उत्पत्योत्पत्य नश्यन्ति तथेमा लोकसृष्टयः ॥८॥ (४-४७-१७)

389. As masses of mosquitoes afflicted during the rains and the like perish, having been produced repeatedly, so do these creations of worlds.

न च विज्ञायते कस्मात्कालात्प्रभृति चागताः ।

नित्यागमापायपरा एताः सर्गपरम्पराः ॥९॥ (४-४७-१८)

390. Also, it is not known from what time these uninterrupted series of creations, wholly engaged in appearing and disappearing continually, have arrived.

अनादिमत्योऽविरतं प्रस्फुरन्ति तरङ्गवत् ।

पूर्वात्पूर्वं किलाभूवंस्ततः पूर्वतरं यथा ॥१०॥ (४-४७-१९)

391. (These creations) which are beginningless, continually expand (or spread far and wide) like waves. They indeed arose before the previous ones as those earlier than them did.

भूत्वा भूत्वा प्रलीयन्ते ससुरासुरमानवाः ।

सरित्तरङ्गभङ्ग्यैव समस्ता भूतजातयः ॥११॥ (४-४७-२०)

392. All classes of beings along with gods, demons and men vanish, having been born repeatedly, only in the manner of the waves of a river.

7. सृष्टिलययोः पौनःपुन्यम्

The constant repetition of creation and dissolution.

जीवौघाश्चोद्भविविष्यन्ति मधाविव नवाङ्कुराः ।

तत्रैव लयमेष्यन्ति ग्रीष्मे मधुरसा इव ॥१२॥ (३-९५-१०)

393. Multitudes of living beings will spring up like fresh sprouts in the spring season and will go to destruction there itself, like sugar-canes in summer.

तिष्ठन्त्यजस्रं कालेषु त एवान्ये च भूरिशः ।

जायन्ते च प्रलीयन्ते परस्मिञ्जीवराशयः ॥१३॥ (३-९५-११)

394. Those very multitudes of living beings and others are repeatedly born, constantly stay in periods of time and are absorbed in the Supreme Spirit.

काश्चिज्जन्मसहस्रान्ते जातयश्चिरकालिकाः ।

काश्चित्कतिपयातीतजन्मरूपा व्यवस्थिताः ॥३॥ (३-१४-३१)

395. Certain species (of living beings) are of long standing at the end of a thousand births. Certain classes are settled in a state having some past births.

उत्पत्योत्पत्य कालेन भुक्त्वा देहपरम्पराम् ।

स्वत एव पदे यान्ति निलयं जीवराशयः ॥४॥ (४-४३-४४)

396. Having risen repeatedly with time and having experienced a succession of bodies, multitudes of living beings by themselves disappear in the Abode (that is the Supreme Spirit).

8. कल्पान्ते सर्वसंक्षयः

The destruction of everything at the end of an aeon.

पुत्र शेषमशेषेण दृश्यमाशु विनश्यति ।

यथा तथा स्वप्नपुरं सौषुप्तीं स्थितिमीयुषः ॥१॥ (६/२-२१३-५)

397. Son! (At the close of a kalpa – an aeon or cyclic universal period), the remaining objective world perishes entirely and quickly, as a dream-city (perishes) for one who has gone to the state of deep sleep.

निर्विशेषेण नश्यन्ति भुवः शैला दिशो दश ।

क्रिया कालः क्रमश्चैव न किञ्चिदवशिष्यते ॥२॥ (६/२-२१३-६)

398. (At that time), the earth, mountains, the ten quarters, activity, time and order perish without distinction. Nothing whatever is left remaining.

नश्यन्ति सर्वभूतानि व्योमापि परिणश्यति ।

ससर्वजगदाभासमुपलब्धुरसम्भवात् ॥३॥ (६/२-२१३-७)

399. All beings perish and even the sky (or space), together with the semblance of the whole world, vanishes all round on account of the non-existence of one who perceives it.

ब्रह्मविष्ण्वन्द्ररुद्राद्या ये हि कारणकारणम् ।

तेषामप्यतिकल्पान्ते नामापीह न विद्यते ॥४॥ (६/२-२१३-८)

400. Even the name of even those beginning with Brahmā, Viṣṇu and Rudra, who are indeed the cause of all causes, does not exist here beyond the end of a universal cycle of time.

यदिदं दृश्यते सर्वं जगत्स्थावरजङ्गमम् ।

तत्सुषुप्ताविव स्वप्नः कल्पान्ते प्रविनश्यति ॥५॥ (३-१-१०)

401. This entire world, animate and inanimate, that is seen, perishes at the end of a universal cycle of time like a dream in deep sleep.

शाम्यतीदमशेषेण तथा सर्वत्र सर्वदा ।

यथा जाग्रद्विधौ स्वप्नः स्वप्ने वा जागरो यथा ॥६॥ (६/२-२१३-१५)

402. (At the end of an aeon), this world is extinguished completely everywhere and always, as a dream (is extinguished) in the act of waking or as wakefulness (is extinguished) in sleep.

यथा स्वप्नपुरं शान्तं न जाने क्वाशु गच्छति ।

शान्तं तथा जगद्दृश्यं न जाने क्वाशु गच्छति ॥७॥ (६/२-२१३-१६)

403. As I do not know where a dream-city that is extinguished goes away immediately, so, I do not know where the objective world that is extinguished (at the end of a universal cycle of time) passes away immediately.

9. ब्रह्मैव कल्पान्तेऽवशिष्यते

Only the Ultimate Reality is left remaining at the end of an Aeon (or universal cycle of time).

ततः स्तिमितगम्भीरं न तेजो न तमस्ततम् ।

अनाख्यमनभिव्यक्तं सत्किञ्चिदवशिष्यते ॥१॥ (३-१-११)

404. Then (at the end of a universal cycle of time), a certain Existence (or Reality) is left remaining, which is without name, unmanifest, still and profound, extended (infinitely) and is neither light nor darkness.

ब्रह्मास्ते शान्तमजरमनन्तात्मैव केवलम् । (३-२-३६)

शून्यं नित्योदितं सूक्ष्मं निरुपाधि परं स्थितम् ॥२॥ (३-२-३७)

405. There exists only Brahman (or the Ultimate Reality), calm, undecaying, infinite in nature, void, eternally risen, subtle, without limitation (or attribute) and staying as the Supreme Spirit.

10. जगदुत्पत्तिवर्णनम्

The description of the birth of the world.

सुषुप्तं स्वप्नवद्भाति भाति ब्रह्मैव सर्गवत् ।

सर्वात्मकं च तत्स्थानं तत्र तावत्क्रमं शृणु ॥१॥ (३-१२-२)

406. What is asleep appears as a dream. Brahman (the Absolute Reality) alone appears as creation. That state is of the nature of all. There, hear first the manner (of creation).

तदात्मनि स्वयं किञ्चिच्चेत्यतामिव गच्छति ।

अगृहीतात्मकं संविदहं दर्शनपूर्वकम् ॥२॥ (३-१२-४)

407. In that Self (or Absolute Reality), the Consciousness, of its own accord, goes as it were to the state of objectivity to a certain degree, not seizing its real nature and preceded by the touch of ego.

भाविनामार्थकलनैः किञ्चिद्दूहितरूपकम् ।

आकाशादणु शुद्धं च सर्वस्मिन्भाति बोधनम् ॥३॥ (३-१२-५)

408. This awakening of consciousness, subtler and clearer than the sky, exists in everything, somewhat conceiving forms (or features) by the grasping of future names and objects.

ततः सा परमा सत्ता सचेतश्चेतनोन्मुखी ।

चित्रामयोग्या भवति किञ्चिल्लभ्यतया तथा ॥४॥ (३-१२-६)

409. Then, that Supreme Existence (or Reality), possessed of mind and on the point of perceiving, becomes fit for the appellation of consciousness, by its attainability somewhat in that manner.

घनसंवेदना पश्चाद्भाविजीवादिनामिका ।

सम्भवत्यात्तकलना यदोज्झति परं पदम् ॥५॥ (३-१२-७)

410. When it abandons its supreme position having assumed grasping (or thinking), there occurs afterwards, the firm experience of future becomings bearing the name of individual soul (or individualised consciousness) and the like.

सत्तैव भावनामात्रसारा संसरणोन्मुखी ।

तदा वस्तुस्वभावेन त्वनूत्तिष्ठति तामिमाम् ॥६॥ (३-१२-८)

411. Absolute Existence, with mere thought as its substance, is ready for proceeding (in the course of worldly life). Then, it rises up with the nature of objects along with (or following) this ideation.

समनन्तरमेवास्याः खसत्तोदेति शून्यता ।

शब्दादिगुणबीजं सा भविष्यदभिधार्थदा ॥७॥ (३-१२-९)

412. Immediately after this (ideation), there arises the Void constituting the entity of the sky (or space). It is the seed of

qualities (or characteristics) like sound and causes the future objects and names.

अहन्तोदेति तदनु सह वै कालसत्तया ।

भविष्यदभिधार्येन बीजं मुख्यजगत्स्थितेः ॥८॥ (३-१२-१०)

413. After that, there arises the ego along with the entity of time. It is the seed (or cause) of the continuance of the primary worlds by means of the future objects and names.

एवंप्रायात्मिका संविद्बीजं संकल्पशाखिनः ।

भवत्यहङ्कारकणस्ततः स्पन्दतया मरुत् ॥९॥ (३-१२-१२)

414. Consciousness whose nature is of such a kind, is the seed of the tree of thought. That becomes the spark of ego (or the sense of self). From that (space which has manifested from thought) arises air due to the characteristic of vibration.

चिदहं तावती व्योमशब्दतन्मात्रभावेनात् ।

खतो घनीभूय शनैः खतन्मात्रं भवत्यलम् ॥१०॥ (३-१२-१३)

415. That much of the ego-consciousness, consequent on imagining the subtle element (or principle) of sound in the sky, completely becomes the subtle sound-principle, gradually becoming dense from out of the sky.

भाविनामार्थरूपं तद्बीजं शब्दौघशाखिनः ।

पदवाक्यप्रमाणाख्यं वेदवृन्दं विकासितम् ॥११॥ (३-१२-१४)

416. That (subtle element of sound), which is the essence of future names and meanings, is the seed of the tree of the multitude of sounds, causing to expand the host of Veda-s which are called the authority for words and sentences.

तस्मादुद्देष्यत्यखिला जगच्छ्रीः परमात्मनः ।

शब्दौघनिर्मिताथौघपरिणामविसारिणः ॥१२॥ (३-१२-१५)

417. The entire wealth of worlds would arise from that Supreme Self, spreading the development of the multitude of objects brought into existence by the multitude of sounds.

चिदेवंपरिवारा सा जीवशब्देन कथ्यते ।

भाविशब्दार्थजालेन बीजं रूपौघशाखिनः ॥१३॥ (३-१२-१६)

418. That Consciousness with such retinue is described by the word "individual soul." It is the seed of the tree of multitudes of forms through the large number of future sounds and meanings.

चतुर्दशविधं भूतजालमावलितान्तरम् ।

जगज्जठरगतौघं प्रसरिष्यति वै ततः ॥१४॥ (३-१२-१७)

419. From that will spread forth the fourteen kinds of the collection of created beings into the multitude of hollows in the belly of the worlds, moving all around the interior.

असंप्राप्ताभिधाचारा चिज्जवात्प्रस्फुरद्वपुः ।

सा चैव स्पर्शतन्मात्रं भावनाद्भवति क्षणात् ॥१५॥ (३-१२-१८)

420. That Consciousness alone, which has not acquired a name or behaviour, with its nature throbbing with speed, becomes the subtle element (or principle) of touch in a moment, on account of imagination.

पवनस्कन्धविस्तारं बीजं स्पर्शौघशाखिनः ।

सर्वभूतक्रियास्पन्दस्तस्मात्सम्प्रसरिष्यति ॥१६॥ (३-१२-१९)

421. (That subtle element of touch) is the seed of the tree in the form of a multitude of touch-sensations with spreading branches in the form of air (or vital energy). The movement of the activities of all beings will arise from that.

तत्रैव चिद्विलासेन प्रकाशोऽनुभवादभवत् ।

तेजस्तन्मात्रकं तत्तु भविष्यदभिधार्थकम् ॥१७॥ (३-१२-२०)

422. There itself, by the play of consciousness (i.e., imagination arising in ego-consciousness), Light comes into being from direct perception. That indeed is the subtle element (or principle) of form producing future names and objects.

तत्सूर्याग्निविजृम्भादिबीजमालोकशाखिनः ।

तस्माद्रूपविभेदेन संसारः प्रसरिष्यति ॥१८॥ (३-१२-२१)

423. That (subtle element of form) is the seed of the tree of light-sensations such as the appearance of the Sun, Fire, and the like. From that, worldly life will proceed with difference in forms.

भावयंस्तनुतामेव रसस्कन्ध इवाम्भसः ।

स्वदनं तस्य सङ्घस्य रसतन्मात्रमुच्यते ॥१९॥ (३-१२-२२)

424. Contemplating only the state of manifestation of water as the body of the subtle element of taste, the tasting of its association (by the ego-consciousness) is described as the subtle principle of taste.

भाविवारिविलासात्मा तद्बीजं रसशाखिनः ।

अन्योन्यस्वदने तस्मात्संसारः प्रसरिष्यति ॥२०॥ (३-१२-२३)

425. That (subtle element of taste), which is the essence of the play of future water-manifestations, is the seed of the tree of taste-sensations. On account of that, worldly life will advance in mutual tasting.

भविष्यद्रूपसङ्कल्पनामाऽसौ कल्पनात्मकः ।

सङ्कल्पात्मगुणैर्गन्धतन्मात्रत्वं प्रपश्यति ॥२१॥ (३-१२-२४)

426. That (ego-consciousness) of the nature of imagination, having future names, ideas and forms, experiences the state of the subtle element (or principle) of smell by means of its qualities consisting of thought.

भाविभूगोलकत्वेन बीजमाकृतिशाखिनः ।

सर्वाधारात्मनस्तस्मात्संसारः प्रसरिष्यति ॥२२॥ (३-१२-२५)

427. (The subtle element of smell), by its nature consisting of future earth-manifestations, is the seed of the tree of things with body. From that, constituting the support of all (tangible things), worldly life will proceed.

चिता विभाव्यमानानि तन्मात्राणि परस्परम् ।

स्वयं परिणतान्यन्तरम्बुनीव निरन्तरम् ॥२३॥ (३-१२-२६)

428. The subtle elements that are being conceived by consciousness, develop with one another continually, of their own accord, like (the growth of things) internally in water.

तथैतानि विमिश्राणि विविक्तानि पुनर्यथा ।

न शुद्धान्युपलभ्यन्ते सर्वनाशान्तमेव हि ॥२४॥ (३-१२-२७)

429. These (subtle elements) are so mixed that they are indeed not perceived again as pure and separated, quite up to the disappearance of everything.

संविन्मात्ररूपाणि स्थितानि गगनोदरे ।

भवन्ति वटजालानि यथा बीजकणान्तरे ॥२५॥ (३-१२-२८)

430. (All things) existing in the interior of (the subtle element of) space, as hosts of banian trees exist within small banian seeds, are of the nature of mere consciousness.

प्रसवं परिपश्यन्ति शतशाखं स्फुरन्ति च ।

परमाण्वन्तरे भान्ति क्षणात्कल्पीभवन्ति च ॥२६॥ (३-१२-२९)

431. (The gross creations) perceive round about the birth-place and become manifest with a hundred branches. They shine within the tiniest atom. In a moment, they meet with their end.

विवर्तमेव धावन्ति निर्विवर्तानि सन्ति च ।

चिद्वेधितानि सर्वाणि क्षणात्पिण्डीभवन्ति च ॥२७॥ (३-१२-३०)

432. All things pierced by consciousness run towards illusory appearance, but remain without modifications (in their real nature). They become solidified (or dense) in a moment.

11. आकाशत्रयम्

The three skies (or spaces).

चित्ताकाशं चिदाकाशमाकाशं च तृतीयकम् ।

द्वाभ्यां शून्यतरं विद्धि चिदाकाशं वरानने ॥१॥ (३-१७-१०)

433. (There are three kinds of space): The space of the mind, the space of consciousness and the third, actual space. Fair-faced One! Know the space of consciousness as more void (or subtler) than the other two.

देशादेशान्तरप्राप्तौ संविदो मध्यमेव यत् ।

निमेषेण चिदाकाशं तद्विद्धि वरवर्णिनि ॥२॥ (३-१७-१२)

434. Know that as the space of consciousness which is just the middle state of perception, when reaching another place from one place, in a moment.

तच्चिदाकाशकोशात्म चिदाकाशैकभावनात् ।

अविद्यमानमप्याशु दृश्यतेऽथानुभूयते ॥३॥ (३-१७-११)

435. That (physical space) is of the nature of a vessel (or covering) for the space of consciousness. By the contemplation of the space of consciousness alone, even the non-existing (i.e., that which is not experienced) is seen and experienced immediately.

तस्मिन्निरस्तनिःशेषसङ्कल्पा स्थितिमेषि चेत् ।

सर्वात्मकं पदं तत्त्वं त्वं तदाप्नोष्यसंशयम् ॥४॥ (३-१७-३)

436. If you will attain fixity in that (space of consciousness) having cast away all thought, then you will undoubtedly reach that abode which is of the nature of all and is the true state (or principle).

चित्ताकाशं चिदाकाशमाकाशं च तृतीयकम् ।

विद्ध्येतत्त्रयमेकं त्वमविनाभावनावशात् ॥५॥ (३-४०-१९)

437. Know these three – the space of the mind, the space of consciousness and actual space, the third – as identical on account of their inseparable connection.

12. नियतिः

The fixed nature of things.

आदिसर्गे हि नियतिर्भाववैचित्र्यमक्षयम् ।

अनेनेत्थं सदा भाव्यमिति सम्पद्यते परम् ॥१॥ (३-६२-९)

438. In the primal creation, the imperishable variety of becomings is indeed the destiny (or the determinative law of nature). By this, it turns out that it is destined to happen in this manner always thereafter.

अवश्यंभवितव्यैषा त्विदमित्यमिति स्थितिः ।

न शक्यते लङ्घयितुमपि रुद्रादिबुद्धिभिः ॥२॥ (३-६२-२६)

439. This position, viz., “This is in this manner,” which is destined to happen surely, cannot be violated even by the intellects of God Rudra and others.

सर्वज्ञोऽपि बहुज्ञोऽपि माधवोऽपि हरोऽपि च ।

अन्यथा नियतिं कर्तुं न शक्तः कश्चिदेव हि ॥३॥ (५-८९-२६)

440. Even one possessed of great knowledge or all-knowing, even the Gods Viṣṇu and Śiva and indeed any one, is not competent to change the fixed law of nature.

पाषाणोदरलेखौघन्यायेनात्मनि तिष्ठता ।

ब्रह्मणा नियतिः सर्गो बुद्धोऽब्बोधवतेव खम् ॥४॥ (३-६२-१६)

441. The fixed law of nature that is creation was perceived, like the sky by one unaware (of the world in sleep), by Brahmā (the Creator-god) abiding in the Self, in the manner of the multitude of writings in the interior of a stone.

सर्गादौ या यथा रूढा संवित्कचनसन्ततिः ।

साऽद्याप्यचलिताऽन्येन स्थिता नियतिरुच्यते ॥५॥ (३-५४-२२)

442. As that succession of the manifestation of consciousness sprang up at the beginning of creation, so does it exist even today unshaken by another, and that is called the fixed law of nature.

आमहारुद्रपर्यन्तमिदमित्थमिति स्थितेः ।

आतृणापद्मजस्पन्दं नियमान्नियतिः स्मृता ॥६॥ (६/१-३७-२२)

443. It is considered as the fixed law of nature on account of its control of the situation, "This is in this manner," extending up to the great Rudra and from the movement of a blade of grass up to that of Brahmā, the Creator-god.

13. नियतेः काकतालीयत्वम्

The accidental nature of the (so called) "fixed law of Nature".

नियत्यनियती ब्रूहि कीदृशे स्वप्नसंविदि । (६/२-१४८-२०)

यावद्भानं किल स्वप्ने तावत्सैव नियन्त्रणा ॥१॥ (६/२-१४८-२१)

444. Say, of what nature are restraint (or regularity) and non-restraint (or irregularity) in dream-consciousness? As long as there is perception in a dream, so long, that itself is the restraint (or regularity or fixed law).

एवमस्या मुधाभ्रान्तेः का सत्ता केव वासना ।

का वाऽऽस्था का च नियतिः काऽवश्यंभावितोच्यताम् ॥२॥ (३-६०-७)

445. Thus, say, what is the reality, what possibly is the idea, what is the state, what is the fixed law (or regularity) and what is the certainty of (anything) taking place relating to this false confusion (that is worldly experience)?

14. नियतिपौरुषयोर्न विरोधः

There is no contradiction between human effort and a fixed law of Nature.

पौरुषं न परित्याज्यमेतामाश्रित्य धीमता ।

पौरुषेणैव रूपेण नियतिर्हि नियामिका ॥१॥ (३-६२-२७)

446. Human effort ought not to be abandoned by a wise person resorting to this (conception of a fixed law of Nature). The fixed law of Nature is indeed the controller, only in the form of human effort.

15. नियतिरपि पौरुषेण जीयते

Even the fixed law of Nature is conquered by human effort.

नियतिं यादृशीमेतत्सङ्कल्पयति सा तथा ।

नियतानियतान्कांश्चिदर्थाननियतानपि ॥१॥ (५-२४-३१)

करोति चित्तं तेनैतच्चित्तं नियतियोजकम् ।

नियत्यां नियतिं कुर्वन्कदाचित्स्वार्थनामिकाम् ॥२॥ (५-२४-३२)

447, 448. The fixed law of which sort this mind wills, that (obtains) in that manner. The mind makes certain things fixed as well as irregular, (certain things) irregular and, at some time or other, exercising control on the fixed law in the name of self-interest (becomes independent). Therefore, this mind is the director of the (so called) fixed law of nature.

जीवो हि पुरुषो जातः पौरुषेण स यद्यथा । (५-२४-३५)

सङ्कल्पयति लोकेऽस्मिंस्तत्तथा तस्य नान्यथा ॥३॥ (५-२४-३६)

449. Whatever and in whichever manner, that individualis-

ed consciousness that is born as man resolves with courage (or wills intensely) in this world, that (happens) to him in that manner; not otherwise.

IV. मनः

The Mind.

1. मनोरूपम्

The nature of the mind.

सङ्कल्पनं मनो विद्धि सङ्कल्पात्तत्र भिद्यते ।

यथा द्रवत्वात्सलिलं तथा स्पन्दो यथाऽनिलात् ॥१॥ (३-४-४३)

450. Know imagination as the mind. It (the mind) is not different from imagination as water (is not different) from liquidity and as motion (is not different) from wind.

यत्र सङ्कल्पनं तत्र तन्मनोऽङ्गं तथा स्थितम् ।

सङ्कल्पमनसी भिन्ने न कदाचन केचन ॥२॥ (३-४-४४)

451. Where there is imagination, there and in that manner, the mind exists. Mind and imagination are not different at any time even a little.

यदर्थप्रतिभानं तन्मन इत्यभिधीयते । (३-४-४२)

परस्य पुंसः सङ्कल्पमयत्वं चित्तमुच्यते ॥३॥ (५-१३-८०)

452. That is called the mind which is the conceiving (or imagining) of objects. The nature, consisting of imagination, of (or assumed by) the Supreme Self is described as the mind.

अनन्तस्यात्मतत्त्वस्य सर्वशक्तेर्महात्मनः ।

सङ्कल्पशक्तिरचितं यद्रूपं तन्मनो विदुः ॥४॥ (३-१६-३)

453. They regard that as the mind which is the form produced by the will-power of the all-powerful infinite principle of the Self which is the Supreme Spirit.

सम्पन्ना कलनानाम्नी सङ्कल्पानुविधायिनी ।

अवच्छेदवती वाऽग्रा हेयोपादेयधर्मिणी ॥५॥ (५-१३-५६)

454. The foremost (Principle of Consciousness), acting in conformity to its will, has become the entity with the appellation of "grasping (or apprehension)," possessed of distinction (such as past or future) and having the characteristic (or observance) of what is fit to be left or taken.

तत्स्वयं स्वैरमेवाशु सङ्कल्पयति नित्यशः ।

तेनेत्यमिन्द्रजालश्रीर्विततेयं वितन्यते ॥६॥ (३-१-१६)

455. That (Supreme Spirit) by itself wills quite spontaneously, quickly and constantly. On account of that, this large wealth of (worldly) jugglery is spread in this manner.

चिन्निःस्पन्दो हि मलिनः कलङ्कविकलान्तरम् ।

मन इत्युच्यते राम न जडं न च चिन्मयम् ॥७॥ (३-९६-४१)

456. Rāma! The impure outward movement of pure consciousness, which is devoid of stain inside, is indeed called the mind. It is neither dull nor consisting of consciousness.

चितो यच्चेत्यकलनं तन्मनस्त्वमुदाहृतम् ।

चिद्भागोऽत्राजडो भागो जाड्यमत्र हि चेत्यता ॥८॥ (३-९१-३७)

457. That is declared as the nature of the mind, which is the seizing of objects by consciousness. Here, the conscious part is the part which is not dull. Dullness here is indeed (its) objectivity.

जडाजडदृशोर्मध्ये दोलारूपं स्वकल्पनम् ।

यच्चितो म्लानरूपिण्यास्तदेतन्मन उच्यते ॥९॥ (३-९६-४०)

458. That here is called the mind which is the natural functioning, in the form of swinging, of consciousness with a faded form, between the dull and not dull perceptions (i.e., objectivity and subjectivity).

जडाजडं मनो विद्धि सङ्कल्पात्म बृहद्वपुः ।

अजडं ब्रह्मरूपत्वाजडं दृश्यात्मतावशात् ॥१०॥ (३-११-३१)

459. Know the mind to be dull as well as not dull (i.e., not conscious as well as conscious) with an extensive form consisting of thought. It is conscious (or not dull) on account of its being of the form of the Ultimate Reality and unconscious (or dull) on account of its nature consisting of visible objects (imagined by it).

नाहं वेदावभासात्मा कुर्वाणोऽस्मीति निश्चयः ।

तस्मादेकान्तकलनस्तद्रूपं मनसो विदुः ॥११॥ (३-१६-५)

460. They consider that as the form of the mind which is the firm belief, namely, "(Though) of the nature of knowledge, I do not know. I am doing. Hence, I am one perpetually grasping (objects)."

भावः सदसतोर्मध्ये नृणां चलति यश्चलः ।

कलनोन्मुखतां यातस्तद्रूपं मनसो विदुः ॥१२॥ (३-१६-४)

461. They consider that as the form of the mind, which moving (or unsteady) state of men throbs between existence and non-existence, gone to the state of readiness for grasping (objects).

मनो हि भावनामात्रं भावना स्पन्दधर्मिणी ।

क्रिया तद्भावितारूपं फलं सर्वोऽनुधावति ॥१३॥ (३-१६-१)

462. Mind is indeed mere thought. Thought is activity having the characteristic of vibration (or movement). Everyone pursues the result in the form of the future (manifestation) of that (activity).

नहि दृश्यादृते किञ्चिन्मनसो रूपमस्ति हि ॥१४॥ (३-४-४८)

463. There is indeed no form whatever of the mind except as visible objects.

स्वमेवान्यतया दृष्ट्वा चितिर्दृश्यतया वपुः ।

निर्भागाऽप्येकभागाभं भ्रमतीव भ्रमातुरा ॥१५॥ (३-९१-४०)

464. Consciousness, though without parts, seeing like a part its own form with difference through objectivity, wanders about as if suffering from confusion.

शाश्वतेनैकरूपेण निश्चयेन विना स्थितिः ।

येन सा चित्तमित्युक्ता तस्माज्जातमिदं जगत् ॥१६॥ (३-९६-३९)

465. That (Consciousness) is called the mind by virtue of its existence bereft of certainty and without its eternal and singular nature. From that, this world is born.

दृश्यानुभवसत्यात्म न सद्भावे विलासि तत् ।

कटकत्वं यथा हेमिन् तथा ब्रह्मणि संस्थितम् ॥१७॥ (३-९१-३२)

466. That (mind) has the character of reality in the experience of visible objects. It is not manifest in the state of being (or the real or natural state). As there is the state of a bracelet in gold, so is the mind established in the Supreme Spirit.

न बाह्ये नापि हृदये सद्रूपं विद्यते मनः ।

सर्वत्रैव स्थितं चैतद्विद्धि राम यथा नभः ॥१८॥ (३-४-३९)

467. Neither externally nor even in the interior, does the mind exist in the form of reality. Rāma! Know this also as existing quite everywhere as the sky (or space exists everywhere).

आतिवाहिकदेहात्मा मन इत्यभिधीयते ।

आधिभौतिकबुद्धिं तु स आधत्ते चिरस्थितेः ॥१९॥ (३-४-४६)

468. The entity consisting of the subtle body is called the mind. It assumes the notion of the material on account of continuance in the state for a long time.

2. मनोब्रह्मणोरभेदः

The absence of difference between the mind and the Supreme Spirit.

चेत्येन रहिता यैषा चित्तद्ब्रह्म सनातनम् ।

चेत्येन सहिता यैषा चित्सेयं कलनोच्यते ॥१॥ (५-१३-५३)

469. This Consciousness here without any object to be known is that eternal Supreme Spirit (or Brahman). This Consciousness here, associated with the object to be known is called this knowing (or grasping of objects).

किञ्चिदामृष्टरूपं यद्ब्रह्म तच्च स्थिरं मनः ।

कल्पना सत्सदैवैतत्सदिवोपस्थिता हृदि ॥२॥ (५-१३-५४)

470. That Brahman (or the Supreme Spirit) whose form (or nature) has been touched (or seized) a little, is also the firm mind. Existing as imagination, this is always present in the heart as if it were the Reality.

यथा कटककेयूरैर्भेदो हेम्नो विलक्षणः ।

तथाऽऽत्मनश्चित्तो रूपं भावयन्त्याः स्वमांशिकम् ॥३॥ (४-४२-१८)

471. As the difference of gold from the ornaments (made of gold) has no distinguishing characteristics, so is (the difference) of the Self from consciousness imagining (or manifesting) the form (of the world) which is its own part.

यथा दीपेन दीपानां जातानामात्मनां तथा ।

देशकालकलामात्रभेदः स्वाभाविकश्चित्ते ॥४॥ (४-४२-१९)

472. As there is a difference, among themselves, only in the place, time and the parts of lamps brought into existence (or lit) by (another) lamp, so (is the difference arising from the limiting adjuncts) of consciousness, natural.

वातस्य वातस्पन्दस्य यथा भेदो न विद्यते ।

शून्यत्वखल्वोपमयोश्चिन्मात्राहंत्वयोस्तथा ॥५॥ (६/१-१६-१९)

473. As there is no difference between air and air in motion, and between the comparisons with emptiness and the nature of the sky, so (there is no difference) between mere consciousness and the sense of "I" (which is the basis of the mind).

3. मनसो रूपाणि नामानि च

The forms and the names of the Mind.

यथा गच्छति शैलूषो रूपाण्यलं तथैव हि ।

मनो नामान्यनेकानि धत्ते कर्मान्तरं ब्रजत् ॥१॥ (३-९६-४३)

474. As an actor thoroughly partakes of (various) forms, just so, the mind proceeding to a different action, assumes various names.

चित्राधिकारवशतो विचित्रा विकृताभिधाः ।

यथा याति नरः कर्मवशाद्याति तथा मनः ॥२॥ (३-९६-४४)

475. As a man attains to various altered names on account of different duties, so, the mind attains to (various names) on account of its activities.

यथैव पुरुषः स्नानदानादानादिकाः क्रियाः ।

कुर्वन्स्तत्कर्तृवैचित्र्यमेति तद्वदिदं मनः ॥३॥ (३-९६-५५)

476. As a man, performing actions such as bathing, giving and taking, attains to the peculiarity of the doer of such acts, so, this mind (assumes different characteristics).

विचित्रकार्यवशतो नामभेदेन कर्तृता ।

मनः सम्प्रोच्यते जीववासनाकर्मनामभिः ॥४॥ (३-९६-५६)

477. On account of various occupations, there is doership with difference in names. The mind (under such circumstances) is described by the names, individual consciousness (jīva), desire and action.

(i) मनः ॥ *Mind.*

भातेव सकलङ्कत्वं कदाचित्कल्पनात्मकम् ।

उन्मेषरूपिणी नाना तदैव हि मनः स्थिता ॥५॥ (३-९६-१७)

478. (The Absolute Consciousness), when it has gone, as it were, to a state with a blemish of the nature of imagination at some time or other, having the appearance of a manifestation (or expansion) manifoldly, then indeed it is existing as the mind.

(ii) बुद्धिः ॥ *Intellect.*

भावनामनुसन्धानं यदा निश्चित्य संस्थिता ।

तदैषा प्रोच्यते बुद्धिरियत्ताग्रहणक्षमा ॥६॥ (३-९६-१८)

इदमित्यमिति स्पष्टबोधाद्बुद्धिरिहोच्यते । (६/२-१८८-५)

479. When it is established in an idea having concluded the investigation, then it is called the intellect, which is capable of seizing the limited definition (by discrimination and determination). It is called intellect here, on account of the clear understanding that “this is in this manner.”

(iii) अहङ्कारः ॥ *Ego.*

अस्मीति प्रत्ययादन्तरहंकारश्च कथ्यते ॥७॥ (६/२-१८८-६)

यदा मिथ्याभिमानेन सत्तां कल्पयति स्वयम् ।

अहङ्काराभिमानेन प्रोच्यते भवबन्धनी ॥८॥ (३-९६-१९)

480. On account of the idea “I am” existing within, it is described as ego. When it provides itself with (a distinct) existence through false conception, then, by virtue of the sense of self (or ego), it is declared as binding (one) to wordly existence.

(iv) चित्तम् ॥ *Thought.*

इदं त्यक्त्वेदमायाति बालवत्येलवा यदा ।

विचारं सम्परित्यज्य तदा सा चित्तमुच्यते ॥९॥ (३-९६-२०)

481. When it comes to this (object) having left this one, soft (or fickle) like a child, totally abandoning investigation (or discrimination), then it is called Citta or Thought.

(v) कर्म ॥ *Action.*

यदा स्पन्दैकधर्मत्वात्कर्तुर्या शून्यशंसिनी ।

आधावति स्पन्दफलं तदा कर्मेत्युदाहता ॥१०॥ (३-९६-२१)

482. Indicating a void (or a want in itself), when that (Consciousness), on account of the essential characteristic of the doer being only movement, runs towards the result of the movement, then it is called Action.

(vi) कल्पना ॥ *Imagination.*

काकतालीययोगेन त्यक्त्वैकघननिश्चयम् ।

यदेहितं कल्पयति भावं तेनेह कल्पना ॥११॥ (३-९६-२२)

483. When, forsaking its one firm resolve, it considers the desired idea (accidentally) in the manner of the crow and the palmyra fruit (i.e., like the accidental fall of the fruit when a crow alights on the tree), it is imagination here, on that account.

(vii) स्मृतिः ॥ *Memory.*

पूर्वदृष्टमदृष्टं वा प्राग्दृष्टमिति निश्चयैः ।

यदैवेहां विधत्तेऽन्तस्तदा स्मृतिरुदाहता ॥१२॥ (३-९६-२३)

484. Whether seen previously or not, when it just directs its desire (towards the object) within, with the conviction that it was seen before, then it is called memory.

(viii) वासना ॥ *Desire or Mental Impression.*

यदा पदार्थशक्तीनां संभुक्तानामिवाम्बरे ।

वसत्यस्तमितान्येहा वासनेति तदोच्यते ॥१३॥ (३-९६-२४)

485. When (consciousness), like (the state) of words, their meanings and powers which have been consumed, exists in the ether (or the subtle state) with its other activities vanished, then it is called desire (or mental impression). [A desire or a mental activity continues to remain as a subtle mental impression even after it disappears.]

दृढभावनया त्यक्तपूर्वापरविचारणम् ।

यदादानं पदार्थस्य वासना सा प्रकीर्तिता ॥१४॥ (५-११-२९)

486. That is called desire (or mental impression) which is the seizing of an object abandoning prior and subsequent considerations, with a firm conception (or recollection).

(ix) *अविद्या ॥ Ignorance.*

अस्यात्मतत्त्वं विमलं द्वितीया दृष्टिरङ्किता ।

जाताह्यविद्यमानैव तदाऽविद्येति कथ्यते ॥१५॥ (३-१६-२५)

487. The essential nature of the Self is pure (or stainless). A second view which is stained is brought into existence only without being understood. Then, it is declared as Ignorance (Avidyā).

बोधादविद्यमानत्वादविद्येत्युच्यते बुधैः । (६/२-१८८-८)

अविद्यैवमनन्तेयं नानाप्रसवशालिनी ॥१६॥ (६/२-१६०-१३)

488. It is called Ignorance by the wise on account of its ceasing to exist through knowledge (or realisation of its true nature which is Absolute Consciousness). Thus, this Ignorance is boundless, endowed with manifold births.

(x) *मलम् ॥ Impurity.*

स्फुरत्यात्मविनाशाय विस्मारयति तत्पदम् ।

मिथ्याविकल्पजालेन तन्मलं परिकल्प्यते ॥१७॥ (३-१६-२६)

489. It becomes manifest for the destruction of the Self. It causes one to forget that Abode of Reality by a number of false doubts. Therefore, it is determined as impurity.

(xi) माया ॥ *Illusion.*

सदसत्तां नयत्याशु सत्तां वा सत्त्वमञ्जसा ।

सत्तासत्ताविकल्पोऽयं तेन मायेति कथ्यते ॥१८॥ (३-९६-२९)

490. It reduces reality to unreality immediately or pure being to a living being instantly. This is an error relating to reality and unreality. Because of that, it is described as illusion (Māyā).

(xii) प्रकृतिः ॥ *Nature.*

सर्वस्य दृश्यजालस्य परमात्मन्यलक्षिते ।

प्रकृतत्वेन भावानां लोके प्रकृतिरुच्यते ॥१९॥ (३-९६-२८)

491. It is called Nature (Prakṛti) in worldly usage on account of the (apparent) reality (prakṛtatva) of objects, when the entire collection of visible objects is not seen in the Supreme Self.

(xiii) ब्रह्मेत्यादिः ॥ *Brahmā (the Creator-god) and the like.*

स आतिवाहिको देहस्तदालोकप्रवर्तितः ।

कैश्चिद्ब्रह्मेति कथितः स्मृतः कैश्चिद्विराडिति ॥२०॥ (६/२-१८८-१७)

कश्चित्सनातनाभिख्यः कश्चिन्नारायणाभिधः ।

कश्चिदीश इति ख्यातः कश्चिदुक्तः प्रजापतिः ॥२१॥

(६/२-१८८-१८)

492, 493. That subtle thought-body caused by the light of that (Consciousness) is described as Brahmā (the Creator-god) by some and thought of as Virāṭ (or the first progeny of God) by some. Some one has the appellation of Primeval Being, some one is named Nārāyaṇa, some one is declared

as the Lord Śiva and some one is described as Prajāpati (or the Lord of people).

(xiv) जीवः ॥ *The principle of life or individual consciousness.*

जीवनाच्चेतनाज्जीवो जीव इत्येव कथ्यते । (६/२-१८८-४)
चेतनं राम संसारो जीव एष पशुः स्मृतः ॥२२॥ (३-७-७)

494. The individual soul (or individualised consciousness) is called Jīva just because it is living and is sentient. Rāma! Sentience is worldly existence. This individual soul is considered as an animal (i.e., as bound by sense-perceptions.)

(xv) आतिवाहिकदेहः ॥ *The subtle Thought-body.*

एतत्कलनमाद्यन्तमनाकारमनामयम् ।
आतिवाहिकदेहोक्त्या समुदाह्रियते बुधैः ॥२३॥ (६/२-१८८-९)

495. This (mental) apprehension has a beginning and an end, is without form and without defect. It is described by the expression “subtle thought-body” by the wise. [āti-vāhikadeha implies its capacity to go to distant places without difficulty.]

(xvi) इन्द्रियम् ॥ *Sense-organ.*

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा विमृश्य च ।
इन्द्रमानन्दयत्येषा तेनेन्द्रियमिति स्मृतम् ॥२४॥ (३-९६-२७)

496. It is declared as Indriya (or sense-organ) because it pleases Indra (the ruler or the Self) through hearing, touching, seeing, eating (or tasting), smelling and thinking.

(xvii) पुर्यष्टकम् ॥ *The eight-fold city.*

प्रौढसङ्कल्पजालात्स पुर्यष्टकमिति स्मृतम् । (६/२-१८८-७)

(xviii) देहपदार्थौ ॥ *The body or an object.*

देहभावनया देहो घटभावनया घटः ॥२५॥ (६/१-५०-१७)

497. It is considered as the eight-fold city on account of the collection of matured thoughts. [The five subtle “elements” corresponding to the sense-perceptions of sound, touch, form, taste and smell together with the mind, the intellect and the ego constitute this subtle body designated as the eight-fold city]. It becomes the body by thinking of the body and the pot (or an object) by thinking of that object.

(xix) दर्शनान्तरैः सह मतभेदः ॥ *The difference in view with other doctrines.*

चित्तेश्चेत्यानुपातिन्या गतायाः सकलङ्कताम् ।

प्रस्फुरद्रूपधर्मिण्या एताः पर्यायवृत्तयः ॥२६॥ (३-९६-३१)

498. These are synonymous terms of the states of Absolute Consciousness which has the characteristic of an expanding nature, which is pursuing objects and (thus) reduced to a state having stain.

अहङ्कारमनोबुद्धिदृष्टयः सृष्टिकल्पनाः ।

एकरूपतया प्रोक्ता या मया रघुनन्दन ॥२७॥ (३-९६-४८)

499. Rāma! The notions of the ego, the mind and the intellect, which have been described by me, are (only) creative formations on account of their identical nature (as the inner instruments of perception).

नैयायिकैरितरथा तादृशैः परिकल्पिताः ।

अन्यथा कल्पिताः सांख्यैश्चावाकैरपि चान्यथा ॥२८॥ (३-९६-४९)

500. They are determined in another manner by logicians and the like, considered in a different manner by the followers of the Sāṅkhya philosophy and otherwise by

the cārvāka-s (or the atheistic and materialistic philosophers).

4. जीवस्याहङ्कारताऽऽदानम्

The assumption of the ego-nature by the individual soul.

तदेव घनसंवित्त्वा यात्यहन्तामनुक्रमात् ।

वह्न्यणुः स्वेन्धनाधिव्यात्वां प्रकाशकतामिव ॥१॥ (३-६४-१२)

501. That (individualised consciousness) alone becomes the ego in due order, on account of dense perception (or objectivity), as a spark of fire attains to its brightness on account of the abundance of its fuel.

जीवोऽहङ्कृतिमादत्ते सङ्कल्पकलयेद्भया ।

स्वयैतया घनतया नीलिमानमिवाम्बरम् ॥२॥ (३-६४-१४)

502. The individual soul takes on the ego on account of the thought-portion (or the power of will) that is kindled, as the sky (takes on) blueness on account of its own depth.

अहम्भावी हि दिक्कालव्यवच्छेदी कृताकृतिः ।

स्वयं सङ्कल्पवशतो वातस्पन्द इव स्फुरन् ॥३॥ (३-६४-१५)

503. The sense of “I” is indeed the one that distinguishes space and time and has put on a form by itself under the influence of thought, becoming manifest like wind in motion.

5. जीवस्य देहभावादानम्

The assumption of the state of a body by the individual soul.

जीवाकाशस्त्वमं देहं यथा विन्दति तच्छृणु ।

जीवाकाशः स्वमेवासौ तस्मिंस्तु परमेश्वरे ॥१॥ (३-१३-१८)

अणुतेजःकणोऽस्मीति स्वयं चेतति चिन्तया ।

यत्तदेवोच्छ्रान्तमिव भावयत्यात्मनाऽम्बरे ॥२॥ (३-१३-१९)

504, 505. Hear then how the subtle space of individual consciousness acquires this body. That space of individual consciousness spontaneously perceives itself in that Supreme Lord (or Supreme Self) by thinking, "I am a minute spark of fire"; and what it perceives, that alone does it manifest by itself, as if swollen, in the sky (of individual consciousness).

असदेव सदाकारं सङ्कल्पेन्दुर्यथा न सन् ।

तमेव भावयन्द्रष्टृदृश्यरूपतया स्थितः ॥३॥ (३-१३-२०)

506. As the moon of one's fancy, not existing, is only unreal with (an apparently) real form, so, (the individual consciousness) imagining only that (manifested form), exists with the nature of the seer and the seen.

एक एव द्वितामेति स्वप्ने स्वमृतिबोधवत् ।

किञ्चित्स्थौल्यमिवादत्ते ततस्तारकतां विदन् ॥४॥ (३-१३-२१)

507. The one entity alone attains to duality as the perception of one's own death in a dream. Then, experiencing the nature of a star (from the original atomic spark of fire), it takes on, as it were, a little bulkiness.

यथाभावितमात्रार्थभाविताद्विश्वरूपतः ।

स एव स्वात्माऽऽस ततोऽप्ययं सोऽहमिति स्वयम् ॥५॥ (३-१३-२२)

चित्तात्प्रत्ययमाधत्ते स्वप्ने स्वामिव पान्थताम् ।

तारकाकारमाकारं भाविदेहाभिधं तथा ॥६॥ (३-१३-२३)

भावयत्येति तद्भावं चित्तं चेत्यर्थतामिव ।

परित्यज्यैव तद्बाह्यं ततस्तारककोटरे ॥ (३-१३-२४)

अन्तर्भाति बहिष्ठोऽपि पर्वतो मुकुरे यथा ॥७॥ (३-१३-२५)

508 to 510. That (individual consciousness) became only its own self since it has manifested the object only as imagined and because of its omnipresence. Even then, it assumes spontaneously the conception "I am that one here" on account of thinking, as one (assumes) his travellership in a

dream. It thus imagines its star-like form and the body to come to pass in future and attains to that state, as the mind attains to the nature of the object to be perceived. Then, abandoning it externally, it shines within the hollow of the star-like form though existing outside, as a mountain (reflected) in a mirror.

स्वप्नसङ्कल्पयोः संविद्वेत्येतज्जीवकोऽणुके ।

स्वरूपतारकान्तस्थो जीवोऽयं चेतति स्वयम् ॥८॥ (३-१३-२६)

511. In dream and fancy, consciousness experiences this (objective world); the individualised consciousness (experiences this) in the atomic state (of its objectivity). This individual consciousness, situated within its own star-like form (or the subtle body created by it), perceives itself.

तदेतद्बुद्धिचित्तादि ज्ञानसत्तादिरूपकम् ।

जीवाकाशः स्वतस्तत्र तारकाकाशकोशगम् ॥९॥ (३-१३-२७)

512. That here which consists of the intellect, the mind and the like is of the nature of consciousness, being (and bliss). There, the subtle space of individual consciousness, by itself, is remaining within the sheath consisting of the star-like space (of the subtle body created by it).

प्रेक्षेऽहमिति भावेन द्रष्टुं प्रसरतीव खे ।

ततो रन्ध्रद्वयेनैव भाविबाह्याभिधं पुनः ॥१०॥ (३-१३-२८)

513. Then, it spreads again into the sky through two openings (in the body created by it) as if to see what will take place or what is external with the idea "I see".

येन पश्यति तन्नेत्रयुगं नाम्ना भविष्यति ।

येन स्पृशति सा वै त्वग्यच्छृणोति श्रुतिस्तु सा ॥११॥ (३-१३-२९)

514. That by which it sees will become a pair of eyes by name. That by which it touches, that indeed (will become)

the skin. That (by) which (it) hears (will become) the ear.

येन जिघ्रति तद्घ्राणं स स्वमात्मनि पश्यति ।

तत्तस्य स्वदनं पश्चाद्भ्रसना चोल्लसिष्यति ॥१२॥ (३-१३-३०)

515. That by which it smells (will become) the nose. It sees itself in the self; that is its tasting. Afterwards, the tongue will appear forth.

स्पन्दते यत्स तद्वायुश्चेष्टा कर्मेन्द्रियव्रजम् ।

रूपालोकमनस्कारजातमित्यपि भावयत् ॥१३॥ (३-१३-३१)

516. That which throbs (will be) its vital air (or breath). Its movement (will be) the group of organs of action. It is thus manifesting also the collection (or species) of objects, perceptions and mental actions.

आतिवाहिकदेहात्मा तिष्ठत्यम्बरमम्बरे ॥१४॥ (३-१३-३२)

517. The individual soul with the subtle thought-body stands in space as the space (of individualised consciousness).

मनोबुद्धिरहङ्कारस्तथा तन्मात्रपञ्चकम् ।

इति पुर्यष्टकं प्रोक्तं देहोऽसावातिवाहिकः ॥१५॥ (६-१-५१-५०)

518. Mind, intellect, ego and the five subtle elements (corresponding to sound-potential, touch-potential, form-potential, taste-potential and smell-potential) are called the eight-fold city. That body is subtle (capable of going to distant places without any difficulty).

अहं किमिति शब्दार्थवेदनाभोगसंविदम् ।

संविदं तत्त्वशब्दार्थं जीवः पश्यति सार्थकम् ॥१६॥ (३-६७-४६)

519. The individual soul perceives (or experiences) the knowledge without the possession of the feelings arising out

of words and their meanings such as “what am I?” (and then), the knowledge in the form of primary principles and meanings of words along with objects.

तादृक्षवेदनात्सोऽथ रसशब्दार्थवेदनम् ।

भाविजिह्वार्थानामैकदेशेऽनुभवति क्षणात् ॥१७॥ (३-६७-४७)

520. Then, that (individual soul), on account of such perception (or ego-consciousness), instantly experiences the feeling in the form of the meaning of the word “taste” in one place, with the name of the object of experience of the tongue to be (in future).

तादृक्षवेदनात्तेजःशब्दार्थोन्मुखतां गतः ।

भविष्यन्नेत्रनामैकदेशे भवति भासनम् ॥१८॥ (३-६७-४८)

521. (Again, the individual soul), on account of such perception (or ego-consciousness), arriving at the state intent on the meaning of the word “light”, exists shining in one place with the name eye which is about to be.

तादृक्षवेदनात्सोऽथ घ्राणं तद्दृष्टिवेदनात् ।

स्थितो यस्मिन्भवतीति तावद्दृश्यादिता स्थिता ॥१९॥ (३-६७-४९)

522. Then, that (individual soul), on account of such perception, experiences the nose arising from the feeling of that notion. The state of objecthood and the like exists to the extent (the experience) arises remaining in the (concerned) perception.

एवंप्रायः स जीवात्मा काकतालीयवच्छनैः ।

विशिष्टसन्निवेशत्वं भावितं पश्यति स्वतः ॥२०॥ (३-६७-५०)

523. That individual soul of such a kind, by itself experiences slowly (but) accidentally, what it has conceived in the nature of a distinct and deep entrance (into a particular sense-perception).

स तस्य सन्निवेशस्य त्वसतोऽपि सतः सतः ।

शब्दभावैकदेशत्वं श्रवणार्थेन विन्दति ॥२१॥ (३-६७-५१)

524. That individualised consciousness obtains through the signification of the ear, the localisation of the sense of sound on its deep entrance (into the notion of sound), which has been brought into existence though unreal.

स्पर्शभावैकदेशत्वं त्वक्शब्दार्थेन विन्दति ।

रसभावैकदेशत्वं रसनात्वेन विन्दति ॥२२॥ (३-६७-५२)

525. It obtains the localisation of the sense of touch through the signification of the word skin (or the organ of touch). It obtains the localisation of the sense of taste through the quality of the tongue (or the organ of taste).

रूपभावैकदेशत्वं नेत्रार्थाकृति पश्यति ।

गन्धभावैकदेशत्वं नासिकात्वेन पश्यति ॥२३॥ (३-६७-५३)

526. It experiences the localisation of the sense of form in the form of the signification of the eye. It experiences the localisation of the sense of smell through the quality of the nose (or the organ of smell).

एवं भावमयैः सत्ताप्रकटीकरणक्षमम् ।

भविष्यदिन्द्रियाख्यं स रन्ध्रं पश्यति देहके ॥२४॥ (३-६७-५४)

527. Thus, that (individualised consciousness), through ideas (consisting of sense-perceptions), experiences in the body (created by it) an opening called the sense-organ about to be, which is capable of manifesting the entity.

इत्येवमादिजीवस्य राघवाद्यतनस्य च ।

उदेति प्रतिभासात्मा देह एवातिवाहिकः ॥२५॥ (३-६७-५५)

528. Rāma! To the individual soul of such nature and to that of today (with the sense-organs fully manifested), there

arises the subtle body which is only of the nature of an illusion.

आतिवाहिकदेहात्मा चित्तदेहाम्बराकृतिः ।

स्वकल्पनान्त आकारमण्डं संस्थं प्रपश्यति ॥२६॥ (३-१३-३४)

529. That of the nature of the subtle body, whose form is the space of the thought-body, experiences form and the world as lasting, at the end of its imagination.

6. स्वसङ्कल्पकृतं वेष्टनम्

The covering is effected by its own imagination.

इच्छाद्याः शक्तयश्चेतो गावो वृषमिवोन्मदम् ।

अनुधावन्ति दोषाय सरितः सागरं यथा ॥१॥ (४-४२-३०)

530. The powers such as will (or desire) run after the mind for (bringing) harm, as cows (pursue) a mad bull or rivers, the ocean.

इति शक्तिमयं चेतो घनाहङ्कारतां गतम् ।

कोशकारक्रिमिरिव स्वेच्छया याति बन्धनम् ॥२॥ (४-४२-३१)

531. Thus, the mind, full of (such) powers and reduced to the state of dense egotism, attains to bondage by its own will, like a silk-worm.

स्वसङ्कल्पानुसन्धानात्पाशैरिव नयन्वपुः ।

कष्टमस्मिन्स्वयं बन्धमेत्यात्मा परितप्यते ॥३॥ (४-४२-३२)

532. Alas! The mind, carrying off the body, as if by snares, through the investigation of its own imaginations, is burnt, having arrived at bondage of its own accord in this (body).

स्वसङ्कल्पिततन्मात्रज्वालाभ्यन्तरवर्ति च ।

परां विवशतामेति शृङ्खलाबद्धसिंहवत् ॥४॥ (४-४२-३४)

533. The mind, staying in the interior of the flames which

are the subtle elements (or sense-potentials of sound, touch, form, taste and smell) imagined by itself, attains to the greatest helplessness (or dependence) like a lion bound by a chain.

स्वासनादशावेशादाशाविवशतां गताः ।

दशास्वतिविचित्रासु स्वयं निगडिताशयाः ॥५॥ (४-४३-३)

534. (The individual souls) are reduced to a state of loss of control over (or subjection to) their desires on account of the influence of the conditions of their own past mental impressions and have their hearts bound to very strange (or greatly diversified) circumstances, of their own accord.

7. संसृतिबीजविचारः

The investigation of the origin of transmigratory existence.

अन्तर्लीनघनारम्भशुभाशुभमहाङ्कुरम् ।

संसृतिव्रततेर्बीजं शरीरं विद्धि राघव ॥१॥ (५-९१-८)

535. Rāma! Know the body as the seed of the creeper of transmigratory existence, with numerous sprouts concealed within in the form of intense effort and good fortune and misfortune.

भावाभावदशाकोशं दुःखरत्नसमुदगकम् ।

बीजमस्य शरीरस्य चित्तमाशावशानुगम् ॥२॥ (५-९१-१०)

536. The mind, following (or obedient to) the influence of desires, is the seed of this body and it is a casket of gems in the form of sorrows and a store of states of existence and non-existence.

यदिदं किञ्चिदाभोगि जागतं दृश्यतां गतम् ।

रूपं तच्चेतसः स्फारं घटादित्वं मृदो यथा ॥३॥ (५-९१-१३)

537. Whatever here with extent, belonging to the world, has

fallen into objecthood (i.e., has become an object of sense-perception), that is the expanded form of the mind, as the nature of a pot and the like is that of clay.

द्वे बीजे चित्तवृक्षस्य वृत्तिव्रततिधारिणः ।

एकं प्राणपरिस्पन्दो द्वितीयं दृढभावना ॥४॥ (५-९१-१४)

538. There are two seeds of the tree that is the mind, bearing creepers that are (mental) dispositions (or functions). One is the movement of prāṇa (or vital air or vital energy) and the other is intense contemplation (of a sense-object which leaves a strong mental impression or vāsanā).

द्वे बीजे राम चित्तस्य प्राणस्पन्दनवासने ।

एकस्मिंश्च तयोः क्षीणे क्षिप्रं द्वे अपि नश्यतः ॥५॥ (५-९१-४८)

539. Rāma! The movement of prāṇa (or vital air or vital energy) and desire are the two seeds of the mind. When one of the two is diminished, even both of them perish quickly.

आमोदपुष्पवत्तैलतिलवच्च व्यवस्थिते ।

वासनावशतः प्राणस्पन्दस्तेन च वासना ॥६॥ (५-९१-५३)

540. The two are settled like flower and its fragrance and sesamum-seed and its oil. The movement of prāṇa (or vital air or vital energy) occurs on account of desire and desire arises due to the movement of prāṇa.

चित्तोपशान्तिफलदं परमं साम्यकारणम् ।

सुभगं संविदः स्वास्थ्यं प्राणसंरोधनं विदुः ॥७॥ (५-९१-२७)

541. Restraining (or stopping) prāṇa (or the vital air) is regarded as producing the fruit of mental calmness, the principal cause of equability, agreeable (or blessed) and the sound state of consciousness.

दृढभावनया त्यक्तपूर्वापरविचारणम् ।

यदादानं पदार्थस्य वासना सा प्रकीर्तिता ॥८॥ (५-९१-२९)

542. That is called desire (or mental impression) which is the seizing of an object abandoning prior and subsequent considerations with a firm conception (or recollection).

भावितस्तीव्रसंवेगादात्मना यत्तदेव सः ।

भवत्याशु महाबाहो विगतेतरसंस्मृतिः ॥९॥ (५-९१-३०)

543. Rāma! What was cherished (or thought of) by one's mind with intense vehemence, that alone does he become quickly, devoid of other recollections.

तादृग्रूपः स पुरुषो वासनाविवशीकृतः ।

यत्पश्यति तदेतत्तत्सद्विस्त्विति विमुह्यति ॥१०॥ (५-९१-३१)

544. Whatever that person of such nature, brought under the control of desires (or mental impressions) perceives, he is bewildered in this manner: "This here is that real thing."

वासनावेगवैवश्यात्स्वरूपं प्रजहाति तत् ।

भ्रान्तं पश्यति दुर्दृष्टिः सर्वं मदवशादिव ॥११॥ (५-९१-३२)

545. He forsakes his real nature on account of subjection to the force of desires. Then, that person of wrong perception sees everything confusedly, as if under the influence of intoxication.

दृढाभ्यासपदार्थैकवासनादतिचञ्चलम् ।

चित्तं सञ्जायते जन्मजरामरणकारणम् ॥१२॥ (५-९१-३५)

546. The mind, extremely fickle on account of the desire for the particular object of intense and repeated practice, becomes the cause of birth, infirmity and death.

यदा न वास्यते किञ्चिद्धेयोपादेयरूपि यत् ।

स्थीयते सकलं त्यक्त्वा तदा चित्तं न जायते ॥१३॥ (५-९१-३६)

547. When anything in the form of what is fit to be left or

taken is not infused and it remains having abandoned all, then the mind does not rise.

वासनाप्राणपवनस्पन्दयोरनयोर्द्वयोः । (५-९१-६३)

संवेद्यं बीजमित्युक्तं स्फुरतस्तौ यतस्ततः ।

हृदि संवेद्यमायैव प्राणस्पन्दोऽथ वासना ॥१४॥ (५-९१-६४)

548. (The objective world) to be known (or objectivity) is described as the seed of these two, viz., desire (or mental impression) and the movement of the vital air, because, the two spring forth consequently. Desire (or mental impression) and the movement of the vital air arise only on meeting with the objects to be known, in the mind (i.e., when the mind tends towards objectivity).

संवेद्यसंपरित्यागात्प्राणस्पन्दनवासने । (५-९१-६५)

समूलं नश्यतः क्षिप्रं मूलच्छेदादिव द्रुमः ॥१५॥ (५-९१-६६)

549. On account of the complete renunciation of objects to be known, the movement of the vital air and desire perish quickly along with the roots, as a tree (perishes) due to the cutting of its roots.

पुरुषत्वं यथा स्थाणोः संवेद्यं संविदस्तथा । (५-९१-७१)

शुद्धैव संवित्त्रिजगत्संवेद्यं नान्यदस्त्यलम् ॥१६॥ (५-९१-७३)

550. As manhood (i.e., the false appearance of a man) arises from a pillar, so, objecthood arises from consciousness. Pure Consciousness alone is the triple world. There is nothing else to be known (as an object of perception) surely.

यदा सङ्कल्प्य सङ्कल्प्य संवित्त्वं विन्दते वपुः ।

तदाऽस्य जन्मजालस्य सैव गच्छति बीजताम् ॥१७॥ (५-९१-८९)

551. When consciousness obtains (or experiences) its own body (or form) imagining it intensely, then, that (consciousness) alone becomes the seed of this illusion of births.

अथास्याः संविदो राम सन्मात्रं बीजमुच्यते ।

संविन्मात्रादुदेत्येषा प्राकाश्यमिव तेजसः ॥१८॥ (५-९१-९८)

552. Rāma! Mere Being is declared as the seed of this consciousness. This (worldly existence) rises from mere consciousness as rays (arise) from light.

विशेषं सम्परित्यज्य सन्मात्रं यदलेपकम् ।

एकरूपं महारूपं सत्तायास्तत्पदं विदुः ॥१९॥ (५-९१-१०२)

553. They consider that as the principle of Reality (or Existence), which is mere Being, stainless, and endowed with an unchanging and sublime nature, having given up distinction (or peculiarity).

सत्तासामान्यमात्रस्य या कोटिः कोविदेश्वर ।

सैवास्य बीजतां याता तत एव प्रवर्तते ॥२०॥ (५-९१-१०९)

554. Wisest One! That which is the extremity of mere general Existence, has alone become the seed of this worldly existence and it arises only from That.

सत्तासामान्यपर्यन्ते यत्तत्कलनयोज्झितम् ।

पदमाद्यमनाद्यन्तं तस्य बीजं न विद्यते ॥२१॥ (५-९१-११०)

555. That which is at the extremity of general Existence is the primal abode (or principle), without beginning or end and abandoned by comprehension. There is no cause for That.

तन्न किञ्चित्च किञ्चित्च तत्तदस्तीव नास्ति च ।

तत्तद्दृश्यमदृश्यं च तत्तदस्मि न चास्मि च ॥२२॥ (५-९१-१२०)

556. It is not something; It is also something. It perhaps exists; It does not also exist. It is to be seen; It is also not to be seen. It exists as "I am"; It also exists as "I am not"

8. जीवानामसङ्ख्येत्यम्

Individual souls are innumerable.

एवं जीवाश्रितो भावा भवभावनयोहिताः ।

ब्रह्मणः कल्पिताकाराल्लक्षशोऽप्यथ कोटिशः ॥१॥ (४-४३-१)

557. Thus, there are individual souls, in innumerable numbers, which are states of consciousness comprehended on account of the imagination of worldly existence, (arising) out of the form fashioned from Brahman (or the Ultimate Reality). [i.e., Billions of individual souls spring from the Cosmic Mind which arises in Brahman.]

असङ्ख्याताः पुरा जाता जायन्ते चापि वाऽद्य भोः ।

उत्पत्तिष्यन्ति चैवाम्बुकणौघा इव निर्झरात् ॥२॥ (४-४३-२)

558. Countless were born before, are being born even now and will be produced in the future also, like sprays of water from a waterfall.

स्ववासनादशावेशादाशाविवशतां गताः ।

दशास्वतिविचित्रासु स्वयं निगडिताशयाः ॥३॥ (४-४३-३)

559. They are reduced to a state of loss of control over (or subjection to) their desires on account of the influence of the conditions of their own past mental impressions and have their hearts bound to very strange (or greatly diversified) circumstances, of their own accord.

अनारतं प्रतिदिशं देशे देशे जले स्थले ।

जायन्ते वा म्रियन्ते वा बुद्बुदा इव वारिणि ॥४॥ (४-४३-४)

560. In every direction, in every place, on land or in water, they continuously rise and perish, as bubbles in water.

9. सप्तविधो जीवमोहः

Seven kinds (or grades) of Ignorance of individual souls.

बीजजाग्रत्तथा जाग्रन्महाजाग्रत्तथैव च । (३-११७-११)

जाग्रत्स्वप्नस्तथा स्वप्नः स्वप्नजाग्रत्सुषुप्तकम् ॥१॥ (३-११७-१२)

561. Seed-waking (or potential waking), waking, intense waking, waking dream, dream, dream-waking and deep sleep (are the seven kinds of ignorance of individual souls).

(i) बीजजाग्रत् ॥ *Seed-waking.*

प्रथमे चेतनं यत्स्यादनाख्यं निर्मलं चित्तः । (३-११७-१३)

भविष्यच्चित्तजीवादिनामशब्दार्थभाजनम् ।

बीजरूपं स्थितं जाग्रद्बीजजाग्रत्तदुच्यते ॥२॥ (३-११७-१४)

562. That is called the seed-waking state in which waking is in seed-form (or is incipient), being the first stainless and nameless perception of consciousness, and which is the repository of the signification of words and names such as mind or individual soul, which are about to be.

(ii) जाग्रत् ॥ *Waking.*

नवप्रसूतस्य परादयं चाहमिदं मम । (३-११७-१५)

इति यः प्रत्ययः स्वस्थस्तज्जाग्रत्प्रागभावनात् ॥३॥ (३-११७-१६)

563. That firm experience of (the individual soul) born newly from the Supreme Spirit, viz., “this is me and this is mine”, is the waking state, on account of the absence of prior manifestation (of this sense of ego and possession).

(iii) महाजाग्रत् ॥ *Intense waking.*

अयं सोऽहमिदं तन्म इति जन्मान्तरोदितः । (३-११७-१६)

पीवरः प्रत्ययः प्रोक्तो महाजाग्रदिति स्फुरन् ॥४॥ (३-११७-१७)

564. The wide-ranging experience (or knowledge) risen

from other incarnations becoming manifest as, “this is he; this is me; that is mine,” is declared as intense waking.

(iv) जाग्रत्स्वप्नः ॥ Waking dream.

अरूढमथवा रूढं सर्वथा तन्मयात्मकम् । (३-११७-१७)

यज्जाग्रतो मनोराज्यं जाग्रत्स्वप्नः स उच्यते ॥५॥ (३-११७-१८)

565. That is declared as a waking dream which is a “kingdom of fancy” (or a “castle in the air”) of the waking state, whether developed or not, but identical with that (state) in every way.

द्विचन्द्रशुक्तिकारूप्यमृगतृष्णादिभेदतः । (३-११७-१८)

अभ्यासात्माप्य जाग्रत्त्वं स्वप्नोऽनेकविधो भवेत् ॥६॥ (३-११७-१९)

566. (Such a) dream, occupying the state of waking through habit, may be of various kinds on account of their difference such as: two moons, silver in a pearl-oyster or a mirage.

(v) स्वप्नः ॥ Dream.

अल्पकालं मया दृष्टमेवं नो सत्यमित्यपि । (३-११७-१९)

निद्राकालानुभूतेऽर्थे निद्रान्ते प्रत्ययो हि यः ।

स स्वप्नः कथितस्तस्य महाजाग्रत्स्थितेर्हृदि ॥७॥ (३-११७-२०)

567. That is described as a dream which is the conception (arising) at the end of sleep about a thing experienced during sleep in this manner: “It was thus seen by me for a short time, though not true.” [Note: the last quarter of verse 7 goes with the next one.]

(vi) स्वप्नजाग्रत् ॥ Dream-waking.

चिरसन्दर्शनाभावादप्रफुल्लबृहद्वपुः ।

स्वप्नो जाग्रत्तया रूढो महाजाग्रत्पदं गतः ॥ (३-११७-२१)

अक्षते वा क्षते देहे स्वप्नजाग्रन्मतं हि तत् ॥८॥ (३-११७-२२)

568. In the heart of one staying in the intense waking state, (even) a dream, whose full-grown form has not blossomed on account of the absence of appearance lasting a long time, is risen (or grown) with the nature of the waking state, having fallen into the position of intense waking, whether the body has broken down or not. That indeed is considered as Dream-waking. [Note: Even dreams of past incarnations leave their imprint as waking experiences do.]

(vii) सुषुप्तिः ॥ *Deep sleep.*

षडवस्थापरित्यागे जडा जीवस्य या स्थितिः ॥ (३-११७-२२)

भविष्यद्दुःखबोधाढ्या सौषुप्ती सोच्यते गतिः ॥९॥ (३-११७-२३)

569. That is declared as the state of deep sleep, possessing abundantly (the seeds for) the rousing of future sorrows, which is the insensible (or unconscious) state of existence of an individual soul, on giving up (the above) six states.

एते तस्यामवस्थायां तृणलोष्टशिलादयः । (३-११७-२३)

पदार्थाः संस्थिताः सर्वे परमाणुप्रमाणिनः ॥१०॥ (३-११७-२४)

570. In that state (of deep sleep), all these objects such as a straw, a lump of clay or a stone are existing in the measure of an infinitesimal particle.

10. सप्तविधा जीवाः

Seven kinds of individual souls.

ते स्वप्नजागराः केचित्केचित्सङ्कल्पजागराः ।

केचित्केवलजाग्रत्स्थाश्चिराज्जाग्रत्स्थिताः परे ॥१॥ (६/२-५०-२)

घनजाग्रत्स्थिताश्चान्ये जाग्रत्स्वप्नास्तथेतरे ।

क्षीणजागरकाः केचिज्जीवाः सप्तविधाः स्मृताः ॥२॥ (६/२-५०-३)

571, 572. Individual souls are considered to be of seven kinds: those whose dreams are others' waking experiences, those whose world of fancy is a waking world for others,

those who are waking alone, those who are waking since a long time, those who are densely waking, those who are waking dreamers and those whose waking experience has lost its intensity.

(i) स्वप्नजागराः ॥ *Those whose dreams are others' waking experiences.*

कस्मिंश्चित्प्राक्तने कल्पे कस्मिंश्चिज्जगति क्वचित् ।

केचित्सुप्ताः स्थिता देहैर्जीवा जीवितधर्मिणः ॥३॥ (६/२-५०-५)

ये स्वप्नमभिपश्यन्ति तेषां स्वप्नमिदं जगत् ।

विद्धि ते हि खलूच्यन्ते जीवकाः स्वप्नजागराः ॥४॥ (६/२-५०-६)

573, 574. In some former age of the universe, in some world, somewhere, some individual souls having the characteristics of living beings remaining asleep with their bodies, see a dream. Know that this world (of our waking experience) is their dream-world. Those individual souls are indeed described as svapnajāgarāḥ. (Those belonging to some other time-space order with worlds of waking experience within their dreams.)

क्वचिदेव प्रसुप्तानां यः स्वप्नः स्वयमुत्थितः ।

विषयः सोऽयमस्माकं तेषां स्वप्ननरा वयम् ॥५॥ (६/२-५०-७)

575. That very dream which has arisen spontaneously for those asleep somewhere has become an object of perception to us. We (who are individuals in our own right) are persons of their dream.

तेषां चिरतया स्वप्नः स जाग्रत्त्वमुपागतः ।

स्वप्नजागरकास्ते तु जीवास्ते तद्गताः स्थिताः ॥६॥ (६/२-५०-८)

576. That dream of theirs has attained the state of waking on account of its long duration. Those individual souls remain intent on (or directed to) that (experience) and they are the svapnajāgarāḥ.

(ii) सङ्कल्पजागराः ॥ Those whose world of fancy is a waking world for others.

कस्मिंश्चित्प्राक्तने कल्पे कस्मिंश्चिज्जगति क्वचित् ।

अनिद्रालव एवान्तः सङ्कल्पैकपरा स्थिताः ॥७॥ (६/२-५०-१४)

ध्यानाद्विलुठिता वाऽथ मनोराज्यवशानुगाः ।

सङ्कल्पदार्ढ्यमापन्ना गलिताग्रानुभूतयः ॥८॥ (६/२-५०-१५)

सङ्कल्प एव जाग्रत्त्वं येषां चिरतयांशतः ।

तत्रास्तमितवेष्टानां ते हि सङ्कल्पजागराः ॥९॥ (६/२-५०-१६)

577 to 579. In some former age of the universe, in some world, somewhere (i.e., in some other time-space order), some individual souls, not exactly sleeping (but) remaining absorbed within in a fancy (or imagination) alone, or rolling down from the contemplative state following the influence of mental fancies, have obtained firmness in (such) fancies with their first experiences lost. Such fancy alone assumes the nature of waking, on account of its long duration, for those whose (mental) actions have vanished there in part. They indeed are saṅkalpajāgarāḥ, (those with their world of fancy being the waking experience of others).

सङ्कल्पोपशमे भूयस्तमन्यं वा श्रयन्ति ते ।

देहे तेषां वयमिमे सङ्कल्पपुरुषाः स्थिताः ॥१०॥ (६/२-५०-१७)

580. On the cessation of the fancy, they attain to that or another (experience) again. In their body, we here remain as persons of fancy.

(iii) केवलजागराः ॥ Those who are waking alone.

प्राथम्येनावतीर्णास्ते ब्रह्मणो बृंहितात्मनः ।

प्रोक्ताः केवलजागर्याः प्रागुत्पत्त्यविकासिनः ॥११॥ (६/२-५०-१९)

581. Those individual souls who have descended for the first time from Brahman (or the Ultimate Reality) whose nature has grown (or evolved with the creative urge), are declared

as kevalajāgarāḥ, waking alone (or possessed of absolute wakefulness). They are unmanifest in previous births.

(iv) चिरजागराः ॥ *Those who are waking since a long time.*

भूयो जन्मान्तरगतास्त एव चिरजागराः ।

कथ्यन्ते प्रौढिमायाताः कार्यकारणचारिणः ॥१२॥ (६/२-५०-२०)

582. Those very persons, attaining to another life again are described as cirajāgarāḥ (those waking since a long time), having arrived at maturity and proceeding on the course of cause and effect.

(v) घनजागराः ॥ *Those who are densely waking.*

त एव दुष्कृतावेशाज्जडस्थावरतां गताः ।

घनजाग्रतया प्रोक्ता जाग्रत्सु घनतां गताः ॥१३॥ (६/२-५०-२१)

583. Those very persons, reduced to a dull and inert state on account of the influence of bad actions, are spoken of as densely waking (ghanajāgarāḥ). They have fallen into denseness in (their) wakings.

(vi) जाग्रत्स्वप्नाः ॥ *Waking dreamers.*

ये तु शास्त्रार्थसत्सङ्गबोधिता बोधमागताः ।

पश्यन्ति स्वप्नवजाग्रज्जाग्रत्स्वप्ना भवन्ति ते ॥१४॥ (६/२-५०-२२)

584. But, those who have arrived at wisdom (or enlightenment), having been instructed by scriptural precepts and association with the wise, and look upon the waking state like a dream, are the waking-dreamers (jāgratsvapnāḥ).

(vii) क्षीणजागराः ॥ *Those whose waking experience has lost its intensity.*

ये तु संप्राप्तसंबोधा विश्रान्ताः परमे पदे ।

क्षीणजाग्रत्प्रभृतयस्ते तुर्या भूमिकां गताः ॥१५॥ (६/२-५०-२३)

585. And those who have attained perfect enlightenment and are reposed in the Supreme Position (of Absolute Consciousness) with their waking and other states of existence waned, have gone to the fourth step (or state of experience), (i.e., beyond waking, dream and sleep).

11. जीवजातयः

Classes of individual souls.

(i) इदंप्रथमता ॥ *Present birth (having the nature of) the foremost one.*

इदंप्रथमतोत्पन्नो योऽस्मिन्नेव हि जन्मनि ।

इदंप्रथमतानाम्नी शुभाभ्याससमुद्भवा ॥१॥ (३-९४-२)

586. (This class of individual souls refers to) one who is born in this existence itself with the nature of the foremost one. That class called idamprathamatā, (present birth having the nature of the foremost one), arises from good practices (of the past).

(ii) गुणपीवरी ॥ *Possessed of considerable merit.*

शुभलोकाश्रया सा च शुभकार्यानुबन्धिनी ।

सा चेद्विचित्रसंसारवासनाव्यवहारिणी ॥ (३-९४-३)

भवैः कतिपयैर्मोक्षमित्युक्ता गुणपीवरी ॥२॥ (३-९४-४)

587. That class is declared as one possessed of considerable merit (gunapīvarī), if it has recourse to good people and is attached to good actions and is engaged in various desires of the world with the effect that, there is liberation (only) after several births (i.e., after they enjoy the fruits of such virtuous actions).

(iii) ससत्त्वा ॥ *Possessed of virtue.*

तादृक्फलप्रदानैककार्याकार्यानुमानदा । (३-९४-४)

तेन राम ससत्त्वेति प्रोच्यते सा कृतात्मभिः ॥३॥ (३-९४-५)

588. Rāma! That class is called as one possessed of virtue (sasattva) by those purified in mind for the reason that it causes the inference of what ought to be done or what ought not to be done (i.e., what is proper or improper), bestowing only corresponding results (i.e., good or bad). [This refers to the awakening of moral consciousness which leads to the path of liberation.]

(iv) अधमसत्त्वा ॥ *Possessed of a low disposition.*

अथ चेच्चित्रसंसारवासनाव्यवहारिणी । (३-९४-५)
 अत्यन्तकलुषा जन्मसहस्रैर्ज्ञानभागिनी ॥४॥ (३-९४-६)
 तादृक्फलप्रदानैकधर्माधर्मानुमानदा । (३-९४-६)
 असावधमसत्त्वेति तेन साधुभिरुच्यते ॥५॥ (३-९४-७)

589, 590. If it is engaged in various desires of the world, very much turbid (or sinful), and concerned in knowledge after thousands of births, producing the inference of righteousness and unrighteousness bestowing only corresponding (good or bad) results, that class is declared for that reason as one possessed of a low disposition (adhamasattva) by sages.

(v) अत्यन्ततामसी ॥ *Extremely ignorant.*

सैव संख्यातिगानन्तजन्मवृन्दादनन्तरम् । (३-९४-७)
 सन्दिग्धमोक्षा यदि तत्प्रोच्यतेऽत्यन्ततामसी ॥६॥ (३-९४-८)

591. If it is doubtful of liberation even after endless number of births transcending enumeration, then it is declared as extremely ignorant (atyantatāmasī).

(vi) राजसी ॥ *Endowed with activity.*

अनद्यतनजन्मा तु जातिस्तादृशकारिणी । (३-९४-८)
 योत्पत्तिर्मध्यमा पुंसो राम द्वित्रिभवान्तरा ।
 तादृक्कार्या तु सा लोके राजसी राजसत्तम ॥७॥ (३-९४-९)

592. Rāma! That class which has its origin not pertaining to this day (i.e., which has transmigrated to this existence in the present cycle of time) and which is acting as such, the birth of the person being mediocre after two or three incarnations and having corresponding actions in the world, is (considered as) one endowed with activity (rājasī).

(vii) राजससात्त्विकी ॥ Endowed with activity and goodness.

अविप्रकृष्टजन्माऽपि सोच्यते कृतबुद्धिभिः ।

सा हि तन्मृतिमात्रेण मोक्षयोग्या मुमुक्षुभिः ॥ (३-९४-१०)

तादृक्कार्यानुमानेन प्रोक्ता राजससात्त्विकी ॥८॥ (३-९४-११)

593. That class (of individual souls) is declared to possess activity with goodness (rājasa-sāttvikī) through inference from the result, viz.,: though not possessed of a protracted existence, it is considered by the wise and those striving for liberation as indeed fit for liberation merely by its death. [This denotes the immediacy of liberation.]

(viii) राजसराजसी ॥ Endowed with great activity.

सैव चेदितरैरल्पैर्जन्मभिर्मोक्षभागिनी । (३-९४-११)

तत्तादृशी हि सा तज्जैः प्रोक्ता राजसराजसी ॥९॥ (३-९४-१२)

594. If that class (of individual souls) is entitled to liberation after a few other births, then, such a one is described as “endowed with great activity” (rājasa-rājasī) by those familiar with that.

(ix) राजसतामसी ॥ Active-Ignorant.

सैव जन्मशतैर्मोक्षभागिनी चेच्चिरैषिणी । (३-९४-१२)

तदुक्ता तादृगारम्भा सद्धी राजसतामसी ॥१०॥ (३-९४-१३)

595. If that class (of individual souls), long desiring (the things of the world and consequently) engaged in corres-

ponding actions, is entitled to liberation (only) after hundreds of births, then it is declared as active (yet) ignorant (rājasa-tāmasī) by the sages.

(x) राजसात्यन्ततामसी ॥ Active and extremely ignorant.

सैव सन्दिग्धमोक्षा चेत्सहस्रैरपि जन्मनाम् । (३-९४-१३)

तदुक्ता तादृशारम्भा राजसात्यन्ततामसी ॥११॥ (३-९४-१४)

596. If that class (of individual souls) is engaged in such actions as to make its liberation uncertain even after thousands of births, then it is declared as active and extremely ignorant (rājasātyantatāmasī).

(xi) तामसी ॥ Ignorant.

भुक्तजन्मसहस्रा तु योत्पत्तिर्ब्रह्मणो नृणाम् । (३-९४-१४)

चिरमोक्षा हि कथिता तामसी सा महर्षिभिः ॥१२॥ (३-९४-१५)

597. That class (of individual souls) is described as "Ignorant" (tāmasī) by the great sages, which birth of beings from the Creator-god has experienced thousands of lives and has its liberation after a long time.

(xii) तामससत्त्वा ॥ Ignorant and good.

तज्जन्मनैव मोक्षस्य भागिनी चेत्तदुच्यते । (३-९४-१५)

तज्जैस्तामससत्त्वेति तादृशारम्भशालिनी ॥१३॥ (३-९४-१६)

598. If that class of beings is entitled to liberation by (or after) that very birth and is endowed with corresponding effort, then it is called "ignorant (yet) good" (tāmāsa-sattvā) by those familiar with that. [The past incarnations have brought them to this level of evolution.]

(xiii) तमोराजसी ॥ Ignorant and active.

भवैः कतिपयैर्मोक्षभागिनी चेत्तदुच्यते । (३-९४-१६)

तमोराजसरूपेति तादृशैर्गुणबृंहितैः ॥१४॥ (३-९४-१७)

599. If that class of beings is entitled to liberation after several births, then it is described as having the “ignorant and active” (tamō-rājasī) nature, (the concerned births) grown with such qualities (of ignorance and activity).

(xiv) तामसतामसी ॥ Very ignorant.

पूर्वजन्मसहस्राढ्या पुरोजन्मशतैरपि ॥ (३-९४-१७)

मोक्षयोग्या ततः प्रोक्ता तज्जैस्तामसतामसी ॥१५॥ (३-९४-१८)

पूर्वं तु जन्मलक्षाढ्या जन्मलक्षैः पुरोऽपि चेत् । (३-९४-१८)

सन्दिग्धमोक्षा तदसौ प्रोच्यतेऽत्यन्ततामसी ॥१६॥ (३-९४-१९)

600, 601. Possessing thousands of previous births, if it is unfit for liberation even after hundreds of births to come, then it is called very ignorant (tāmasa-tāmasī) by those familiar with that. Possessing hundreds of thousands of lives formerly and also hundreds of thousands of lives in front (or in the future), if it is doubtful of liberation, then it is called “extremely ignorant” (atyanta-tāmasī).

12. सर्वजीवानां ब्रह्मण उद्भवः

The birth of all living beings from Brahman (or the Ultimate Reality).

सर्वा एताः समायान्ति ब्रह्मणो भूतजातयः । (३-९४-१९)

किञ्चित्प्रचलिताभोगात्पयोराशेरिवोर्मयः ॥१॥ (३-९४-२०)

602. All these classes of beings come from Brahman (or the Ultimate Reality) like waves from the sea on account of its expanse being a little agitated; –

स्वतेजःस्पन्दिताभोगाद्दीपादिव मरीचयः ॥२॥ (३-९४-२१)

603. Like rays of light from a lamp on account of its precincts being vibrated by its own light; –

स्वमरीचिबलोद्भूता ज्वलिताग्नेः कणा इव । (३-९४-२२)
मन्दारमञ्जरीरूपाश्चन्द्रबिम्बादिवांशवः ॥३॥ (३-९४-२३)

604. Like sparks from blazing fire produced by the force of its own rays; like beams of light, resembling heavenly sprouts, from the orb of the moon; –

यथा विटपिनश्चित्रास्तद्रूपा विटपश्चियः । (३-९४-२४)
कटकाङ्गदकेयूरयुक्तयः कनकादिव ॥४॥ (३-९४-२५)

605. As various trees have a wealth of branches of the same form; as the arrangements of ornaments such as bracelets and armlets are from gold; –

निर्झरादमलोद्योतात्पयसामिव बिन्दवः । (३-९४-२६)
आकाशस्य घटस्थालीरन्धाकाशादयो यथा ॥५॥ (३-९४-२७)

606. As drops of water from a waterfall with a pure and superior lustre; as the (particular) spaces in a water-jar, a cooking pot, a hole and the like are of infinite space; –

सीकरावर्तलहरीबिन्दवः पयसो यथा । (३-९४-२८)
मृगतृष्णातरङ्गिण्यो यथा भास्करतेजसः ॥६॥ (३-९४-२९)

607. As drops of spray, whirlpool and wave are of water; as mirage-rivers are from the heat of the sun; –

शीतरश्मेरिव ज्योत्स्ना स्वालोक इव तेजसः । (३-९४-३०)
सर्वा एवोत्थिता राम ब्रह्मणो जीवराशयः ॥७॥ (३-९४-३५)

608. As moonlight is from the moon; as its own light (emanates) from fire; all the multitudes of living beings have sprung up from Brahman (or the Ultimate Reality).

13. उत्पत्तिलययोः सर्वत्रैकरूपता

The similarity of birth and dissolution everywhere.

यथा सम्पद्यते ब्रह्मा कीटः संपद्यते तथा । (३-६७-६९)

आब्रह्मकीटसंवित्तेः सम्यक्संवेदनात्क्षयः ॥१॥ (३-६७-६८)

609. As Brahmā (the Creator-god) arises, so does a worm arise. Due to right knowledge, there occurs the end of the perception of (all creatures) from Brahmā (the Creator-god) to a worm.

14. सर्वपदार्थानां समनस्कत्वम्

All objects have a mental nature.

एतच्चित्तशरीरत्वं विद्धि सर्वगतोदयम् ।

यथासंवेदनेच्छत्वाद्यथासंवेदनोदयम् ॥१॥ (३-४०-२०)

610. Know this nature of possessing a mind-body as appearing everywhere. It has its appearance in accordance with experience, because, the desiring nature is in accordance with experience. [Objectification of the mind is in accordance with past desires and actions constituting mental impressions.]

वसति त्रसरेण्वत्तर्धियते गगनोदरे ।

लीयतेऽङ्कुरकोशेषु रसीभवति पल्लवे ॥२॥ (३-४०-२१)

611. (The mind) exists within an atom of dust; it is held in the interior of the sky; it dwells in the buds of sprouts; it becomes the sap in a blade of grass.

उल्लसत्यम्बुवीचित्वे प्रनृत्यति शिलोदरे ।

प्रवर्षत्यम्बुदो भूत्वा शिलीभूयावतिष्ठते ॥३॥ (३-४०-२२)

612. It rises in the wave-nature of water; it dances in the interior of a rock; it rains having become the cloud; it remains inert becoming a stone.

यथेच्छमम्बरे याति जठरेऽपि च भूभृताम् ।

अनन्तराकाशवपुर्धत्तेऽथ परमाणुताम् ॥४॥ (३-४०-२३)

613. It moves at will in the sky and also in the interior of mountains; and having the form of the limitless sky, it assumes the nature of an atom.

यथा बीजेषु पुष्पादि मृदो राशौ घटो यथा ॥

तथाऽन्तः संस्थिता साधो स्थावरेषु स्ववासना ॥५॥ (६/१-१०-१९)

614. Virtuous One! As flowers etc., (exist potentially) in seeds, and as a pot in a mass of clay, so is innate desire established within inert objects.

चिच्छक्तिर्वासनाबीजरूपिणी स्वापधर्मिणी ।

स्थिता रसतया नित्यं स्थावरादिषु वस्तुषु ॥६॥ (६/१-१०-२३)

615. The power of consciousness, having the form of the germ of desire and the characteristic of sleep, is ever existing in objects such as trees and the like with the nature of their sap (or essence).

बीजेषुल्लासरूपेण जाड्येन जडरूपिषु ।

द्रव्येषु द्रव्यभावेन काठिन्येनेतरेषु च ॥७॥ (६/१-१०-२४)

616. (It exists) in seeds in the form of the splendour (that is the power to produce the sprouts), as inactivity in things having an inert nature, as the innate property of the substance in objects, and as hardness (or solidity) in others.

प्राणिवीर्यरसान्तस्था संविज्जङ्गममाततम् ।

तनोति लतिकान्तस्थो रसः पुष्पफलं यथा ॥८॥ (६/२-२८-१८)

617. Consciousness existing within the generative fluid of living beings produces the moving (or living) things spread (in this world), as the sap existing within a creeper (produces) flower and fruit.

V मनोमहत्त्वम्

The Greatness of the Mind.

1. मनसः सर्वशक्तिमत्त्वम्

The omnipotence of the mind.

मनो हि जगतां कर्तृ मनो हि पुरुषः स्मृतः । (३-९१-४)
 स्वरूपं सर्वकृत्त्वं च शक्तत्वं मनसो मुने ॥१॥ (३-९१-१६)

618. The mind indeed is the maker of the world. The mind indeed is considered as man. Sage! The mind has its own natural character, all-doing quality and ability.

मनो यदनुसन्धत्ते तदेवाप्नोति तत्क्षणात् । (३-९२-१८)
 यथैतद्भावयेत्त्वान्तं तथैव भवति क्षणात् ॥२॥ (३-९२-५२)

619. What the mind searches for, it obtains that instantly. As this mind thinks, so does it happen in a moment.

प्रतिभासमुपायाति यद्यदस्य हि चेतसः ।
 तत्तत्प्रकटतामेति स्थैर्यं सफलतामपि ॥३॥ (३-९२-१७)

620. Whatever flashes across (or occurs to) this mind, that attains to manifestation, firmness and fruitfulness.

2. चित्तस्य संसृतिसामर्थ्यम्

The ability of the mind in (causing) the course of the world.

विचित्रबुद्बुदोल्लासे स्वात्मनो व्यतिरेकिणि ।
 यथा सुरायाः सामर्थ्यं तथा चित्तस्य संसृतौ ॥१॥ (३-६६-६)

621. As there is the power of spirituous liquor in making varied bubbles, different from itself, appear forth, so is there (the power) of the mind in the course of the world.

जीवः सङ्कल्पमात्रात्मा यत्सङ्कल्पोऽवतिष्ठते ।
 हृदि भूत्वा स एवाशु बहिः प्रसरति स्फुटम् ॥२॥ (६/२-२२-३७)

622. The individual soul is of the nature of mere thought. That very thought which, having arisen in the heart, remains (there), certainly spreads outside quickly.

तत्सङ्कल्पात्मकं चेतो यथेदमखिलं जगत् ।

सङ्कल्पयति सङ्कल्पैस्तथैव भवति क्षणात् ॥३॥ (६/१-११४-१७)

623. As that mind, which is of the nature of thought, determines this entire world by its reflections (or ideas), in that manner alone does it happen instantly.

विश्वबीजमहत्त्वं त्वं विद्धि तस्माद्धि जायते ।

साद्व्यव्युर्वीनिदीशादिजगज्जरठपादपः ॥४॥ (६/२-७-११)

624. Know that the sense of "I" is the seed of the universe. From that (seed) is indeed born the solid (or full-grown) tree that is the world, along with mountains, lakes, lands, oceans and the like.

मनोविजृम्भणमिदं संसार इति संमतम् । (४-४७-४८)

वित्तोन्मेषनिमेषाभ्यां संसारप्रलयोदयौ ॥५॥ (६/१-४४-१६)

625. It is the agreed view that this world is (only) the unfolding of the mind. The creation and dissolution of the world happen with the opening and closing of the mind.

चित्तमेव जगत्कर्तुं सङ्कल्पयति यद्यथा ।

असत्सत्सदसच्चैव तत्तथा तस्य तिष्ठति ॥६॥ (६/२-१३९-१)

626. The mind alone is the maker of the world. What and in which manner it resolves, that remains so to the mind, whether it is unreal, real or both.

अङ्कुरस्य यथा पत्रलतापुष्पफलश्रियः ।

मनसोऽस्य तथा जाग्रत्स्वप्नविभ्रमभूमयः ॥७॥ (३-११०-४६)

627. As there are the riches of leaves, creepers, flowers and

fruits of a sprout, so, there are the fields (or attitudes) of waking, dreaming, and wandering of this mind.

कल्पं क्षणीकरोत्यन्तः क्षणं नयति कल्पताम् ।

मनस्तदायत्तमतो देशकालक्रमं विदुः ॥८॥ (३-१०३-१४)

628. The mind makes an aeon (appear as) a moment within, and brings a moment to the nature of an aeon. Therefore, they consider the space-time order as dependent on that (mind).

मनोदृश्यमयं दोषं तनोतीमं क्षयात्मकम् ।

असदेव सदाकारं स्वप्नः स्वप्नान्तरं यथा ॥९॥ (३-४-७८)

629. (The mind) causes this error consisting of the mental object having destruction as its nature, which is only unreal and has the appearance of the real, as a dream (causes) another dream (within it).

3. स्वयं स्वैरं च चित्तस्य जगत्कल्पनम्

The mind's imagination of the world in itself and at will.

तत्स्वयं स्वैरमेवाशु सङ्कल्पयति देहकम् ।

तेनेयमिन्द्रजालश्रीर्विततेन वितन्यते ॥१॥ (३-४-७९)

630. The mind quickly wills (or imagines) the body in itself spontaneously. By that which is (so) extended, this wealth of jugglery (that is the world) is produced.

4. सर्वेषामेव चित्तानामेवंरूपशक्तिमत्त्वम्

All minds possess the power of this nature.

प्रत्येकमेव यच्चित्तं तदेवंरूपशक्तिकम् ।

पृथक्प्रत्येकमुदितः प्रतिचित्तं जगद्भ्रमः ॥१॥ (३-४०-२९)

631. Every single mind surely has the power of this nature. The delusion of the world is produced in every mind severally and differently.

5. जीवस्य सर्वसंपादनत्वशक्तिः

The power of the living being in accomplishing everything.

सर्वं संपादयत्याशु स्वयं जीवः स्वमीहितम् । (३-४५-१२)

प्रत्येकमस्ति चिच्छक्तिर्जीवशक्तिस्वरूपिणी ॥१॥ (३-४५-१३)

632. The living being obtains all the desired wealth quickly, of its own accord. The power of consciousness exists severally in the form of life-energy.

जीवस्योदेति या शक्तिर्यस्य यस्य यथा यथा ।

भाति तत्फलदा नित्यं तस्य तस्य तथा तथा ॥२॥ (३-४५-१४)

633. The power that arises in whichever living being in whatever manner, always shines producing the result, to that being in that manner.

यस्य यस्य यथोदेति स्वचित्प्रयतनं चिरम् ।

फलं ददाति कालेन तस्य तस्य तथा तथा ॥३॥ (३-४५-१८)

634. To whomsoever, in whichever manner, the effort of his own mind, lasting a long time, arises, it gives the result in proper time to that person, in that manner.

तपो वा देवता वाऽपि भूत्वा स्वैव चिदन्यथा ।

फलं ददात्यथ स्वैरं नभःफलनिपातवत् ॥४॥ (३-४५-१९)

635. One's own mind alone, having become otherwise, either as (religious) penance or even a deity, gives the fruit (of its effort) spontaneously afterwards, like the falling of a fruit from the sky.

स्वसंविद्यतनादन्यत्र किञ्चित्च कदाचन ।

फलं ददाति तेनाशु यथेच्छसि तथा कुरु ॥५॥ (३-४५-२०)

636. There is nothing whatever at any time, other than

one's own conscious effort, that gives the (desired) result. Therefore, do quickly as you wish.

स्वया वासनया लोको यद्यत्कर्म करोति यः ।

स तथैव तदाप्नोति नेतरस्येह कर्तृता ॥६॥ (४-१३-११)

637. The man who performs whatever action by his own desire, he obtains that in that manner alone. There is no doership here for another.

न तदस्ति जगत्कोशे शुभकर्मनुपातिना ।

यत्पौरुषेण शुद्धेन न समासाद्यते जनैः ॥७॥ (३-१२-८)

638. There is nothing in the treasury of the world which is not obtained by people through mere human effort pursuing auspicious deeds.

6. मनःसंवेदनानुरूपं पदार्थानां वपुः

The nature of objects is according to mental perception.

यच्चित्तं तन्मयो जन्तुर्भवतीत्यनुभूतयः ।

सदेहेषु विदेहेषु न भवत्यन्यथा क्वचित् ॥१॥ (३-५६-२८)

639. The experiences (of the wise) are of this nature, namely, what the mind (or thought) is, a living being consists of that. Nowhere does it happen otherwise, in those with body or without body.

यथाभावनमेतेषां पदार्थानां हि सत्यता । (३-५६-३०)

यथा वासनया जन्तोर्विषमप्यमृतायते ।

असत्यः सत्यतामेति पदार्थो भावनात्तथा ॥२॥ (३-५६-३१)

640. The reality of these objects is only in accordance with (one's) thought. As even poison acts like nectar to a person by virtue of imagination, so, an unreal object attains to reality by imagination.

येन येन यथा यद्यद्यदा संवेद्यतेऽनघ ।
तेन तेन तथा तत्तत्तदा समनुभूयते ॥३॥ (३-६०-१६)

641. Sinless One! Whatever is apprehended by the mind, by whichever person, whenever and in whichever manner, that is experienced by that person, then and in that manner.

अमृतत्वं विषं याति सदैवामृतवेदनात् ।
शत्रुर्मित्रत्वमायाति मित्रसंवित्तिवेदनात् ॥४॥ (३-६०-१७)

642. Poison attains to the nature of nectar by the perception of nectar always. An enemy attains to the nature of a friend by the perception of friend-consciousness (or friendly feeling).

निमेषे यदि कल्पौघसंविदं परिविन्दति ।
निमेष एव तत्कल्पो भवत्यत्र न संशयः ॥५॥ (३-६०-२०)

643. If one obtains the perception of the whole of a universal cycle of time in a moment, that aeon exists in the moment alone. There is no doubt in this matter.

कल्पे यदि निमेषत्वं वेत्ति कल्पोऽप्यसौ ततः ।
निमेषीभवति क्षिप्रं तादृग्व्यात्मिका हि चित् ॥६॥ (३-६०-२१)

644. If one experiences momentariness in a universal cycle of time, then, even that aeon becomes a moment immediately. Consciousness is indeed composed of such characteristic.

दुःखितस्य निशा कल्पः सुखितस्यैव च क्षणः ।
क्षणः स्वप्ने भवेत्कल्पः कल्पश्च भवति क्षणः ॥७॥ (३-६०-२२)

645. The night is an aeon to one who is afflicted and it is only a moment to one who is delighted. A moment would become an aeon in a dream and an aeon (would become) a moment.

ध्यानप्रक्षीणचित्तस्य न दिनानि न रात्रयः । (३-६०-२६)
न पदार्था न च जगत्सत्यमात्मनि योगिनः ॥८॥ (३-६०-२७)

646. There are neither days nor nights to one whose mind is destroyed by meditation. For a yogin, neither objects nor the world is real in the Self.

मधुरं कटुतामेति कटुभावेन चिन्तितम् । (३-६०-२७)
कटुं चायाति माधुर्यं मधुरत्वेन चिन्तितम् ॥९॥ (३-६०-२८)

647. Sweetness thought of as the property of bitterness attains to bitterness; and the bitter thought of as the quality of sweetness, attains to sweetness.

मित्रबुद्ध्या द्विषन्मित्रं रिपुबुद्ध्या रिपुः सुहृत् । (३-६०-२८)
भवतीति महाबाहो यथासंवेदनं जगत् ॥१०॥ (३-६०-२९)

648. An enemy becomes a friend by (entertaining) the idea (or notion) of a friend. A friend becomes an enemy by (entertaining) the idea (or notion) of an enemy. Powerful One! Thus, the world is according to perception.

वेदनात्पीतमानीलं शुक्लं वाऽप्यनुभूयते ।
आपद्बहुत्सवः खेदं करोति परिमोहतः ॥११॥ (३-६०-३२)

649. Due to one's perception (the sky) is experienced as yellow, slightly blue or white. On account of much delusion, a joyous occasion causes distress like a calamity.

शून्यमाकीर्णतामेति वेदनात्स्वप्नदृक्खिव । (३-६०-३१)
असद्यक्षो विमूढानां प्राणानप्यपकर्षति ॥१२॥ (३-६०-३३)

650. Due to perception, a void attains to fullness as in the sights of a dream. A non-existent ghost takes away even the lives of stupid persons.

वेदनात्स्वप्नवनिता जाग्रतीव रतिप्रदा ।
यद्यथा भासमायातं तत्तथा स्थिरतां गतम् ॥१३॥ (३-६०-३४)

651. On account of perception (i.e., apprehension with the mind), a dream-woman becomes the giver of delight as in waking. Whatever has come to evidence in whichever manner (through mental perception), that has become stable in that manner.

यं यं निश्चयमादत्ते संविदन्तरखण्डितम् ।

तत्तथैवानुभवति प्रत्यक्षमिति सर्वगम् ॥१४॥ (६/२-१००-३)

652. Whatever unbroken conviction consciousness carries within, it experiences that only in that manner, as evident and omnipresent.

यं यं निश्चयमादत्ते संवित्स्वदृढनिश्चया ।

तथा तथा भवत्येषा फलयुक्तस्वभावतः ॥१५॥ (६/२-१४८-५)

653. Whatever resolve consciousness, having its own firm conviction, takes, in that very manner does it become, on account of its nature being intent on the consequence (of the resolve).

यथा यमनुसन्धत्ते स्वभावं संविदव्यया ।

तं तथैवानुभवति भवेच्चेद्दृढनिश्चयः ॥१६॥ (६/२-२१०-७)

654. Whatever disposition the eternal consciousness aims at and in whichever manner, it experiences that in that manner alone, if there is a firm conviction.

मनो मोहमुपादत्ते म्रियते जायते मनः ।

तत्त्वचिन्ताप्रसादेन बध्यते मुच्यते पुनः ॥१७॥ (४-४-९)

655. The mind acquires delusion. The mind dies and is born. That is bound and is set free again by the calmness (or clearness) of its own thought.

ये सर्गा नरकाभोगा या जन्ममरणैषणाः ।

स्वमनोमननेनेदं स निष्पन्दोऽपि दुःखदः ॥१८॥ (४-१३-१३)

656. These creations, environs of hell and birth, death and desires are due to the thinking of one's own mind. That is the giver of pain though having little movement.

7. भावनानुरूपं फलम्

The result is in accordance with imagination.

दृढभावनया चेतो यद्यथा भावयत्यलम् । (४-२१-५६)

तत्तत्फलं तदाकारं तावत्कालं प्रपश्यति ॥१॥ (४-२१-५७)

657. What the mind imagines intensely with a firm conception and in whatever way, it perceives the corresponding result in that form and for that much period.

न तदस्ति न यत्सत्यं न तदस्ति न यन्मृषा । (४-२१-५७)

यद्यथा येन निर्णीतं तत्तथा तेन लक्ष्यते ॥२॥ (४-२१-५८)

658. There is nothing which is not true. There is nothing which is not false. Whatever is ascertained by whomever and in whichever manner, that is perceived by him in that manner.

यादृशं भावमादत्ते दृढाभ्यासवशान्मनः ।

तथा स्पन्दाख्यकर्माख्यप्रथाशाखा विमुञ्चति ॥३॥ (४-२१-२०)

तथा क्रियां तत्फलतां निष्पादयति चादरात् ।

ततस्तमेव चास्वादमनुभूयाशु बध्यते ॥४॥ (४-२१-२१)

659, 660. Whatever state the mind takes hold of on account of firm practice, so does it let loose branches renowned as motion or action; so also does it bring about with care, the accomplishment (of such action) in the form of its fruit. Then, experiencing that very taste, it is bound quickly.

यं यं भावमुपादत्ते तं तं वस्त्विति विन्दति ।

तत्तच्छ्रेयोऽन्यत्रास्तीति निश्चयोऽस्य च जायते ॥५॥ (४-२१-२२)

661. Whatever idea one assumes, he experiences that as a

really existing thing. There arises in him the firm belief that that alone is preferable (or superior) and nothing else is.

धर्मार्थकाममोक्षार्थं प्रयतन्ते सदैव हि ।

मनांसि दृढभिन्नानि प्रतिपत्त्या स्वयैव च ॥६॥ (४-२१-२३)

662. The minds which are firmly divided by their own perception (or resolution), indeed strive always for virtue (or righteous duty), wealth, sensual enjoyment or liberation.

न निम्बेक्षु कटुस्वादू शीतोष्णौ नेन्दुपावकौ ।

यद्यथा परमाभ्यस्तमुपलब्धं तथैव तत् ॥७॥ (४-२१-३३)

663. (Fruits of the) nimba tree and sugar-cane are not bitter and sweet (respectively); nor are moon and fire cool and hot (respectively). Whatever is practised most (or whatever one is most accustomed to) and in whichever manner, that is perceived (or experienced) in that manner alone.

दृढाभ्यासो य एवास्य जीवस्योदेत्यविघ्नतः ।

सोऽत्यन्तमरसेनापि तमेवाश्वनुधावति ॥८॥ (६/१-६३-२८)

664. Only that firm practice of this living being, which arises unobstructed, even with extremely inefficacious (lives intervening), pursues him quickly.

मनो निर्मलसत्त्वात्म यद्भावयति यादृशम् ।

तत्तथाऽऽशु भवत्येव यथाऽऽवर्तो भवेत्पयः ॥९॥ (४-१७-४)

665. Whatever and in whichever manner, the mind, whose natural disposition is stainless virtue, thinks, that surely becomes so quickly, as water can become a whirlpool.

जीवो यद्वासनाबद्धस्तदेवान्तः प्रपश्यति । (४-१७-२६)

भावनैव स्वमात्मानं देहोऽयमिति पश्यति ॥१०॥ (६/१-६३-३३)

666. The living being sees within, only that wish (or mental

impression) to which he is bound. It is only imagination that sees one's own Self thus: "This is the body."

यथा वासनया जन्तोर्विषमप्यमृतायते ।

असत्यः सत्यतामेति पदार्थो भावनात्तथा ॥११॥ (३-५६-३१)

667. As even poison acts like nectar to a man by imagination, so, an unreal object attains to reality on account of imagination.

यद्यथा भावयत्याशु तत्तथा परिपश्यति । (६/१-५१-३)

इन्द्रियाणीन्द्रियार्थाख्यं विद्धि संवेदनं स्वकम् ॥१२॥ (६/१-५१-४)

668. Whatever one imagines in whichever manner, he perceives that quickly in that manner. Know the organs of sense and that called the object of sense as one's own perception (by the mind).

8. अभ्यासप्रशंसा

Praise of practice.

पौनःपुन्येन करणमभ्यास इति कथ्यते ।

पुरुषार्थः स एवेह तेनास्ति न विना गतिः ॥१॥ (६/२-६७-४३)

669. Doing a thing again and again is described as abhyāsa (repeated practice). That alone is human effort (for realising the objects of human life). Without that, there is no means (for realising the objects of human life).

योऽभ्यासः प्रकचत्यन्तः शुद्धचिन्नभसो रसात् ।

भवेत्तन्मयमेवान्तराबालमिव लक्ष्यते ॥२॥ (६/२-६७-२०)

670. (The impression of) the repeated practice, which shines within due to the taste (or delight) of the sky of pure Consciousness, is perceived, as it were, from childhood and the disposition (of the mind) can become full of that alone.

आतिवाहिकदेहोऽयं शुद्धचिद्व्योम केवलम् ।

आधिभौतिकतामेति भावनाभ्यासयोगतः ॥३॥ (६/२-६७-३०)

671. This subtle (or mental) body is only the sky of pure Consciousness. It attains to materiality as a consequence of the repeated practice of such imagination.

आधिभौतिकदेहोऽसौ धारणाभ्यासभावनात् ।

विहङ्गवत्स्त्रमभ्येति पश्याभ्यासविजृम्भितम् ॥४॥ (६/२-६७-३१)

672. This material body, due to the perception arising from the practice of meditation, goes to the sky (of consciousness) like a bird (i.e., it can become subtle). See what is manifested (or opened) through practice!

दुःसाध्या सिद्धिमायान्ति रिपवो यान्ति मित्रताम् ।

विषाण्यमृततां यान्ति सन्तताभ्यासयोगतः ॥५॥ (६/२-६७-३३)

673. As a consequence of continual practice, things difficult to be accomplished attain to fulfilment, enemies are reduced to the state of friends and poisons go to the state of nectar.

येनाभ्यासः परित्यक्त इष्टे वस्तुनि सोऽधमः ।

कदाचिन्न तदाप्नोति वन्ध्या स्वतनयं यथा ॥६॥ (६/२-६७-३४)

674. He is the meanest person, by whom repeated effort is abandoned in (the realisation of) the desired object. He never obtains it at any time, as a barren woman (never obtains) her son.

सर्वस्य जन्तुजातस्य सर्ववस्त्ववभासने ।

सर्वदैवैक एवोच्चैर्जयत्यभ्यासभास्करः ॥७॥ (६/२-६७-४१)

675. In the perception (or manifestation) of all objects for every kind of living being, the supreme sun of repeated practice alone is greatly victorious at all times.

दृढाभ्यासाभिधानेन यत्ननाम्ना स्वकर्मणा ।

निजवेदनजेनैव सिद्धिर्भवति नान्यथा ॥८॥ (६/२-६७-४४)

676. Only by one's own action synonymous with diligence, called firm practice and arising out of one's own knowledge, fulfilment (or success) is born; not otherwise.

9. मनोनिश्चयप्राबल्यम्

The power of determination of the mind.

न मनोनिश्चयकृतं कश्चिद्रोधयितुं क्षमः ॥९॥ (३-८८-१८)

677. None is capable of stopping what is performed with determination of the mind.

यो बद्धपदतां यातो जन्तोर्मनसि निश्चयः ।

स तेनैव विना ब्रह्मन्नान्येन विनिवार्यते ॥१०॥ (३-८८-१९)

678. Sage! Whatever determination has gone to the state of a firmly rooted impression in the mind of a living being, that is not warded off by another except by himself.

बहुकालं यदभ्यस्तं मनसा दृढनिश्चयम् ।

शापेनापि न तस्यास्ति क्षयो नष्टेऽपि देहके ॥११॥ (३-८८-२०)

679. What has been practised with firm determination for a long time by the mind, its destruction does not happen even by a curse or even when the body is lost.

वीरं मनो भेदयितुं मनागपि न शक्यते ।

का नाम ता महाराज कीदृश्यः कस्य शक्तयः ॥१२॥ (३-८९-३८)

याभिर्मनांसि भिद्यन्ते दृष्टनिश्चयवन्त्यपि । (३-८९-३९)

680. It is not at all possible to split (or perplex) a powerful mind. King! What possibly, whose and of what sort are those powers by which minds are split, though possessed of known determination?

वृद्धिमायातु वा देहो यातु वा विशारुताम् । (३-८९-३९)
भावितायाभिपतितं मनस्तिष्ठति पूर्ववत् ॥५॥ (३-८९-४०)

681. Let the body attain to growth or be reduced to a noxious state. The mind which has fallen on the cherished object remains as before (notwithstanding what happens to the body).

इष्टेऽर्थे चिरमाविष्टं दधानं तत्स्थितं मनः । (३-८९-४०)
भावाभावाः शरीरस्था नृप शक्ता न बाधितुम् ॥६॥ (३-८९-४१)

682. King! Feelings or their absence, existing in the body, are not able to disturb the mind which is engrossed in the desired object for a long time and, taking hold of it, is firmly attached to it.

या यथा चित्प्रकचिता प्रतिपक्षविदं विना ।
न सा ततः प्रचलति वेदनाभ्यासतः स्वयम् ॥७॥ (३-५४-१९)

683. Whatever thought shines without the knowledge of the opposite side (i.e., without any contrary perception) and in whichever manner, that does not move (or deviate) therefrom by itself, on account of the repeated practice of perceiving it.

10. चिन्तानुरूपा गतिः
The course (of events) or destiny is according to thought.

या यथैव प्रवृत्ता चित्सा तथैव प्रतिष्ठिता ॥१॥ (३-४०-१९)

684. Whatever thought has commenced in whichever manner, that is established in that manner alone.

यथा संवित्तथा चित्तं सा तथावस्थितिं गता ।
परमेण प्रयत्नेन नीयतेऽन्यदशां पुनः ॥२॥ (३-४०-१३)

685. As knowledge (or consciousness) is, so is the mind.

That (consciousness), reduced to such a state (i.e., the state of the mind), is again led to a different state by supreme effort. [We have willed ourselves into our present state and can change it with a strong will.]

सर्पैकप्रत्ययो रज्ज्वामसर्पप्रत्यये बलात् ।

निवर्ततेऽन्यथा त्वेष तिष्ठत्येव यथास्थितः ॥३॥ (३-४०-१४)

686. The cognition of only a snake in a rope is forcibly removed on the knowledge of the absence of the snake. Otherwise, this (cognition of the snake) remains only as it stands.

अन्यत्ववेदनादन्यः परस्मादातिवाहिकः ।

ब्रह्मत्ववेदनाद्ब्रह्म सा संवित्तिर्हि नान्यजा ॥४॥ (३-६७-५८)

687. The subtle (or mental) body becomes different from the Supreme Spirit by perceiving (or experiencing) difference. It becomes the Supreme Spirit (or Brahman) by perceiving its Brahman-nature. That knowledge is indeed not born of another.

यावद्वेतालसङ्कल्पो बालस्य किल विद्यते ।

निर्वेतालधियस्तावदुदयस्तस्य कः कथम् ॥५॥ (३-५३-३१)

688. As long as the idea of a ghost indeed exists for a boy, so long, what rising of a conception free from ghost (could there be) for him and how?

अविवेकज्वरोष्णत्वं विद्यते यावदात्मनि ।

तावद्विवेकशीतांशुशैत्यं कुत उदेत्यलम् ॥६॥ (३-५३-३२)

689. As long as there is the hotness of the fever that is want of discrimination, in oneself, so long, from where will the coldness of the moon that is discrimination, arise fully?

11. चित्तायते सुखदुःखे

Pleasure and pain are dependent on the mind.

चित्तायत्तमिदं सर्वं जगत्स्थिरचरात्मकम् ।

चित्ताधीनवतो राम बन्धमोक्षावपि स्फुटम् ॥१॥ (३-९८-३)

690. All this world consisting of movable and immovable objects is dependent on the mind. Rāma! Even bondage and liberation are clearly for one dependent on the mind.

मनःप्रमादाद्धर्तते दुःखानि गिरिकूटवत् ।

तद्वशादेव नश्यन्ति सूर्यस्याग्रे हिमं यथा ॥२॥ (३-९९-४३)

691. Sufferings increase like the peak of a mountain on account of the inattention (or carelessness) of the mind. They perish through its power alone, as snow (melts) in the presence of the sun.

सर्वेषु सुखदुःखेषु सर्वासु कलनासु च ।

मनः कर्तुं मनो भोक्तुं मानसं विद्धि मानवम् ॥३॥ (३-११५-२४)

692. In all joys and sorrows and in all graspings (of objects), the mind is the doer; the mind is the enjoyer. Know the mind as man.

मनः कर्मफलं भुङ्क्ते शुभं वाऽशुभमेव वा । (३-११५-२६)

अतश्चित्तं नरं विद्धि भोक्तारं सुखदुःखयोः ॥४॥ (३-११५-३४)

693. The mind enjoys the fruit of action, whether good or bad. Hence, know the mind as man, the enjoyer of pleasure and pain.

मनो मोहमुपादत्ते म्रियते जायते मनः ।

तत्त्वचित्ताप्रसादेन बध्यते मुच्यते पुनः ॥५॥ (४-४-९)

694. The mind acquires (or feels) delusion. The mind dies and is born. It is bound and is again set free by the calmness (or clearness) of its own thought.

सर्वेषामेव देहानां सुखदुःखार्थभाजनम् ।

शरीरं मन एवेह न तु मांसमयं मुने ॥६॥ (४-१३-८)

695. Sage! For all bodies, surely, the constituent element that is the receptacle of pleasant and unpleasant things is only the mind here; but not that consisting of flesh.

यस्त्वकृत्रिम आनन्दस्तदर्थं प्रयतैर्नरैः ।

मनस्तन्मयतां नेयं येनासौ समवाप्यते ॥७॥ (४-२१-३४)

696. For the sake of (experiencing) that bliss which is not artificial (or which is spontaneous), the mind ought to be brought to a state full of that, by men who are restrained (or purified by austerities), by which (expedient) that is obtained.

12. जीवेच्छाकल्पितं निजं विश्वम्

One's world is fashioned by the desires of the individual being.

इदं चित्तेच्छयोदेति लीयते तदनिच्छया । (४-४५-३३)

दीर्घस्वप्नं तथैवेदं विद्धि चित्तोपपादितम् ॥१॥ (४-४५-२४)

697. This (world experienced by the individual) rises by the desire of the mind and vanishes by the absence of desire in that (mind). Thus, know this (world-experience) as a long dream brought about by the mind.

या येन वासना यत्र सतेवारोपिता यथा ।

सा तेन फलसूत्रत्र तदेव प्राप्यते तथा ॥२॥ (३-९६-१०)

698. By what, where and in which manner, any desire is superimposed (on the mind) by an existent thing as it were, that (desire) is obtained, as if bringing forth the fruit, by that, there, then and in that manner.

स्वेनैव चित्तरूपेण कर्मणा फलधर्मिणा ।

सङ्कल्पैकशरीरेण नानाविस्तरशालिना ॥३॥ (३-९६-८)

इदं ततमनेकात्म मायामयमकारणम् ।

विश्वं विगतविन्यासं वासनाकल्पनाकुलम् ॥४॥ (३-९६-९)

699, 700. This objective world, manifold in nature, full of illusion, causeless, devoid of arrangement and confounded by the imaginations (arising from) desires (or mental impressions), is spread out by one's own action in the form of thought, having the characteristic of (producing) results, with imagination alone as its body and endowed with various minute details.

13. मनसो देहकर्तृत्वम्

The mind is the maker of the body.

मनसेदं शरीरं हि वासनार्थं प्रकल्पितम् ।

कृमिकोशप्रकारेण स्वात्मकोश इव स्वयम् ॥१॥ (४-४५-७)

701. This body has indeed been fashioned by the mind, of its own accord, for the sake of its desires, as if it were a vessel (or a covering) for its own self, in the manner of the cocoon of a silkworm.

करोति देहं सङ्कल्पात्कुम्भकारो घटं यथा ॥२॥ (४-११-१९)

702. (The mind) creates the body from thought as a potter an earthen jar.

योऽयं मांसास्थिसङ्घातो दृश्यते पाञ्चभौतिकः ।

मनोविकल्पनं विद्धि न देहः परमार्थतः ॥३॥ (४-१३-९)

703. Know this combination of flesh and bones composed of the five elements, which is seen, as an error of the mind. Really, it is not the body.

चित्तं हि प्रतिभासात्म यच्च तत्प्रतिभासनम् ।

तदिदं भाति देहादि स्वान्तं नान्याऽस्ति देहदृक् ॥४॥ (३-९१-२०)

704. The mind is indeed of the nature of an illusory

appearance and it is such appearance, that is the mind, which shines as this body and the like. There is no other perception of the body.

स्वप्नसङ्कल्पजालेन यथाऽन्यैव जगत्स्थितिः ।

तथैवेयं हि सङ्कल्पकलना काचिदेव हि ॥५॥ (६/१-२८-३०)

705. As the state of the world is quite strange by the illusion of dream-fancies, just so, this apprehension by the mind (of this world) is surely just something (indefinable or illusory).

प्राक्प्रवाहचिराभ्यस्तो वासनातिशयेन यः ।

तथैव दृश्यते देहस्तथाकृत्युदयेन सः ॥६॥ (६/१-२८-३४)

706. That body, which has been practised (or which one has been accustomed to) for a long time during an unbroken succession (of lives) previously by abundant imagination, is perceived only in that manner, with the appearance of a form exactly so.

मनसा भाव्यमानो हि देहतां याति देहकः ।

देहभावनयाऽयुक्तो देहधर्मेन बाध्यते ॥७॥ (३-८९-३)

707. Surely, the body being imagined by the mind goes to the state of a body. One who is not yoked to the thought of a body is not troubled by the characteristic properties of the body.

यन्मयं हि मनो राम देहस्तदनु तद्वशः ।

तत्तामायाति गन्धान्तः पवनो गन्धतामिव ॥८॥ (४-२१-१६)

708. Rāma! whatever the mind is full of, the body, along with that and under the influence of that, attains to that nature, as the air within a fragrant substance attains to fragrance.

14. रोगाणां मानसी चिकित्सा

The mental cure of diseases.

(i) आधिव्याधिस्वरूपम् ॥ *The nature of mental and physical ailments.*

आधयो व्याधयश्चैव द्वयं दुःखस्य कारणम् ।

तन्निवृत्तिः सुखं विद्यात्तत्क्षयो मोक्ष उच्यते ॥१॥ (६/१-८१-१२)

709. Mental afflictions and physical diseases are the two causes of suffering. Relief from them would be happiness. Their termination is called liberation.

देहदुःखं विदुर्व्याधिमाध्याख्यं वासनामयम् ।

मौर्ख्यमूले हि ते विद्यात्तत्त्वज्ञाने परिक्षयः ॥२॥ (६/१-८१-१४)

710. They regard physical disease as the distress of the body and that called mental affliction as consisting of mental impressions (left on the mind by past events, producing pain). Let one know them as having their roots in stupidity. Their termination (happens) on knowing the Reality.

इदं प्राप्तमिदं नेति जाड्याद्वा घनमोहदाः ।

आधयः संप्रवर्तन्ते वर्षासु मिहिका इव ॥३॥ (६/१-८१-१६)

711. "This was obtained; this was not" – thus (fancying), or on account of dulness of intellect, mental afflictions producing great delusion arise, as snow during the rainy season.

भृशं स्फुरन्तीञ्चिच्छासु मौर्ख्ये चेतस्यनिर्जिते ।

दुरन्नाभ्यवहारेण दुर्देशाक्रमणेन च ॥४॥ (६/१-८१-१७)

दुष्कालव्यवहारेण दुष्क्रियास्फुरणेन च ।

दुर्जनासङ्गदोषेण दुर्भावोद्भावेनेन च ॥५॥ (६/१-८१-१८)

क्षीणत्वाद्वा प्रपूर्णत्वान्नाडीनां रन्ध्रसन्ततौ ।

प्राणे विधुरतां याते काये तु विकलीकृते ॥६॥ (६/१-८१-१९)

दौःस्थित्यकारणं दोषाद्व्याधिर्देहे प्रवर्तते ॥७॥ (६/१-८१-२०)

712 to 715. When desires are springing up excessively, when

the stupidity in the mind is not conquered, by taking bad food, by occupying bad places, by working at improper times, by the arising of evil actions, by the bad consequence of association with evil persons and by the generation of bad emotions, when the vital energy is reduced to an adverse state due to depletion or excessive fullness in the continuous channels of nāḍī-s (arteries, veins or nerves), and the body is (consequently) weakened, physical disease, the cause of indisposition, arises in the body due to (such) defects.

(ii) व्याधेः कारणमाधिः ॥ *Mental affliction is the cause of physical diseases.*

चित्ते विधुरिते देहः संक्षोभमनुयात्यलम् । (६/१-८१-३०)

संक्षोभात्साम्यमुत्सृज्य वहन्ति प्राणवायवः ॥८॥ (६/१-८१-३२)

716. When the mind is afflicted, the body completely follows the disturbance. Due to the disturbance, the vital airs (or energies) flow, abandoning evenness.

असमं वहति प्राणे नाड्यो यान्ति विसंस्थितिम् । (६/१-८१-३३)

काश्चिन्नाड्यः प्रपूर्णत्वं यान्ति काश्चिच्च रिक्तताम् ॥९॥ (६/१-८१-३४)

717. When the vital energy flows unevenly, the channels of such energy are reduced to an adverse state. Some such channels go to the state of excessive fullness and some others to the state of depletion.

कुजीर्णत्वमजीर्णत्वमतिजीर्णत्वमेव वा ।

दोषायैव प्रयात्यन्नं प्राणसञ्चारदुष्क्रमात् ॥१०॥ (६/१-८१-३५)

718. (Under such circumstances, there arises) bad digestion, indigestion or excessive digestion. Due to the unmethodical movement of the vital energy, the food only sets out for (causing) harm.

तथाऽन्नानि नयत्यन्तः प्राणवातः स्वमाश्रयम् । (६/१-८१-३६)

यान्यन्नानि निरोधेन तिष्ठन्त्यन्तः शरीरके ॥११॥ (६/१-८१-३७)

तान्येव व्याधितां यान्ति परिणामस्वभावतः । (६/१-८१-३७)

एवमाधेर्भवेद् व्याधिस्तस्याभावाच्च नश्यति ॥१२॥ (६/१-८१-३८)

719, 720. Thus, the vital air (or current) carries the nutrients to its seat within. Whatever nutriments are left inside within the body, due to obstruction (to their proper absorption), they alone go to the state of physical ailment on account of their inherent nature of transformation. Thus, physical disease arises out of mental affliction and vanishes on account of its absence.

(iii) आधिक्षयेण व्याधयोऽपि क्षीयन्ते ॥ *By the removal of mental afflictions even physical diseases are destroyed.*

आधिक्षयेणाधिभवाः क्षीयन्ते व्याधयोऽप्यलम् ॥१३॥ (६/१-८१-२४)

721. By the removal of mental afflictions, physical diseases arising from mental afflictions are also completely destroyed.

शुद्धया पुण्यया साधो क्रियया साधुसेवया ।

मनः प्रयाति नैर्मल्यं निकषेणेव काञ्चनम् ॥१४॥ (६/१-८१-४०)

आनन्दो वर्धते देहे शुद्धे चेतसि राघव । (६/१-८१-४१)

सत्त्वशुद्ध्या वहन्त्येते क्रमेण प्राणवायवः ।

जरयन्ति तथाऽन्नानि व्याधिस्तेन विनश्यति ॥१५॥ (६/१-८१-४२)

722, 723. Virtuous One! The mind goes to a state of stainlessness by pure and holy action and service to saints, as gold (is purified) by the touch-stone. Rāma! When the mind is pure, delight increases in the body. By the purity of the mind, these vital airs (or energy-currents) flow in order and cause the foods to be digested (properly). Physical disease perishes on account of that.

यन्मयं हि मनो राम देहस्तदनु तद्वशः ।

तत्तामायाति गन्धान्तः पवनो गन्धतामिव ॥१६॥ (४-२१-१६)

724. Rāma! Whatever the mind is full of, along with that and under the influence of that, the body attains to that nature, as the air within a fragrant substance attains to fragrance.

(iv) मन्त्रचिकित्सा ॥ *Curing by sacred formulae.*

यथा विरेकं कुर्वन्ति हरीतक्यः स्वभावतः ।

भावनावशतः कार्यं तथा यरलवादयः ॥१७॥ (६/१-८१-३९)

725. As myrobalans cause evacuation of the bowels by reason of their inherent nature, so, the letters ya, ra, la, va, etc., produce an effect on account of the power of faith (or thought).

(v) साराधिक्षयः ॥ *The removal of the essential (or the ultimate) mental affliction.*

द्विविधो व्याधिरस्तीह सामान्यः सार एव च ।

व्यवहारस्तु सामान्यः सारो जन्ममयः स्मृतः ॥१८॥ (६/१-८१-२३)

726. Disease is of two kinds here – the ordinary and the essential (or the ultimate) one. The usual one is ordinary. The essential (or the ultimate) one is considered as consisting of birth (or life in the world).

प्राप्तेनाभिमतैनैव नश्यन्ति व्यावहारिकाः । (६/१-८१-२४)

आत्मज्ञानं विना सारो नाधिर्नश्यति राघव ॥१९॥ (६/१-८१-२५)

727. The usual (ailments) perish just by obtaining what is wanted (or approved). Rāma! Without Self-knowledge, the essential (or ultimate) mental affliction does not perish.

आधिव्याधिविलासानां राम साराधिसंक्षयः । (६/१-८१-२५)

सर्वेषां मूलहा प्रावृणन्दीव तटवीरुधाम् ॥२०॥ (६/१-८१-२६)

728. Rāma! The destruction of the essential (or ultimate)

mental affliction is the one that removes the roots of all the plays of mental afflictions and physical ailments, as a river in the rainy season (removes the roots) of creepers on the banks.

(vi) कथमनामयं जीवितं स्यात् ॥ *How life can be free from sickness.*

मनसा भाव्यमानो हि देहतां याति देहकः ।

देहभावनयाऽयुक्तो देहधर्मेन बाध्यते ॥२१॥ (३-८९-३)

729. Surely, the body being imagined by the mind goes to the state of a body. One who is not yoked to the thought of a body is not troubled by the characteristic properties of the body.

न मनोनिश्चयकृतं कश्चिद्रोधयितुं क्षमः ॥२२॥ (३-८८-१८)

730. None is capable of stopping what is performed with determination of the mind.

यन्मनोनिश्चयकृतं तद्द्रव्यौषधिदण्डनैः । (३-९१-४)

हेतुं न शक्यते जन्तोः प्रतिबिम्बं मणेरिव ॥२३॥ (३-९१-५)

731. It is not possible to remove from a living being, that which has been accomplished with determination of the mind, by means of any substances, medicines or punishments, as (it is not possible to remove) the reflection from a gem.

पौरुषं स्वमवष्टभ्य धैर्यमालम्ब्य शाश्वतम् ।

यदि तिष्ठत्यगम्योऽसौ दुःखानां तदनिन्दितः ॥२४॥ (३-९२-१४)

732. If one remains holding to one's own effort, resorting to everlasting fortitude, then that blameless person is inaccessible to sufferings.

पौरुषेण मनः कृत्वा नीरागं विगतज्वरम् ।

माण्डव्येन जिताः क्लेशाः शूलप्रान्तेऽपि तिष्ठता ॥२५॥ (३-९२-२१)

733. Making the mind passionless and free from fever (or anguish) by human effort, sufferings were overcome by sage Māṇḍavya, standing even on the point of a spear.

अन्येऽपि सावधाना ये धीराः सुरमहर्षयः ।

चित्तात्स्वमनुसन्धानं न त्यजन्ति मनागपि ॥२६॥ (३-९२-२४)

734. Even other great sages, who are attentive (or careful) and resolute, do not at all abandon their own investigation (into Truth) from their mind.

आधयो व्याधयश्चैव शापाः पापदृशस्तथा ।

न खण्डयन्ति तच्चित्तं पद्मघाताः शिलामिव ॥२७॥ (३-९२-२५)

735. Mental afflictions and physical diseases, curses and the evil looks (of others) do not break (or disturb) his mind, as the strokes of a lotus (do not break) a stone.

भावाभावमयीं चिन्तामीहितानीहितान्विताम् ।

विमृश्यात्मनि तिष्ठामि चिरं जीवाम्यनामयः ॥२८॥ (६/१-२६-१०)

736. Reflecting on the anxiety connected with (the objects) desired or not desired, consisting of (or in the form of) their existence or absence, I abide in the Self. (Hence), I live long without disease.

इदमद्य मया लब्धमिदं प्राप्स्यामि सुन्दरम् ।

इति चिन्ता न मे तेन चिरं जीवाम्यनामयः ॥२९॥ (६/१-२६-१२)

737. "This has been obtained by me today. I shall obtain this beautiful thing" – thus, I have no thought (or anxiety). Therefore, I live long without disease.

प्रशान्तचापलं वीतशोकं स्वस्थं समाहितम् ।

मनो मम मुने शान्तं तेन जीवाम्यनामयः ॥३०॥ (६/१-२६-१६)

738. Sage! My mind is calm with its fickleness ended, devoid of sorrow, self-abiding (or independent) and collected. Therefore, I live without disease.

किमद्य मम संपन्नं प्रातर्वा भविता पुनः ।

इति चिन्ताज्वरो नास्ति तेन जीवाम्यनामयः ॥३१॥ (६/१-२६-१८)

739. What has happened to me today and what will happen early on the morrow again? There is no fever of anxiety of this nature. Therefore, I live without disease.

जरामरणदुःखेषु राज्यलाभसुखेषु च ।

न बिभेमि न हृष्यामि तेन जीवाम्यनामयः ॥३२॥ (६/१-२६-१९)

740. I do not fear the pains of old age and death; nor do I rejoice in the pleasures of obtaining a kingdom. Therefore, I live without disease.

अयं बन्धुः परश्चायं ममायमयमन्यतः ।

इति ब्रह्मन्न जानामि तेन जीवाम्यनामयः ॥३३॥ (६/१-२६-२०)

741. "This one is a relative and this one is a stranger (or an enemy); this one is mine; this one is from another." Sage! I do not feel in this manner. Therefore, I live without disease.

आहरन्विहरंस्तिष्ठन्नृत्तिष्ठन्नृच्छ्वसन्स्वपन् ।

देहोऽहमिति नो वेद्यि तेनास्मि चिरजीवितः ॥३४॥ (६/१-२६-२२)

742. I do not feel (or consider) that I am the body (while) taking, removing, remaining, rising, breathing or sleeping. Therefore, I am long-lived.

अपरिचलया शक्त्या सुदृशा स्निग्धमुग्धया ।

ऋजु पश्यामि सर्वत्र तेन जीवाम्यनामयः ॥३५॥ (६/१-२६-२५)

743. I view (or discern) straightforwardly everywhere, with a (mental) power which is not fickle and with a beautiful

look which is affectionate and innocent. Therefore, I live without disease.

यत्करोमि यदश्रामि तत्त्यक्त्वा तद्वतोऽपि मे ।

मनो नैष्कर्म्यमादत्ते तेन जीवाम्यनामयः ॥३६॥ (६/१-२६-२७)

744. Having renounced (mentally) that which I do or eat, even though possessed of that, my mind resorts to abstraction from (the doership or enjoyership of) actions. Therefore, I live without disease.

करोमीशोऽपि नाक्रान्तिं परितापे न खेदवान् ।

दरिद्रेऽपि न वाञ्छामि तेन जीवाम्यनामयः ॥३७॥ (६/१-२६-२९)

745. Though powerful, I do not employ force. I do not have depression in agony. Though poor, I do not desire (anything). Therefore, I live without disease.

जीर्णं भिन्नं श्लथं क्षीणं क्षुब्धं क्षुण्णं क्षयं गतम् ।

पश्यामि नववत्सर्वं तेन जीवाम्यनामयः ॥३८॥ (६/१-२६-३३)

746. I view everything that is worn out, broken, loosened, powerless, disturbed, crushed or gone to destruction as new (or fresh). Therefore, I live without disease.

सुखितोऽस्मि सुखापन्ने दुःखितो दुःखिते जने ।

सर्वस्य प्रियमित्रं च तेन जीवाम्यनामयः ॥३९॥ (६/१-२६-३४)

747. I am delighted on obtaining the agreeable and unhappy when a person is afflicted. I am also the beloved friend of all. Therefore, I live without disease.

आपद्यचलधीरोऽस्मि जगन्मित्रं च सम्पदि ।

भावाभावेषु नैवास्मि तेन जीवाम्यनामयः ॥४०॥ (६/१-२६-३५)

748. I am immovable and courageous in misfortune and a friend of the world in prosperity. I am not at all in (or

related to) existences or non-existence. Therefore, I live without disease.

15. चित्ते संस्कृते सति जीवनमानन्दमयं भवति

When the mind is purified, life becomes full of happiness.

मनः सर्वमिदं राम तस्मिन्नन्तश्चिकित्सिते ।

चिकित्सितो वै सकलो जगज्जालमयो भवेत् ॥१॥ (४-४-५)

749. Rāma! All this is the mind. When it is cured within, the whole, consisting of worldly illusion, can be cured.

अन्तःशीतलतायां तु लब्धायां शीतलं जगत् । (५-५६-३३)

अन्तस्तृष्णोपतप्तानां दावदाहमयं जगत् ॥२॥ (५-५६-३४)

750. The world is cool (or pleasing) when coolness (or peace) within is obtained. The world consists of a forest-conflagration to those burnt by desire within.

न तत्त्रिभुवनैश्वर्यान्नि कोशाद्रत्नधारिणः ।

फलमासाद्यते चित्ताद्यन्महत्त्वोपबृंहितात् ॥३॥ (५-२१-१२)

751. That fruit (or reward) which is obtained from a mind pervaded (or grown) by greatness (or nobility), is not (obtained) by sovereignty over the three worlds, or by a treasury having gems.

पूर्णं मनसि सम्पूर्णं जगत्सर्वं सुधाद्रवैः ।

उपानद्गूढपादस्य ननु चर्मास्तृतैव भूः ॥४॥ (५-२१-१४)

752. When the mind is fulfilled (or contented), the whole world is filled with ambrosial fluids. Is not the earth only overspread by leather to one whose feet are covered with shoes?

16. शुद्धे चित्ते आत्मा प्रतिबिम्बति

The Self is reflected in a pure mind.

सर्वत्र स्थितमाकाशमादर्शे प्रतिबिम्बति ।

यथा तथाऽऽत्मा सर्वत्र स्थितश्चेतसि दृश्यते ॥१॥ (५-७१-३९)

753. As the sky existing everywhere is reflected in a mirror, so, the Self existing everywhere is seen within the mind.

आकाशोपलकुड्यादौ सर्वत्रात्मदशा स्थिता ।

प्रतिबिम्बमिवादार्शे चित्त एवात्र दृश्यते ॥२॥ (५-७१-३६)

754. The state of the Self is existing everywhere, in the sky, a rock, a wall and the like. (But), like the reflection in a mirror, it is seen here only in the mind.

चित्तं वृत्तिविहीनं ते यदा यातमचित्तताम् ।

तदा मोक्षमयीमन्तः सत्तामाप्नोषि तां तताम् ॥३॥ (५-२१-२६)

755. When your mind, devoid of its inward working (or thought-constructs), has gone to the state of absence of thoughts, then you will obtain that extended (or full) Existence, consisting of liberation, within you.

17. मूढमनो यावत्संसारतिमिरम्

Until there is a stupefied (or perplexed) mind, there is the darkness of worldly existence.

जडधर्मि मनो यावद्गर्तकच्छपवत्स्थितम् ।

भोगमार्गवदामूढं विस्मृतात्मविचारणम् ॥१॥ (५-५-२७)

तावत्संसारतिमिरं सेन्दुनाऽपि सवह्निना ।

अर्कद्वादशकेनापि मनागपि न भिद्यते ॥२॥ (५-५-२८)

756, 757. As long as the mind has a dull nature, remains like a tortoise in a hole, is bewildered all around like the search for enjoyment, and forgets the investigation of the Self, so long, the darkness of worldly existence is not at all pierced even by the twelve suns together with the moon and fire.

18. चित्तं जगन्नाभिः

The mind is the nave of the world (-wheel).

अस्य संसाररूपस्य मायाचक्रस्य राघव ।

चित्तं विद्धि महानाभिं भ्रमतो भ्रमदायिनः ॥१॥ (५-५०-६)

758. Rāma! Know the mind to be the great hub of this illusory wheel in the form of worldly existence, which is whirling round causing delusion.

तस्मिन्दुतमवष्टब्धे धिया पुरुषयत्नतः ।

गृहीतनाभिवहनान्मायाचक्रं निरुध्यते ॥२॥ (५-५०-७)

759. When the mind is swiftly restrained by the intellect through human effort, (this) illusory wheel is stopped due to the arrested propelling of the hub.

VI सिद्धयः

Superhuman Powers.

1. मनोयोगजाः सिद्धयः

Superhuman powers produced by the concentration of the mind.

मनो निर्मलसत्त्वात्म यद्भावयति यादृशम् ।

तत्तथाऽऽशु भवत्येव यथाऽऽवर्तो भवेत्पयः ॥१॥ (४-१७-४)

760. What and of which sort the mind, whose natural disposition is stainless virtue, imagines, that happens quickly in that manner alone, as water can become a whirlpool.

(i) परेषां चित्तस्य ज्ञानम् ॥ *Knowing the thoughts of others.*

मलिनं हि मनोऽवीर्यं न मिथः श्लेषमर्हति ।

अयोऽयसि च सन्तप्ते शुद्धे तप्तं तु लीयते ॥१॥ (४-१७-२९)

761. The mind that is impure is powerless and indeed unfit for union mutually (with other minds). When iron is heated

in iron (and purified), the heated (or melted) iron, on its part, adheres to (or is dissolved in) the pure one.

चित्ततत्त्वानि शुद्धानि सम्मिलन्ति परस्परम् ।

एकरूपाणि तोयानि यान्त्यैक्यं नाविलानि हि ॥२॥ (४-१७-३०)

762. The pure mind-principles mutually come together. Waters of the same nature (or quality of colour) become one; surely not those which are turbid.

शुद्धिर्हि चित्तस्य विवासनत्व-

मभूतसंवेदनमेकरूपम् ।

तस्याशु शुद्ध्या भवति प्रबुद्धस्तन्मात्र-

युक्त्या परसङ्गमेति ॥३॥ (४-१७-३१)

763. The purity of the mind is indeed desirelessness (or freedom from past mental impressions), which is knowing what has not been (i.e., choiceless awareness free from past impressions) and is of a single (or unchanged) nature. By the purity of that mind, one quickly becomes awakened (or enlightened). By that mere means, one attains to union with the Supreme Spirit.

(ii) लोकान्तरगमनशक्तिः ॥ The power of going to other worlds.

अप्रबुद्धधियः सिद्धलोकान्पुण्यवशोदितान् ।

न समर्थाः स्वदेहेन प्राप्तुं छाया इवातपान् ॥४॥ (३-५३-२९)

764. Those with unenlightened intellects are not competent to reach the worlds of the perfected ones, produced by the power of virtuous acts (or religious and moral merit), with their own body, as shadows (cannot reach) the light of the sun.

अतो ज्ञानविवेकेन पुण्येनाथ वरेण च ।

पुण्यदेहेन गच्छन्ति परं लोकमनेन तु ॥५॥ (३-५३-३४)

765. Therefore, by discriminating knowledge and by excellent religious or moral merit, people go to the other world with this pure (spiritual) body.

तस्माद्ये वेद्यवेत्तारो ये वा धर्मं परं श्रिताः ।

आतिवाहिकलोकांस्ते प्राप्नुवन्तीह नेतरे ॥६॥ (३-५४-१)

766. Therefore, those in this world who are knowers of what ought to be known, as well as those who have clung to (or devoted themselves to) the highest virtue (or moral and spiritual law), reach the subtle worlds; not the others.

आतिवाहिकतां यातं बुद्धं चित्तान्तरैर्मनः ।

सर्गजन्मान्तरगतैः सिद्धैर्मिलति नेतरत् ॥७॥ (३-२२-१०)

767. The enlightened mind, which has gone to the state of subtlety, comes in contact with other minds which are perfected and have arrived at other worlds and other births; not the rest.

आतिवाहिकताज्ञानं स्थितिमेष्यति शाश्वतीम् ।

यदा तदा ह्यसङ्कल्पाँल्लोकान्द्रक्ष्यसि पावनान् ॥८॥ (३-२२-१२)

768. When the cognizance of this subtlety (of the mind) will attain to a perpetual state (or permanence), then indeed you will see (or discover) the thought-free worlds which are pure (or holy).

(iii) आधिभौतिकभावनायाः प्रतिबन्धकत्वम् ॥ *The binding nature of the material conception.*

आधिभौतिकदेहोऽहमिति यस्य मतिभ्रमः ।

तस्यासावणुरन्ध्रेण गन्तुं शक्नोति नानघ ॥९॥ (३-४०-८)

769. Sinless One! For whom there is the delusion of the intellect in this manner, viz., “I am the material body”, that body of that person does not have the power to go forth through the fine opening (that leads to the subtle worlds).

अहं पृथ्व्यादि देहः खे गतिर्नास्ति ममोत्तमा ।

इति निश्चयवान्योऽन्तः कथं स्यात्सोऽन्यनिश्चयः ॥१०॥ (३-५३-३३)

770. "I am the body made of the earth element and the like. The excellent (accomplishment of) moving in the sky does not arise for me." How can he, who possesses a firm belief of this nature within, have a different conviction?

यत्र स्वसङ्कल्पपुरं स्वदेहेन न लभ्यते ।

तत्रान्यसङ्कल्पपुरं देहोऽन्यो लभते कथम् ॥११॥ (३-२१-४३)

771. When the city of one's own imagination is not obtained (or met with) by one's own body, then, how does a different body obtain (or meet with) the city of others' imagination?

(iv) आतिवाहिकतानुभवः ॥ The experience of subtlety.

तस्यैवाभ्यासतोऽप्येति साधिभौतिकतामतिः ।

यदा शाम्यति सैवास्य तदा पूर्वा प्रवर्तते ॥१२॥ (३-५७-३०)

772. To that very mind there appears, even from repeated practice, the sense (or notion) of having materiality. When that (sense or notion) scarcely ceases for that (mind), then the former (sense of subtlety) arises.

तदा गुरुत्वं काठिन्यमिति यश्च मुधा ग्रहः ।

शाम्येत्स्वप्नरस्येव बोद्धुर्बोधान्निरामयात् ॥१३॥ (३-५७-३१)

773. Then, the false apprehension that there is heaviness or hardness (i.e., materiality) can come to an end, as (false apprehensions can end) for a dreaming man who is waking up, on account of untainted knowledge.

लघुतूलसमापत्तिस्ततः समुपजायते ।

स्वप्ने स्वप्नपरिज्ञानादिव देहस्य योगिनः ॥१४॥ (३-५७-३२)

774. Then, there arises, for the body of the Yogin, the

attainment of the lightness of cotton as (would happen) in a dream, due to the thorough knowledge of the dream.

स्वप्ने स्वप्नपरिज्ञानाद्यथा देहो लघुर्भवेत् ।

तथा बोधादयं देहः स्थूलवत्प्लुतिमान्भवेत् ॥१५॥ (३-५७-३३)

775. As the body can become light in a dream on account of the thorough knowledge of the dream, so, this body can have a leap (into subtle space) like the gross one (having a jump), on account of spiritual awakening or knowledge.

रूढातिवाहिकदृशः प्रशाम्यत्याधिभौतिकः ।

बुधस्य दृश्यमानोऽपि शरन्मेघ इवाम्बरे ॥१६॥ (३-५८-१४)

776. For the wise one in whom the knowledge of the subtle (body) has grown up, the (notion of the) physical one is extinguished even (when) being seen, as the autumnal cloud in the sky.

रूढातिवाहिकीभावः सर्वो भवति देहकः ।

निर्जलाभोदसदृशो निर्गन्धकुसुमोपमः ॥१७॥ (३-५८-१५)

777. Every body for which the notion (or state) of subtlety has grown up, becomes like a waterless cloud or like an odourless flower.

सद्वासनस्य रूढायामातिवाहिकसंविदि ।

देहो विसृतिमायाति गर्भसंस्थेव यौवने ॥१८॥ (३-५८-१६)

778. To one with good mental impressions, when the perception of the subtle has grown up, the physical body attains to oblivion, as the stay in the womb (is forgotten) in youth.

वासनातानवं नूनं यदा ते स्थितिमेष्यति ।

तदाऽऽतिवाहिको भावः पुनरेष्यति देहके ॥१९॥ (३-२१-५६)

779. When the thinness of the mental impressions will

certainly attain to permanence for you, then the subtle state will again appear in the body.

यथा सत्यपरिज्ञानाद्रज्ज्वां सर्पो न दृश्यते ।

तथाऽऽतिवाहिकज्ञानाद्दृश्यते नाधिभौतिकः ॥२०॥ (३-२१-६०)

780. As the snake is not seen in a rope on account of the thorough knowledge of the truth, so, the physical (body) is not perceived on account of the knowledge of the subtle.

स्वप्नसङ्कल्पदेहान्ते देहोऽयं चेत्यते यथा ।

तथा जाग्रद्भावान्ते उदेत्येवातिवाहिकः ॥२१॥ (३-२२-३)

781. As this body (experienced in the waking state) is perceived on the termination of the body (experienced) in dreams and fancies, so, the subtle (body) arises likewise on the termination of the cognition of the (body of the) waking state.

शुद्धसत्त्वानुपतितं चेतः प्रतनुवासनम् ।

आतिवाहिकतामेति हिमं तापादिवाम्बुताम् ॥२२॥ (३-२२-९)

782. The mind that has pursued pure goodness (or has fallen upon pure Being) and has very thin mental impressions (or desires) attains to subtlety, as snow (attains to) the state of water on account of heat.

अवबोधघनाभ्यासाद्देहस्यास्यैव जायते ।

संसारवासनाकार्षेयं नूनं चित्तशरीरता ॥२३॥ (३-२२-१७)

783. On account of the deep (or uninterrupted) practice of knowledge (or pure awareness), there certainly arises for this very body, the state of (the subtle) mind-body, on (attaining) the thinness of worldly desires.

(v) अणुत्वप्राप्तौ ज्ञानयुक्तिः ॥ *The expedient of knowledge in the attainment of minuteness.*

असत्यमेव सङ्कल्पभ्रमेणेदं शरीरकम् ।

जीवः पश्यति मूढात्मा बालो यक्षमिवोद्धतम् ॥२४॥ (६/१-८२-१७)

784. The living being having a perplexed intellect sees this body on account of an error of thought, quite falsely, as a boy (sees) a ghost raised up (from his fancy).

यदा तु ज्ञानदीपेन सम्यगालोक आगतः ।

सङ्कल्पमोहो जीवस्य क्षीयते शरदभ्रवत् ॥२५॥ (६/१-८२-१८)

785. But, when the proper light (or sight) has arrived due to the lamp of knowledge, the mental delusion of the living being is destroyed like the autumnal cloud.

शान्तिमायाति देहोऽयं सर्वसङ्कल्पसंक्षयात् ।

तदा राघव निःशेषं दीपस्तैलक्षये यथा ॥२६॥ (६/१-८२-१९)

786. Rāma! then, this body wholly attains to cessation on account of the complete destruction of all thoughts (or desires), as a lamp on the loss (or removal) of the oil.

निद्राव्यपगमे जन्तुर्यथा स्वप्नं न पश्यति ।

जीवो हि भाविते सत्ये तथा देहं न पश्यति ॥२७॥ (६/१-८२-२०)

787. As a living being does not see a dream on the disappearance of sleep, so, the living being surely does not perceive the body when the Truth is meditated upon (or experienced)

अतत्त्वे तत्त्वभावेन जीवो देहावृतः स्थितः ।

निर्देहो भवति श्रीमान् सुखी तत्त्वैकभावनात् ॥२८॥ (६/१-८२-२१)

788. The living being is remaining covered by the body due to the idea of reality in the unreal thing. He becomes free

from the physical body, glorious and happy, on account of the sole contemplation of the Reality.

अन्ये च विदितात्मानो भावयन्ति यथैव यत् ।

तत्तथैवाशु पश्यन्ति दृढभावनया तया ॥२९॥ (६/१-८२-२४)

789. What and in which manner exactly, the others who have known the Self contemplate, they perceive that quickly just in that manner, by that firm contemplation.

एवं यथा यदेवेह भाव्यते दृढभावेनात् ।

भूयते हि तदेवाशु तदित्यालोकितां मुहुः ॥३०॥ (६/१-८२-२६)

790. Thus, whatever is conceived here in whichever manner through firm contemplation, that alone surely takes place quickly, perceived constantly in that manner.

सत्यभावनदृष्टोऽयं देहो देहो भवत्यलम् ।

दृष्टस्त्वसत्यभावेन व्योमतां याति देहकः ॥३१॥ (६/१-८२-२७)

791. Seen with the notion of the real, this body completely becomes the (physical) body. But, seen with the notion of the unreal, the body is reduced to the state of the sky (or becomes subtle as space).

2. कुण्डलिनीयोगसाध्याः सिद्धयः

Superhuman powers attainable through the Yoga of Kuṇḍalinī.

(i) कुण्डलिनी ॥ *Kuṇḍalinī or the potential bio-energy in living beings.*

परिमण्डलिताकारा मर्मस्थानं समाश्रिता ।

आन्त्रवेष्टनिका नाम नाडी नाडीशताश्रिता ॥३२॥ (६/१-८०-३६)

792. There is a nerve (nāḍī or channel of bio-energy) by name āntraveṣṭanikā (that which surrounds the lower intestines) stationed among a hundred (other) nerves inhabit-

ing the vital part (of the body in the perineal region) and with a form made up into a coil.

वीणाग्रावर्तसदृशी सलिलावर्तसन्निभा ।

लिप्याऽर्धोङ्कारसंस्थाना कुण्डलावर्तसंस्थिता ॥२॥ (६/१-८०-३७)

793. That nāḍī is like the turning round of the forepart of the (musical instrument) Vīṇā, similar to a whirlpool of water, having the form of half of the letter OM (written in devanāgarī) and resembling the curl of an ear-ring.

देवासुरमनुष्येषु मृगनक्रखगादिषु ।

कीटादिबृज्जजान्तेषु सर्वेषु प्राणिषूदिता ॥३॥ (६/१-८०-३८)

794. It is born in celestial beings, demons and human beings, in animals, crocodiles and birds and in all living creatures beginning with worms and ending with Brahmā (the Creator-god).

शीतार्तसुप्तभोगीन्द्रभोगवद्बद्धमण्डला ।

सिता कल्पाग्निविगलदिन्दुवद्बद्धकुण्डली ॥४॥ (६/१-८०-३९)

795. It has formed a circle like the coiled body of a sleeping snake afflicted by cold. It is white (or bright) and has put on a circular form like the moon dropping down from the fire of universal destruction.

ऊरोर्ध्रूमध्यरन्ध्राणि स्पृशन्ती वृत्तिचञ्चला ।

अनारतं च सस्पन्दा पवमानेन तिष्ठति ॥५॥ (६/१-८०-४०)

796. Touching the openings (in the spinal cord) from the thigh (or the region at the base of the spine corresponding to the junction of the thighs) to the centre of the eyebrows, tremulous in its movement and continuously in vibration, it exists with the vital air (or energy).

तस्यास्त्वथ्यन्तरे तस्मिन्कदलीकोशकोमले ।

या परा शक्तिः स्फुरति वीणावेगलसद्गतिः ॥६/१-८०-४१॥

सा चोक्ता कुण्डलीनाम्ना कुण्डलाकारवाहिनी ।

प्राणिनां परमा शक्तिः सर्वशक्तिजवप्रदा ॥७॥ (६/१-८०-४२)

797, 798. In the interior of that nāḍī, tender like the inner coverings of a plantain tree, that supreme power which throbs with a movement appearing like the rapid motion of (the strings of the musical instrument) Vīṇā, is described by the name Kuṇḍalinī bearing the shape of a circle, the primary power of living beings giving all the energy and speed (for activity).

अनिशं निःश्वसद्भूपा रुषितेव भुजङ्गमी ।

संस्थितोर्ध्वीकृतमुखी स्पन्दनाहेतुतां गता ॥८॥ (६/१-८०-४३)

799. Like an angry snake it has an incessantly sighing nature. It is staying with its face turned upwards. It has gone to the state of spontaneity of vibration.

यदा प्राणानिलो याति हृदि कुण्डलिनीपदम् ।

तदा संविदुदेत्यन्तर्भूततन्मात्रबीजभूः ॥९॥ (६/१-८०-४४)

800. When the life-wind goes to the place of kuṇḍalinī in the heart, then, consciousness (or knowledge) which becomes the seed of the (five) subtle (or primary) elements (of sound, touch, form, taste and smell), rises within.

यथा कुण्डलिनी देहे स्फुरत्यब्ज इवालिनी ।

तथा संविदुदेत्यन्तर्भूदुस्पर्शवशोदया ॥१०॥ (६/१-८०-४५)

801. As the kuṇḍalinī rises forth in the body like a swarm of bees on a lotus, so does perception rise within, its appearance influenced (even) by gentle contacts (with sense-objects).

स्पर्शनं मृदुनाऽन्योन्यालिङ्गिका तत्र यत्तयोः ।

यथा संविदुदेत्युच्चैस्तथा कुण्डलिनी जवात् ॥११॥ (६/१-८०-४६)

802. Contacting gently by the sense-organ, as perception,

which is the mutual embracing of the instruments (i.e., the object and the sense-organ), arises there greatly, so does kuṇḍalinī rise swiftly (with such cognition).

[Note: the construction of the verse is a little involved.]

तस्यां समस्ताः संबद्धा नाड्यो हृदयकोशगाः ।

उत्पद्यन्ते विलीयन्ते महार्णव इवापगाः ॥१२॥ (६/१-८०-४७)

803. All the nāḍī-s (or nerves) going to the chamber of the heart are connected with that (kuṇḍalinī). They arise from and are absorbed in (or return back to) it as rivers in the ocean.

नित्यं पातोत्सुकतया प्रवेशोन्मुखया तया ।

सा सर्वसंविदां बीजं ह्येका सामान्युदाहता ॥१३॥ (६/१-८०-४८)

804. That kuṇḍalinī is indeed the seed of all perceptions by that eagerness always for the descent (on objects of perception), which (disposition) is intent on such entrance. It is (thus) declared as the one common (cause of perception).

एतत्पञ्चकबीजं तु कुण्डलिन्यां तदन्तरे ।

प्राणमास्तरूपेण तस्यां स्फुरति सर्वदा ॥१४॥ (६/१-८१-१)

805. The seed of these five (sense-perceptions) throbs (or manifests) in the kuṇḍalinī at all times in its interior, in the form of the vital air in it.

साऽन्तः कुण्डलिनी स्पन्दस्पर्शसंवित्कलाऽमला ।

कलोक्ता कलनेनाशु कथिता चेतनेन चित् ॥१५॥ (६/१-८१-२)

806. That pure kuṇḍalinī (which throbs as the vital air) within, which has vibration, the sense of touch and consciousness as its inherent parts, is called kalā on account of kalana (or grasping or apprehension) immediately and is described as consciousness on account of being aware.

जीवनाजीवतां याता मननाच्च मनः स्थिता ।

सङ्कल्पाच्चैव सङ्कल्पा बोधाद्बुद्धिरिति स्मृता ॥१६॥ (६/१-८१-३)

807. It has gone to the state of a living being by (manifesting) life and is existing as the mind due to thinking. It is will on account of determination and is considered as buddhi (or intellect) on account of knowledge (or understanding).

अहङ्कारात्मतां याता सैषा पुर्यष्टकाभिधा ।

स्थिता कुण्डलिनी देहे जीवशक्तिरनुत्तमा ॥१७॥ (६/१-८१-४)

808. That has become of the nature of ego (or the sense of self) with the name "eightfold city" (consisting of the five subtle elements, mind, intellect and ego). Kuṇḍalinī is remaining in the body as life-energy which is unsurpassed.

अपानतामुपागत्य सततं प्रवहत्यधः ।

समाना नाभिमध्यस्था उदानाख्योपरि स्थिता ॥१८॥ (६/१-८१-५)

809. Attaining the nature of the vital current apāna it flows downwards constantly. As the vital current samāna, it exists in the centre of the navel. As the vital current named udāna, it is situated high above (or flows upwards).

अधस्त्वपानरूपैव मध्ये सौम्यैव सर्वदा ।

पुष्टाऽप्युदानरूपैव पुंसः स्वस्थैव तिष्ठति ॥१९॥ (६/१-८१-६)

810. In the lower region, it is only of the nature of the vital current apāna. In the middle, it is only gentle always (as samāna). Even as it is growing, it is only of the nature of the vital current udāna of a human being. It remains quite independent.

सर्वयत्नमधो याति यदि यत्नात्न धार्यते ।

तत्पुमान्मृतिमायाति तथा निर्गतया बलात् ॥२०॥ (६/१-८१-७)

811. If it is not held with effort, all effort goes down (or

fails). Then, the man perforce arrives at death on account of that power which has gone away.

सर्वथाऽऽत्मनि तिष्ठेच्चेत्यक्त्वोर्ध्वाधोगमागमौ ।

तज्जन्तोर्हीयते व्याधिरन्तर्मास्तिरोधतः ॥२२॥ (६/१-८१-९)

812. If (that power) remains in the body having completely abandoned going and coming upwards and downwards, then, the disease of the living being is discharged on account of the blocking up of the life-wind (or breath) within.

पुर्यष्टकपराख्यस्य जीवस्य प्राणनामिकाम् ।

विद्धि कुण्डलिनीमन्तरामोदस्येव मञ्जरीम् ॥२३॥ (६/१-८१-४४)

813. Know the kuṇḍalinī, which has the appellation of Prāṇa (or the vital energy) of the individualised being called “the one beyond the eight-fold city (consisting of the five subtle elements, the mind, the intellect and the ego),” as the sprout of joy within.

काष्ठक्रकचयोः श्लेषाद्यथा छेदः प्रवर्तते ।

द्वयोः सङ्घर्षणादग्निः स्वभावाज्जायते तथा ॥२४॥ (६/१-८१-६२)

814. As cutting (or dividing) arises from the union of a piece of wood and a saw, so, fire (or vital heat) is born from the rubbing together of the two (vital currents of prāṇa and apāna) on account of their inherent nature.

मांसं कुयन्तजठरे स्थितं श्लिष्टमुखं मिथः ।

ऊर्ध्वाधःसंमिलत्स्थूलद्व्यम्भस्थैरिव वैतसम् ॥२५॥ (६/१-८१-६३)

815. The flesh existing within the interior of the bad instrument (that is the body), with mutually adhering openings, is like a reed-like (tube) situated in two large (receptacles of) water joining them above and below. [Note: This perhaps refers to the channels of bio-energy within the body.]

तस्य कुण्डलिनी लक्ष्मीर्निलीनान्तर्निजास्पदे ।

पद्मरागसमुद्गस्य कोशे मुक्तावली यथा ॥२६॥ (६/१-८१-६४)

आवर्तफलमालेव नित्यं सलसलायते ।

दण्डाहतेव भुजगी समुन्नतिविवर्तिनी ॥२७॥ (६/१-८१-६५)

816, 817. Kuṇḍalinī, the lustrous goddess, hidden within that (fleshy interior) in its own abode, as a pearl-necklace within the apartment of a casket of rubies, constantly makes the (rumbling) sound sala-sala (due to vibration) like a revolving rosary of beads. Like a snake struck by a stick, it is turning round raising (its hood).

द्यावापृथिव्योर्मध्यस्था क्रियेव स्पन्दधर्मिणी ।

संविन्मधुविबोधाको हृत्पद्मपुटषट्पदी ॥२८॥ (६/१-८१-६६)

818. It has the characteristic of movement like an action (or a religious rite) standing in the middle of heaven and earth (good actions leading to heaven and sinful actions to rebirth on the earth). It is the Sun in the awakening of the spring of consciousness and the bee in the cavity of the heart-lotus.

तत्सर्वं शक्तिपद्मादि बाह्येनाभ्यन्तरैस्तया ।

हृदि व्याधूयते वातैः पत्रवृन्दमिवाभितः ॥२९॥ (६/१-८१-६७)

819. All that beginning with the lotus of power is shaken all around in the heart through the inner life-winds (or energy-currents) by the kuṇḍalinī, like a heap of leaves (moved) on all sides externally by the winds.

यद्दृढ्योम स्फुरत्यङ्ग स्वभावात्तत्र वायवः ।

बलवन्मृदु यत्किञ्चिद्भृशं कवलयन्ति तत् ॥३०॥ (६/१-८१-६८)

820. As the sky becomes manifest due to its inherent nature and the winds there very much swallow up whatever (substance is there), possessed of strength or delicate, –

वातैराहन्यमानं तत्पद्मादि तरलायते ।

हृद्यन्याऽन्यैति कार्येण पल्लवादि यथा तरोः ॥३१॥ (६/१-८१-६९)

821. – so, that heart-lotus and the like shake, being struck by the winds (or energy-currents). In the heart, one thing goes to another state due to the effect (of kuṇḍalinī), as the sprout and the like of a tree (due to the sap originating from the earth).

देहेष्वाजरणं सर्वरसानां पवनोऽन्वहम् ।

जनयत्यग्निमन्योन्यसङ्घर्षाद्वनवेणुवत् ॥३२॥ (६/१-८१-७०)

822. The life-wind (or vital energy) produces fire (or vital heat) in the bodies day after day, by mutual friction, until the complete digestion of all essences (of foods), as the bamboos in a forest (generate fire by mutual friction).

स्वभावशीतवातात्मा देहस्तेनौष्ण्यमेत्यथ ।

उदितेन स सवर्द्धि भुवनं भानुना यथा ॥३३॥ (६/१-८१-७१)

823. Then, by that (fire or vital heat) risen in every part of the body, that (whole) body, composed of the life-winds which are cool by their inherent nature, attains to warmth, as the world (is warmed) by the sun.

सर्वतो विचरेदस्मिंस्तत्तेजस्तारकाकृति ।

हृत्पद्महेमभ्रमरो योगिनां चिन्त्यतां गतम् ॥३४॥ (६/१-८१-७२)

824. That fire (or vital heat) can wander about everywhere in this (body). With a star-like form, it has gone to a state fit to be thought of by yogins (in meditation) as a golden bee in the heart-lotus.

तत्प्रकाशमयं ज्ञानं चिन्तितं सत्प्रयच्छति ।

येन योजनलक्षस्थं वस्तु नित्यं हि दृश्यते ॥३५॥ (६/१-८१-७३)

825. That fire (or vital heat), thought of as existing full of light (or consciousness), grants knowledge (to the yogin) by which a thing situated at a distance of a million miles is indeed seen always.

(ii) योगिनां देहोऽणुतां स्थूलतां च कथं गच्छति ॥ *How the body of a yogin goes to the state of minuteness or largeness.*

(a) अणुत्वप्राप्तये देहस्य विलापनम् ॥ *The attenuation of the body for attaining minuteness.*

हृद्यब्जचक्रकोशोर्ध्वं प्रस्फुरत्यानलः कणः ।

हेमभ्रमरवत्सान्ध्यविद्युल्लव इवाम्बुदे ॥१॥ (६/१-८२-२)

826. The spark of fire becomes manifest above the bud of the lotus-wheel of the heart like a golden bee and like a fragment of lightning in the twilight, over the cloud.

स प्रवर्धनसंवित्या वात्ययेवाशु वर्धते ।

संविद्रूपतया नूनमर्कवद्याति चोदयम् ॥२॥ (६/१-८२-३)

827. That (spark of fire) grows quickly, as if by a storm, through increasing consciousness. On account of its nature having the characteristic of consciousness, it certainly rises like the sun (which is self-luminous).

सन्ध्याभ्रप्रथमार्काभो वृद्धिमभ्यागतः क्षणात् ।

गालयत्यखिलं साङ्गं देहं हेम यथाऽनलः ॥३॥ (६/१-८२-४)

828. (The spark of fire), resembling the first ray of light in the sky at dawn, having obtained growth in a moment, causes the entire body with its limbs to vanish, as fire causes gold to vanish.

जलस्पर्शासहो युक्त्या गलयेत्प्रपदादपि ।

बाह्य एवानलः स्पर्शात्स्वान्ते वस्तुविशेषतः ॥४॥ (६/१-८२-५)

829. As external fire, intolerant to the contact of water on account of its peculiar nature, can just swallow it through contact within its boundary, the vital fire can swallow (the body) even from the foot upwards, by an expedient.

स शरीरद्वयं पश्चाद्विधूय क्वापि लीयते ।

विक्षोभितेन प्राणेन नीहारो वात्यया यथा ॥५॥ (६/१-८२-६)

830. Then, that (fire), having shaken off the two bodies (i.e., the physical and the vital), vanishes somewhere due to the agitated vital air, as fog due to a storm.

आधारनाडीनिर्हीना व्योमस्थैवावशिष्यते ।

शक्तिः कुण्डलिनी वह्नेर्धूमलेखेव निर्गता ॥६॥ (६/१-८२-७)

831. The Power that is kuṇḍalinī, which has abandoned the supporting channel of bio-energy, is left remaining as (a power) existing in the space (of the subtle body), like a streak of smoke gone out of fire.

क्रोडीकृतमनोबुद्धिमयजीवाद्यहङ्कृतिः ।

अन्तःस्फुरच्चमत्कारा धूमलेखेव नागरी ॥७॥ (६/१-८२-८)

832. (There), as the ego-activity of the individualised consciousness and the like, consisting of the mind and the intellect which have been embraced (or seized by the individualised consciousness), it provides a spectacle throbbing (or becoming manifest) within (the subtle body) like a streak of smoke in a city.

बिसे शैले तृणे भित्तावुपले दिवि भूतले ।

सा यथा योज्यते यत्र तेन निर्यात्यलं तथा ॥८॥ (६/१-८२-९)

833. Where and in which manner it is joined, in the fibre of a lotus, in a mountain, in a straw, in a wall, in a stone, in the heaven or in the surface of the earth, by that and in that manner it goes out completely.

(b) स्थूलीभावेनैच्छिकनानाशरीरकल्पना ॥ *The forming of various voluntary bodies with the idea of the gross.*

संवित्तिः सैव यात्यङ्ग रसाद्यन्तं यथाक्रमम् ।

रसेनापूर्णतामेति तत्त्वभार इवाम्बुना ॥९॥ (६/१-८२-१०)

834. That conscious power kuṇḍalinī alone proceeds in due

order to the beginning and end of the vital essence (of the body). It attains to fullness all around by the vital essence, like a mass of strings by water.

रसापूर्णा यमाकारं भावयत्याशु तत्तथा ।

धत्ते चित्रकृतो बुद्धौ रेखा राम यथा कृतिम् ॥१०॥ (६/१-८२-११)

835. Rāma! Filled all around with the vital essence, whatever form it conceives, it quickly assumes that in that manner, as a drawing undergoes creation in the mind of a painter.

दृढभाववशादन्तरस्थीन्याप्नोति सा ततः ।

यातृगर्भनिषण्णेषु सुसूक्ष्मेवाङ्कुरस्थितिः ॥११॥ (६/१-८२-१२)

836. Then, it obtains bones within, on account of the power of firm thought, similar to the very subtle state of offspring within what is residing in the mother's womb.

यथाभिमतमाकारं प्रमाणं वेत्ति राघव ।

जीवशक्तिरवाप्नोति सुमेर्वादि तृणादि च ॥१२॥ (६/१-८२-१३)

837. Rāma! The life-energy experiences a form as desired and obtains a size such as the mountain Sumeru or a straw.

(c) प्राणादिपवनाभ्यासजन्याः सिद्धयः ॥ *The (supernatural) powers produced by practices relating to the vital airs such as Prāṇa.*

अन्तस्था ह्यखिलास्त्यक्त्वा साध्यार्थेतरवासनाः ।

गुदादिद्वारसङ्कोचात्स्थानकादिक्रियाक्रमैः ॥१३॥ (६/१-८०-३१)

भोजनासनशुद्ध्या च साधुशास्त्रार्थभावनात् ।

स्वाचारात्सुजनासङ्गात्सर्वत्यागात्सुखासनात् ॥१४॥ (६/१-८०-३२)

प्राणायामघनाभ्यासाद्राम कालेन केनचित् ।

कोपलोभादिसन्त्यागाद्भोगत्यागाच्च सुव्रत ॥१५॥ (६/१-८०-३३)

त्यागादाननिरोधेषु भृशं यान्ति विधेयताम् ।

प्राणाः प्रभुत्वात्तज्ज्ञस्य पुंसो भृत्या इवाखिलाः ॥१६॥

(६/१-८०-३४)

838 to 841. Virtuous One! Having abandoned all the desires other than the object to be accomplished, existing within, by the contraction of the apertures of the anus and others, by the performance of practices such as yogic poses, by the purity of food and seat, by contemplating on the meaning of proper scriptures, by one's own (religious) practice, by association with good people, by the renunciation of all (possessions), by an agreeable (or easy) posture, by the intense (or uninterrupted) practice of breath-control for a certain period of time, by the complete renunciation of anger, greed and the like and by giving up enjoyments, all the vital airs become exceedingly obedient in leaving, taking and restraint (i.e., in exhalation, inhalation and retention) like servants, on account of the supremacy of the person who knows (to control) them.

राज्यादिमोक्षपर्यन्ताः समस्ता एव सम्पदः ।

देहानिलविधेयत्वात्साध्याः सर्वस्य राघव ॥१७॥ (६/१-८०-३५)

842. Rāma! All the riches, from a kingdom upto liberation, are attainable by everyone on account of the obedience of the life-winds of the body.

(d) कुण्डलिनीयोगजन्याः सिद्धयः ॥ *The (supernatural) powers produced by the Yoga of the Kuṇḍalinī.*

तां यदा पूरकाभ्यासादापूर्य स्थीयते समम् ।

तदैति मैरवं स्थैर्यं कायस्य पीनता तथा ॥१८॥ (६/१-८१-४५)

843. Having filled up the kuṇḍalinī nādī (with prāṇa) by the practice of filling up (or inhalation), when one remains even (or unmoved), then he attains to the firmness of Mount Meru as well as the stoutness of the body.

यदा पूरकपूर्णान्तरायतप्राणमारुतम् ।

नीयते संविदेवोर्ध्वं सोढुं घर्मक्लमं श्रमम् ॥१९॥ (६/१-८१-४६)

सर्पीव त्वरितैवोर्ध्वं याति दण्डोपमां गता ।

नाडीः सर्वाः समादाय देहबद्धा लतोपमाः ॥२०॥ (६/१-८१-४७)

तदा समस्तमेवेदमुत्प्लावयति देहकम् ।

नीरन्ध्रं पवनापूर्णं भस्त्रेवाम्बु ततान्तरम् ॥२१॥ (६/१-८१-४८)

844 to 846. When kuṇḍalinī, the conscious energy, is led upwards with the life-wind restrained in the interior filled with inhalation, then, to bear (or defeat) the fatigue caused by heat and the affliction, it moves upwards with speed like a female serpent gone to a state resembling a stick, taking hold of all the channels of bio-energy resembling creepers which are bound to the body. It then causes this entire body, filled all around with the life-wind without interstices, to float upwards, as a leather-vessel (carries) the water spread inside (when drawn upwards from a well).

इत्यभ्यासविलासेन योगेन व्योमगामिना ।

योगिनः प्राप्नुवन्त्युच्चैर्दीना इन्द्रदशामिव ॥२२॥ (६/१-८१-४९)

847. By the play of practice of this nature, by the yoga leading (the body) to the sky, yogin-s reach above like poor people (reaching) the state of Indra (the lord of the minor gods).

ब्रह्मनाडीप्रवाहेण शक्तिः कुण्डलिनी यदा ।

बहिरूर्ध्वं कपाटस्य द्वादशाङ्गुलमूर्धनि ॥२३॥ (६/१-८१-५०)

रेचकेन प्रयोगेण नाड्यन्तरनिरोधिना ।

मुहूर्तं स्थितिमाप्नोति तदा व्योमगदर्शनम् ॥२४॥ (६/१-८१-५१)

848, 849. By flowing through the Brahmanāḍī (suṣumna or the spinal cord), when the Power, kuṇḍalinī, obtains fixity for a muhūrta (or forty-eight minutes) at the top situated at a distance of twelve fingers' breadth outside and above the "door" (i.e., the place of the fontanelle in the skull), by the application of recaka (or exhalation) which restrains the

other channels of bio-energy, then, there occurs the vision of (invisible or semi-divine) beings moving in the sky.

न केचन महाबाहो भूचरेण नभस्वतः ।

अदिव्येनाश्रिताज्ञानैर्दृश्यन्ते पुरुषेन्द्रियैः ॥२५॥ (६/१-८१-५३)

850. Powerful One! None whoever of the (invisible) beings in the sky are seen by one moving on land who is not divine, by means of the human organs of sense, dwelling in ignorance.

विज्ञानाद्दूरसंस्थेन बुद्धिनेत्रेण राघव ।

दृश्यन्ते व्योमगाः सिद्धाः स्वप्नवत्स्वार्थदा अपि ॥२६॥ (६/१-८१-५४)

851. Rāma! The (invisible) semi-divine beings moving in the sky, even those granting one's wishes, are seen like a dream by the eye of knowledge which is fixed at a distance through the skill (or intelligence) (obtained through Yoga).

स्वप्नावलोकनं यद्वत्तद्वत्सिद्धावलोकनम् ।

केवलोऽथ विशेषोऽयं सिद्धप्राप्तौ स्थिरार्थता ॥२७॥

(६/१-८१-५५)

852. As the seeing of a dream is, so is the vision of (an invisible) semi-divine being; and this is the sole distinction that, on meeting with a semi-divine being, there is a permanent (or certain) advantage.

मुखादबहिर्द्वादिशान्ते रेचकाभ्यासयुक्तितः ।

प्राणे चिरं स्थितिं नीते प्रविशत्यपरां पुरीम् ॥२८॥ (६/१-८१-५६)

853. One enters another body when the life-wind is brought to fixity for a long time in the space at a distance of twelve fingers' breadth outside the mouth (or nose) by the application of the practice of recaka (or exhalation).

रेचकाभ्यासयोगेन जीवः कुण्डलिनीगृहात् ।

उद्धृत्य योज्यते यावदामोदः पवनादिव ॥२९॥ (६/१-८२-२९)

त्यज्यते विरतस्पन्दो देहोऽयं काष्ठलोष्टवत् ।

देहेऽपि जीवेऽपि मतावासेचक इवादरः ॥३०॥ (६/१-८२-३०)

स्थावरे जङ्गमे वाऽपि यथाभिमतयेच्छया ।

भोक्तुं तत्संपदं सम्यग्जीवोऽन्तर्विनिवेश्यते ॥३१॥ (६/१-८२-३१)

854 to 856. By the application of the practice of recaka (or exhalation), as long as the individual soul is joined to a body or a living being or his intellect, drawing it out from the abode of kuṇḍalinī, like fragrance from the wind, (so long), this body is left without movement like a piece of wood or a lump of earth. Like the desire (or preference) in one who sprinkles water, the individual soul is placed within animate or inanimate beings at will and as desired, for enjoying its riches thoroughly.

इति सिद्धिश्चियं भुक्त्वा स्थितं चेत्तद्वपुः पुनः ।

प्रविश्यते स्वमन्यद्वा यद्यत्तात विरोचते ॥३२॥ (६/१-८२-३२)

857. Dear One! Having thus enjoyed the fulfilment of super-human power, if that body, one's own or another, is still existing, whichever is agreeable is again entered into.

देहादयस्तथा बिम्बान्व्याप्तवत्याऽखिलानथ ।

संविदा जगदापूर्य संपूर्णं स्वीयतेऽथवा ॥३३॥ (६/१-८२-३३)

858. Or perhaps, in that manner, it remains full afterwards, having filled up the world with consciousness which is pervading all images beginning with the body.

VII आत्मा

The Self

1. जाग्रत्स्वप्नसुषुप्तयः

The waking, dreaming and deep-sleep states.

जाग्रत्स्वप्नसुषुप्ताख्यं त्रयं रूपं हि चेतसः ॥१॥ (६/१-१२४-३६)

859. Threefold is the nature of the mind named waking, dreaming and deep sleep.

घोरं शान्तं च मूढं च आत्मचित्तमिहास्थितम् ।

घोरं जाग्रन्मयं चित्तं शान्तं स्वप्नमयं स्थितम् ॥२॥ (६/१-१२४-३७)

मूढं सुषुप्तभावस्थं त्रिभिर्हीनं मृतं भवेत् ।

यच्च चित्तं मृतं तत्र सत्त्वमेकं स्थितं समम् ॥३॥ (६/१-१२४-३८)

860, 861. The mind of the individual soul betakes itself to the violent, the calmed and the stupefied states here. The mind consisting of the waking state (or experience) is the violent one. It is calmed, remaining in the state consisting of dreams. It is stupefied, remaining in the state of deep sleep. It would be dead, bereft of the three states. In that mind which is dead, the One Existence remains even.

तदेव योगिनः सर्वे यत्नात्सम्पादयन्ति हि ॥४॥ (६/१-१२४-३९)

862. All the yogin-s indeed acquire that (state of the dead mind) alone with effort.

(i) जाग्रत् ॥ *The waking state.*

जीवधातुः शरीरेऽन्तर्विद्यते येन जीव्यते ।

तेजो वीर्यं जीवधातुरित्याद्यभिधमङ्ग यत् ॥१॥ (४-१९-१५)

863. There exists within the body a life-element, by which one is alive. It has the appellations such as lustre, energy and vital element.

व्यवहारी यदा कायो मनसा कर्मणा गिरा ।

भवेत्तदा मरुन्नुजो जीवधातुः प्रसर्पति ॥२॥ (४-१९-१६)

864. When the body functions through the mind, action and speech, then the life-element circulates (in the body) impelled by the vital airs.

तस्मिन्प्रसर्पत्यङ्गेषु सर्वा संविदुदेति हि ।

दृष्टत्वात्रैति चित्ताख्यमन्तर्लीनजगद्भ्रमम् ॥३॥ (४-१९-१७)

865. When it is circulating within the parts of the body, all knowledge (or awareness) arises. The delusion of the world lurking within, on account of its having been perceived, goes forth to that called citta (the conscious base of the mind which is the storehouse of memory).

ईक्षणादिषु रन्ध्रेषु प्रसरन्ती बहिर्मयम् ।

नानाकारविकाराढ्यं रूपमात्मनि पश्यति ॥४॥ (४-१९-१८)

866. Spreading within the openings of the eyes and other sense-organs, (this consciousness) perceives the forms consisting of the outside world, abounding in various shapes and modifications, in the self (or mind).

स्थिरत्वात्तत्तथैवाथ जाग्रदित्यवगम्यते ॥५॥ (४-१९-१९)

867. And, it is regarded as waking on account of its stability in that manner.

(ii) सुषुप्तिः ॥ The deep sleep.

मनसा कर्मणा वाचा यदा क्षुभ्यति नो वपुः ।

शान्तात्मा तिष्ठति स्वस्थो जीवधातुस्तदा त्वसौ ॥६॥ (४-१९-२०)

868. When the body is not disturbed by the mind, by action or by word, then that life-element remains calm and self-abiding (or at ease).

समतामागतैर्वतैः क्षोभ्यते न हृदम्बरे ।

निर्वृतसदने दीपो यथाऽऽलोकैककारकः ॥७॥ (४-१९-२१)

869. (The life element) is not agitated in the sky (or space) of the heart by the vital airs which have attained evenness, as a lamp in a windless house is producing only light (without getting agitated).

ततः सरति नाङ्गेषु संवित्क्षुभ्यति तेन नो ।

न चेक्षणादीन्यायाति रन्ध्राण्यायाति नो बहिः ॥८॥ (४-१९-२२)

870. Therefore, consciousness does not flow in the parts of the body. Consequently, one (who is asleep) is not agitated. The consciousness neither arrives at the eyes and other openings (of the sense-organs) nor reaches outside.

जीवोऽन्तरेव स्फुरति तैलसंविद्यथा तिले ।

शीतसंविद्धिम इव स्नेहसंविद्यथा घृते ॥९॥ (४-१९-२३)

871. (In that state of deep sleep), the jīva (or individualised consciousness) shines only within, like the principle of oil in sesamum seed, the principle of coldness in ice and the principle of oiliness in clarified butter.

जीवाकारा कला काचिच्चित्तिः स्वच्छतयाऽऽत्मनि ।

दशामायाति सौषुप्तिं सौम्यवातां विचेतनाम् ॥१०॥ (४-१९-२४)

872. A certain conscious part in the form of the individual soul, on account of its clarity (due to the absence of limiting adjuncts) attains, in itself, to the state of deep sleep which is devoid of sense-consciousness and in which the vital airs are gentle.

(iii) स्वप्नः ॥ *The dream.*

सुषुप्ते सौम्यतां यातैः प्राणैः सञ्चाल्यते यदा ।

स जीवधातुः सा संवित्ततश्चित्ततयोदिता ॥११॥ (४-१९-२६)

873. In deep sleep, when that life-element is caused to stir by the vital currents which have become gentle, then that consciousness is risen (or manifests itself) with the nature of the mind.

स्वान्तःसंस्थजगज्जालं भावाभावैः क्रमध्रुमैः ।

पश्यति स्वान्तरेवाशु स्फारं बीज इव हुमम् ॥१२॥ (४-१९-२७)

874. It quickly perceives, only within itself, the collection of the worlds situated internally, with their becomings and

their absence and the delusions of a regular course, as if (perceiving) a large tree within a seed.

जीवधातुर्यदा वातैः किञ्चित्संक्षुभ्यते भृशम् ।

ततोऽस्म्यहं सुप्त इति पश्यत्यात्मनि खे गतिम् ॥१३॥ (४-१९-२८)

875. When the life-element is a little agitated by the vital airs, then, one perceives (or experiences), "I am asleep"; when it is intensely agitated (by the vital airs), then, one perceives in oneself motion in the sky.

यदाऽम्भसा प्लाव्यतेऽसौ तदा वार्यादिसम्भ्रमम् ।

अन्तरेवानुभवति स्वामोदं कुसुमं यथा ॥१४॥ (४-१९-२९)

876. When that (life-element) is bathed by water (or the liquid-element), then one experiences the delusion of water and the like only internally (during a dream), as a flower (experiencing) its own fragrance.

यदा पित्तादिनाऽऽक्रान्तस्तदा ग्रीष्मादिसम्भ्रमम् ।

अन्तरेवानुभवति स्फारं बहिरिवाखिलम् ॥१५॥ (४-१९-३०)

877. When (that life-element) is seized by bile and the like, then, one experiences the delusion of the hot season and the like only internally (in a dream), as if it were outside entirely and abundantly.

रक्तापूर्णो रक्तवर्णान्देशान्कालान्बहिर्यथा ।

पश्यत्यनुभवात्मत्वात्तत्रैव च निमज्जति ॥१६॥ (४-१९-३१)

878. One perceives places red in colour and periods of time with a red outward appearance (when the life-element) is filled with blood, as (one perceives it) outside. He also merges there itself on account of its experiential nature.

सेवते वासनां यां तां सोऽन्तः पश्यति निद्रितः ।

पवनक्षोभितो रन्ध्रैर्बहिरक्षादिभिर्यथा ॥१७॥ (४-१९-३२)

879. Whatever desire one pursues, he perceives that asleep internally, agitated by the vital airs, as (one perceives) externally by the openings of the organs of sense.

अनाक्रान्तेन्द्रियच्छिद्रो यतः क्षुब्धोऽन्तरेव सः ।

संविदाऽनुभवत्याशु स स्वप्न इति कथ्यते ॥१८॥ (४-१९-३३)

880. That person whose openings of the senses are not taken possession of, since he is agitated only within, quickly experiences (his objects of desire) through this (mental) consciousness. That is described as a dream.

2. तुर्याविस्था

The fourth state of experience.

अहंभावानहंभावौ त्यक्त्वा सदसती तथा ।

यदसक्तं समं स्वच्छं स्थितं तत्तुर्यमुच्यते ॥१९॥ (६/१-१२४-२३)

881. That is called turya (the fourth state of experience) which exists unattached, even and clear, having abandoned the ideas of "I and not I" as well as existence and non-existence.

या स्वच्छा समता शान्ता जीवन्मुक्तव्यवस्थितिः ।

साक्ष्यवस्था व्यवहृतौ सा तुर्यकलनोच्यते ॥२०॥ (६/१-१२४-२४)

882. That steadiness of those liberated while living, which is clear and calm evenness (or identity) and is the state of a witness in action, is described as the fourth (state of) knowing (or experience).

नैतज्जाग्रन्न च स्वप्नं सङ्कल्पानामसम्भवात् ।

सुषुप्तभावो नाप्येतदभावाज्जडतास्थितेः ॥२१॥ (६/१-१२४-२५)

883. This is neither waking nor dreaming on account of the non-existence of imaginations; nor is this the state of deep sleep on account of the absence of the condition of dullness (or senselessness).

शान्तं सम्यक्प्रबुद्धानां यथास्थितमिदं जगत् ।

विलीनं तुर्यमेवाहुरबुद्धानां स्थिरं स्थितम् ॥२२॥ (६/१-१२४-२६)

884. This world, as it stands, is extinguished for those who are completely awakened. They call it the fourth state of experience (when the world which is), staying permanent for the unenlightened, has vanished.

अहङ्कारकलात्यागे समतायाः समुद्भवे ।

विशारारौ कृते चित्ते तुर्याविस्थोपतिष्ठते ॥२३॥ (६/१-१२४-२७)

885. On giving up the fragmentary sense of self, on the birth of evenness and when the mind is made non-harmful, the fourth state of experience is present.

निर्विकल्पा हि चित्तुर्यं तदेवास्तीह नेतरत् ॥२४॥ (६/१-१२४-२८)

886. Unconditioned consciousness (without the distinction of the knower, the known and the knowing) is indeed the fourth state of experience. That alone exists here; nothing other than that.

3. अहंभावचतुष्टयम्

The four kinds of egotism.

(i) देहोऽहमिति ॥ "I am the body".

आपादमस्तकमहं मातापितृविनिर्मितः ।

इत्येको निश्चयो राम बन्धायासद्विलोकनात् ॥१॥ (५-१७-१४)

887. Rāma! One firm belief is: "I am the body from head to foot created by my father and mother." This results in bondage due to wrong perception.

देहोऽहमिति तां विद्धि दुःखायैव न शान्तये । (५-७३-११)

वर्ज्यं एव दुरात्माऽसौ शत्रुर्देव परः स्मृतः ॥२॥ (४-३३-५४)

888. Know that view "I am the body" as resulting only in

sorrow, not repose. That (firm belief) which is of an evil nature is surely to be avoided. It is considered as the greatest enemy.

अनेनाभिहतो जन्तुर्न भूयः परिरोहति ।

रिपुणाऽनेन बलिना विविधाधिप्रदायिना ॥३॥ (४-३३-५५)

889. The person overcome by this (firm belief) which is a powerful enemy and is the giver of diverse mental pains, does not grow up much again.

(ii) चित्तोऽहमिति ॥ “I am the mind”.

स्वसङ्कल्पमयाकारं यावत्संसारभावि यत् ।

चित्तं तद्विद्धि जीवस्य रूपं रामातिवाहिकम् ॥४॥ (६/१-१२४-१९)

890. Rāma! Know the mind as that subtle characteristic of the individual soul, which has a form consisting of one's own thoughts and which will exist as long as there is the course of worldly life.

(iii) सकलातीतोऽहमिति ॥ “I am beyond all (states).”

अतीतः सर्वभावेभ्यो बालाग्रादप्यहं तनुः ।

इति तृतीयो मोक्षाय निश्चयो जायते सताम् ॥५॥ (५-१७-१५)

891. The third conviction, “I am beyond all states and smaller (or subtler) than even the point of a hair,” is born for the liberation of the wise.

परोऽणुः सकलातीतरूपोऽहं चेत्यहङ्कृतिः । (५-७३-१०)

सर्वस्मादव्यतिरिक्तोऽहं बालाग्रशतकल्पितः ॥६॥ (४-३३-५१)

892. “I am the greatest and also very minute having a form (or nature) going beyond all. I am distinct from everything and considered as (subtler than) the hundredth part of the point of a hair” – thus is the ego-sense (in some).

(iii) (a) कथं सर्वातीतोऽहम् ॥ How I am beyond all states.

देहस्तावज्जडो मूढो नाहमित्येव निश्चयः । (६/१-७८-१७)
आबालमेतत्संसिद्धं मतौ चैवानुभूयते ॥७८॥ (६/१-७८-१८)

893. The body, on its part, is inert and dull. The settled opinion is, it is just not "I". This is well established from a child onwards and is also experienced in one's intellect (on investigation).

कर्मेन्द्रियगणश्चास्मादभिन्नावयवात्मकः । (६/१-७८-१८)
अवयवावयविनोर्न भेदो जड एव च ॥८८॥ (६/१-७८-१९)

894. The group of organs of action is of the nature of the limbs of the body, not different from it. There is no difference between a part and the whole. (The group of organs of action) is also inert.

बुद्धीन्द्रियगणोऽप्येवं जड एवेति दृश्यते । (६/१-७८-१९)
प्रेर्यते मनसा यस्माद्यष्ट्येव भुवि लोष्टकः ॥९१॥ (६/१-७८-२०)

895. Thus, the group of organs of knowledge is also seen to be only inert, since it is propelled by the mind as a lump of earth on the ground by a stick.

मनश्चैवं जडं मन्ये सङ्कल्पात्मकशक्ति यत् । (६/१-७८-२०)
क्षेपणैरिव पाषाणः प्रेर्यते बुद्धिनिश्चयैः ॥९०॥ (६/१-७८-२१)

896. In this manner, I consider the mind also, which has the ability of the nature of imagination, as inert since it is impelled by the resolutions of the intellect, as a stone by slings.

बुद्धिर्निश्चयरूपैवं जडा सत्तैव निश्चयः । (६/१-७८-२१)
खातेनेव सरिन्नूनं साऽहङ्कारेण वाह्यते ॥९१॥ (६/१-७८-२२)

897. Thus, the intellect, whose characteristic is determi-

nation, is only an inert entity; (this is) a certainty. Surely, it is directed by the ego, as a river by an excavation.

अहङ्कारोऽपि निःसारो जड एव शवात्मकः । (६/१-७८-२२)
जीवेन जन्यते यक्षो बालेनेव भ्रमात्मकः ॥१२॥ (६/१-७८-२३)

898. Even the ego, which is without substance, is only inert, of the nature of a corpse. It is produced by the individual soul (or individualised consciousness), as a ghost, which is of the nature of a delusion, (is produced) by (the mind of) a boy.

जीवश्च चेतनाकाशो वातात्मा हृदये स्थितः । (६/१-७८-२३)
सुकुमारोऽन्तरन्येन केनापि परिजीवति ॥१३॥ (६/१-७८-२४)

899. The individual soul is indeed the (limited) space of consciousness. It is existing in the heart with the nature of the vital air. It is very delicate and lives by (or depends for its existence on) someone different within.

जीवो जीवति जीर्णेन चिद्रूपेणात्मरूपिणा ।
चेत्यभ्रमवता जीवश्चिद्रूपेणैव जीवति ॥१४॥ (६/१-७८-२५)

900. The individual soul lives by the ancient natural state of consciousness in the form of the Self. (But), the individual soul lives only with the characteristic of consciousness having the delusion of objectivity.

सद्वाऽसद्वा यदाभाति चित्समाधौ सति स्वतः । (६/१-७८-२७)
स्वरूपमलमुत्सृज्य तदेव भवति क्षणात् ॥१५॥ (६/१-७८-२८)

901. Whatever appears by itself, real or unreal, in the Pure Being during the absorption of consciousness in the object of meditation, it becomes that alone in a moment, completely abandoning its essential nature.

एवं चिद्रूपमप्येतच्चेत्योन्मुखतया स्वयम् । (६/१-७८-२८)
जडं शून्यमसत्कल्पं चैतन्येन प्रबोध्यते ॥१६॥ (६/१-७८-२९)

902. Thus, though of the nature of pure Consciousness, on account of its tending towards objectivity, this (world that is experienced) which is by itself inert, empty and not feasible, is excited (or brought into existence) by consciousness.

एते हि चिद्विलासान्ता मनोबुद्धीन्द्रियादयः । (६/१-७८-३१)

असन्तः सर्व एवाहो द्वितीयेन्दुपदस्थिताः ॥१७॥ (६/१-७८-३२)

903. These, such as the mind and the organs of perception (i.e., the ear, skin, eye, tongue and nose), are indeed the terminations of the play of consciousness (by objectification). All are quite unreal, occupying the position of the second moon (seen by delusion).

महाचिदेकैवास्तीह महासत्तेति योच्यते । (६/१-७८-३२)

निष्कलङ्का समा शुद्धा निरहङ्काररूपिणी ॥१८॥ (६/१-७८-३३)

904. The One Supreme Consciousness, which is called the Supreme Being, alone exists here, stainless, even, pure and having a nature devoid of ego.

शुद्धसंवेदनाकारा शिवं सन्मात्रमच्युतम् । (६/१-७८-३३)

सकृद्विभाता विमला नित्योदयवती सदा ॥१९॥ (६/१-७८-३४)

905. (This Supreme Consciousness) having pure cognition as its form is Bliss (or Beatitude) and mere Existence which is imperishable. This stainless entity, once shining, is always having uninterrupted appearance.

(iii) (b) शरीरात्मनोः सम्बन्धाभावः ॥ The absence of relationship between the body and the Self.

नात्मा शरीरसम्बन्धी शरीरमपि नात्मनि ।

मिथो विलक्षणावेतौ प्रकाशतमसी यथा ॥२०॥ (६/१-६-६)

906. The Self is not related to the body and there is no body in the Self. These are mutually different as light and darkness.

देहेनास्य न सम्बन्धो मनागेवामलात्मनः ।

हेम्नः पङ्कलवेनेव तद्गतस्यापि मानवाः ॥२१॥ (५-५-२५)

907. Human Beings! There is not even a little relationship of this stainless Self with the body, as (there is no relationship) of gold with a particle of mud, though situated in it.

पृथगात्मा पृथग्देही जलपद्मलवोपमौ । (५-५-२६)

मनागपि न संश्लेषः सर्वगस्यापि देहिनः ॥२२॥ (६/१-६-१३)

908. The Self is separate and the one having the body is separate like water and a drop on a lotus in it. There is not even a little contact of the all-pervading one with the one possessing the body (i.e., the individual being).

तद्गतस्याप्यतद्वृत्तेरम्बरस्येव वायुतः ।

जरामरणमापच्च सुखदुःखे भवाभवौ ॥२३॥ (६/१-६-१५)

मनागपि न सन्तीह तस्मात्त्वं निर्वृतो भव ॥२४॥ (६/१-६-१६)

909. As there are (no defects arising) from air for the sky (or space) not having its state (or behaviour) though situated in it, old age, death, calamity, pleasure and pain, being and non-being (which are the conditions of the body) do not at all exist here (in the Self). Therefore, be happy.

(iii) (c) आत्मनः सर्वत्रवर्तमानत्वेऽपि पुर्यष्टक एव स्फुरणम् ॥ *Even though the Self is existing everywhere, it becomes manifest only in the eightfold city (or the subtle body of the individual).*

संस्थितः स हि सर्वत्र त्रिषु कालेषु भास्करः ।

सूक्ष्मत्वात्सुमहत्त्वाच्च केवलं न विभाव्यते ॥२५॥ (५-७३-२०)

910. That Sun (or Self) is indeed existing everywhere in the three periods of time (past, present and future). It is not perceived solely (or entirely) on account of its subtlety and exceeding greatness.

सति पुर्यष्टके तस्मिञ्जीवः स्फुरति नोपले । (५-७३-२४)
 सर्वमात्ममयं विश्वं नास्त्यनात्ममयं क्वचित् ॥२६॥ (५-७२-४५)

911. When there is the eightfold city (consisting of the five subtle elements, the mind, the intellect and the ego), the individual soul becomes manifest therein; not in a stone. The entire universe consists of the Self. There is nothing which does not consist of the Self anywhere.

(iv) अहं सर्वमिदं विश्वमिति ॥ “I am this whole universe”.

अहं जगद्वा सकलं शून्यं व्योमसमं सदा ।
 एवमेष चतुर्थोऽन्यो निश्चयो मोक्षसिद्धये ॥२७॥ (५-१७-१७)

912. “I am the whole world as well as empty and similar to the sky always”. Thus, this fourth and different conviction is for the attainment of liberation.

अहं खमहमादित्यो दिशोऽहमहमप्यथः ।
 अहं दैत्या अहं देवा लोकाश्चाहमहं महः ॥२८॥ (५-७३-३)

913. I am the sky. I am the Sun. I am the quarters. I am also in the lower regions. I am the demons. I am the gods. I am also the worlds. I am the Light.

अहं तमोऽहमभ्राणि भूः समुद्रादिकं त्वहम् ।
 रजो वायुरथाम्निश्च जगत्सर्वमिदं त्वहम् ॥२९॥ (५-७३-४)

914. I am darkness. I am the clouds. I am the earth, the ocean and the like. I am the dust, the air and the fire and also this entire world.

अहं चिदम्बरे भानावहं चिद्धूतपञ्जरे ।
 सुरासुरेषु चिदहं स्थावरेषु चरेषु च ॥३०॥ (५-२७-१२)

915. I am the consciousness in the sky and the sun. I am the consciousness in the cage of the five elements (i.e., the

body). I am the consciousness in the gods and demons and also in the movable and immovable things.

कुसुमेष्वहमामोदः पुष्पपत्रेष्वहं छविः ।

छविष्वहं रूपकला रूपेष्वनुभवोऽप्यहम् ॥३१॥ (५-३४-५२)

916. I am the fragrance in flowers. I am the colour in the petals of flowers. I am the characteristic part in colours. I am also the experience in the characteristic qualities (of colours).

अपारपर्यन्तनभो दिक्कालादिक्रियान्वितम् ।

अहमेवेति सर्वत्र यः पश्यति स पश्यति ॥३२॥ (४-२२-२५)

917. "I alone am the sky with unlimited boundary, connected (or endowed) with activities and space, time and the like." Whoever perceives thus everywhere (or at all times), he sees (truly).

सर्वशक्तिरनन्तात्मा सर्वभावान्तरस्थितः ।

अद्वितीयश्चिदित्यन्तर्यः पश्यति स पश्यति ॥३३॥ (४-२२-२८)

918. "I am all-powerful, the infinite Self living in the hearts of all beings, without a second and pure Consciousness." Whoever perceives thus within, he sees (truly).

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ।

चित्तं तु नाहमेवेति यः पश्यति स पश्यति ॥३४॥ (४-२२-३१)

919. "All this is fastened to me (or strung on me) like series of gems on a thread. I am not at all the mind (but mere consciousness)"; whoever perceives thus, he sees (truly).

यन्नाम किञ्चित्त्रैलोक्यं स एवावयवो मम ।

तद्भ्रोजोऽब्धाविवेत्यन्तर्यः पश्यति स पश्यति ॥३५॥ (४-२२-३३)

920. "Whatever is called the triple world, that is only my

portion like a wave on the sea"; whoever perceives thus within, he sees (truly).

VIII मृतिः

Death.

1. मरणं न भयावहम्

Death does not lead to fear (or danger).

(i) उपचयो महान् ॥ *It is great prosperity.*

मृतिरत्यन्तनाशश्चेत्तद्भवामयसंक्षयः । (६/२-१०१-२६)

मृतश्चेन्न भवेद्भूयः सोऽज्राप्युपचयो महान् ॥१॥ (६/२-१०१-२३)

921. If death is complete annihilation, then there is the destruction of the disease of worldly existence. Being dead, if he is not born again, in this respect also, there is great prosperity (or elevation).

भावाभावग्रहोत्सर्गज्वरः प्रशममागतः । (६/२-१०१-२३)

मरणं जीवितं तस्मान्न दुःखं न सुखं यतः ॥२॥ (६/२-१०१-२४)

922. (For), the fever that is the emission caused by the grasping of being and non-being has arrived at extinction. Therefore, death from which there is neither pleasure nor pain is (really) Life.

(ii) उत्सवो वा ॥ *It is also a joyous occasion.*

मृतस्य देहलाभश्चेन्नव एव तदुत्सवः ।

मृतिर्नाशो हि देहस्य सा मृतिः परमं सुखम् ॥३॥ (६/२-१०१-२५)

923. If there is the acquisition of a body for the dead one, that is only a new joyous occasion. Death is indeed the disappearance of the body and that death is the greatest joy.

देहादेहान्तरप्राप्तौ नव एव महोत्सवः ।

मरणात्मनि किं मूढा हर्षस्थाने विषीदथ ॥४॥ (६/२-१०१-२२)

924. In the acquisition of another body from the (old) body, there is only a new great occasion of joy. Fools! Why are you dejected on an occasion for joy in the form of death?

2. मृतिस्वरूपम्

The nature of death.

मरणं सर्वनाशात्म न कदाचन विद्यते ॥५॥ (६/२-१८-१)

925. Death is not, at any time, of the nature of complete destruction.

मृतो नष्ट इति प्रोक्तो मन्ये तच्च मृषा ह्यसत् ।

स देशकालान्तरितो भूत्वा भूत्वाऽनुभूयते ॥६॥ (५-७१-६५)

926. The dead one is spoken of as lost. I consider that as untrue and improper. Being born repeatedly, he is perceived, separated by space and time.

स्वसङ्कल्पान्तरस्थैर्यं मृतिरित्यभिधीयते । (६/२-१८-१)

वासनावस्थितो जीवो यात्युत्सृज्य शरीरकम् ।

कर्पिर्वनतरुं त्यक्त्वा तर्वन्तरमिवास्थितः ॥७॥ (५-७१-६७)

927. Continuance in different wishes (or imaginations) of oneself is called death. The individual soul, remaining with its desires, departs leaving the body and dwells (in a different body), as a monkey leaving a forest tree (betakes itself to) another tree.

अन्यस्मिन्वितते देशे कालेऽन्यस्मिंश्च राघव । (५-७१-६८)

इतश्चेतश्च नीयन्ते जीवा वासनया स्वया ॥८॥ (५-७१-६९)

928. Rāma! The individual souls are led here and there by their own (individual) desire (or mental impressions) in a different extended place and a different period of time.

स्वप्नद्रष्टा यथा स्वप्नसंसारे मृतिमाप्तवान् ।

अन्यं जाग्रन्मयं स्वप्नं द्रष्टुं भूयः प्रजायते ॥९॥ (६/२-१०५-२४)

जाग्रद्द्रष्टा तथा जाग्रत्संसारे मृतिमाप्तवान् ।

अन्यं जाग्रन्मयं स्वप्नं द्रष्टुं भूयः स जायते ॥१०॥ (६/२-१०५-२५)

929, 930. As the seer of a dream, who met with death in his dream-world, is again born to see a different dream consisting of the waking state, so, that seer of the waking state, who met with death in the world of the waking state, is again born to see a different dream consisting of the waking state.

इह जाग्रन्मृतो जन्तुः प्रबुद्धोऽन्यत्र कथ्यते । (६/२-१०५-२९)

मृत्वाऽन्यत्र प्रबुद्धस्य जाग्रत्स्वप्नो भवत्यलम् ॥११॥ (६/२-१०५-३०)

931. The man who is dead while awake in this world is declared as awakened elsewhere. For one who, having died, is awakened elsewhere, the (earlier) waking state completely becomes a dream.

अनुभूय क्षणं जीवो मिथ्यामरणमूर्च्छनम् ।

विस्मृत्य प्राक्तनं भावमन्यं पश्यति सुव्रत ॥१२॥ (३-२०-३१)

932. Virtuous One! The individual soul, having momentarily experienced the false fainting (or loss of consciousness) in death, sees a different state of existence forgetting the former one.

प्रतिभान्ति जगन्त्याशु मृतिमोहादनन्तरम् ।

जीवस्योन्मीलनादक्ष्णो रूपाणीवाखिलान्यलम् ॥१३॥ (३-२१-१)

933. After the loss of consciousness in death, all the worlds quickly become manifest completely to an individual soul, as visible objects (appear) by the opening of the eyes.

निमेषेणैव जीवस्य मृतिमोहादनन्तरम् । (३-२०-४४)

त्रिजगद्द्रष्टृसर्गश्रीः प्रतिभामुपगच्छति ॥१४॥ (३-२०-४५)

934. After the loss of consciousness in death of an individual soul, the wealth of creation consisting of the visible

objects of the three worlds, arrives at perception just in a moment.

दिवकालकलनाकाशधर्मकर्ममयानि च ।

परिस्फुरन्त्यनन्तानि कल्पान्तस्थैर्यवन्ति च ॥१५॥ (३-२१-२)

935. Then, infinite things spring up all round, (such as) the apprehension of space and time, the sky, things full of characteristic properties and actions and (objects) having stability till the end of the world.

देशकालक्रियाद्रव्यमनोबुद्धीन्द्रियादि च ।

झटित्येव मृतेरन्ते वपुः पश्यति यौवने ॥१६॥ (३-२०-४८)

936. At the end of death, quite at once, one perceives the body in youth and also, space, time, activity, objects, the mind, the intellect, the senses and the like.

3. जन्तोर्मरणावस्था

The dying state of a creature.

यदा व्यथावशान्नाड्यः स्वसङ्कोचविकासनैः ।

गृह्णन्ति मारुतो देहे तदोज्झति निजां स्थितिम् ॥१॥ (३-५४-५९)

937. When the channels of bio-energy receive (the nourishment) with their contractions and expansions on account of disease, then, the breathing abandons its own natural state in the body.

प्रविष्टा न विनिर्यान्ति गताः संप्रविशन्ति नो ।

यदा वाता विनाडीत्वात्तदाऽस्पन्दात्स्मृतिर्भवेत् ॥२॥ (३-५४-६०)

938. When the airs (or breaths) that have gone in do not go out and those that have gone out do not enter into (the body) properly on account of the improper state of the channels of bio-energy (nādi-s), then, due to the absence of movement (of the senses), there can be (only) memory (and not sensory knowledge).

न विशत्येव वातो न निर्याति पवनो यदा ।

शरीरनाडीवैधुर्यान्मृत इत्युच्यते तदा ॥३॥ (३-५४-६१)

939. When the air (or breath) does not at all enter and the air does not go out, on account of the agitation in the channels of bio-energy in the body, then, he is declared as dead.

नाडीप्रवाहे विधुरे यदा वातविसंस्थितिम् ।

जन्तुः प्राप्नोति हि तदा शाम्यतीवास्य चेतना ॥४॥ (३-५५-२)

940. When the flow (of bio-energy) in the channels of bio-energy is adverse (or deprived) and the creature indeed reaches the improper state of the vital airs (or energy), then, his consciousness becomes, as it were, extinguished.

केवलं वातसंरोधाद्यदा स्पन्दः प्रशाम्यति ।

मृत इत्युच्यते देहस्तदाऽसौ जडनामकः ॥५॥ (३-५५-४)

941. Merely on account of the complete obstruction (to the flow) of bio-energy, when activity is extinguished, the body is declared as dead. Then, that person is named inert (or senseless).

तस्मिन्देहे शवीभूते वाते चानिलतां गते ।

चेतनं वासनामुक्तं स्वात्मतत्त्वेऽवतिष्ठति ॥६॥ (३-५५-५)

942. When that body has become a corpse and the life-wind (or prāṇa) has gone to the state of the external wind (by merging in it), the consciousness which is liberated from mental impressions abides in the true state of one's Self.

जीव इत्युच्यते तस्य नामाणोर्वासनावतः । (३-५५-६)

मृते पुंसि नभोवातैर्मिलन्ति प्राणवायवः ॥७॥ (६/२-१८-६)

943. The name of that minute (or subtle) entity possessed of mental impressions is declared as jīva (or the individual

soul). When the man is dead, the vital airs are united with the atmospheric airs.

सप्राणवातैः पवनैः स्फुरत्सङ्कल्पगर्भितैः ।

सर्वा एव दिशः पूर्णाः पश्यामीमाः समन्ततः ॥८॥ (६/२-१८-८)

944. All the directions are just filled with winds accompanied by vital airs pregnant with throbbing minds (or thoughts). I see these all around.

खवातेऽन्तर्मुतप्राणाः प्राणानामन्तरे मनः ।

मनसोऽन्तर्जगद्विद्धि तिले तैलमिव स्थितम् ॥९॥ (६/२-१८-१०)

945. Within the atmospheric air, the vital airs of the dead exist. In the interior of the vital airs, the mind exists. Know the world as existing within the mind like oil in the sesamum seed.

ततोऽसौ प्रेतशब्देन प्रोच्यते व्यवहारिभिः ।

चेतनं वासनामिश्रमामोदानिलवत्स्थितम् ॥१०॥ (३-५५-७)

946. Then (i.e., after death), that individual is described by the word preta (or the departed one) by those with established custom. Consciousness, associated with mental impressions, exists like wind and the fragrance (carried by it).

इदं दृश्यं परित्यज्य यदाऽऽस्ते दर्शनान्तरे ।

स स्वप्न इव सङ्कल्प इव नानाकृतिस्तदा ॥११॥ (३-५५-८)

947. When the individual soul dwells in a different vision having abandoned this visible world, then he is of various forms (or deeds) as in a dream or as in a fancy, (suited to such experiences).

तस्मिन्नेव प्रदेशेऽन्तः पूर्ववत्स्मृतिमान्भवेत् ।

तदैव मृतिमूर्च्छान्ते पश्यत्यन्यशरीरकम् ॥१२॥ (३-५५-९)

948. In that very place (where one dies), one would become possessed of memory (or understanding) within, as in his earlier incarnation. Then only, at the end of the insensibility of death, he perceives another body.

यावन्तो ये मृताः केचिज्जीवा मोक्षविवर्जिताः ।

स्थितास्ते तत्र तावन्तः संसाराः पृथगक्षयाः ॥१३॥ (६/२-६३-३२)

949. Whosoever and as many individual souls (or creatures) as are dead, deprived of liberation, exist there (in space), so many are those worlds (or worldly illusions), severally (and seemingly) imperishable.

4. मृतिकाले मूर्खस्यैव दुःखभाजनत्वम्

There is the experiencing of pain at the time of death only for the ignorant.

अभ्यस्य धारणानिष्ठो देहं त्यक्त्वा यथासुखम् ।

प्रयाति धारणाभ्यासी युक्तियुक्तस्तथैव च ॥१॥ (३-५४-३६)

950. Having practised, the one who is devoted to (or skilled in) steady concentration of the mind, departs leaving the body with ease; the one who has the practice of yogic concentration as well as the one possessing the means (for transmigration with ease).

मूर्खः स्वमृतिकालेऽसौ दुःखमेत्यवशाशयः । (३-५४-३७)

दीनतां परमामेति परिलूनमिवाम्बुजम् ॥२॥ (३-५४-३८)

951. That ignorant person with a helpless heart (or a powerless mind) attains to grief at the time of his death. He arrives at extreme dejection (or wretchedness) like a lotus cut off all round.

अशास्त्रसंस्कृतमतिरसज्जनपरायणः ।

मृतावनुभवत्यन्तर्दाहमग्नाविव च्युतः ॥३॥ (३-५४-३९)

952. One who does not have a mind refined by sacred (or

scriptural) precepts and who is attached to bad people, experiences in death, a burning within his mind like one fallen into fire.

यदा घर्घरकण्ठत्वं वैरूप्यं दृष्टिवर्णजम् ।

गच्छत्येषोऽविवेकात्मा तदा भवति दीनधीः ॥४॥ (३-५४-४०)

953. (At the time of death), when there is the state of the gurgling throat and the ugliness caused by the look and the complexion (of the dying man), this person with an intellect wanting in discrimination departs (from the body). Then, he becomes dejected (or miserable) in his mind.

परमान्ध्यमनालोको दिक्प्रयुदिततारकः ।

साम्रदिग्मण्डलाभोगो घनमेचकिताम्बरः ॥५॥ (३-५४-४१)

954. With extreme blindness (leading to) absence of light (or sight), he has (or sees) stars risen even in the daytime. He experiences the expanse consisting of the multitude of directions as having clouds and the sky as densely blackened.

पर्यव्यथाविच्छुरितः प्रभ्रमद्दृष्टिमण्डलः ।

आकाशीभूतवसुधो वसुधाभूतखान्तरः ॥६॥ (३-५४-४२)

955. He is covered by pain in the vital parts of the body and experiences the surrounding territory in view whirling round. He feels that the ground has become the sky and the interior of the sky has become the ground.

परिवृत्तककुप्चक्र उह्यमान इवाण्वे ।

नीयमान इवाकाशे घननिद्रोन्मुखाशयः ॥७॥ (३-५४-४३)

956. He has the circle of the quarters turned round. He (feels) as if being borne away on the sea and as if being carried in the sky. His mind is on the point of deep sleep.

अन्धकूप इवापन्नः शिलान्तरिव योजितः ।

स्वयं जडीभवद्वर्णो विनिकृत्त इवाशये ॥८॥ (३-५४-४४)

957. (He feels) as if fallen into a blind well (i.e., a well, the mouth of which is hidden) and as if joined to the interior of a stone. He has his words becoming paralysed spontaneously. (He feels) as if torn off within his heart.

पततीव नभोमार्गान्तिणावर्त इवार्पितः ।

रथे द्रुत इवारूढो हिमवद्गलनोन्मुखः ॥९॥ (३-५४-४५)

958. He falls, as it were, from his path in the sky and (feels) as if thrown into a whirlwind. (He feels) like one mounted on a speedy chariot and on the point of melting away like ice.

व्याकुर्वन्निव संसारं बान्धवानस्पृशन्निव ।

भ्रमितः क्षेपणेनेव वातयन्त्र इवास्थितः ॥१०॥ (३-५४-४६)

959. He is, as it were, propounding the course of worldly life, perhaps without coming into contact with kinsmen. (He feels) as if whirled round by a sling and as if dwelling in a wind-machine.

भ्रमितो वा भ्रम इव कृष्टो रसनयेव वा ।

भ्रमन्निव जलावर्ते शस्त्रयन्त्र इवार्पितः ॥११॥ (३-५४-४७)

960. (He feels) as if he is caused to revolve like a potter's wheel or as if dragged by a rope. (He feels) as if revolving in a whirlpool and as if fixed in an iron fetter.

प्रोह्यमानस्तृणमिव वहत्यर्जन्यमास्ते ।

आरूढ्य वारिपूरेण निपतन्निव चार्णवे ॥१२॥ (३-५४-४८)

961. Being carried away like a blade of grass and ascending in a blowing rainy wind, he is, as it were, falling down into the ocean with the stream of (rain) water.

अनन्तगगने श्वश्रे चक्रावर्ते पतन्निव ।

अद्विरूर्वीविपर्यासदशामनुभवन्स्थितः ॥१३॥ (३-५४-४९)

पतन्निवानवरतं प्रोत्पतन्निव चाभितः ।

सूक्काराकर्णनोद्भ्रान्तः पूर्णसर्वेन्द्रियव्रणः ॥१४॥ (३-५४-५०)

962, 963. (He feels) as if falling into a whirling motion in the chasm that is the infinite sky. He is experiencing the state of change of the earth, incessantly falling as it were and soaring on all sides like the ocean. He is agitated by hearing his (own audible) expirations and full of sores in the form of all his organs of sense.

क्रमाच्छ्यामलतां यान्ति तस्य सर्वाक्षसंविदः । (३-५४-५१)

पूर्वापरं न जानाति स्मृतिस्तानवमागता ॥१५॥ (३-५४-५२)

964. His perceptions of all objects of sense gradually become dark. He does not know what is prior and subsequent. His memory has arrived at thinness (or has faded).

मनः कल्पनसामर्थ्यं त्यजत्यस्य विमोहतः ।

अविवेकेन तेनासौ महामोहे निमज्जति ॥१६॥ (३-५४-५३)

965. On account of great delusion, his mind abandons (or loses) its power of thinking. Therefore, he sinks into deep insensibility due to absence of discrimination.

5. मरणानन्तरानुभवः

The experience following death.

मरणादिमयी मूर्च्छा प्रत्येकेनानुभूयते ।

यैषा तां विद्धि सुमते महाप्रलययामिनीम् ॥१॥ (३-४०-३१)

966. The fainting (or insensibility) consisting of the beginning of death is experienced by everyone. Wise One! Know that very fainting as the night of the great dissolution (or the involution of the universe at the end of a great universal cycle).

तदन्ते तनुते सर्गं सर्वं एव पृथक्पृथक् ।

सहजस्वप्नसङ्कल्पान्संभ्रमाचलनृत्यवत् ॥२॥ (३-४०-३२)

967. At the end of that (insensibility), quite every individual produces a world (or creation) separately, which are natural dream-fancies like the dance of a mountain which is a delusion.

महाप्रलयरात्र्यन्ते चिरादात्मनोवपुः ।

यथेदं तनुते तद्वत्प्रत्येकं मृत्यनन्तरम् ॥३॥ (३-४०-३३)

968. As the mind-body of the Supreme Self (or the Cosmic Mind) produces this (universe) finally at the end of the night of the great dissolution, so, (the mind-body of every individual soul) produces its world severally after (the insensibility of) death.

अन्ये त्वमिव ये जीवास्तेषां मरणजन्मसु ।

स्मृतिः कारणतामेति मोक्षाभाववशाद्दिह ॥४॥ (३-४०-३७)

969. In the deaths and births of those other individual souls like you, memory (or impressions left on the mind by past experiences) becomes the cause on account of the absence of liberation here (in this life).

जीवो हि मृतिमूर्च्छान्ते यदन्तः प्रोन्मिषन्नित्थम् ।

अनुन्मिषित एवास्ते तत्प्रधानमुदाहृतम् ॥५॥ (३-४०-३८)

970. That condition is called pradhāna (the primary source of the material universe) in which the individual soul, at the end of the insensibility of death, opening (or unfolding) as it were within, remains (as yet) unopened (or unexpanded into objective experience).

तद्व्योमप्रकृतिः प्रोक्ता तदव्यक्तं जडाजडम् ।

संस्मृतेरस्मृतेश्चैव क्रम एष भवोदये ॥६॥ (३-४०-३९)

971. That is called the sky (or void), prakṛti (or Nature, the

material cause of the universe consisting of the threefold essential qualities or energies termed sattva, rajas and tamas), avyakta (or the unmanifest primary principle), jaḍājaḍa (the dull or unconscious as well as the consciousness-reflecting principle). This is the manner in the appearance of the world and also of recollection (or creation) and absence of recollection (or dissolution).

बोधोन्मुखत्वे हि महत्तत्प्रबुद्धं यदा भवेत् ।

तदा तन्मात्रदिवकालक्रियाभूताद्युदेति खात् ॥७॥ (३-४०-४०)

972. When it is on the point of awareness, it is Mahat (the great principle, the intellect, the second of the twenty-five tattva-s or principles recognised by the Sāṅkhya-s). When it is awakened, then the five subtle elements (of sound, touch, form, taste and smell), space, time, activity, the gross elements and the rest rise from the void (or undifferentiated principle).

तदेवोच्छूनमाबुद्धं भवतीन्द्रियपञ्चकम् ।

तदेव बुध्यते देहः स एषोऽस्यातिवाहिकः ॥८॥ (३-४०-४१)

973. That alone, swollen (or further evolved) and a little awakened, becomes the group of five senses. That alone is perceived as the body. That very thing is (also) the subtle body (of the individual).

चिरकालप्रत्ययतः कल्पनापरिपीवरः ।

आधिभौतिकताबोधमाधत्ते चैष बालवत् ॥९॥ (३-४०-४२)

974. This (subtle body), which has become very large (or gross) by imagination, assumes the notion (or consciousness) of materiality like a child, on account of such conception (or experience) for a long time.

ततो दिवकालकलनास्तदाधारतया स्थिताः ।

उद्यन्त्यनुदिता एव वायोः स्पन्दक्रिया इव ॥१०॥ (३-४०-४३)

975. Then, there arises the apprehension of space and time and those that exist with their support. (But), they are just not born like the activity of motion of air.

वृद्धिमित्यमयं यातो मुधैव भुवनभ्रमः ।

स्वप्नाङ्गनासङ्गसमस्त्वनुभूतोऽप्यसन्मयः ॥११॥ (३-४०-४४)

976. Thus, this delusion of the world has grown quite falsely. It is like the union with a dream-woman. Though experienced, it consists of unreality.

यत्रैव म्रियते जन्तुः पश्यत्याशु तदेव सः ।

तत्रैव भुवनाभोगमिममित्यमिव स्थितम् ॥१२॥ (३-४०-४५)

977. Just where a creature dies, there and then exactly, he immediately sees this expanse of the world, existing, as it were, in this manner.

सुरपत्तनशैलार्कतारानिकरसुन्दरम् ।

जरामरणवैक्लव्यव्याधिसङ्कटकोटरम् ॥१३॥ (३-४०-४७)

978. (Such a world) is beautiful with a multitude of stars and planets, the sun, mountains and heavenly cities; (it is also) a hollow of perils such as disease, distress, old age and death.

स्वभावाभावसंरम्भस्थूलसूक्ष्मचराचरम् ।

साब्ध्यद्र्युर्वीनिदीशाहोरात्रिकल्पक्षणक्षयम् ॥१४॥ (३-४०-४८)

979. It has movable and immovable things, gross and subtle, and the agitation due to innate disposition and annihilation. It is possessed of oceans, mountains, lands, rivers and their lords having their destruction in a moment or an aeon, in a day or a night.

अहं जातोऽमुना पित्रा किलात्रेत्याप्तनिश्चयम् ।

इयं माता धनमिदं ममेत्युदितवासनम् ॥१५॥ (३-४०-४९)

980. It has obtained the conviction of this nature: "I am

indeed brought into existence here by that father.” It has this mental impression born in it, viz., “this is my mother; this is my wealth.”

सुकृतं दुष्कृतं चेदं ममेति कृतकल्पनम् ।

बालोऽभूवमहं त्वद्य युवेति विलसद्दृदि ॥ (३-४०-५०)

प्रत्येकमेवमुदितः संसारवनखण्डकः ॥१६॥ (३-४०-५१)

981. It has the imagination made in this manner: “This is my good deed and this is my bad deed.” It has the (thought) arising in the mind thus: “I was a child; but I am a youth today.” Thus a fragment of the forest of worldly existence is born severally.

6. स्वस्वकर्मानुरूपेण प्रेतानामनुभवः

The experience of the departed is in conformity with one's own actions.

स्ववासनानुसारेण प्रेता एतां व्यवस्थितिम् ।

मूर्च्छान्तेऽनुभवन्त्यन्तः क्रमेणैवाक्रमेण च ॥१॥ (३-५५-२६)

982. The departed ones experience this state within at the end of the fainting (or insensibility of death) in accordance with their own mental impressions (derived from past experience), quite gradually and (sometimes) also without such order. [The following descriptions are in accordance with the beliefs of particular sects.]

आदौ मृता वयमिति बुध्यन्ते तदनुक्रमात् ।

बन्धुपिण्डादिदानेन प्रोत्पन्ना इति वेदिनः ॥२॥ (३-५५-२७)

983. At first they consider “we are dead”. In due order, they are feeling that they are risen due to the offering of food at obsequial ceremonies (performed) by their relatives.

ततो यमभटा एते कालपाशान्विता इति ।

नीयमानः प्रयाग्येभिः क्रमाद्यमपुरं त्विति ॥३॥ (३-५५-२८)

984. Then, they feel thus: "These are the messengers of Death having the noose of death (for taking the departed ones). I proceed gradually to the city of Yama (or the god of death), being led by these (messengers)."

उद्यानानि विमानानि शोभनानि पुनः पुनः ।

स्वकर्मभिरुपात्तानि दिव्यानीत्येव पुण्यवान् ॥४॥ (३-५५-२९)

985. The virtuous one repeatedly (feels) that there are beautiful and divine gardens and heavenly vehicles (on the way) acquired by his own (virtuous) actions.

हिमानीकण्टकश्चभ्रशस्त्रपत्रवनानि च ।

स्वकर्मदुष्कृतोत्थानि संप्राप्तानीति पापवान् ॥५॥ (३-५५-३०)

986. The sinful one (feels) that forests with weapon-like leaves, chasms, thorns and masses of snow are met with, arising from the moral demerit of his own actions.

इयं मे सौम्यसंपाता सरणिः शीतशाद्वला ।

स्निग्धच्छाया सवापीका पुरः संस्थेति मध्यमः ॥६॥ (३-५५-३१)

987. The intermediate one (of average merit feels) thus: "This is my path existing in front, soft to tread, having cool meadows and dense shades and possessed of reservoirs of water."

अयं प्राप्तो यमपुरमहमेष स भूतपः ।

अयं कर्मविचारोऽत्र कृत इत्यनुभूतिमान् ॥७॥ (३-५५-३२)

988. "Here I have arrived at the city of Yama, (the god of death and the dispenser of the fruits of our actions). That one yonder is the ruler of creatures. This examination of the (past) actions (of creatures with a view to delivering judgments thereon) is done here"; thus does he have the experience.

इतोऽयमहमादिष्टः स्वकर्मफलभोजने ।

गच्छाम्याशु शुभं स्वर्गमितो नरकमेव च ॥८॥ (३-५५-३५)

989. Directed (by the god of death) in enjoying the fruits of my own actions, I depart from here immediately to the auspicious heaven, or only to hell from here.

यः स्वर्गोऽयं मया भुक्तो भुक्तोऽयं नरकोऽथवा ।

इमास्ता योनयो भुक्ता जायेऽहं संसृतौ पुनः ॥९॥ (३-५५-३६)

990. (He feels thus:) "This is the heaven that was enjoyed by me or this hell was suffered by me. These are those births (or forms of existence) experienced by me. I am born again in worldly life."

भवन्ति षड्विधाः प्रेतास्तेषां भेदमिमं शृणु ।

सामान्यपापिनो मध्यपापिनः स्थूलपापिनः ॥१०॥ (३-५५-११)

सामान्यधर्मा मध्यमधर्मा चोत्तमधर्मवान् ॥११॥ (३-५५-१२)

991, 992. The departed beings are of six kinds. Hear this, their difference: The insignificantly sinful, the moderately sinful, the greatly sinful, the insignificantly virtuous, the moderately virtuous and the greatly virtuous.

कश्चिन्महापातकवान्वत्सरं स्मृतिमूर्च्छनम् ।

विमूढोऽनुभवत्यन्तः पाषाणहृदयोपमः ॥१२॥ (३-५५-१३)

993. Someone, bewildered and possessed of great sins, experiences internally the fainting of memory for a year, resembling the interior of a stone.

ततः कालेन संबुद्धो वासनाजठरोदितम् ।

अनुभूय चिरं कालं नारकं दुःखमक्षयम् ॥१३॥ (३-५५-१४)

भुक्त्वा योनिशतान्युच्चैर्दुःखाद्दुःखान्तरं गतः ।

कदाचिच्छममायाति संसारस्वप्नसंभ्रमे ॥१४॥ (३-५५-१५)

994, 995. Then, awakened in course of time, having expe-

rienced for a long time the inexhaustible pain of hell born of the womb of mental impressions left by past actions, having lived through hundreds of births and fallen very much from one pain into another, he arrives at repose sometime during the agitation constituting the course of worldly existence which is a dream.

अथवा मृतिमोहान्ते जडदुःखशताकुलाम् ।

क्षणाद्वृक्षादितामेव हत्स्थामनुभवन्ति ते ॥१५॥ (३-५५-१६)

996. Or, they experience in a moment, at the end of the insensibility of death, the state of trees and the like, afflicted by hundreds of troubles associated with motionless (or dumb) beings, existing only within the mind.

स्ववासनानुरूपाणि दुःखानि नरके पुनः ।

अनुभूयाथ योनीषु जायन्ते भूतले चिरात् ॥१६॥ (३-५५-१७)

997. Then, having experienced agonies in hell according to their own mental impressions (left by their past thoughts and actions), they are born again after a long time on the surface of the earth in the wombs of creatures.

अथ मध्यमपापो यो मृतिमोहादनन्तरम् ।

स शिलाजठरं जाड्यं कञ्चित्कालं प्रपश्यति ॥१७॥ (३-५५-१८)

998. Likewise, he who is moderately sinful perceives (or experiences), after the insensibility of death, the inertness of the interior of a stone for some time.

ततः प्रबुद्धः कालेन केनचिद्वा तदैव वा ।

तिर्यगादिक्रमैर्भुक्त्वा योनिः संसारमेष्यति ॥१८॥ (३-५५-१९)

999. Afterwards, awakened (to consciousness), he will arrive at worldly existence just then or in a certain period of time, having passed through births in the order of animals and the like.

मृत एवानुभवति कश्चित्सामान्यपातकी ।

स्ववासनानुसारेण देहं संपन्नमक्षतम् ॥१९॥ (३-५५-२०)

1000. Someone, insignificantly sinful, experiences, as soon as he is dead, a body obtained wholly in accordance with his own mental impressions.

स स्वप्न इव सङ्कल्प इव चेतति तादृशम् ।

तस्मिन्नेव क्षणे तस्य स्मृतिरित्यमुदेति च ॥२०॥ (३-५५-२१)

1001. Like a dream or fancy, he perceives (a body) like that. In that very moment, his memory also rises in this manner; (i.e., the previous mental impressions bring forth new worldly experiences).

येतुत्तममहापुण्या मृतिमोहादनन्तरम् ।

स्वर्गविद्याधरपुरं स्मृत्या स्वनुभवन्ति ते ॥२१॥ (३-५५-२२)

1002. But, those with excellent and abundant virtues enjoy thoroughly through memory (or by calling to mind), the city of semi-divine beings in heaven, after the insensibility of death.

ततोऽन्यकर्मसदृशं भुक्त्वाऽन्यत्र फलं निजम् ।

जायन्ते मानुषे लोके सश्रीके सज्जनास्पदे ॥२२॥ (३-५५-२३)

1003. Then, having enjoyed elsewhere their own reward (or retribution) befitting their other actions, they are born in the human world in the abode of virtuous people possessed of wealth.

ये च मध्यमधर्माणो मृतिमोहादनन्तरम् ।

ते व्योमवायुवलिताः प्रयान्त्योषधिपल्लवम् ॥२३॥ (३-५५-२४)

1004. And those who are moderately virtuous, moved by the atmospheric air, go to the bud (or blossom) of a plant after the insensibility of death.

तत्र चारुफलं भुक्त्वा प्रविश्य हृदयं नृणाम् ।

रेतसामधितिष्ठन्ति गर्भे जातिक्रमोचिते ॥२४॥ (३-५५-२५)

1005. Having experienced (or lived through) the agreeable fruit there, and having entered the interior of men (as food), they reside within the embryo of generative fluids suitable for the order of birth; (i.e., they take birth in this world again in a suitable family to work out the fruits of their accumulated actions).

7. परलोकानुभवानन्तरम्

After the experience of the other world.

संसुप्तकरणस्त्वेवं बीजतां यात्यसौ नरे ।

तद्बीजं योनिगलितं गर्भो भवति मातरि ॥१॥ (३-५५-३८)

1006. It is only that person, with all organs of perception sleeping (or insensible), that goes in this manner to the state of the seed (or generative fluid) in a man. That seed (or generative fluid) dropped into the female organ of generation, becomes the embryo in the mother.

स गर्भो जायते लोके पूर्वकर्मानुसारतः ।

भव्यो भवत्यभव्यो वा बालको ललिताकृतिः ॥२॥ (३-५५-३९)

1007. That embryo is born in the world in accordance with former actions. The child with a beautiful bodily form becomes fortunate or unfortunate.

ततोऽनुभवतीनृद्वाभं यौवनं मदोन्मुखम् ।

ततो जरां पद्ममुखे हिमाशनिमिव च्युतम् ॥३॥ (३-५५-४०)

1008. Then (the child) experiences moon-like youth intent on lust; then (he experiences) old age like a missile of snow fallen on the face of a lotus.

ततोऽपि व्याधिमरणं पुनर्मरणमूर्च्छनाम् ।

पुनः स्वप्नवदायातं पिण्डैर्देहपरिग्रहम् ॥४॥ (३-५५-४१)

1009. Then also, (he experiences) the disease of death and again the insensibility of death. Again (he experiences) the assumption of a body through obsequial offerings, come like a dream.

यायं ो पुनर्लोकं पुनरेव भ्रमक्रमम् ।

भूयो भूयोऽनुभवति नानाद्योन्यन्तरोदये ॥५॥ (३-५५-४२)

1010. Again he goes to the world of Yama (or the god of death) and again he experiences the course of wanderings repeatedly, on the rising of the interval between various births.

इत्याजवं जवीभावमामोक्षमतिभासुरम् ।

भूयो भूयोऽनुभवति व्योमन्येव व्योमरूपवान् ॥६॥ (३-५५-४३)

1011. Thus, the one having the form of the sky (or void) experiences swiftly, again and again till his final liberation, the exceedingly terrible state of rapidity (in transmigrations), in the void alone.

8. योगमार्गरूढस्य मरणानन्तरानुभवः

The experience after death of one who has entered upon the path of Yoga.

योगभूमिकयोत्क्रान्तजीवितस्य शरीरिणः । (६/१-१२६-४७)

भूमिकांशानुसारेण क्षीयते पूर्वदुष्कृतम् ॥१॥ (६/१-१२६-४८)

1012. The former bad deed (or sin) of the embodied one whose life has gone out in a stage (or step) of yoga, wanes in accordance with the portion of (such) stage (accomplished).

ततः सुरविमानेषु लोकपालपुरेषु च । (६/१-१२६-४८)

मेरूपवनकुङ्जेषु रमते रमणीसखः ॥२॥ (६/१-१२६-४९)

1013. Then, he sports in heavenly cars, in the cities of the (semi-divine) guardians of the world and in the bowers of

the gardens of Mount Meru, in the company of lovely women.

ततः सुकृतसंभारे दुष्कृते च पुरा कृते । (६/१-१२६-४९)
भोगजाले परिक्षीणे जायन्ते योगिनो भुवि ॥३॥ (६/१-१२६-५०)

1014. Then, when the wealth of good deeds and the bad deeds done before (in former births) are exhausted in the multitude of enjoyments or sufferings (in heaven or hell), the yogins are born on earth.

शुचीनां श्रीमतां गेहे गुप्ते गुणवतां सताम् । (६/१-१२६-५०)
जनित्वा योगमेवैते सेवन्ते योगवासिताः ॥४॥ (६/१-१२६-५१)

1015. Having been born in the protected home of pure, wise, virtuous and prosperous persons, these (yogin-s), steeped in yoga, pursue only yoga.

तत्र प्राग्भावनाभ्यस्तयोगभूमिक्रमं बुधाः ।
स्मृत्वा परिपतन्त्युच्चैरुत्तरं भूमिकाक्रमम् ॥५॥ (६/१-१२६-५१)

1016. There, the wise ones, having remembered the performance of the step of yoga practised in earlier manifestations (or incarnations), very much fall upon the performance of the higher step (of yoga).

9. शरीराच्छरीरान्तरप्राप्तिनियमः

The rule for attaining to a different body from (one's) body.

आशापाशशताबद्धा वासनाभावधारिणः ।
कायात्कायमुपायान्ति वृक्षाद्वृक्षमिवाण्डजाः ॥१॥ (४-४३-२६)

1017. (The individual souls) bound by hundreds of fetters in the form of desires and carrying the dispositions of (such) desires (or mental impressions), go from one body to another like birds (flying) from one tree to another.

काले काले चित्ता जीवस्त्वन्योऽन्यो भवति स्वयम् ।

भाविताकारवानन्तर्वासनाकलिकोदयात् ॥२॥ (६/१-५१-३९)

1018. At the proper time, the individual soul, of its own accord, becomes different by (individualised) consciousness, possessing the form contemplated, on account of the appearance of the bud of inner mental impressions.

10. आऽऽत्मज्ञानात्संसरणम्

The course of worldly existence (lasts) till the knowing of the Self.

तावद्भ्रमन्ति संसारे वारिण्यावर्तराशयः ।

यावन्मूढा न पश्यन्ति स्वमात्मानमनिन्दितम् ॥१॥ (४-४३-२८)

1019. The ignorant ones move round in the course of worldly existence like a multitude of whirlpools in water, so long as they do not see their own Self which is blameless.

दृष्ट्वाऽऽत्मानमसत्यक्त्वा सत्यामासाद्य संविदम् ।

कालेन पदमागत्य जायन्ते नेह ते पुनः ॥२॥ (४-४३-२९)

1020. Having renounced the unreal, having perceived the Self and having obtained the real Knowledge (or Supreme Consciousness), they are not born again in this world, having arrived at the (Supreme) position in proper time.

11. मरणानन्तरं जीवन्मुक्तस्य गतिः

The state of one liberated while living, after death.

सैव देहक्षये राम पुनर्जननवर्जिता ।

विदेहमुक्तता प्रोक्ता तत्स्था नायान्ति दृश्यताम् ॥१॥ (५-४२-१३)

1021. Rāma! On the destruction of the body, that very state devoid of repeated births is described as the state of liberation without the body. Those who are abiding in that do not attain to the state of a visible being.

भृष्टबीजोपमा भूयोजन्माङ्कुरविवर्जिता ।

हृदि जीवद्विमुक्तानां शुद्धा भवति वासना ॥२॥ (५-४२-१४)

1022. In the heart of those liberated while living, there exists the pure desire, resembling a roasted seed, destitute of the sprout of birth again.

जीवन्मुक्तपदं त्यक्त्वा देहे कालवशीकृते ।

विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव ॥३॥ (३-९-१४)

1023. When the body is overcome by time, one enters the state of liberation without a body, having abandoned the position of liberation while living, like the wind (going to) the state of absence of motion.

विदेहमुक्तो नोदेति नास्तमेति न शाम्यति ।

न सन्नासन्न दूरस्थो न चाहं न च नेतरः ॥४॥ (३-९-१५)

1024. One who is liberated without a body neither rises nor vanishes. He is not extinguished. He is neither an entity nor a non-entity. He does not exist far away. He is neither "I" nor is he not "I". He is not also another.

12. आत्मा तु न जायते न म्रियते वा

The Self neither dies nor is born.

न जायते न म्रियते चेतनः पुरुषः क्वचित् ।

स्वप्नसंभ्रमवद्भ्रान्तमेतत्पश्यति केवलम् ॥१॥ (३-५४-६७)

1025. The conscious person or the soul neither dies nor is born anywhere. It only perceives this mistakenly like the confusion (arising) in a dream.

पुरुषश्चेतनामात्रं स कदा क्वेव नश्यति ।

चेतनव्यतिरिक्तत्वे वदान्यत्किं पुमान्भवेत् ॥२॥ (३-५४-६८)

1026. The soul is mere consciousness. When and where

possibly does it perish? In the case of its being distinct from consciousness, say, what else can a man be?

कोऽद्ययावन्मृतं ब्रूहि चेतनं कस्य किं कथम् ।

प्रियन्ते देहलक्षाणि चेतनं स्थितमक्षयम् ॥३॥ (३-५४-६९)

1027. Say, who (has seen) consciousness dead till this day – whose, which and how? Hundreds of thousands of bodies die. Consciousness is remaining imperishable.

वासनामात्रवैचित्र्यं यज्जीवोऽनुभवेत्स्वयम् ।

तस्यैव जीवमरणे नामनी परिकल्पिते ॥४॥ (३-५४-७१)

1028. The names of life and death were invented only for that diversity of mere desires which the individual soul may experience in itself.

एवं न कश्चिन्प्रियते जायते न च कश्चन ।

वासनावर्तगर्तेषु जीवो लुठति केवलम् ॥५॥ (३-५४-७२)

1029. Thus, no one dies nor any one is born. The individual soul merely rolls about in the hollows of the whirlpools of desire.

यथा लतायाः पर्वाणि दीर्घाया मध्यमध्यतः ।

तथा चेतनसत्ताया जन्मानि मरणानि च ॥६॥ (३-५४-६६)

1030. As there are knots (or joints) intervening in a long creeper, so, births and deaths (intervene) in a living being.

शुद्धं हि चेतनं नित्यं नोदेति न च शाम्यति । (३-५५-३)

न जायते न प्रियते संविदाकाशमक्षयम् ॥७॥ (६/२-१०१-१६)

1031. The soul is indeed pure and eternal. It does not rise, nor is it extinguished. It is not born. It does not die. It is the imperishable sky (or space) of consciousness.

13. आयुषो न्यूनाधिकत्वकारणम्

The cause of diminution or increase of the duration of life.

देशकालक्रियाद्रव्यशुद्ध्यशुद्धी स्वकर्मणाम् ।

न्यूनत्वे चाधिकत्वे च नृणां कारणमायुषः ॥१॥ (३-५४-२९)

1032. The purity or impurity of the place, time, profession and materials pertaining to one's own actions (or duties) is the cause of the shortness or longness of the duration of life of men.

स्वकर्मधर्मे हसति हसत्यायुर्नृणामिह ।

वृद्धे वृद्धिमुपायाति सममेव भवेत्समे ॥२॥ (३-५४-३०)

1033. When one's (religious) deeds and morality decline, the duration of life of men in this world decreases. When they increase, (the duration of life) attains to growth. When they are middling, (the duration of life) would only be middling.

वृद्धमृत्युप्रदैर्वृद्धः कर्मभिर्मृतिमृच्छति ।

बालमृत्युप्रदैर्बालो युवा यौवनमृत्युदैः ॥३॥ (३-५४-३१)

1034. An old man meets with death through deeds causing death when aged; a child through deeds causing death when an infant; a youth through deeds causing death when young.

यो यथाशास्त्रमारब्धं स्वधर्ममनुतिष्ठति ।

भाजनं भवति श्रीमान्स यथाशास्त्रमायुषः ॥४॥ (३-५४-३२)

1035. That noble person who practises his own religious (or moral) duties, undertaken according to the scriptures, becomes the recipient of a duration of life in accordance with the scriptures (i.e., the full 100 years considered to be the life-span of a human being).

मृत्यो न किञ्चिच्छक्तस्त्वमेको मारयितुं बलात् ।

मारणीयस्य कर्माणि तत्कर्तृणीति नेतरत् ॥५॥ (३-२-१०)

1036. Death! You alone are not competent even a little to kill (a person) forcibly. For a person who must be killed, (his) actions are the ones which perform that (function). It is so; not (something) other than that.

14. मृत्युस्तं न जिघांसति

Death does not wish to kill him.

दोषमुक्ताफलप्रोता वासनातन्तुसन्ततिः ।

हृदि न ग्रथिता यस्य मृत्युस्तं न जिघांसति ॥१॥ (६/१-२३-५)

1037. Death does not wish to kill that person on whose bosom the series of strings of desires passed through pearls that are sins (or defects), is not fastened.

निःश्वासवृक्षक्रकचाः सर्वदेहलताघुणाः ।

आधयो यं न भिन्दन्ति मृत्युस्तं न जिघांसति ॥२॥ (६/१-२३-६)

1038. Death does not wish to kill him whom mental agonies, which are insects for the creeper constituting the entire body and saws for the (body-) tree in the form of sighs, do not cut.

शरीतरुसर्पौघाश्चिन्तार्पितशिरःफणाः ।

आशा यं न दहन्यन्तर्मृत्युस्तं न जिघांसति ॥३॥ (६/१-२३-७)

1039. Death does not wish to kill him whom hopes (or desires), which are multitudes of snakes on the body-tree, with anxieties set as expanded hoods on the head, do not burn within.

रागद्वेषविषापूरः स्वमनोबिलमन्दिरः ।

लोभव्यालो न भुङ्क्ते यं मृत्युस्तं न जिघांसति ॥४॥ (६/१-२३-८)

1040. Death does not wish to kill him whom the serpent of

avarice, filled with the poison of attachment and aversion and having its habitation in the cavity of one's own mind, does not eat.

पीताशेषविवेकाम्बुः शरीराम्भोधिवाडवः ।

न निर्दहति यं कोपस्तं मृत्युर्न जिघांसति ॥५॥ (६/१-२३-९)

1041. Death does not wish to kill him whom anger, which is the submarine fire in the body-ocean, that has drunk the entire waters of discrimination, does not burn.

यन्त्रं तिलानां कठिनं राशिमुग्रमिवाकुलम् ।

यं पीडयति नानङ्गस्तं मृत्युर्न जिघांसति ॥६॥ (६/१-२३-१०)

1042. Death does not wish to kill him whom Cupid does not torment intensely like a hard (grinding) machine which is filled, (squeezing) the mass of sesamum-seeds (within).

एकस्मिन्निर्मले येन पदे परमपावने ।

संश्रिता चित्तविश्रान्तिस्तं मृत्युर्न जिघांसति ॥७॥ (६/१-२३-११)

1043. Death does not wish to kill him, by whom the repose of the mind is resorted to in the only stainless and most holy abode (or the Supreme Self).

वपुःखण्डाभिपतितं शाखामृगमिवोदितम् ।

न चञ्चलं मनो यस्य तं मृत्युर्न जिघांसति ॥८॥ (६/१-२३-१२)

1044. Death does not wish to kill him whose mind, risen like a monkey which has fallen upon the chasm that is the body, is not trembling.

IX ब्रह्मा

Brahmā (the Cosmic Mind).

1. जगत्कर्ता ब्रह्मा

Brahmā (the Cosmic Mind) is the creator of the world.

सर्गादौ स्वप्नपुरुषन्यायेनादिप्रजापतिः ।

यथा स्फुटं प्रकचितस्तथाऽद्यापि स्थिता स्थितिः ॥१॥ (३-५५-४७)

1045. The state (of the objective world) has remained even today as the first god presiding over creation clearly manifested it at the beginning of creation, in the manner of the dreaming person.

सङ्कल्पयति यन्नाम प्रथमोऽसौ प्रजापतिः ।

तत्तदेवाशु भवति तस्येदं कल्पनं जगत् ॥२॥ (६/२-१८६-६५)

1046. Which indeed that primeval god presiding over creation resolves (or imagines), that severally arises immediately. This world is his imagination.

2. मन एव ब्रह्मेति कथ्यते

The mind alone is described as Brahmā (the Creator-god).

मन एव विरिञ्चित्वं तद्धि सङ्कल्पनात्मकम् ।

खवपुः स्फारतां नीत्वा मनसेदं वितन्यते ॥१॥ (३-३-३४)

1047. The mind alone is Brahmāhood (or the quality of creating). That indeed is of the nature of imagination. This (objective universe) is produced by the mind having brought its own form to a state of expansion.

विरिञ्चो मनसो रूपं विरिञ्चस्य मनो वपुः । (३-३-३५)

मनस्तामिव यातेन ब्रह्मणा तन्यते जगत् ॥२॥ (३-३-२९)

1048. Brahmā is the form of the mind. Mind is the body (or form) of Brahmā. The world is produced by Brahmā who has gone, as it were, to the state of the mind.

3. परमात्मत्वाद्ब्रह्मणः समुद्भवः

The birth of Brahmā from the Ultimate Reality.

मनः संपद्यते तेन महतः परमात्मनः ।

सुस्थिरादस्थिराकारस्तरङ्ग इव वारिधेः ॥१॥ (३-१-१५)

1049. By that (inherent nature), the mind, which has an

unstable form, arises from the vast (or infinite) Supreme Self which is perfectly still, like a wave from the ocean.

स्वयमक्षुब्धविमले यथा स्पन्दो महाम्भसि ।

संसारकारणं जीवस्तथाऽयं परमात्मनि ॥२॥ (३-१००-२५)

1050. As there is movement of its own accord in an expanse of water which is undisturbed and pure, so is this jīva (or the individual soul), which is the cause of the world, (produced) in the Supreme Self.

निःस्पन्दवपुषस्तस्य स्पन्दस्तस्माच्चिदेव हि ।

प्रदेशाद्घनतामेति सौम्योऽब्धिश्चलनादिव ॥३॥ (४-४२-४)

1051. There is movement of that (Absolute Reality) whose nature is motionless. On account of that, it is indeed Consciousness that attains to denseness from a place (or one portion of it), like the calm ocean on account of movement.

अन्तरब्धेर्जलं यद्वत्स्पन्दास्पन्दवदीहते ।

सर्वशक्तिस्तथैकत्र गच्छति स्पन्दशक्तिताम् ॥४॥ (४-४२-५)

1052. The All-powerful (Absolute Reality) acts as movement and non-movement like water within the ocean, and also goes to the state of the energy of motion in one place.

आत्मन्येवात्मना व्योम्नि यथा सरति मारुतः ।

तथेहात्माऽऽत्मशक्त्यैव स्वात्मन्येवैति लोलताम् ॥५॥ (४-४२-६)

1053. As the wind moves in the sky by itself and only in itself, so, the Self goes to the state of agitation (or movement) here, only in itself and by its own power alone.

स्वशिखास्पन्दशक्त्यैव दीपः सौम्यो यथोन्नतम् ।

एति तद्गदसावात्मा तत्स्ये वपुषि बलाति ॥६॥ (४-४२-७)

1054. As a gentle lamp attains to elevation only on account

of the power of movement of its own flame, so, that Self moves in its own body.

जलान्तरेऽम्बुधिर्यद्वल्लसद्वारीव चञ्चलः ।

सर्वशक्तिर्वपुष्येव तथा स्पन्दविलासवान् ॥७॥ (४-४२-८)

1055. As the ocean is shaking within the water like the glittering water (caused by the hot rays of the sun), so, the all-powerful (Self) is having the play of movement only in its own body (or nature).

यथोल्लसति भाश्चक्रैः कचन्कनकसागरः ।

तथाऽऽत्मनि परिस्पन्दैः स्फुरत्यक्षैश्चिदर्णवः ॥८॥ (४-४२-९)

1056. As the golden ocean glitters, shining by the multitude of rays of light (from the Sun), so, the ocean of Consciousness throbs with the (light of the) organs of sense due to the movement within itself.

लक्ष्यते मौक्तिकस्पन्दो यथा व्योम्नि दृशोऽदृशि ।

तथा भाति लसद्गूपा चिच्छक्तिश्चिन्महाम्बरे ॥९॥ (४-४२-१०)

1057. As the throbbing of pearls is observed from the viewing in the non-appearing sky, so, the energy of Consciousness with a shining form appears in the great sky of Consciousness.

किञ्चित्सुभितरूपा सा चिच्छक्तिश्चिन्महार्णवे ।

तन्मयी चित्स्फुरत्यच्छा तत्रैवोर्मिरिवार्णवे ॥१०॥ (४-४२-११)

1058. That energy of consciousness is having a state which is a little agitated, in the great sea of Consciousness. Pure Consciousness full of that (energy) throbs there itself like a wave in the ocean.

य एवानुभवात्माऽयं चित्स्पन्दोऽस्ति स एव हि ।

जीवकारणकर्माख्यो बीजमेतद्धि संसृतेः ॥११॥ (३-६७-९)

1059. That alone, which is merely of the nature of experience (or cognition), is indeed the throb of Consciousness, named the individual soul, the cause and action. This alone is the seed of worldly life.

शिवात्प्राक्कारणात्पूर्वं चिच्चेत्यकलनोन्मुखी ।

उदेति सौम्याजलधेः पयःस्पन्दो मनागिव ॥१२॥ (३-६७-१८)

1060. At first, Consciousness, which is on the point of cognising objects to be known, rises from Siva, the foremost cause, as the movement of water (is produced) in a small degree from the serene ocean.

स्फुरणाजीवचक्रत्वमेति चित्तोर्मितां दधत् ।

चिद्धारि ब्रह्माजलधौ कुस्ते सर्गबुद्बुदान् ॥१३॥ (३-६७-१९)

1061. In the ocean of Brahman (or Ultimate Reality), the water of Consciousness, on account of its throbbing, attains to the state of a (rotating) wheel in the form of the Jīva (or individual soul which transmigrates), possessing the wave-nature of the mind (or thought), and produces the bubbles of creation.

4. स्वाभाविकोऽयं ब्रह्मणः स्पन्दः

This movement of Brahman (or the Ultimate Reality) is natural.

तस्यैवोद्यदिवाशान्ति यत्सत्त्वं संविदात्मकम् ।

स्वभावात्स्पन्दनं तत्तु जीवशब्देन कथ्यते ॥१॥ (३-६४-६)

1062. That indeed is described by the word Jīva (or individual soul) which entity of the nature of consciousness is the movement of that (Ultimate Reality) on account of its inherent nature, arising, as it were, until final liberation.

शान्तत्वापगमेऽच्छस्य मनावसंवेदनात्मकम् ।

स्वाभाविकं यत्स्फुरणं चिद्ब्योम्नः सोऽङ्गजीवकः ॥२॥ (३-६४-९)

1063. Indeed, that is the Jīva (or the individual soul) which is the natural throb of the pure sky of Consciousness, of the nature of cognition in a small degree, on the disappearance of its tranquil nature.

यथा वातस्य चलनं कृशानोरुष्णता यथा ।

शीतता वा तुषारस्य तथा जीवत्वमात्मनः ॥३॥ (३-६४-१०)

1064. As there is the movement of the wind, the hotness of fire or the coldness of ice, so there is jīvahood (or the condition of being an individual soul) of the Self.

चिद्व्यपस्यात्मतत्त्वस्य स्वभाववशतः स्वयम् ।

मनाक्संवेदनमिव यत्तज्जीव इति स्मृतम् ॥४॥ (३-६४-११)

1065. That is considered as jīva (or the individual soul) which is, as it were, cognition in a small degree of the true principle of the Self which has the nature of consciousness, by itself and through the power of its own nature.

5. खलीलयैव ब्रह्म स्वयं स्पन्दते

Brahman (or the Ultimate Reality) throbs spontaneously only out of its own sport.

दिक्कालाद्यनवच्छिन्नमात्मतत्त्वं स्वशक्तितः । (४-४४-१४)

लीलयैव तदादत्ते दिक्कालकलितं वपुः ॥१॥ (४-४४-१५)

1066. That Self-principle (or the Absolute Consciousness), which is not limited by space, time etc., takes a body held in space and time, through its own power and only out of sport.

समुदेति स्वतस्तस्मात्कला कलनरूपिणी ।

जलादावर्तलेखेव स्फुरज्जलतयोदिता ॥२॥ (६/१-९-३)

1067. A part, in the form of apprehension, arises from that (Absolute Reality), of its own accord, like a streak of whirlpool from water, risen with the sparkling quality of water.

स्वयमेवात्मनाऽऽत्माऽन्य इव चेत्यते ॥३॥ (३-६७-७९)

1068. The Self is spontaneously perceived, as if it were another, only by itself.

स्वयमेवात्मनैवात्मा शक्तिं सङ्कल्पनामिकाम् ।

यदा करोति स्फुरता स्पन्दशक्तिमिवानिलः ॥४॥ (६/१-११४-१५)

तदा पृथग्विभासं सङ्कल्पकलनामयम् ।

मनो भवति विश्वात्मा भावयन्स्वाकृतिं स्वयम् ॥५॥ (६/१-११४-१६)

1069, 1070. When the Self, spontaneously, by its throbbing nature alone, produces the energy called thinking (or imagination) like wind its power of motion, then, the universal Self becomes the mind consisting of the grasping of thoughts, appearing as it were differently, manifesting its form of its own accord.

6. अयं स्पन्दोऽन्य इव चेत्यते

This movement is perceived as different.

स्वयमन्यैवमस्मीति भावयित्वा स्वभावतः ।

अन्यतामिव संयाति स्वविकल्पात्मिकां स्वतः ॥१॥ (६/१-३३-२१)

1071. Thus, (The Absolute Consciousness), imagining itself as different by nature, goes as it were to the state of otherness by itself, in the form of its own error (i.e., such imagination).

स एव हि पुमान्कोपाद्यथेहान्य इव क्षणात् ।

भवत्येवं विकल्पाङ्गा वित्स्वरूपाऽन्यतां गता ॥२॥ (६/१-३०-६९)

1072. As that same man indeed becomes like another in a moment on account of anger, so, the one of the nature of pure Consciousness, has gone to the state of otherness, having the stain of error (or imagination).

आदित्यव्यतिरेकेण यो भावयति राघव ।

रश्मिजालमिदं ह्येतत्तस्यान्यदिव भास्वतः ॥३॥ (६/१-११४-४)

1073. Rāma! For him who considers this collection of rays of (solar) light as different from the sun, this is indeed different, as it were, from the sun.

कनकव्यतिरेकेण केयूरं येन भावितम् ।

केयूरमेव तत्तस्य न तस्य कनकं हि तत् ॥४॥ (६/१-११४-५)

1074. By whom a bracelet is considered as different from gold, that is only a bracelet for him; that is surely not gold for him.

सलिलव्यतिरेकेण तरङ्गो येन भावितः ।

तरङ्गबुद्धिरेवैका स्थिता तस्य न वारिधीः ॥५॥ (६/१-११४-७)

1075. By whom a wave is considered as different from water, for him, only the firm conviction of the wave remains; not the conception of water.

पावकव्यतिरेकेण ज्वालाली येन भाविता ।

तस्याग्निबुद्धिर्गलति ज्वालाधीरेव तिष्ठति ॥६॥ (६/१-११४-१०)

1076. By whom a streak of flame is considered as different from fire, for him, the conception of fire vanishes; only the conception of the flame remains.

किञ्चित्क्षुभितरूपा सा चिच्छक्तिश्चिन्महार्णवे । (४-४२-११)

आत्मनोऽव्यतिरिक्तैव व्यतिरिक्तेव तिष्ठति ॥७॥ (४-४२-१२)

1077. In the great ocean of Consciousness, that power of consciousness, whose natural state is a little disturbed, stands separated as it were from the Self (or Absolute Consciousness) when it is just not separated.

7. सङ्कल्पस्वरूपोऽयं स्पन्दः

This vibration (or movement) is of the nature of thought.

अनन्तस्यात्मतत्त्वस्य सर्वशक्तेर्महात्मनः ।

सङ्कल्पशक्तिरचितं यद्रूपं तन्मनो विदुः ॥१॥ (३-९६-३)

1078. That is considered as the mind which is the form of the Infinite Principle of the Self, the all-powerful Supreme Spirit, created by its power of thought (or will).

देशकालपरिस्पन्दशक्तिसन्दीपिताऽथ चित् ।

सङ्कल्पमनुधावन्ती प्रयाति कलनापदम् ॥२॥ (४-४२-२०)

1079. The Supreme Consciousness, excited by the powers of movement in the form of space and time and pursuing imagination, attains to the position of grasping (things).

8. चेत्यभावनास्वरूपोऽयं स्पन्दः

This vibration (or movement) is of the nature of imagination of objects.

यैषा स्वभावातिगतां स्वयं सङ्कल्प्य धावति ।

चिच्चेत्यं स्वयमाम्लाना सा म्लाना तन्मनः स्मृतम् ॥१॥ (३-११४-१८)

1080. This Supreme Consciousness flows forth by itself, imagining objects which have gone beyond its nature. Itself having faded all around, it is enfeebled. That is considered as the mind.

चेत्येन सहिता यैषा चित्सेयं कलनोच्यते । (५-१३-५३)

चित्तश्चेत्योन्मुखत्वं यत्तत्सङ्कल्पाङ्कुरं विदुः ॥२॥ (४-५४-२)

1081. This Consciousness which is associated with objects imagined is declared as comprehension (or grasping of ideas). That state of Consciousness which is intent on objects is considered as the sprout of imagination.

भावयन्ती चित्तिश्चेत्यं व्यतिरिक्तमिवात्मनः ।

सङ्कल्पतामुपायाति बीजमङ्कुरतामिव ॥३॥ (४-५४-४)

1082. Consciousness, thinking of objects perceived as if they are distinct from itself, attains to the state of imagination, like a seed (attaining to) the state of a sprout.

9. प्रतिभासमात्रत्वं ब्रह्मणः

(Imagination of objects) is of the nature of mere appearance (or illusion) of Absolute Consciousness.

प्रतिभासवशादेव मध्यस्थं चित्त्वजाड्ययोः ।

जीवेतराभिधं चित्तमन्तर्ब्रह्मणि दृश्यते ॥१॥ (३-१००-१२)

1083. The mind having the other appellation of jīva (or individual soul), existing between the conscious principle and dulness (or absence of awareness), is perceived within the Absolute Consciousness (or Brahman) only on account of illusion.

पिच्छभ्रान्तिर्यथा व्योम्नि पयस्यावर्तधीर्यथा ।

प्रतिभासकलामात्रं मनो जीवस्तथाऽऽत्मनि ॥२॥ (३-१००-१६)

1084. As there is the illusion of the feather of a peacock in the sky and the conception of a whirlpool in water, so, there is the mere bit of an illusion that is the mind or jīva (the individual soul), in the Self.

10. जगत्कर्तुर्निर्हेतुकोद्भवः

The Causeless origination of the maker of the world.

शक्तिर्निर्हेतुकैवान्तः स्फुरति स्फटिकांशुवत् ॥१॥ (६/१-११-३७)

1085. It is only the Causeless Power (of creation) that shines within (the Absolute Consciousness) like the lustre of a crystal.

तस्मादकारणं भाति वा स्वचित्तैककारणम् ।

स्वकारणादनन्यात्मा स्वयंभूः स्वयमात्मवान् ॥२॥ (३-३-५)

1086. Therefore, the self-caused Brahṁā (or Cosmic Mind), who by himself is self-possessed, shines without a cause or with only his own mind as the only cause. He has a nature which is non-different from his own cause.

संविन्मात्रस्वभावत्वाद्देहोऽहमिति चेतति ।

काकतालीयवद्भ्रान्तमाकारं तेन पश्यति ॥३॥ (३-२-३८)

1087. On account of his inherent nature being mere Consciousness, he is aware: "I am the body." By that, he perceives a form mistakenly, like (the accidental fall of) the fruit of a palmyra tree (when) a crow (settles on it).

चित्त्वभावात्समायातं ब्रह्मत्वं सर्वकारणम् ।

संसृतौ कारणं पश्चात्कर्म निर्माय संस्थितम् ॥४॥ (३-६४-२५)

1088. The nature of Brahmā (the Cosmic Mind or Creator), which has arrived from the inherent nature of Absolute Consciousness, is the cause of everything. Then, bringing into existence Karma (or the law of cause and effect), it becomes the cause of worldly life.

चित्तं स्वभावात्स्फुरति चितः फेन इवाम्भसः ।

कर्मभिर्बध्यते पश्चाद्भिण्डीरमिव रज्जुभिः ॥५॥ (३-६४-२६)

1089. The mind becomes manifest from Absolute Consciousness spontaneously, like foam from water. Then, it is bound by actions like foam by ropes. [Ropes may bind the movement of foam but not the underlying water.]

आद्यः प्रजापतिः पूर्वं स्वयंभूरिति विश्रुतः ।

प्राक्तनानां स्वकार्याणामभावादप्यकारणः ॥६॥ (३-१४-७)

1090. The first Lord of creatures was formerly well-known as self-caused. He is causeless also on account of the absence of his own previous actions (or Karma).

असतः शशशृङ्गादेर्मृगतृष्णाम्भसो यथा ।

आलोकनादलभ्यस्य कीदृक्स्यात्किल कारणम् ॥७॥ (६/२-२२-८)

1091. Of what sort indeed can there be a cause for a thing which is unattainable through seeing, as for example, the

non-existent horn of a hare and the like and the water of a mirage?

असत्यप्रतिभासानामेतदेवाशु कारणम् ।

यदनालोकनं नाम समालोकक्षणक्षयम् ॥८॥ (६/२-२२-१०)

1092. Only this called non-seeing (or absence of knowledge), which is instantly destroyed by right perception, is the immediate cause of false appearances.

स्मृतिर्न प्राक्तनी काचित्कारणं वा स्वयंभुवः ॥९॥ (३-१३-४३)

1093. Nor any previous memory is the cause of (the appearance of) Brahma (the self-born Creator).

11. न ब्रह्मणः कर्माणि

There are no actions (to fructify) for Brahmā.

प्राक्तनानि न सन्त्यस्य कर्माण्यद्य करोति नो ॥१॥ (३-२-२४)

1094. There are no previous karman-s (or actions to fructify) for him, nor does he do any (such) actions now (that may bind him).

प्राणस्पन्दोऽस्य यत्कर्म लक्ष्यते चास्मदादिभिः ।

दृश्यतेऽस्माभिरेवं तन्न त्वस्यास्त्यत्र कर्मधीः ॥२॥ (३-२-२५)

1095. The movement of vital energy (or physical activity) of this Brahmā which is perceived as action by people like us, is (only) seen thus (mistakenly) by us. But, in this respect, there is no idea of action on his part.

12. सङ्कल्पमात्रशरीरत्वं ब्रह्मणः

Brahmā has a body (consisting) only of thought.

सङ्कल्पमात्रमेवैतन्मनो ब्रह्मेति कथ्यते ।

सङ्कल्पाकाशपुरुषो नास्य पृथ्व्यादि विद्यते ॥१॥ (३-२-५४)

1096. This mind consisting only of thought is declared as Brahmā (the Creator-god). He is a person who is the space of imagination. There is no physicality (or earth and the like) in him.

यथा चित्रकृदन्तःस्था निर्देहा भाति पुत्रिका ।

तथैव भासते ब्रह्मा चिदाकाशाच्छरञ्जनम् ॥२॥ (३-२-५५)

1097. As a doll existing in the mind of a painter shines without a body (before it is painted on a canvas), so also, Brahmā (the Creator-god) shines as the colouring in the clear space of Consciousness.

आतिवाहिक एवासौ देहोऽस्त्यस्य स्वयंभुवः ।

न त्वाधिभौतिको राम देहोऽजस्योपपद्यते ॥३॥ (३-३-६)

1098. Rāma! There exists only that subtle body for this Brahmā (the Creator-god). On the contrary, a material body is not possible for the unborn Brahmā.

सर्वेषामेव देहौ द्वौ भूतानां कारणात्मनाम् ।

अजस्य कारणाभावादिक एवातिवाहिकः ॥४॥ (३-३-८)

1099. For all creatures who have a cause, there are surely two bodies (the gross and the subtle). For Brahmā (the Creator-god), there is only the subtle body due to the absence of a cause (for his existence).

सर्वासां भूतजातीनामेकोऽजः कारणं परम् ।

अजस्य कारणं नास्ति तेनासावेकदेहवान् ॥५॥ (३-३-९)

1100. The one unborn Brahmā is the supreme cause for all classes of creatures. There is no cause for Brahmā. Therefore, he has (only) one body, (the subtle).

नास्त्येव भौतिको देहः प्रथमस्य प्रजापतेः ।

आकाशात्मा च भात्येष आतिवाहिकदेहवान् ॥६॥ (३-३-१०)

1101. There is surely no physical body for the first lord of creatures. He, who has a subtle body, shines in the form of space (i.e., as subtle as formless space).

चित्तमात्रशरीरोऽसौ न पृथ्व्यादिक्रमात्मकः ।

आद्यः प्रजापतिर्व्योमवपुः प्रतनुते प्रजाः ॥७॥ (३-३-११)

1102. He who has a body consisting only of Mind, is not composed of the series of entities like earth. The first lord of creatures having a body of (subtle) space, produces creatures.

13. ब्रह्मा त्रिजगत्स्थितेः कारणम्

Brahmā is the cause of the existence of the three worlds.

अस्मात्पूर्वात्प्रतिस्पन्दादनन्यैतत्स्वरूपिणी ।

इयं प्रविसृता सृष्टिः स्पन्दसृष्टिरिवानिलात् ॥१॥ (३-३-१५)

1103. From this first throb (in Absolute Consciousness), this creation, which is of this nature and non-different from it (i.e., the first stress in the form of Mind), is well-spread like the creation of motion from wind.

प्रतिभानाकृतेरस्मात्प्रतिभामात्ररूपधृक् ।

विभात्येवमयं सर्गः सत्यानुभववान्स्थितः ॥२॥ (३-३-१६)

1104. From this, of the form of Pure Consciousness, this creation bearing the form of a mere appearance, shines in this manner. It remains possessing (as it were) reality in experience.

मनस्तामिव यातेन ब्रह्मणा तन्यते जगत् ।

अनन्यादात्मनः शुद्धाद्द्रवत्वमिव वारिणः ॥३॥ (३-३-२९)

1105. The world is produced by Brahmā, who has gone, as it were, to the state of the Mind, from the undivided Pure Self, as the quality of flowing (arises) from water.

मनोनाम्नो मनुष्यस्य विरिञ्च्याकारधारिणः ।

मनोराज्यं जगदिति सत्यरूपमिव स्थितम् ॥४॥ (३-३-३३)

1106. Thus, the world, existing as if it has a real nature, is the kingdom of fancy of man having the name mind and bearing the form of Brahmā.

अहंमयी पद्मजभावना चित्

सङ्कल्पभेदाद्वितनोति विश्वम् ।

अन्तर्मुखैवानुभवत्यनन्त-

निमेषकोट्यंशविधौ युगान्तम् ॥५॥ (३-६१-३८)

1107. Consciousness in the form of the imagination of Brahmā consisting of the "I"-thought, produces the universe out of the division of thought. It experiences, quite within itself, the end of an aeon within the performance of a millionth part of the twinkling of the eye of Ananta (or Viṣṇu).

14. ब्रह्मजनितं विश्वं मनोमयम्

The Universe created by Brahmā is mental.

मनोमात्रं यदा ब्रह्मा न पृथ्व्यादिमयात्मकः ।

मनोमात्रमतो विश्वं यद्यजातं तदेव हि ॥१॥ (३-३-२५)

1108. As Brahmā is mere mind and is not of a nature consisting of earth and the like (i.e., not material in nature), so is the universe merely thought. For, whatever is born (from whichever thing), is only that.

स्वभावाद्व्यतिरिक्तं तु न चित्तस्यास्ति चेतनम् ।

स्पन्दादृते यथा वायोरन्तः किं नाम चेत्यते ॥२॥ (३-६६-१६)

1109. There is no perceiving of the mind distinct from its essential nature, (i.e., mind consists of the thinking faculty), as there is (no activity) of the wind except motion. What possibly is perceived within?

15. सर्गस्यापूर्वत्वम्

The newness of creation.

अपूर्व एव स्वप्नोऽयं यद्वै सर्गोऽनुभूयते ॥१॥ (६/२-१९५-४१)

1110. This universe that is experienced is quite a new dream (of Brahma, the Creator or Cosmic Mind).

महाकल्पे विमुक्तत्वादब्रह्मादीनामसंशयम् । (३-१३-४२)

स्मृतिर्न प्राक्तनी काचित्कारणं वा स्वयंभुवः ॥२॥ (३-१३-४३)

1111. Undoubtedly, there is no previous memory whatever for the Creators (or Brahmā-s) on account of their liberation (by merging in the Absolute Reality) in (every) universal involution (or universal destruction at the end of a great universal cycle); nor is there any cause for the self-born Brahmā.

X शक्तिः

Power.

1. ब्रह्मणः शक्तयः

The powers of Brahman, the Absolute Reality.

समस्तशक्तिखचितं ब्रह्म सर्वेश्वरं सदा ।

ययैव शक्त्या स्फुरति प्राप्तां तामेव पश्यति ॥१॥ (३-६७-२)

1112. Brahman, the Lord of all, is ever full of all powers. It perceives just that as acquired (or present) by which power exactly it becomes manifest (as objects).

सर्वशक्तिमयो ह्यात्मा यद्यथा भावयत्यलम् ।

तत्तथा पश्यति तदा स्वसङ्कल्पविजृम्भितम् ॥२॥ (६/१-३३-४१)

1113. Whatever and in whichever manner, the Self, which is full of all powers, contemplates thoroughly, it perceives that then and in that manner, manifested by its own imagination.

सर्वशक्तिर्हि भगवान् यैव तस्मै हि रोचते ।

शक्तिं तामेव विततां प्रकाशयति सर्वगः ॥३॥ (३-१००-६)

1114. The Lord is indeed all-powerful. Whatever he is pleased with, the all-pervading one displays only that extended power.

सर्वशक्ति परं ब्रह्म नित्यमापूर्णमव्ययम् ।

न तदस्ति न तस्मिन्यद्विद्यते विततात्मनि ॥४॥ (३-१००-५)

1115. The Supreme Brahman (or Absolute Reality) is all-powerful, eternal, full all around and immutable. There is nothing which is not in that extended Self.

ज्ञानशक्तिः क्रियाशक्तिः कर्तृताऽकर्तृताऽपि च ।

इत्यादिकानां शक्तीनामन्तो नास्ति शिवात्मनः ॥५॥ (६/१-३७-१६)

1116. There is no end to the powers of the Absolute (or the Divine Self), such as the power of knowledge, the power of action, doership and also non-doership.

चिच्छक्तिर्ब्रह्मणो राम शरीरेष्वभिदृश्यते ।

स्पन्दशक्तिश्च वातेषु जडशक्तिस्तथोपले ॥६॥ (३-१००-७)

द्रवशक्तिस्तथाऽम्भःसु तेजःशक्तिस्तथाऽनले ।

शून्यशक्तिस्तथाऽऽकाशे भावशक्तिर्भवस्थितौ ॥७॥ (३-१००-८)

1117, 1118. Rāma! The power of Consciousness of Brahman (or Absolute Reality) is manifested in bodies. It is the power of movement in the winds, the power of inertia in a stone, the power of liquidity in the waters, the power of heat in fire, the power of emptiness in the sky and the power of becoming in the state of worldly existence.

ब्रह्मणः सर्वशक्तिर्हि दृश्यते दशदिग्गता ।

नाशशक्तिर्विनाशेषु शोकशक्तिश्च शोकिषु ॥८॥ (३-१००-९)

आनन्दशक्तिर्मुदिते वीर्यशक्तिस्तथा भटे ।

सर्गेषु सर्गशक्तिश्च कल्पान्ते सर्वशक्तिता ॥९॥ (३-१००-१०)

1119, 1120. Every power of Brahman (or Absolute Reality) is indeed seen reaching to the ten directions; the power of destruction in (the phenomena of) decay, the power of sorrow in the afflicted, the power of joy in the happy, the power of courage in the warrior, the power of creation in the worlds and the all-powerful nature (of destructive forces) at the end of a universal cycle.

2. स्पन्दशक्तिः

The power of movement (of the Absolute.)

स्पन्दशक्तिस्तदिच्छेदं दृश्याभासं तनोति सा ।

साकारस्य नरस्येच्छा यथा वै कल्पनापुरम् ॥१॥ (६/२-८४-६)

1121. That Power of movement (of the Absolute), which is its Will (or Desire), causes this unreal appearance of the visible world, as the will of a man with form (produces) a city of fancy.

यन्नाम चेतनं यत्र तदवश्यं स्वभावतः ।

स्पन्दधर्मि भवत्येव वस्तुता हि स्वभावजा ॥२॥ (६/२-८३-१६)

1122. Whatever is animate (or sentient) anywhere, that surely has the characteristic of movement on account of its inherent nature. Existence as a thing is indeed born of its inherent nature.

सा राम प्रकृतिः प्रोक्ता शिवेच्छा पारमेश्वरी ।

जगन्मायेति विख्याता स्पन्दशक्तिरकृत्रिमा ॥३॥ (६/२-८५-१४)

1123. Rāma! She, (the creative Power) is called Prakṛti (or Nature), the supremely powerful Divine Will of Śiva. This natural power of movement (of the Absolute) is well-known as Māyā (or the illusory power) of the world.

प्रकृतित्वेन सर्गस्य स्वयं प्रकृतितां गता ।

दृश्याभासानुभूतानां करणात्सोच्यते क्रिया ॥४॥ (६/२-८४-८)

1124. She herself has gone to the state of Nature by being the material cause of creation. She is called activity on account of the accomplishment of things experienced in the unreal appearance of visible objects.

3. प्रकृतिः

Nature.

यदैव खलु शुद्धाया मनागपि हि संविदः ।

जडेव शक्तिरुदिता तदा वैचित्र्यमागतम् ॥१॥ (३-९६-७०)

1125. Only when the power of Pure Consciousness is manifested even a little, as if it were material, then indeed does the variety (of worldly objects) arrive.

भावदाढ्यात्मिकं मिथ्या ब्रह्मानन्दो विभाव्यते ।

आत्मैव कोशकारेण लालादाढ्यात्मिकं यथा ॥२॥ (३-६७-७३)

1126. The Joy of Brahman (or Absolute Reality) is perceived falsely to consist of the firmness of thoughts (or objects), as only its own self (is perceived) by the silk-worm to consist of the firmness of saliva.

ऊर्णनाभाद्यथा तन्तुर्जायते चेतनाज्जडः ।

नित्यप्रबुद्धात्पुरुषाद्ब्रह्मणः प्रकृतिस्तथा ॥३॥ (३-९६-७१)

1127. As a senseless web is produced from a living spider, so does Prakṛti (or Nature) originate from Brahman, the Supreme Being, which is eternally awakened (or conscious).

सूक्ष्मा मध्या तथा स्थूला चेति सा कल्प्यते त्रिधा । (६/१-९-४)

तिष्ठत्येतास्ववस्थासु भेदतः कल्प्यते त्रिधा ।

सत्त्वं रजस्तम इति एषैव प्रकृतिः स्मृता ॥४॥ (६/१-९-५)

1128. Nature is brought about in three forms – the subtle, the intermediate (between the subtle and the gross) and the gross. It remains in these states, produced in three forms on

account of the difference viz., sattva (harmony), rajas (activity), and tamas (inertia). This alone is considered as Prakṛti (or Nature).

अविद्यां प्रकृतिं विद्धि गुणत्रितयधर्मिणीम् ।

एषैव संसृतिर्जन्तोस्स्याः पारं परं पदम् ॥ (६/१-९-६)

यावत्किञ्चिदिदं दृश्यमनयैव तदाश्रितम् ॥५॥ (६/१-९-८)

1129. Know that Nature having the characteristics of the three qualities (sattva or harmony, rajas or activity and tamas or inertia) as avidyā (nescience or ignorance). This alone constitutes the worldly life of a being. The further side of this is the Supreme Abode. As much of this visible world whatever that exists due to that (nescience), it depends on that (nescience) alone.

4. शक्तिब्रह्मणोरनन्यत्वम्

The identity of the Absolute Reality and its Power.

यथैकं पवनस्पन्दमेकमौष्ण्यानलौ यथा ।

चिन्मात्रं स्पन्दशक्तिश्च तथैवैकात्म सर्वदा ॥१॥ (६/२-८४-३)

1130. As wind and its motion are the same and as fire and its heat are identical, even so, mere Consciousness and its power of movement are always identical in essence.

अनन्यां तस्य तां विद्धि स्पन्दशक्तिं मनोमयीम् ॥२॥ (६/२-८४-२)

1131. Know that power of movement which consists of the mind as not different from That (Pure Consciousness).

व्यावृत्त्यैव तथैवास्ते शिव इत्युच्यते तदा ।

चितिशक्तेः क्रिया देव्याः प्रतिस्थानं यदात्मनि ॥३॥ (६/२-८४-२६)

यथाभूतस्थितेरेव तदेव शिव उच्यते ।

देव्याः क्रियायाश्चिच्छक्तेः स्वरूपिण्या महाकृतेः ॥४॥ (६/२-८४-२७)

1132, 1133. When (the Absolute Reality) remains as such

(i.e., as pure Consciousness) just by turning away (from action), then it is called Śiva. The action of the power of Consciousness is the returning back of the Goddess to her own nature (i.e., that of spanda or movement). That alone is called Śiva just on account of the original true state (of quiescence) of the Goddess who is the activity that is the Power of Consciousness, the one in Her natural state and possessed of great deeds.

चेतनत्वात्तथाभूतस्वभावविभवाद्भूते ।

स्थातुं न युज्यते तस्य यथा हेम्नो निराकृति ॥५॥ (६/२-८२-६)

1134. (The Absolute), on account of consciousness, is not capable of remaining without the power of its own nature existing in that manner, as (existing) formless (is not possible) for gold.

कथमास्तां वद प्राज्ञ मरिचं तिक्ततां विना ॥ (६/२-८२-७)

विना तिष्ठति माधुर्यं कथयेक्षुरसः कथम् ॥६॥ (६/२-८२-९)

1135. Wise One! Say how black pepper can exist without pungency. Describe how the juice of sugarcane can remain without sweetness.

अचेतनं यच्चिन्मात्रं न तच्चिन्मात्रमुच्यते ॥७॥ (६/२-८२-१०)

1136. What is mere consciousness, if insensible, is not described as mere consciousness.

चेतनं चेतनाधातोः किञ्चित्संस्पन्दनं विना ।

क्वचित्स्थातुं न शक्नोति वस्त्ववस्तुतया यथा ॥८॥ (६/२-८३-१४)

1137. Consciousness cannot exist anywhere without the vibration of the element of consciousness to a certain degree, as an object (cannot exist) by its unreality.

स परः प्रकृतेः प्रोक्तः पुरुषः पवनाकृतिः ।

शिवरूपधरः शान्तः शरदाकाशशान्तिमान् ॥९॥ (६/२-८५-१५)

1138. That Person of the form of air (i.e., the subtle one), bearing the form of Śiva, tranquil and possessing the calmness of the autumnal sky, is said to be beyond Prakṛti (or Nature).

भ्रमति प्रकृतिस्तावत्संसारे भ्रमरूपिणी ।

सन्दमात्रात्मिका सेच्छा चिच्छक्तिः पारमेश्वरी ॥ (६/२-८५-१६)

यावन्न पश्यति शिवं नित्यतृप्तमनामयम् ॥१०॥ (६/२-८५-१७)

1139. That Nature, the Power of Consciousness having the character of mere vibration, which is the Will of the Supreme Being, revolves in worldly life like an eddy (or a potter's wheel) as long as it does not perceive the ever-satisfied and defectless Śiva.

संविन्मात्रैकधर्मित्वात्काकतालीययोगतः ।

संविद्देवी शिवं स्पृष्ट्वा तन्मयीव भवत्यलम् ॥११॥ (६/२-८५-१८)

1140. The Goddess of Consciousness, on account of her possessing the nature of mere consciousness, having come in contact with (the quiescent) Śiva accidentally, completely becomes, as it were, full of That (i.e., becomes identical with That).

प्रकृतिः पुरुषं स्पृष्ट्वा प्रकृतित्वं समुज्झति ।

तदन्तरेकतां गत्वा नदीरूपमिवाण्वे ॥१२॥ (६/२-८५-१९)

1141. Prakṛti (or Nature), having come in contact with Puruṣa (or the Absolute Being), abandons its Naturehood, arriving at oneness within That, as the form of the river (attains to oneness) within the ocean.

वितिः शिवेच्छा सा देवं तमेवासाद्य शाम्यति ॥१३॥ (६/२-८५-२१)

1142. The Power of Consciousness is the Will of Śiva (the Absolute Being). She comes to an end having reached that God alone.

चित्तिनिर्वाणरूपं यत्प्रकृतिः परमं पदम् ।

प्राप्य तत्तामवाप्नोति सरिदब्धाविविवाब्धिताम् ॥१४॥ (६/२-८५-२६)

1143. Prakṛti (or Nature), having reached the Supreme Position (or the Absolute Being) in the form of the extinction of the Power of Consciousness, obtains identity with It, as a river (obtains) identity with the ocean, within the ocean (on reaching it).

XI परं ब्रह्म

The Supreme Brahman (or The Absolute Reality).

यस्मिन्सर्वं यतः सर्वं यत्सर्वं सर्वतश्च यत् ।

सर्वं सर्वतया सर्वं तत्सर्वं सर्वदा स्थितम् ॥१॥ (६/२-१८४-४६)

1144. That Whole Being in which everything exists, from which everything originates, which is everything and is everywhere, the Whole which is complete all round, is ever-existing.

सर्वशक्ति परं ब्रह्म सर्ववस्तुमयं ततम् ।

सर्वदा सर्वथा सर्वं सर्वैः सर्वत्र सर्वगम् ॥२॥ (६/२-१४-८)

1145. The all-powerful Supreme Brahman (or Absolute Reality), which is everything at all times and in every way, is spread full of everything and is omnipresent with everything everywhere.

1. ब्रह्मणोऽनाख्यत्वम्

The inexpressible nature of Brahman (the Absolute Reality).

अवाच्यमनभिव्यक्तमतीन्द्रियमनामकम् । (६/२-६२-२७)

स्वरूपं नोपदेशस्य विषयो विदुषो हि तत् ॥१॥ (६/२-३१-३७)

1146. That (Absolute Reality) is not expressible in words, unmanifest, beyond the (cognizance of the) senses and

nameless. Its true nature is indeed not the subject-matter of the teaching of scholars.

प्रत्यक्षादिप्रमाणानां यदगम्यमचिह्नितम् ।

स्वानुभूतिभवं ब्रह्म वादैस्तल्लभ्यते कथम् ॥२॥ (६/२-१९५-६९)

1147. How is that Absolute Reality, which is inaccessible to proofs like apprehension by the senses, which is undesignated and which arises from one's own direct perception, known by discussion?

2. नेति नेति

Not thus, not thus.

न चेतनो न च जडो न चैवासन्न सन्मयः ।

नाहं नान्यो न चैवैको नानेको नाप्यनेकवान् ॥१॥ (५-७२-४१)

1148. (The Absolute Reality) is neither sentient nor inert, neither being nor just non-being, neither I nor another, neither one nor many nor even possessed of many.

नाभ्याशस्थो न दूरस्थो नैवास्ति न च नास्ति च ।

न प्राप्यो नास्ति चाप्राप्यो न वा सर्वो न सर्वगः ॥२॥ (५-७२-४२)

न पदार्थो नापदार्थो न पञ्चात्मा न पञ्च च ॥३॥ (५-७२-४३)

1149, 1150. It is neither near nor far away, neither existent nor non-existent, neither obtainable nor non-obtainable, neither whole nor all-pervading, neither a substance nor non-substance and neither the five elements nor composed of the five elements.

3. एकमनेकं वेति वक्तुमशक्यम्

Impossible to say whether (the Absolute Reality) is One or Many.

सति द्वित्वे किलैकं स्यात्सत्येकत्वे द्विरूपता ।

कले द्वे अपि चिद्रूपे चिद्रूपत्वात्तदप्यसत् ॥१॥ (६/१-३३-४)

1151. When there is duality, there can certainly be unity. When there is oneness, (there can be) a dual nature. Even these two divisions (or conceptions) are of the nature of consciousness. On account of the conscious nature, even that (conception) is unreal.

एकाभावादभावोऽत्र एकत्वद्वित्वयोर्द्वयोः ।

एकं विना न द्वितीयं न द्वितीयं विनैकता ॥२॥ (६/१-३३-५)

1152. Of the two, viz., oneness and duality, there is absence (of both) due to the non-existence of one. The second does not exist without the one, nor is there oneness without the second.

सनानातोऽप्यनानातो यथाऽण्डरसबर्हिणः ।

अद्वैतद्वैतसत्तात्मा तथा ब्रह्मजगद्भ्रमः ॥३॥ (६/१-४७-३२)

1153. As there is the non-dual cum dual nature of existence of a peacock in the (homogeneous) liquid of the egg (of a peahen) which, though endowed with variety (of colours), is non-manifold (due to homogeneity), so there is the delusion of the world in the Absolute Reality.

4. तदस्ति नास्ति चेति वक्तुं न युज्यते

It is not proper to say that it exists or does not exist.

न च नास्तीति तद्वक्तुं युज्यते तद्वपुर्यदा ।

न चैवास्तीति तद्वक्तुं युक्तं शान्तमलं तदा ॥१॥ (६/२-५३-९)

1154. When it is not proper to say that the Absolute whose nature is Consciousness does not exist, then it is not also proper to say that the Absolute, with its impurity (in the form of superimposition of duality) extinguished, does indeed exist.

यथा सदसतोः सत्ता समतायामवस्थितिः ।

यतः सदसतो रूपं भावस्थं विद्धि तं परम् ॥२॥ (६/१-४७-३२/३३)

1155. As the existence of being and non-being is (their) abidance in identity (in the Absolute), from which the characteristic of being and non-being manifest, know that Supreme One as abiding in (mere) Being.

न सत्रासन्न मध्यं च शून्याशून्यं न चैव हि । (६/१-४८-१२)

न तदस्ति न तत्रास्ति न वागोचरमेव तत् ॥३॥ (६/२-३१-३६)

1156. It is neither existence nor non-existence nor intermediate. It is not also emptiness or the absence of it. It does not exist nor does it not exist. It is not quite within the scope of speech.

अशून्यापेक्षया शून्यशब्दार्थपरिकल्पना ।

अशून्यत्वात्संभवतः शून्यताशून्यते कुतः ॥४॥ (३-१०-१४)

1157. There is the fixing of the meaning of the word “empty (or non-existent)” by reference to what is not empty. From where do emptiness (or non-existence) and non-emptiness (or existence), which exist on account of non-emptiness arise? [Note: Being and non-being are relative conceptions; one implies the other.]

सलिलान्तर्यथा वीचिर्मृदन्तर्घटको यथा ।

तथा यत्र जगत्सत्ता तत्कथं खात्मकं भवेत् ॥५॥ (३-१०-२०)

1158. As there is wave within water and pot within clay, in that manner, where there is the existence of the world (i.e., in the Absolute), how could that be of the nature of the sky (or empty)?

अनुत्कीर्णा यथा स्तम्भे संस्थिता शालभञ्जिका ।

तथा विश्वं स्थितं तत्र तेन शून्यं न तत्पदम् ॥६॥ (३-१०-७)

1159. As a statue not (yet) carved is existing within a pillar, so, the universe is existing there (in the Absolute). Therefore, that Abode (i.e., the Absolute Reality) is not void (or non-being).

एवमित्थं महारम्भपूर्णमप्यजरं पदम् ।

अस्मद्दृष्ट्या स्थितं शान्तं शून्यमाकाशतोऽधिकम् ॥७॥ (३-१०-३६)

1160. So, in this manner, the imperishable abode (or the Absolute), which is more void than the sky, is existing calmly in our view, though full of great activity.

5. विद्याविद्यातीतत्वं ब्रह्मणः

The nature of Brahman (the Absolute) exceeding knowledge and ignorance.

पयस्तरङ्गयोर्द्वित्वभावनादेव भिन्नता ।

विद्याविद्यादृशोर्भेदभावनादेव भिन्नता ॥१॥ (६/१-९-१७)

1161. There is difference between water and wave only on account of the conception of duality. (Similarly), there is difference between the perceptions of knowledge and ignorance only on account of the conception of duality.

पयस्तरङ्गयोरैक्यं यथैव परमार्थतः ।

नाविद्यात्वं न विद्यात्वमिह किञ्चन विद्यते ॥२॥ (६/१-९-१८)

1162. Just as there is identity between water and wave, their exists really neither the state of knowledge nor the state of ignorance here, even a little.

विद्याविद्यादृशौ त्यक्त्वा यदस्तीह तदस्ति हि ।

प्रतियोगिव्यवच्छेदवशादेतद्रघूह ॥३॥ (६/१-९-१९)

1163. Rāma! Having abandoned the perceptions of knowledge and ignorance, what exists here does indeed exist. This is on account of separating the opposing entities.

विद्याविद्यादृशौ न स्तः शेषे बद्धपदो भव ।

नाविद्याऽस्ति न विद्याऽस्ति कृतं कल्पनयाऽनया ॥४॥ (६/१-९-२०)

1164. The perceptions of knowledge and ignorance do not exist. Be one whose feet are firmly rooted in the residual

Reality. There is neither ignorance nor knowledge. Enough of this fancy.

किञ्चिदस्ति न किञ्चिद्यच्चित्संविदिति तत्स्थितम् ।

तदेवाविदिताभासं सदविद्येत्युदाहृतम् ॥५॥ (६/१-१-२१)

1165. Something exists; nothing (else) whatever. That which is staying in this manner is Consciousness-knowledge. That alone, being of unknown semblance, is called ignorance.

विदितं सत्तदेवेदमविद्याक्षयसंज्ञितम् ।

विद्याभावादविद्याख्या मिथ्यैवोदेति कल्पना ॥६॥ (६/१-१-२२)

1166. Being known, that alone here is called the destruction of ignorance. On account of the absence of knowledge, the conception called ignorance arises quite falsely.

मिथः स्वान्ते तयोरन्तश्छायातपनयोरिव ।

अविद्यायां विलीनायां क्षीणे द्वे एव कल्पने ॥७॥ (६/१-१-२३)

1167. Reciprocally within the mind, between the two, as between a shadow and the sun, when ignorance has vanished, both the conceptions are worn away.

एते राघव लीयेते अवाप्यं परिशिष्यते ।

अविद्यासंक्षयात्क्षीणो विद्यापक्षोऽपि राघव ॥८॥ (६/१-१-२४)

1168. Rāma! These two vanish and what ought to be attained is left remaining. Due to the destruction of ignorance, even the state of knowledge is destroyed.

6. तमःप्रकाशाभ्यां परं ब्रह्म

The Absolute Reality is beyond light and darkness.

मुक्तं तमःप्रकाशाभ्यामित्येतदजरं पदम् । (३-१०-१८)

ब्रह्मण्ययं प्रकाशो हि न संभवति भूतजः ॥१॥ (३-१०-१५)

1169. This undecaying abode (or the Absolute Reality) is

set free from light and darkness. This light (i.e., our ordinary light), born from the elements, does not at all exist in the Absolute Reality.

महाभूतप्रकाशानामभावस्तम उच्यते ।

महाभूताभावजं तु तेनात्र न तमः क्वचित् ॥२॥ (३-१०-१६)

1170. The absence of the lights (or manifestations) of the gross elements is called darkness. Therefore, darkness born of the absence of the gross elements does not exist anywhere here (in the Absolute Reality).

स्वानुभूतिः प्रकाशोऽस्य केवलं व्योमरूपिणः ।

योऽन्तरस्ति स तेनैव न त्वन्येनानुभूयते ॥३॥ (३-१०-१७)

1171. The Light of the Absolute, who is of the nature of the sky, is only Self-experience. That One who is within, is experienced only by Himself; not by another.

7. आत्मेत्यपि तस्य संज्ञा कल्पिता

Even its name "Self" is invented.

नात्मा ॥१॥ (६/२-५२-३०)

1172. There is no Self.

यतो वाचो निर्वर्तन्ते यो मुक्तैरवगम्यते ।

तस्य चात्मादिकाः संज्ञाः कल्पिता न स्वभावजाः ॥२॥ (३-५-५)

1173. Names such as "Self" are invented for the Absolute, from which words turn away (without defining it) and which is known by the liberated. They are not born from its inherent nature.

नात्माऽयमयमप्यात्मा संज्ञाभेद इति स्वयम् ।

तेनैव सर्वगतया शक्त्या स्वात्मनि कल्पितः ॥३॥ (५-७३-१९)

1174. The difference in names such as, "this is not the Self;

this is also the Self', is imagined only by the Absolute, spontaneously and in its own self, by means of its all-pervading power.

8. न जडं नापि चेतनम्

It is neither inert nor sentient.

जडचेतनभावादिशब्दार्थश्रीर्न विद्यते ।

अनिर्देश्यपदे पत्रलतादीव महामरौ ॥१॥ (३-११-३६)

1175. In the undefinable abode (or the Absolute), the 'wealth of meanings of words such as inert and sentient states does not exist, as leaves, creepers etc., (do not exist) in a vast sandy desert.

9. ब्रह्मणः स्वभावो वक्तुं न युज्यते

The nature of the Absolute Reality cannot be described.

ब्रह्मणः कः स्वभावोऽसाविति वक्तुं न युज्यते ।

अनन्ते परमे तत्त्वे स्वत्वास्वत्वात्यसंभवात् ॥१॥ (६/२-१०-१४)

1176. What is the nature of the Absolute Reality? That cannot be described on account of the utter impossibility of peculiarity or absence of peculiarity in the infinite Supreme Reality.

अभावसव्यपेक्षस्य भावस्यासंभवादपि ।

पदं बध्नन्ति नानन्ते स्वभावाद्या दुरुक्तयः ॥२॥ (६/२-१०-१५)

1177. On account of the non-existence of being which is interdependent on non-being, bad (or absurd) expressions such as svabhāva (or inherent nature) do not set foot on the infinite (Brahman).

10. ब्रह्मणः कल्पितानि नामानि

Names are fashioned for the Absolute Reality.

ऋतमात्मा परं ब्रह्म सत्यमित्यादिका बुधैः ।

कल्पिता व्यवहारार्थं तस्य संज्ञा महात्मनः ॥१॥ (३-१-१२)

1178. The names of that Supreme Reality such as the Divine Law, the Self, the Supreme Brahman and the Truth are coined by learned men for the purpose of usage.

यः पुमान्सांख्यदृष्टीनां ब्रह्म वेदान्तवादिनाम् ।

विज्ञानमात्रं विज्ञानविदामेकान्तनिर्मलम् ॥२॥ (३-५-६)

यः शून्यवादिनां शून्यो भासको योऽर्कतेजसाम् ।

वक्ता मन्ता ऋतं भोक्ता द्रष्टा कर्ता सदैव सः ॥३॥ (३-५-७)

1179, 1180. He, who is the Soul (or the Puruṣa) for those having the view of the Sāṅkhya philosophers, Brahman for the teachers of Vedānta, mere Vijñāna (or intelligence), which is absolute and stainless, for the knowers of Vijñāna, the Void for the expounders of the Void, and who is the illuminator of the rays of light of the sun, is always the Speaker, the Thinker, the Divine Law, the Enjoyer, the Seer and the Doer.

पुरुषः सांख्यदृष्टीनामीश्वरो योगवादिनाम् ।

शिवः शशिकलाङ्कानां कालः कालैकवादिनाम् ॥४॥ (५-८७-१९)

1181. It is Puruṣa (or the Soul) for those having the view of the Sāṅkhya (philosophers), Īśvara (or God) for the teachers of Yoga, Śiva for the worshippers of Śiva and Time for those asserting only Time (as Reality).

आत्माऽऽत्मनस्तद्विदुषां नैरात्म्यं तादृशात्मनाम् ।

मध्यं माध्यमिकानां च सर्वं सुसमचेतसाम् ॥५॥ (५-८७-२०)

1182. It is the Self for the knowers of the Self, absence of Selfhood for those who think like that, the middle state for the Mādhyamikas (a school of Buddhist philosophers) and the All for those whose minds are perfectly equal.

11. ब्रह्मणो रूपम्

The Nature of Brahman (the Absolute Reality).

यतः सर्वाणि भूतानि प्रतिभान्ति स्थितानि च ।

यत्रैवोपशमं यान्ति तस्मै सत्यात्मने नमः ॥१॥ (१-१-१)

1183. Salutation to Him of the nature of Truth (or Existence), from Whom all beings become manifest, in Whom they exist and in Whom alone they attain extinction.

ज्ञाता ज्ञानं तथा ज्ञेयं द्रष्टा दर्शनदृश्यभूः ।

कर्ता हेतुः क्रिया यस्मात्तस्मै ज्ञप्त्यात्मने नमः ॥२॥ (१-१-२)

1184. Salutation to Him of the nature of Pure Intelligence, from Whom arise the knower, knowledge and the known, the seer, sight and the visible universe and the doer, the cause and the action.

स्फुरन्ति सीकरा यस्मादानन्दस्याम्बरेऽवनौ ।

सर्वेषां जीवनं तस्मै ब्रह्मानन्दात्मने नमः ॥३॥ (१-१-३)

1185. Salutation to Him of the nature of the Bliss of Brahman (or the Ultimate Reality), from Whom spring forth sprays of bliss and Who is the life of all, in the heaven and on the earth.

आकाशपरमाणुसहस्रांशमात्रेऽपि या शुद्धचिन्मात्रसत्ता विद्यते सा हि परमार्थसंवित् ॥४॥ (६/२-६१-६)

1186. That indeed is the Supreme state of Absolute Consciousness which exists as pure and mere Consciousness-Being even in the thousandth part of an atom of ether (or space).

न दृश्यं नोपदेशार्हं नात्यासन्नं न दूरगम् । (६/१-४८-१०)

केवलानुभवप्राप्यं चिद्रूपं शुद्धमात्मनः ॥५॥ (६/१-४८-११)

1187. The pure conscious nature of the Self is obtainable by exclusive experience. It is not a visible object. It is not fit for specification (i.e., it is indescribable). It is not very near, nor is it far removed.

सर्वं सर्वात्मकं चैव सर्वार्थरहितं पदम् । (६/२-५२-३६)

सर्वभूतात्मकं शून्यं सदसच्च परं पदम् ॥६॥ (६/२-५२-२७)

1188. The Absolute State is All, the self of all and also a state free from all objects. It is the Void which is both being and non-being and is composed of all creatures (or has all creatures within Itself).

तत्र वायुर्न चाकाशं न बुद्ध्यादि न शून्यकम् ।

न किञ्चिदपि सर्वात्म किमप्यन्यत्परं नभः ॥७॥ (६/२-५२-२८)

1189. It is neither air nor the sky, nor intellect and the like, nor void. It is not even something (though) of the nature of all. It is something else, the supreme sky (or plenum).

न कालो न मनो नात्मा न सन्नासन्न देशदिक् ।

न मध्यमेतयोर्नान्तं न बोधो नाप्यबोधितम् ॥८॥ (६/२-५२-३०)

1190. It is neither time, nor mind, nor self, nor being, nor non-being, nor space, nor direction, nor their middle, nor their end, nor knowledge, nor even what is not made known.

यत्संवेद्यविनिर्मुक्तं संवेदनमनिर्मितम् ।

चेत्यमुक्तं चिदाभासं तद्विद्धि परमं पदम् ॥९॥ (६/२-५२-४)

1191. Know that as the Supreme State, which is knowledge liberated from objects to be known, uncreated, freed from objectified thought and the light of Consciousness.

सा परा परमा काष्ठा सा दृशां दृगनुत्तमा ।

सा महिम्नां च महिमा गुरूणां सा तथा गुरुः ॥१०॥ (६/२-५२-५)

1192. That Supreme State is the ultimate limit (of Existence). It is the highest knowledge of all knowledges, the glory of glories and the lord of lords.

स तन्तुर्भूतमुक्तानां परिप्रोतहृदम्बरः ।

स भूतमरिचौघानां परमा तीक्ष्णता तथा ॥११॥ (६/२-५२-९)

1193. It is the thread passed round the spaces of the hearts

of creatures who are the pearls (strung on the thread); and it is the extreme pungency of multitudes of pepper in the form of beings.

स पदार्थे पदार्थत्वं स तत्त्वं यदनुत्तमम् ।

स सतो वस्तुनः सत्त्वमसत्त्वं वाऽसतः स्वतः ॥१२॥ (६/१-५९-१०)

1194. It is the objecthood in an object. It is the principle which is the highest. It is the existence of an object that is existent and, by itself, the non-existence of the non-existent.

सर्वत्र सर्वार्थमयं सर्वतः सर्ववर्जितम् । (६/२-१४-१४)

सर्वं सर्वात्मकं चैव सर्वार्थरहितं पदम् ॥१३॥ (६/२-५२-३६)

1195. It is full of all things everywhere. It is destitute of everything all round. It is the All and also of the nature of all. It is the state free from all objects.

किमप्येव तदत्यच्छं बुध्यते बोधपारगैः ।

शान्तसंसारविसरैः परां भूमिमुपागतैः ॥१४॥ (६/२-५२-३१)

1196. That is very clearly understood only as something indescribable by those who have gone to the end of knowledge, whose going forth in the course of worldly life has ceased and who have arrived at the highest (or final) place.

सर्वतःपाणिपादान्तं सर्वतोक्षिशिरोमुखम् ।

सर्वतःश्रुतिमल्लोके सर्वमावृत्य संस्थितम् ॥१५॥ (६/२-१४-९)

1197. It has the boundary of its hands and feet on all sides. It has its eyes, heads and mouths everywhere. It has its ears all round. It is established in the world, pervading everything.

सर्वेन्द्रियगुणैर्मुक्तं सर्वेन्द्रियगुणान्वितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तु च ॥१६॥ (६/२-१४-१०)

1198. It is associated with the qualities of all the senses;

(yet), it is free from all sense-qualities. It supports all and is also unattached. It is the enjoyer of all qualities, yet, is devoid of qualities.

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥१७॥ (६/२-१४-११)

1199. It is within and without all beings. It is both im-movable and movable. It cannot be known on account of its subtlety. It is far and it is also near.

अणीयसामणीयांसं स्थविष्ठं च स्थवीयसाम् ।

गरीयसां गरिष्ठं च श्रेष्ठं च श्रेयसामपि ॥१८॥ (६/२-३५-१६)

1200. It is smaller than the small, greatest of the great, heaviest of the heavy and the best among the excellent.

ईदृशं तत्परं स्थूलं तस्याग्रे यदिदं जगत् ।

परमाणुवदाभाति क्वचिदेव न भाति च ॥१९॥ (६/१-९६-१७)

1201. That Supreme Reality is so great that, in front of it, this world appears like an atom and, sometimes, does not at all appear.

ईदृशं तत्परं सूक्ष्मं तस्याग्रे यदिदं नभः ।

अणोः पार्श्वे महामेरुरिव स्थूलात्म लक्ष्यते ॥२०॥ (६/१-९६-१६)

1202. That Supreme Reality is so subtle that, in front of it, this sky (or ether) is seen as having a gross nature like the Meru mountain by the side of an atom.

स आत्मा तच्च विज्ञानं स शून्यं ब्रह्म तत्परम् ।

तच्छ्रेयः स शिवः शान्तः सा विद्या सा परा स्थितिः ॥२१॥

(६/१-५१-६)

1203. That is the Self. It is also intelligence. It is the void. It is that Supreme Brahman (or Absolute Reality). It is the

Beatitude. It is the tranquil Śiva (or God). It is knowledge. It is the highest state.

योज्यमन्तश्चित्तेरात्मा सर्वानुभवरूपकः । (६/१-५९-७)

शरीरे संस्थितो नित्यं चिन्मात्रमिति विश्रुतः ॥२२॥ (३-७-२)

1204. This Self which is within the intelligence is of the form of the Experience of all. It is ever established in the body. It is well-known as mere consciousness.

स जगत्तिलतैलात्मा स जगद्गृहदीपकः ।

स जगत्पादपरसः स जगत्पशुपालकः ॥२३॥ (६/१-५९-८)

1205. It is of the nature of oil in the sesamum that is the world; it is the lamp in the house that is the world; it is the sap of the world-tree; it is the herdsman of the world-cattle.

सन्नप्यसद्यो जगति यो देहस्थोऽपि दूरगः ।

चित्तकाशो ह्ययं यस्मादालोक इव भास्वतः ॥२४॥ (३-५-८)

1206. It is that which is non-existent in the world though existing, which is far removed though abiding in the body, and from which (arises) this light of consciousness, as light from the sun.

यस्माद्विष्णवादयो देवाः सूर्यादिव मरीचयः ।

यस्माज्जगन्त्यनन्तानि बुद्बुदा जलधेरिव ॥२५॥ (३-५-९)

1207. It is that from which (emanate) the gods, Viṣṇu and others, like rays of light from the sun and from which infinite worlds (arise) like bubbles from the ocean.

यं यान्ति दृश्यवृन्दानि पयांसीव महार्णवम् ।

य आत्मानं पदार्थं च प्रकाशयति दीपवत् ॥२६॥ (३-५-१०)

1208. It is that towards which multitudes of visible objects proceed like waters towards the great ocean and which illuminates the object as well as the self like a lamp.

य आकाशे शरीरे च दृषत्स्वप्सु लतासु च ।

पांसुष्वद्रिषु वातेषु पातालेषु च संस्थितः ॥२७॥ (३-५-११)

1209. It is that which is established in the sky, the body, stones, waters, creepers, particles of dust, mountains, winds and nether worlds.

व्योम येन कृतं शून्यं शैला येन घनीकृताः ।

आपो हुताः कृता येन दीपो यस्य वशो रविः ॥२८॥ (३-५-१३)

1210. It is that by which the sky is made empty, mountains are made hard, waters are made to move swiftly and under the control of which the sun has light.

प्रसरन्ति यतश्चित्राः संसारासारदृष्टयः ।

अक्षयामृतसंपूर्णादिम्भोदादिव वृष्टयः ॥२९॥ (३-५-१४)

1211. It is that from which flow forth various worthless sights of worlds, like rains from a cloud full of imperishable nectar.

आविर्भावतिरोभावमयास्त्रिभुवनोर्मयः ।

स्फुरन्त्यतितते यस्मिन्मराविव मरीचयः ॥३०॥ (३-५-१५)

1212. It is that which is greatly extended, in which appear waves in the form of the three worlds consisting of (their) manifestation and disappearance, like mirages (appearing) in a sandy desert.

नाशरूपोऽविनाशात्मा योऽन्तस्थः सर्वजन्तुषु ।

गुप्तो योऽप्यतिरिक्तोऽपि सर्वभावेषु संस्थितः ॥३१॥ (३-५-१६)

1213. It is that which exists within all creatures, of un-decaying nature, (yet) having the appearance of destruction. Though unequalled and hidden (or invisible), it is existing in all beings.

यश्चिन्मणिः प्रकचति प्रतिदेहसमुद्गके ।

यस्मिन्निन्दौ स्फुरन्त्येता जगज्जालमरीचयः ॥३२॥ (३-१५-१८)

1214. It is that jewel of consciousness which shines forth in every body-casket. It is that moon in which sparkle these rays of light in the form of the collection of worlds.

नियतिर्देशकालौ च चलनं स्पन्दनं क्रिया ।

इति येन गताः सत्तां सर्वसत्तातिगामिना ॥३३॥ (३-५-२२)

1215. It is that (Reality) transcending all entities, by which, restraint (or regularity), space and time, movement, vibration and action have come into being.

अत्यन्ताभाव एवास्ति संसारस्य यथास्थितेः ।

यस्मिन्बोधमहाम्भोधौ तद्रूपं परमात्मनः ॥३४॥ (३-७-२०)

1216. That is the nature of the Supreme Self in which great ocean of consciousness, there is only complete absence of the world as it stands.

ब्रह्मदृश्यक्रमो यत्र स्थितोऽप्यस्तमयं गतः ।

यदनाकाशमाकाशं तद्रूपं परमात्मनः ॥३५॥ (३-७-२१)

1217. That is the nature of the Supreme Self, which is not the sky (or ether, one of the five elements), yet, the sky (since it is indivisible and all-pervading), where the regular order of the seer and the seen, though existing, has vanished.

अशून्यमिव यच्छून्यं यस्मिञ्शून्यं जगत्स्थितम् ।

सगौघे सति यच्छून्यं तद्रूपं परमात्मनः ॥३६॥ (३-७-२२)

1218. That is the nature of the Supreme Self, which is empty when there is a multitude of worlds, which void is, as it were, non-void, and in which the non-existent world exists.

यन्महाचिन्मयमपि बृहत्पाषाणवत्स्थितम् ।

जडं वाऽजडमेवान्तस्तद्वृषं परमात्मनः ॥३७॥ (३-७-२२)

1219. That is the nature of the Supreme Self which is, as it were, inert and is quite non-inert (or conscious) within and which, though consisting of great consciousness, exists like a huge stone.

सबाह्याभ्यन्तरं येन सर्वं संप्राप्य सङ्गमम् ।

स्वरूपसत्तामाप्नोति तद्वृषं परमात्मनः ॥३८॥ (३-७-२४)

1220. That is the nature of the Supreme Self with whom, everything, external and internal, having obtained contact (or union), meets with the reality of its own nature.

चिन्मात्रं चेत्यरहितमनन्तमजरं शिवम् ।

अनादिमध्यपर्यन्तं यदनादि निरामयम् ॥३९॥ (३-९-५०)

1221. It is mere consciousness without any object to be known, infinite, undecaying, auspicious (or blessed), without beginning, middle or end, causeless and untainted.

यस्मिञ्जगत्प्रस्फुरति दृष्टमौक्तिकहंसवत् ।

यश्चेदं यश्च नैवेदं देवः सदसदात्मकः ॥४०॥ (३-९-५१)

1222. It is He in Whom the world shines appearing like a swan of pearls, Who is this (world) and Who is also not exactly this world. He is the God of the nature of both existence and non-existence.

अकर्णजिह्वानासात्वमेत्रः सर्वत्र सर्वदा ।

शृणोत्यास्वादयति यो जिघ्रेत्स्पृशति पश्यति ॥४१॥ (३-९-५२)

1223. It is He who hears, tastes, smells, touches and sees everywhere and at all times without ears, tongue, nose, skin and eyes.

यस्यान्यदस्ति न विभोः कारणं शशशृङ्गवत् ।

यस्येदं च जगत्कार्यं तरङ्गौघ इवाम्भसः ॥४२॥ (३-९-५५)

1224. (It is He), other than which Lord, there is no cause as (in the case of) a hare with a horn (seen falsely). It is He whose is this worldly activity, as the multitude of waves is of water (in the ocean).

सस्पन्दे समुदेतीव निःस्पन्देऽन्तर्गतेव च ।

इयं यस्मिञ्जगत्लक्ष्मीरलात इव चक्रता ॥४३॥ (३-९-५८)

1225. (It is that) in which this splendour of the world springs up, as it were, when it is having motion (or activity) and is hidden, as it were, when it is motionless (or inactive), like (the appearance of) a ring in a (whirling) firebrand.

जगन्निर्माणविलयविलासो व्यापको महान् ।

स्पन्दास्पन्दात्मको यस्य स्वभावो निर्मलोऽक्षयः ॥४४॥ (३-९-५९)

1226. It is the great pervading one whose stainless and imperishable nature consists of movement and non-movement and whose sport is the creation and dissolution of the world.

स्पन्दास्पन्दमयी यस्य पवनस्येव सर्वगा ।

सत्ता नामैव भिन्नेव व्यवहारान्न वस्तुतः ॥४५॥ (३-९-६०)

1227. It is that whose all-pervading existence consists of movement and non-movement like that of air. On account of its behaviour, it is, as it were, different only by name; not actually.

यदस्पन्दं शिवं शान्तं यत्स्पन्दं त्रिजगत्स्थितिः ।

स्पन्दास्पन्दविलासात्मा य एको भरिताकृतिः ॥४६॥ (३-९-६२)

1228. It is the One of pervading form whose nature is the sport of movement and non-movement, whose quiescence is

tranquil Bliss and whose movement constitutes the natural state of the three worlds.

नाशयित्वा स्वमात्मानं मनसो वृत्तिसंक्षये ।

सद्रूपं यदनाख्येयं तद्रूपं तस्य वस्तुनः ॥४७॥ (३-१०-३९)

1229. The form of that Reality is that essential natural state which is incommunicable (that occurs) on the termination of the movement of the mind, having destroyed its inherent nature.

नास्ति दृश्यं जगद्द्रष्टा दृश्याभावाद्विलीनवत् ।

भातीति भासनं यत्स्यात्तद्रूपं तस्य वस्तुनः ॥४८॥ (३-१०-४०)

1230. "There is no object to be perceived. The seer of the world appears like one who has vanished on account of the absence of things to be perceived." That which can become evident in this manner is the nature of that Reality.

चित्तेर्जीवस्वभावाया यदचेत्योन्मुखं वपुः ।

चिन्मात्रं विमलं शान्तं तद्रूपं परमात्मनः ॥४९॥ (३-१०-४१)

1231. That is the nature of the Supreme Self, which is the form of Consciousness having the nature of the Jīva (or individualised consciousness), but not intent on objects (i.e., free from objectivity), and is mere consciousness, stainless and tranquil.

अस्वप्नाया अनन्ताया अजडाया मनःस्थितेः ।

यद्रूपं चिरनिद्रायास्तत्तदाऽनघ शिष्यते ॥५०॥ (३-१०-४३)

1232. Sinless One! That form of a long sleep which is dreamless and endless, when the state of the mind is not dull (or unconscious), is then left remaining.

वेदनस्य प्रकाशस्य दृश्यस्य तमसस्तथा ।

वेदनं यदनाद्यन्तं तद्रूपं परमात्मनः ॥५१॥ (३-१०-४७)

1233. That is the nature of the Supreme Self which is the beginningless and endless awareness of perception that is light and the visible object that is darkness; (i.e., which is the eternal witness-consciousness).

मनः स्वप्नेन्द्रियैर्मुक्तं यद्रूपं स्यान्महाचितेः ।

जङ्गमे स्थावरे वाऽपि तत्सर्वान्तेऽवशिष्यते ॥५२॥ (३-१०-५२)

1234. That form of the Supreme Consciousness, which would be (the state of) the mind free from dreams and the (activities of the) organs of sense (or the waking state), is left remaining on the destruction of everything among the animate or inanimate.

देशादेशान्तरं दूरं प्राप्ताया संविदो वपुः ।

निमिषेणैव तन्मध्ये चिदाकाशं तदुच्यते ॥५३॥ (६/२-१०६-४)

1235. That is called the Sky (or space) of Consciousness, which is the form of consciousness in the middle, when it has arrived at a distance from one place to another place in just the twinkling of the eyes; (i.e., the space of consciousness between the subsidence of one thought and the rise of another).

विनिवृत्ताखिलेच्छस्य पुंसः संशान्तचेतसः ।

यादृशः स्यात्समो भावः तादृशं चित्रम् स्मृतम् ॥५४॥ (६/२-१०६-६)

1236. The Sky of Consciousness is considered to be of that nature, of which sort an even (or indifferent) state of being would exist for a man whose entire desires have ceased and whose mind is tranquil (or extinguished).

अनागतायां निद्रायां मनोविषयसंक्षये ।

पुंसः स्वस्थस्य यो भावः स चिदाकाश उच्यते ॥५५॥ (६/२-१०६-७)

1237. That is called the Sky of Consciousness, which is the state of being of a man who is self-abiding, on the complete

destruction of the objects of the mind, when sleep has not arrived.

रूपालोकमनस्कारविमुक्तस्यामृतस्य यः ।

भावः पुंसः शरद्व्योमविशदस्तच्चिदम्बरम् ॥५६॥ (६/२-१०६-९)

1238. That is the Sky of Consciousness which is the state of being, clear as the autumnal sky, of a man, who is liberated from the seeing of forms and mental activity, and is immortal.

द्रष्टृदर्शनदृश्यानां त्रयाणामुदयो यतः ।

यत्र वाऽस्तमयश्चित्त्वं तद्विद्धि विगतामयम् ॥५७॥ (६/२-१०६-११)

1239. Know that as the Sky of Consciousness, devoid of defects, from which there is the appearance of the three (entities) – the seer, the seeing and the visible object – and where they disappear.

यत उद्यन्ति यस्मिंश्च चित्राः परिणमन्त्यलम् ।

पदार्थानुभवाः सर्वे चिदाकाशः स उच्यते ॥५८॥ (६/२-१०६-१२)

1240. That is called the Sky of Consciousness, from which rise all the varied experiences of objects and in which they set completely.

नेदं नेदं तदित्येवं सर्वं निर्णीय सर्वथा ।

यन्न किञ्चित्सदा सर्वं तच्चिद्व्योमेति कथ्यते ॥५९॥ (६/२-१०६-१९)

1241. That is described as the Sky of Consciousness which, though everything always, is not anything, having ascertained everything in every way in this manner: "This is not That, this is not That."

संवेद्येनापरामृष्टं शान्तं सर्वात्मकं च यत् ।

तत्सच्चिदाभासमयमस्तीह कलनोज्झितम् ॥६०॥ (६/१-९-२)

1242. There exists here that (Reality) consisting of the

splendour of Existence-Consciousness, which is untouched by the objects to be known, tranquil, avoided by understanding and of the nature of everything.

मूकोपमोऽपि योऽमूको मन्ता योऽप्युपलोपमः ।

यो भोक्ता नित्यतृप्तोऽपि कर्ता यश्चाप्यकिञ्चनः ॥६१॥ (३-९-६४)

1243. (It is He) who is not dumb though resembling a dumb person, a thinker though resembling a stone, an enjoyer though ever-satisfied, and a doer though without anything.

योजनङ्गोऽपि समस्ताङ्गः सहस्रकरलोचनः ।

न किञ्चित्संस्थितेनापि येन व्याप्तमिदं जगत् ॥६२॥ (३-९-६५)

1244. (It is He) who, though bodiless, has the limbs of all and (thus) has thousands of hands and eyes, and by whom this world is pervaded though he is not established in anything.

निरिन्द्रियबलस्यापि यस्याशेषेन्द्रियक्रियाः ।

यस्य निर्मननस्यैता मनोनिर्माणरीतयः ॥६३॥ (३-९-६६)

1245. (It is He) to whom the entire activities of the organs of sense exist, though he does not have the power of the senses, and to whom, devoid of thinking, these courses (or streams) of mental formations also exist.

साक्षिणि स्फार आभासे ध्रुवे दीप इव क्रियाः ।

सति यस्मिन्प्रवर्तन्ते चित्तेहाः स्पन्दपूर्विकाः ॥६४॥ (३-९-६८)

1246. (It is He), the witness, the great light, the everlasting, on the existence of whom the activities of the mind attended with movement arise, like activities (commencing) when a lamp is present.

यस्माद्घटपटाकारपदार्थशतपङ्क्तयः ।

तरङ्गगणकल्लोलवीचयो वारिधेरिव ॥६५॥ (३-९-६९)

1247. (It is He) from whom arise hundreds of groups of objects in the form of pots, garments (and the like), as waves, billows and groups of waves arise from the ocean.

स एवान्यतयोदेति यत्पदार्थशतभ्रमैः ।

कटकाङ्गदकेयूरनूपुरैरिव काञ्चनम् ॥ ६६॥ (३-९-७०)

1248. It is only He who, through the delusion of hundreds of objects, rises differently, as gold appears (differently) through bracelets, ornaments, armlets and anklets.

यतः कालस्य कलना यतो दृश्यस्य दृश्यता ।

मानसी कलना येन यस्य भासा विभासनम् ॥ ६७॥ (३-९-७३)

1249. (It is He) from whom the comprehension of time and the objecthood of visible objects arise, through whom there is mental cognition and by whose light there is illumination.

क्रियां रूपं रसं गन्धं शब्दं स्पर्शं च चेतनम् ।

यद्वेत्ति तदसौ देवो येन वेत्ति तदप्यसौ ॥ ६८॥ (३-९-७४)

1250. What you know as activity, form, taste, smell, sound, the sense of touch and consciousness, is that God. He is also that by which you know (these experiences).

परमाणोरपि परं तदणीयो ह्यणीयसः ।

शुद्धं सूक्ष्मं परं शान्तं तदाकाशोदरादपि ॥ ६९॥ (३-१०-३२)

1251. It is beyond even the atom and smaller than the smallest. It is pure, subtle and tranquil and is beyond even the interior of the sky.

दिक्कालाद्यनवच्छिन्नरूपत्वादतिविस्तृतम् ।

तदनाद्यन्तमाभासं भासनीयविवर्जितम् ॥ ७०॥ (३-१०-३३)

1252. It is greatly extended on account of its having a form

not bounded by space, time etc. It is the Light having no beginning or end and is destitute of things to be illumined.

यद्व्योम्नो हृदयं यद्वा शिलायाः पवनस्य च ।

तस्याचेत्यस्य चिद्व्योम्नस्तद्रूपं परमात्मनः ॥७१॥ (३-१०-४४)

1253. That is the nature of the Supreme Self, that unknowable Sky of Consciousness, which is the heart (or essence) of the sky, a stone, or the air.

अचेत्यस्यामनस्कस्य जीवतो या स्वभावतः ।

स्यात्स्थितिः सा परा शान्ता सत्ता तस्याद्यवस्तुनः ॥७२॥ (३-१०-४५)

1254. That is the supreme, tranquil existence of that primal Being, which would be the natural state of a living being without objects to be known and without (the internal organ of) thought.

स्थावराणां हि यद्रूपं तच्चेदबोधमयं भवेत् ।

मनोबुद्ध्यादिनिर्मुक्तं तत्परेणोपमीयते ॥७३॥ (३-१०-५३)

1255. That is likened to the Supreme (Reality), which is the natural state of immovable (or inanimate) things, if it could become full of consciousness, freed from the mind, intellect and the like.

चित्रकाशस्य यन्मध्यं प्रकाशस्यापि खस्य वा ।

दर्शनस्य च यन्मध्यं तद्रूपं ब्रह्मणो विदुः ॥७४॥ (३-१०-४६)

1256. That is known as the nature of Brahman which is the centre of the light of consciousness or the light of the sky and also the centre of perception.

पदार्थौघस्य शैलादेर्बहिरन्तश्च सर्वदा ।

सत्तासामान्यरूपेण या चित्सोऽहमलेपकः ॥७५॥ (६/१-११-१०)

1257. I am that stainless one, who is the Consciousness

(existing) always within and outside the multitude of objects such as a mountain, in the form of general Existence.

जाग्रत्स्वप्नसुषुप्तेषु तुर्यातिर्यातिगे पदे ।

समं सदैव सर्वत्र चिदात्मानमुपास्महे ॥७६॥ (६/१-११-१८)

1258. We worship the Conscious Self which is equally (or uniformly) present always and everywhere, in waking, dreaming and sleeping, and in that position which is the fourth state of consciousness and the one beyond that state.

परमाकाशनगरनाट्यमण्डपभूमिषु ।

स्वशक्तिवृत्तं संसारं पश्यन्ती साक्षिवत्स्थिता ॥७७॥ (६/१-३७-१२)

1259. (That Supreme Consciousness) is existing like a witness looking at the world, derived from its own power, on the grounds of the dancing hall in the city of the great Sky (or Void).

प्रत्यक्षादेरगम्यत्वात्किमप्येव तदुत्तमम् ।

सर्वं सर्वात्मिकं सूक्ष्ममच्छानुभवमात्रकम् ॥७८॥ (६/१-१६-२७)

1260. It is some indescribable and greatest entity on account of its inaccessibility to sense-perception. It is everything, the soul (or essence) of all, subtle and is only Pure Experience (or cognition of Reality).

न सन्नासन्न मध्यान्तं न सर्वं सर्वमेव च ।

मनोवचोभिरग्राह्यं शून्याच्छून्यं सुखात्सुखम् ॥७९॥ (३-११९-२३)

1261. It is not Existence; nor non-existence; nor having the intermediate state as its precinct. It is not all and is also everything. It is ungraspable by the mind and speech, more void than the void and a greater delight than delight.

XII बृंहणम्

Expansion (the Manifestation of the Absolute).

1. ब्रह्मबृंहणं जगत्

The world is the expansion of Brahman (the Absolute Reality).

ब्रह्मबृंहैव हि जगज्जगच्च ब्रह्मबृंहणम् । (६/१-२-५१)

ब्रह्मैव तदनाद्यन्तमब्धिवत्प्रविजृम्भते ॥१॥ (६/१-२-२७)

1262. The world is indeed the expansion of the Absolute Reality and the expansion of the Absolute Reality is the world. Only that Absolute Reality (or Brahman), which is beginningless and endless, expands (or overflows) like the ocean.

आत्मैव स्पन्दते विश्वं वस्तुजातैरिवोदितम् ।

तरङ्गकणकल्लोलैरनन्ताम्ब्वम्बुधाविव ॥२॥ (५-७२-२३)

1263. Only the Self throbs as the universe, risen as it were with classes of objects, like boundless water (risen) with waves, sprays and billows in the ocean.

यदिदं किञ्चिदाभोगि जगज्जालं प्रदृश्यते ।

तत्सर्वममलं ब्रह्म भवत्येतद्व्यवस्थितम् ॥३॥ (६/१-११-१६)

1264. What little of this extensive network of the world is perceived, all that is the stainless Brahman (or Absolute Reality) abiding in it.

चिदाकाशमिदं पुत्र स्वच्छं कचकचायते ।

यन्नाम तज्जगद्भाति जगदन्यत्र विद्यते ॥४॥ (६/२-२१३-१८)

1265. Son! This space of Consciousness which shines clearly, that indeed appears as the world. There is no other world (different from Consciousness).

इदमाद्यन्तरहितं सर्वं संसारनामकम् ।

चिच्चमत्कृतिनामात्म नभः कचकचायते ॥५॥ (६/१-११-८)

1266. All this named the world which is without beginning or end, shines as the sky whose nature is called the show of Consciousness.

यदिदं भासते तत्सत्परमेवात्मनि स्थितम् ।

परं परे परापूर्णं सममेव विजृम्भते ॥६॥ (६/१-१९-१८)

1267. This here which shines is only that Supreme Reality existing in Itself. The Supreme Reality filled with the Supreme, pervades quite equally within Itself.

जायते नश्यति तथा यदिदं याति तिष्ठति ।

तदिदं ब्रह्मणि ब्रह्म ब्रह्मणा च विवर्तते ॥७॥ (३-१००-२८)

1268. This here which is born and also perishes, which moves or stands, that is the Brahman (or Absolute Reality) which moves round (or appears to move round) within the Brahman, by (the powers of) the Brahman.

शून्यं शून्ये समुच्छ्रूनं ब्रह्म ब्रह्मणि बृंहितम् ।

सत्यं विजृम्भते सत्ये पूर्णे पूर्णमिव स्थितम् ॥८॥ (६/१-३-११)

1269. The Void is swollen within the Void. The Brahman is grown within Itself. The Reality expands within Itself. The Whole exists, as it were, within the Whole.

ब्रह्म ब्रह्मणि बृंहाभिर्ब्रह्मशक्त्येव बृंहति । (६/१-११-२०)

स्फुरति ब्रह्मणि ब्रह्म नाहमस्मीतरात्मकः ॥९॥ (६/१-११-२४)

1270. Brahman, as it were, expands in Brahman through its modifications by its (inherent) power. Brahman becomes manifest in Brahman. I am not of the nature of another.

अज्ञानमेव यद्भाति संविदाभासमेव तत् ।

यज्जगद्दृश्यते स्वप्ने संवित्कचनमेव तत् ॥१०॥ (३-११-१६)

1271. That which appears as ignorance is only the light of

Consciousness (or the unreal appearance of Consciousness). That world which is seen in a dream is only the manifestation of Consciousness.

यथा पुरमिवास्तेऽन्तर्विदेव स्वप्नसंविदः ।

तथा जगदिवाभाति स्वात्मैव परमात्मनि ॥११॥ (३-११-२०)

1272. As the inner consciousness alone, of one having the perception of a dream, exists as the (dream) city, so, one's own self alone appears like the world, in the Supreme Self.

यदिदं भासते किञ्चित्तत्तस्यैव निरामयम् ।

कचनं काचकस्येव कान्तस्यातिमणेरिव ॥१२॥ (३-२१-६८)

1273. What little of this world appears, that is only the pure shining of That (Supreme Self), like (the shining) of a stone of crystal arising from a superior gem.

नेह प्रजायते किञ्चिन्नेह किञ्चिद्विनश्यति ।

जगद्गन्धर्वनगररूपेण ब्रह्म जृम्भते ॥१३॥ (३-६७-६६)

1274. Nothing whatever is born here and nothing whatever perishes here. Brahman expands in the form of the world that is (like) an imaginary city in the sky (seen by illusion).

अपारावारविस्तारसंवित्सलिलवल्गनैः ।

चिदेकार्णव एवायं स्वयमात्मा विजृम्भते ॥१४॥ (३-६५-४)

1275. This Self, which is just an ocean of Consciousness, spreads everywhere by itself through the leaping of the waters of Consciousness whose expanse is boundless.

ब्रह्मणा चिन्मयेनात्मा सर्गात्मैव विभाव्यते ।

न भाव्यते चानन्यत्वाद्बीजेनान्तरिव द्रुमः ॥१५॥ (३-६१-२६)

1276. Only the Self of the nature of the Universe is perceived by Brahman, full of Consciousness. It is not also

perceived (in that manner) on account of the non-difference (between Brahman and the Universe), as the tree within (is not perceived) by the seed.

शुद्धचिन्मात्रममलं ब्रह्मास्तीह हि सर्वगम् ।

तद्यथा सर्वशक्तित्वाद्विन्दते याः स्वयं कलाः ॥१६॥ (३-१४-२१)

चिन्मात्रानुक्रमेणैव संप्रफुल्ललतामिव ।

ननु मूर्तामूर्ता वा तामेवाशु प्रपश्यति ॥१७॥ (३-१४-२२)

1277, 1278. There is here the all-pervading Brahman which is stainless and is merely pure Consciousness. As that (Brahman), on account of its all-powerful nature, itself acquires whatever parts (by ideation), whether formless or with form, in succession to mere consciousness, like a fully blossomed creeper, it perceives only that immediately.

यथा स्वप्ने सुषुप्ते च निद्रैकैवाक्षयाऽनिशम् ।

सर्गेऽस्मिन्प्रलये चैव ब्रह्मैकं चित्तिरव्ययम् ॥१८॥ (६/२-२१३-२२)

1279. As the same state of sleep is always undecaying in dream as well as deep sleep, the One Brahman, which is Consciousness, remains immutable in this creation of the world and its dissolution.

दिक्कालाद्यनवच्छिन्नमदृष्टोभयकोटिकम् ।

एकं ब्रह्मैव हि जगत्स्थितं द्वित्वमुपागतम् ॥१९॥ (६/१-२-२३)

1280. Surely, the One Brahman alone, undivided by space, time and the like, and having its two extremities unseen (by anybody), has arrived at duality existing in the world.

यः कणो या च कणिका या वीचिर्यस्तरङ्गकः ।

यः फेनो या च लहरी तद्यथा वारि वारिणि ॥२०॥ (६/१-११-४०)

यो देहो या च कलना यद्दृश्यं यौ क्षयाक्षयौ ।

या भावरचना योऽर्थस्तथा तद्ब्रह्मब्रह्मणि ॥२१॥ (६/१-११-४१)

1281, 1282. As that which is (known as) a drop or a droplet,

a wave or a ripple, foam or billow, is water (manifesting) in water, so also, that which is the body or (the process of) knowing, the visible object or growth and decay, the formation of thought or its signification, is Brahman (manifesting) in Brahman.

पाताले भूतले स्वर्गे तृणे प्राण्यम्बरेऽपि च ।

दृश्यते तत्परं ब्रह्म चिद्रूपं नान्यदस्ति हि ॥२२॥ (६/१-२-२८)

1283. That Supreme Brahman of the nature of Consciousness is seen in the nether world, on the earth, in the heaven, in a straw and also in the heart of a living being. There is indeed nothing else.

2. त्रिजगच्चिदन्तरस्ति

The triple world is within Consciousness.

फलपुष्पलतापत्रशाखावितपमूलवान् ।

वृक्षबीजे यथा वृक्षस्तथेदं ब्रह्मणि स्थितम् ॥१॥ (३-१००-११)

1284. As a tree exists (potentially) in the seed of the tree with its roots, trunk, branches, leaves, creepers, flowers and fruits, so this (world) exists in Brahman.

सूर्यकान्ते यथा वह्निर्यथा क्षीरे घृतं तथा । (६/१-९-२७)

तत्रेदं संस्थितं सर्वं देशकालक्रमोदये ॥२॥ (६/१-९-२८)

यथा स्फुलिङ्गा अनलाद्यथा भासो दिवाकरात् । (६/१-९-२८)

तस्मात्तथेमा निर्यान्ति स्फुरन्त्याः संविदश्चितः ॥३॥ (६/१-९-२९)

1285, 1286. As there is fire in the sun-stone or ghee in milk, so, all this exists in that (Brahman). As sparks (emanate) from fire and light from the sun, so, these (individual souls or) beings with consciousness go out from that shining Brahman-Consciousness, on the rising of the course of space and time.

यथाऽम्बोधिस्तरङ्गाणां यथाऽमलमणिस्त्विवाम् । (६/१-९-२९)

कोशो नित्यमनन्तानां तथा तत्संविदां त्विवाम् ॥४॥ (६/१-९-३०)

1287. As the ocean is the repository of waves and as a stainless gem is the repository of lustres, so is that Brahman (the repository) of the lights of infinite conscious beings always.

वटश्च वटधानायामिव पुष्पफलादिमान् । (६/१-१-२६)

चिदन्तरस्ति त्रिजगन्मरिचे तीक्ष्णता यथा ॥५॥ (६/१-२-५२)

1288. As a fig-tree, possessing flowers, fruits and the like, is within the seed of the fig-tree, the triple world is within Consciousness like pungency in black pepper.

यथैतत्सरणं वायौ तथा सर्गः स्थितः परे ।

असत्कल्पेऽपि सत्कल्पः सत्येऽसत्य इवापि च ॥६॥ (३-६१-२२)

1289. As there is this movement in the air, so, creation exists in the Supreme Being. Though an unreal suggestion, it is, as it were, a real possibility and also an untruth in Truth.

अन्यरूपा यथाऽनन्या तेजस्यालोकतोदरे ।

तथा ब्रह्मणि विश्वश्रीः सत्यासत्यात्मिका चिति ॥७॥ (३-६१-२३)

1290. As the non-different brightness exists in the interior of fire with a (seemingly) different form (or nature), so, the splendour that is the Universe exists in Brahman, the Supreme Consciousness, in the form of reality and unreality; (unreal when seen differently and real when seen non-differently).

अनुत्कीर्णा यथा पङ्के पुत्रिका चाथ दारुणि ।

यथा वर्णा मषीकल्के तथा सर्गाः स्थिताः परे ॥८॥ (३-६१-२४)

1291. As a doll, not yet carved, exists (potentially) in the clay and in the block of wood (used for making the doll) and as letters exist (potentially) in a paste of ink, so, the worlds exist in the Supreme Spirit.

3. ब्रह्मैव जगद्भ्राति

Brahman alone appears as the World.

सत्यं ब्रह्म जगच्चैकं स्थितमेकमनेकवत् ।

सर्वं वाऽसर्ववद्भ्राति शुद्धं चाशुद्धवत्तत्तम् ॥१॥ (६/२-३५-६)

1292. Brahman and the World are one and real. The One is existing as the Many and the Whole appears not to be so. The Pure is spread as the Impure.

अशून्यं शून्यमिव च शून्यं वाऽशून्यवत्स्फुटम् ।

स्फारमस्फारमिव तदस्फारं स्फारसन्निभम् ॥२॥ (६/२-३५-७)

1293. That which is not void appears as void and the void is manifested as non-void. That which is large is like a thing which is not large and the one which is not expanded appears like one expanded.

अविकारं विकारीव समं शान्तमशान्तवत् ।

सदेवासदिवादृश्यं तदेवातदिवोदितम् ॥३॥ (६/२-३५-८)

1294. The one which is immutable appears like one liable to change. The one which is equal and calm appears like one disturbed. The real one is invisible like a non-existent thing. Only That has risen like one which is not That.

अविभागं विभागीव निजड्यं जडवद्गतम् ।

अचेत्यं चेत्यभावीव निरंशं सांशशोभनम् ॥४॥ (६/२-३५-९)

1295. The undivided one appears like one divided. The one which is not inactive has become like one which is inert. Though unknowable, it appears as one having the nature of the known. Without parts, it is shining like one with parts.

अनहं सोऽहमिव तदनाशमिव नाशवत् ।

अकलङ्कं कलङ्कीव निर्वेद्यं वेद्यवाहिवत् ॥५॥ (६/२-३५-१०)

1296. He who is not 'I' appears like 'I'. That which is

without destruction appears as one which is perishable. That which is stainless appears as one stained. That which is without objects to be known appears as one bearing objects to be known.

आलोकि ध्वान्तघनवन्नववच्च पुरातनम् ।

परमाणोरपि तनु गर्भीकृतजगद्गणम् ॥६॥ (६/२-३५-११)

1297. The one with lustre appears as dense darkness. The ancient one appears as new. Smaller than the atom, it has made the multitude of worlds exist within its interior.

सर्वात्मकमपि त्यक्तदृष्टं कष्टेन भूयसा ।

अजालमपि जालाढ्यं चाशेषवदनेकधा ॥७॥ (६/२-३५-१२)

1298. Though of the nature of All, it is one which has abandoned the known (or visible objects) with great difficulty. Though not a collection of things, it is abounding in collections of things. It appears as the Whole existing variously.

निर्मायमपि मायांशुमण्डलामलभास्करम् ।

ब्रह्म विद्धि विदां नाथमपामिव महोदधिम् ॥८॥ (६/२-३५-१३)

1299. Though free from māyā (or illusion), it is like the stainless sun with a circular orb of illusory rays. Know that Brahman as the Lord of the Wise, as (you know) the great ocean as (the lord) of the waters.

4. चित्त्वभाव एव जगद्वद्भासनम्

Only the inherent nature of Consciousness (of Brahman) is shining as the World.

एष एव स्वभावोऽस्या यदेवं भाति भासुरा । (६/२-१९१-१०)

एतत्तु स्वप्नसङ्कल्पनगरेष्वनुभूयते ॥१॥ (६/२-१९१-११)

1300. This alone is the inherent nature of this Conscious-

ness that it shines splendidly in this manner (as the world of objects). This nature is experienced also in cities of fancy or dreams.

5. ब्रह्मणि सर्गकालोऽपि निमेषांशमात्रम्

Even the duration of creation is only a part of a moment in Brahman.

तुल्यकालनिमेषांशलक्षभागप्रतीति यत् ।

निजं विदः प्रकचनं तत्सर्गौघपरम्परा ॥१॥ (३-६१-१७)

1301. That which is the innate shining of Absolute Consciousness, which perception is of a duration equal to a millionth part of a moment, is the succession of multitudes of creation.

क्षणकल्पजगत्सङ्गाः समुद्यन्ति गलन्ति च ।

निमेषात्कस्यचित्कल्पात्कस्यचिच्च क्रमं शृणु ॥२॥ (३-४०-३०)

1302. Multitudes of worlds existing for a moment or an aeon, spring up and disappear, in a moment for someone and in an aeon for another. Hear this course.

6. एकस्मिन्नेव ब्रह्मणि नानारूपसर्गताशक्तिः

The power of creation of various forms exists only in the same Brahman.

चित्तितत्त्वेऽस्ति नानाता तदभिव्यञ्जनात्मनि ।

विचित्रपिच्छिकापुञ्जो मयूराण्डरसे यथा ॥१॥ (६/१-४७-२९)

1303. There is multiplicity in the true state of Consciousness, which has the nature of manifesting that (world of multiplicity), as the collection of the feathers of a peacock's tail of varied colours is present in the liquid of the peacock's egg.

स्फटिकान्तःसन्निवेशः स्थाणुताऽवेदनाद्यथा ।

शुद्धेऽनानाऽपि नानेव तथा ब्रह्मोदरे जगत् ॥२॥ (३-६७-३५)

1304. As there is the entry (of trees and the like) within a crystal (by reflection) on account of not knowing its fixity, so, the world appears in the pure interior of Brahman as if it is different, though it is not different.

ब्रह्म सर्वं जगद्वस्तु पिण्डमेकमखण्डितम् ।

फलपत्रलतागुल्मपीठबीजमिव स्थितम् ॥३॥ (३-६७-३६)

1305. All the things of the world, taken as one unbroken (or undifferentiated) mass, are Brahman existing as the seed, which is the seat of the fruits, leaves, branches and bushes.

एकमेव चिदाकाशं साकारत्वमनेकम् ।

स्वरूपमजहद्भूते यत्स्वप्न इव तज्जगत् ॥४॥ (६/२-१४४-२३)

1306. The space of Consciousness is only one; its appearances are many. It holds the world without abandoning its inherent nature, as it happens in a dream.

यथोर्म्यादि जले वृक्षे यथा वा शालभञ्जिकाः ।

यथा घटादयो भूमौ तथा ब्रह्मणि सर्गता ॥५॥ (६/२-३४-२५)

1307. As waves and the like exist in water, as wooden statues exist (potentially) in a tree (before they are carved out) and as pots and the like exist (potentially) in the earth, so does the Universe-nature exist in Brahman.

तेजःपुञ्जैर्यथा तेजः पयःपूरैर्यथा पयः ।

परिस्फुरति संस्पन्दैस्तथा चित्सर्गविभ्रमैः ॥६॥ (४-३६-१६)

1308. As light shines with a multitude of beams of light and as water throbs with streams of water, so Consciousness throbs with the vibrations in the form of world-appearances (or whirlings of the worlds).

7. न ब्रह्म स्वस्मिन्नानात्वसंस्पृष्टम्

Brahman is not touched by the multiplicity within Itself.

स्वाधारैरम्बुदैः स्वस्थैर्न स्पृष्टं गगनं यथा ।

चित्स्थैः सर्गैश्चिदाधारैर्न स्पृष्टा चित्परा तथा ॥१॥ (४-३६-५)

1309. As the sky is not touched by the clouds existing within it and having it as their support, so, the Supreme Consciousness is not touched by the worlds which exist in Consciousness and have Consciousness as their support.

जगदाख्ये महास्वप्ने स्वप्नात्स्वप्नान्तरं ब्रजत् ।

रूपं त्यजति नो शान्तं ब्रह्म शान्तत्वबृंहणम् ॥२॥ (६/१-७२-३)

1310. Brahman (or the Absolute), expanded in tranquillity, does not abandon its tranquil nature, proceeding from dream to another dream in the great dream called the world.

यथा पयसि वीचीनामुन्मज्जननिमज्जनैः ।

न जलान्यत्वमेवं हि भावाभावैः परैः परे ॥३॥ (६/२-१९५-२७)

1311. As there is no difference from water for the waves, on account of their emerging from or sinking into water, so also, (there is no difference) in the Absolute Reality on account of the (seemingly) different occurrences and disappearances (of the worlds).

8. सन्निधिमात्रेण कर्तृताऽऽत्मनः

The doership of the Self by its mere presence.

सर्वकर्ताऽप्यकर्तेव करोत्यात्मा न किञ्चन ।

तिष्ठत्येवमुदासीन आलोकं प्रति दीपवत् ॥१॥ (४-५६-१७)

1312. The Self, though the doer of everything, does not do anything, like a non-doer. Thus it stands indifferently like a lamp towards an appearance.

कुर्वन्न किञ्चित्कुरुते दिवाकार्यमिवांशुमान् ।

गच्छन्न गच्छति स्वस्थः स्वास्पदस्थो रविर्यथा ॥२॥ (४-५६-१८)

1313. Doing, it does not do anything, as the sun (does not perform) the affairs of the day. Moving, it does not move, (since it is) self-abiding, as the sun abiding in its own place.

सङ्कल्पपुरुषस्वप्नजनद्वीन्दुत्वविभ्रमम् ।

यथा पश्यसि पश्य त्वं भावजातमिदं तथा ॥३॥ (४-५६-२४)

1314. See this (world) produced by thought as you see a person in fancy, a creature in a dream or the delusion of two moons.

इयं सन्निधिमात्रेण नियतिः परिजृम्भते ।

दीपसन्निधिमात्रेण निरिच्छैव प्रकाशते ॥४॥ (४-५६-२७)

1315. This restraint (or the regular course of the world) becomes manifest by the mere presence (of the Supreme Self). By the mere presence of a lamp, it shines without any desire.

अभ्रसन्निधिमात्रेण कुटजानि यथा स्वयम् ।

आत्मसन्निधिमात्रेण त्रिजगन्ति तथा स्वयम् ॥५॥ (४-५६-२८)

1316. As the Kuṭaja flowers (bloom) spontaneously by the mere presence of clouds, so, the three worlds (are produced) spontaneously by the mere presence of the Self.

सर्वेच्छारहिते भानौ यथा व्योमनि तिष्ठति ।

जायते व्यवहारश्च सति देवे तथा क्रिया ॥६॥ (४-५६-२९)

1317. As the affairs of the world take place when the sun, free from all desires, is staying in the sky, so does activity take place when the God (or Self) is present.

निरिच्छे संस्थिते रत्ने यथाऽऽलोकः प्रवर्तते ।

सत्तामात्रेण देवे तु तथैवायं जगद्गणः ॥७॥ (४-५६-३०)

1318. As lustre arises when the desireless (or indifferent) gem is present, so also, this multitude of worlds arises when the God (or Self) is present with his mere existence.

अतः स्वात्मनि कर्तृत्वमकर्तृत्वं च संस्थितम् ।

निरिच्छत्वादकर्ताऽसौ कर्ता सन्निधिमात्रतः ॥८॥ (४-५६-३१)

1319. Therefore, doership and non-doership exist in one's own Self. That is a non-doer on account of its desirelessness (or indifference) and a doer on account of its mere presence.

सर्वेन्द्रियाद्यतीतत्वात्कर्ता भोक्ता न सन्मयः ।

इन्द्रियान्तर्गतत्वात्तु कर्ता भोक्ता स एव हि ॥९॥ (४-५६-३२)

1320. The one consisting of Pure Being is not a doer or enjoyer on account of its having gone beyond all the senses and the like. But, that very Being is indeed a doer and enjoyer on account of its having gone within the senses.

सर्वदैवाविनाशात्म कुम्भानां गगनं यथा ।

यथा मणेरयःस्पन्दे अयस्कान्तस्य कर्तृता ।

अकर्तुरेव हि तथा कर्तृता तस्य कथ्यते ॥१०॥ (६/१-९-३१)

1321. It is always having an indestructible nature as the space of (or enclosed by) pots. As there is the doership of a magnet in the movement of iron from the magnet, so also, the doership of that non-doer is indeed declared.

मणिसन्निधिमात्रेण यथाऽयः स्पन्दते जडम् ।

तत्सत्तया तथैवायं देहश्चेतत्यचिद्वपुः ॥११॥ (६/१-९-३२)

1322. As the inert iron moves by the mere presence of a magnet, so also, this body having an unconscious nature is aware by Its existence.

XIII तादात्म्यम्

Identity (of Everything with the Absolute).

द्वैतं यथा नास्ति चिदात्मजीवयो-

स्तथैव भेदोऽस्ति न जीवचित्तयोः ।

यथैव भेदोऽस्ति न जीवचित्तयो-

स्तथैव भेदोऽस्ति न देहकर्मणोः ॥१॥ (३-६५-१२)

1323. As there is no duality (or difference) between the Conscious Self (or Brahman) and the individual soul, so also, there is no difference between the individual soul and the mind. As there is no difference between the individual soul and the mind, so also, there is no difference between the body and (its) actions.

कर्मैव देहो ननु देह एव चित्तं तदेवाहमितीह जीवः ।

स जीव एवेश्वरचित्स आत्मा सर्वः शिवस्त्वेकपदोक्तमेतत् ॥२॥

(३-६५-१३)

1324. Surely, it is only action that is the body and the body alone is the mind. That (mind) alone, of the nature of "I" (or the ego), is the individual soul here. That individual soul is only Consciousness that is God. It is the Self, the All, and Śiva (the Supreme). This has been expressed in one quarter of the verse.

1. प्रकृतेरात्मनस्तादात्म्यम्

The identity of Nature with the Self.

नात्मनः प्रकृतिर्भिन्ना घटान्मृण्मयता यथा ।

सन्मृण्मात्रं यथा चान्तरात्मैवं प्रकृतिः स्थिता ॥१॥ (६/१-४९-२९)

1325. Nature is not different from the Self, as the state consisting of clay (is not different) from the pot. As there is only real clay within, so does the Self exist as Nature.

आवर्तः सलिलस्येव यः स्पन्दस्त्वयमात्मनः ।

प्रोक्तः प्रकृतिशब्देन तेनैवेह स एव हि ॥२॥ (६/१-४९-३०)

1326. This movement of the Self, which is like a whirlpool of water, is described by the word Nature. For that very reason, it is only that Self that is (called) "Nature" here. [Nature and the Self are identical as water and the eddy are identical.]

यथैकः स्पन्दपवनौ नाम्ना भिन्नौ न सत्तया ।

तथैकमात्मप्रकृती नाम्ना भिन्ने न सत्तया ॥३॥ (६/१-४९-३१)

1327. As wind and (its) motion are the same, different by name but not in reality, so, the Self and Nature are the same, different by name but not in reality.

अबोधादेतयोर्भेदो बोधेनैव विलीयते ।

अबोधात्सन्मयो याति रज्ज्वां सर्पभ्रमो यथा ॥४॥ (६/१-४९-३२)

1328. The difference between the two is due to (our) ignorance. It vanishes only through knowledge. On account of ignorance, the one consisting of Reality goes to (an apparently different state) as the delusion of a snake (appearing) in a rope.

यद्ब्रह्मात्माऽपि तुर्यश्च याऽविद्या प्रकृतिश्च या ।

तदभिन्नसदैकात्म यथा कुम्भशतेषु मृत् ॥५॥ (६/१-४९-२८)

1329. That which is the Brahman and also the Self and the fourth state of Consciousness, which is nescience and also Nature, is the undivided Reality of the same nature, as there is (only) clay in hundreds of pots.

ब्रह्माहं त्रिजगद्ब्रह्म त्वं ब्रह्म खलु दृश्यभूः ।

द्वितीया कलना नास्ति यथेच्छसि तथा कुरु ॥६॥ (६/१-४९-२३)

1330. I am Brahman. The triple world is Brahman. You are indeed Brahman. The visible universe (is also Brahman). There is no second perception. Do as you wish.

अविद्येयमयं जीव इत्यादिकलनाक्रमः ।

अप्रबुद्धप्रबोधाय कल्पितो वाग्विदां वरैः ॥७॥ (६/१-४९-१७)

1331. The manner of perception such as, “this is ignorance; this is the individual soul”, is fashioned for the understanding of those who are not wise, by the best of men conversant with language.

2. मनसो ब्रह्मणस्तादात्म्यम्

The identity of the mind with Brahman.

प्रतियोगिव्यवच्छेदसंख्यारूपादयश्च ये ।

मनःशब्दैः प्रकल्प्यन्ते ब्रह्मजान्ब्रह्म विद्धि तान् ॥१॥ (३-१००-२३)

1332. Relating, contrasting, enumeration, forms and the like are devised by the words of the mind. Know them which are born of Brahman, as Brahman.

ब्राह्मी शक्तिरसौ तस्माद्ब्रह्मैव तदरिन्दम । (३-१००-१७)

अनन्यां तस्य तां विद्धि स्पन्दशक्तिं मनोमयीम् ॥२॥ (६/२-८४-२)

1333. Subduer of enemies! Therefore, that power (or creative force) of Brahman is only that Brahman. Know that power of movement of Brahman, consisting of the mind, as non-different (from Brahman).

3. जगतो ब्रह्मणस्तादात्म्यम्

The identity of the World with Brahman.

यथा कटकशब्दार्थः पृथक्त्वार्हो न काञ्चनात् ।

न हेमकटकात्तद्वज्जगच्छब्दार्थता परे ॥१॥ (३-१-१७)

1334. As the meaning of the word “bracelet” is not worthy of separation from gold (in the form of) a golden bracelet, so is the signification of the word “world”, (appearing) in the Supreme, (not worthy of separation from it).

अनन्यच्छान्तमाभासमात्रमाकाशनिर्मलम् ।

ब्रह्मैव जगदित्येतत्सर्वं सत्त्वावबोधतः ॥२॥ (३-९-३०)

1335. This entire world is only Brahman, undivided, tranquil, the mere light (of consciousness) and stainless like the sky, on account of the perception of its real nature.

कटकत्वं पृथग्घेम्नस्तरङ्गत्वं पृथग्जलात् ।

यथा न संभवत्येवं न जगत्पृथगीश्वरात् ॥३॥ (३-६१-४)

1336. As the bracelet-nature does not arise different from gold and as the wave-nature (does not arise) different from water, so, the world is not different from God.

यथोर्ययोऽनभिव्यक्ता भाविनः पयसि स्थिताः ।

न स्थिताश्चात्मनोऽन्यत्वाच्चित्तत्वे सृष्टयस्तथा ॥४॥ (४-३६-२)

1337. As unmanifested waves, which are to appear in the future, exist (potentially) in water and also do not exist on account of their difference from its nature, so do the created worlds (exist and do not exist) in the principle of Consciousness.

स्पन्दत्वं पवनादन्यत्र कदाचन कुत्रचित् ।

स्पन्द एव सदा वायुर्जगत्तस्मान्न भिद्यते ॥५॥ (३-९-३३)

1338. As (the nature of) movement is not different from wind at any time anywhere, movement alone is wind always. (Similarly), the world is not different from That (Brahman).

काकतालीयवच्चित्त्वाजगतो भाति ब्रह्म खम् ।

स्वप्नसङ्कल्पपुरवत्तत्तस्माद्भिद्यते कथम् ॥६॥ (६/२-३४-२४)

1339. On account of the conscious nature of the world, it is Brahman, the sky (of Consciousness), that appears (as the world) accidentally, in the manner of a city of fancy seen in a dream. How could it be different from that (Brahman)?

यथा न भिन्नमनलादौष्ण्यं सौगन्ध्यमम्बुजात् ।

काष्ण्यं कज्जलतः शौक्ल्यं हिमान्माधुर्यमिक्षुतः ॥७॥ (६/१-३-५)

आलोकश्चप्रकाशाङ्गादनुभूतिस्तथा चित्ते ।

जलाद्वीचिर्यथाऽभिन्ना चित्स्वभावात्तथा जगत् ॥८॥ (६/१-३-६)

1340, 1341. As heat is not different from fire, fragrance from a lotus, blackness from soot, whiteness from snow, sweetness from sugarcane and lustre from a luminous body, so, experience (or cognition through the senses and the mind) is not different from Consciousness. As a wave is not different from water, so is the world (not different) from the inherent nature of Consciousness.

यदात्ममरिचस्यान्तश्चित्त्वात्तीक्ष्णत्ववेदनम् । (५-५७-१)

यदात्मलवणस्यान्तश्चित्त्वाल्लवणवेदनम् ॥९॥ (५-५७-२)

1342. There is the cognition of pungency within black pepper which is the Self, on account of its conscious nature. There is the cognition of saline taste within salt which is the Self, on account of its conscious nature.

स्वतो यदन्तरात्मेक्षोश्चित्त्वान्माधुर्यवेदनम् । (५-५७-३)

स्वतो यदात्मदृषदश्चित्त्वात्काठिन्यवेदनम् ॥१०॥ (५-५७-४)

1343. There is the cognition of sweetness within sugarcane which is the Self, by itself, on account of its conscious nature. There is the perception of hardness of a rock which is the Self, by itself, on account of its conscious nature.

स्वतो यदात्मशैलस्य ज्ञतया जाड्यवेदनम् । (५-५७-५)

स्वतो यदात्मतोयस्य चिद्रवत्वादिवर्तनम् ॥११॥ (५-५७-६)

1344. There is the perception of inertness of a mountain which is the Self, by itself, on account of its conscious nature. The consciousness of water which is the Self, is by itself existing as liquidity and the like.

यदात्मगगनस्यान्तश्चित्त्वाच्छून्यत्ववेदनम् । (५-५७-८)

स्वतो यदात्मवृक्षस्य शाखादिस्तस्य वेदनम् ॥१२॥ (५-५७-७)

1345. There is the perception of emptiness within the sky which is the Self, on account of its conscious nature. There is the cognition of the branches etc., of a tree which is the Self, by itself.

स्वतो यदात्मकुड्यस्य नैरन्तर्यं निरन्तरम् । (५-५७-१०)

स्वतो यदात्मसत्तायाश्चित्त्वात्सत्त्वैकवेदनम् ॥१३॥ (५-५७-११)

1346. There is continuity of a wall which is the Self, by itself, without interval. There is the cognition of the sole nature of Existence which is the Self, by itself, on account of its conscious nature.

अन्तरात्मप्रकाशस्य स्वतो यदवभासनम् । (५-५७-१२)

परमात्मगुडस्यान्तर्यच्चित्त्वाद्वृद्धयात्मकम् ॥१४॥ (५-५७-१४)

1347. There is the shining by itself of the light of the inner soul. It is of the nature of the appearance of sweetness that is consciousness within treacle that is the Supreme Self.

अन्तरस्ति यदात्मेन्दोश्चिद्रूपं चिद्रसायनम् ।

स्वत आस्वादितं तेन तदहन्तादिनोदितम् ॥१५॥ (५-५७-१३)

1348. The nectar of Life which is of the nature of Consciousness, which exists within the Moon that is the Self, is enjoyed by That, by Itself. It is risen (or manifested) through the ego (or individualised consciousness) and the like.

अनया तु वचोभङ्ग्या मया ते रघुनन्दन ।

नाहन्तादिजगत्तादिभेदोऽस्तीति निदर्शितम् ॥१६॥ (५-५७-१९)

1349. Rāma! Through this flood of words, it has been demonstrated to you by me that there is no difference such

as individualised consciousness (or the ego) and the world-nature (or the object of experience).

चिद्रूपेण स्वसंवित्या स्वचिन्मात्रं विभाव्यते ।

स्वयमेव रूपहृदयं वातेन स्पन्दनं यथा ॥१७॥ (३-६१-११)

1350. Only its own consciousness is perceived by the Supreme, which is of the nature of Consciousness, through its own cognition. Its essential nature (is perceived) by itself alone, as movement by the wind.

यथा क्षीरस्य माधुर्यं तीक्ष्णत्वं मरिचस्य च ।

द्रवत्वं पयसश्चैव स्पन्दनं पवनस्य च ॥१८॥ (३-६१-२७)

स्थितोऽनन्यो यथाऽन्यः सत्रास्ति तत्र तथाऽऽत्मनि ।

सर्गो निर्गलचिद्रूपः परमात्मात्मरूपभृत् ॥१९॥ (३-६१-२८)

1351, 1352. As there is the sweetness of milk, the pungency of black pepper, the fluidity of water and the movement of wind, existing there identically and not differently, so, the world exists in the Self with its conscious nature flowing out and bearing the nature of the Supreme Self itself.

कचनं ब्रह्मरत्नस्य जगदित्येव यत्स्थितम् ।

तदकारणकं यस्मात्तेन न व्यतिरिच्यते ॥२०॥ (३-६१-२९)

1353. The shining of Brahman, the gem, is alone the world and existing thus is causeless. On account of that, (the world) is not exceeded by that Brahman.

चिदन्यौष्ण्यं जगल्लेखा जगच्चिच्छङ्कशुक्लता ।

जगच्चिच्छैलजठरं चिजलद्रवता जगत् ॥२१॥ (३-१४-७२)

1354. The heat of the fire of Consciousness is the series of worlds. The world is the whiteness of the conch-shell that is Consciousness. The world is the interior of the mountain of Consciousness. The world is the fluidity of the water of Consciousness.

जगच्चिदक्षुमाधुर्यं चित्क्षीरस्निग्धता जगत् ।

जगच्चित्क्षौद्रमाधुर्यं जगच्चित्कनकाङ्गदम् ॥२२॥ (३-१४-७३)

1355. The world is the sweetness of the sugarcane of Consciousness. The world is the wetness of the milk of Consciousness. The world is the sweetness of the honey of Consciousness. The world is the bracelet of the gold of Consciousness.

जगच्चित्सर्षपस्नेहो वीचिश्रित्सरितो जगत् ।

जगच्चिद्धिमशीतत्वं चिज्ज्वालाज्वलनं जगत् ॥२३॥ (३-१४-७४)

1356. The world is the oil of the mustard of Consciousness. The world is the wave of the river of Consciousness. The world is the coldness of the snow of Consciousness. The world is the blazing of the flame of Consciousness.

जगच्चित्पुष्पसौगन्ध्यं चिल्लताग्रफलं जगत् ।

चित्सत्तैव जगत्सत्ता जगत्सत्तैव चिद्वपुः ॥२४॥ (३-१४-७५)

1357. The world is the fragrance of the flower of Consciousness. The world is the fruit on top of the creeper of Consciousness. The existence of Consciousness is alone the existence of the world. The existence of the world is alone the form of Consciousness.

चित्त्वं चेत्यविकल्पेन स्वयं स्फुरति तन्मयम् ।

विकारादि तदेवान्तस्तत्सारत्वान्न भिद्यते ॥२५॥ (६/१-३३-७)

1358. The Consciousness-nature, on account of the error relating to objects to be known, by itself becomes manifest as consisting of such objects. The transformations are only That. On account of having that (Consciousness-nature) as the essence within, (the known object) is not different (from Consciousness).

पुष्पपल्लवपत्रादि लताया नेतरद्यथा ।

द्वित्वैकत्वजगत्त्वादि त्वन्त्वाहन्त्वं तथा चित्तेः ॥२६॥ (६/१-३३-१२)

1359. As the flower, the sprout, the leaf and the like are not different from the creeper, so are duality, oneness, world-nature and the like and the states of 'you' and 'I' not different from Consciousness.

अविकल्पतदात्मत्वात्सत्तासत्तैकतैव च ।

अवयवावयविता शब्दार्थौ शशशृङ्गवत् ॥२७॥ (३-१४-७७)

1360. On account of (the world) being of the nature of Consciousness without change, the oneness of existence and non-existence and the state of being a limb and the whole are word-meanings similar to a hare's horn.

4. जगद्धिना नेशस्य संस्थितिः

There is no Abode for God without the World.

सन्नित्वेशं विना सत्ता यथा हेम्नो न विद्यते । (६/१-१६-४३)

तथा जगदहंभावं विना नेशस्य संस्थितिः ॥१॥ (६/१-१६-४४)

1361. As there is no existence for gold without form, so, there is no abode for God without the world and the ego (or I-thought).

चित्सत्तैव जगत्सत्ता जगत्सत्तैव चिद्वपुः । (३-१४-७५)

अत्र भेदविकारादि न खे मलमिव स्थितम् ॥२॥ (३-१४-७६)

1362. The existence of Consciousness is alone the existence of the world. The existence of the world is alone the form of Consciousness. Here, difference, change etc., do not exist as impurity (does not exist) in the sky.

5. सर्वं खल्विदं ब्रह्म

All this is indeed Brahman.

करणं कर्म कर्ता च जननं मरणं स्थितिः ।

सर्वं ब्रह्मैव न ह्यस्ति तद्धिना कल्पनेतरा ॥१॥ (३-१००-३०)

1363. The instrument of action, the action, the doer, birth,

death and existence, everything is only Brahman. There is indeed no other idea without That.

ब्रह्मव्योम जगज्जालं ब्रह्मव्योम दिशो दश ।

ब्रह्मव्योम कलाकालदेशद्रव्यक्रियादिकम् ॥२॥ (६/२-६०-२८)

1364. The network of the worlds is the sky of Brahman. The ten directions are the sky of Brahman. Parts, time, space, objects, activities and the like are the sky of Brahman.

पदार्थजातं शैलादि यथा स्वप्ने पुरादि च ।

चिदेवैकं परं व्योम तथा जाग्रत्पदार्थभूः ॥३॥ (६/२-५६-३)

1365. As the collection of objects like mountains and cities (seen) in a dream is only Consciousness, the One Supreme Sky, so is the world of objects of the waking state.

परमार्थघनं शैलाः परमार्थघनं द्रुमाः ।

परमार्थघनं पृथ्वी परमार्थघनं नभः ॥४॥ (३-५५-४५)

1366. The mountains are a mass of the highest Truth (or Brahman). The trees are a mass of the highest Truth. The earth is a mass of the highest Truth. The sky is a mass of the highest Truth.

यदिदं किञ्चिदाभोगि जगज्जालं प्रदृश्यते ।

तत्सर्वममलं ब्रह्म भवत्येतद्व्यवस्थितम् ॥५॥ (६/१-११-१६)

1367. Whatever of this extensive network of worlds is seen, all that is the stainless Brahman. This is settled.

पाताले भूतले स्वर्गे तृणे प्राण्यम्बरेऽपि च ।

दृश्यते तत्परं ब्रह्म चिद्रूपं नान्यदस्ति हि ॥६॥ (६/१-२-२८)

1368. That Supreme Brahman, of the nature of Consciousness, is perceived in the lower world, on the earth, in the heaven, in a blade of grass and also in the heart of a living creature. There is indeed nothing else.

XIV जगन्मिथ्यात्वम्

The Unreal Nature of the World.

मायेयं स्वप्नवद्भ्रान्तिर्मिथ्यारचितचक्रिका ।

मनोराज्यमिवालोलसलिलावर्तसुन्दरी ॥१॥ (४-४७-४१)

1369. This Māyā (or illusory world) is a delusion like a dream and a fraudulent device produced falsely. It is the beautiful eddy in agitated waters and is like a kingdom of fancy.

1. सत्यासत्यनिर्णयः

Investigation of what is real or unreal.

आदावन्ते च यन्नित्यं तत्सत्यं नाम नेतरत् । (५-५-९)

आदावन्ते च यत्सत्यं वर्तमाने सदेव तत् ॥१॥ (४-४५-४६)

1370. That which is constant at the beginning and the end is called Real; not the rest. What is real at the beginning and the end, is only real when existing (at the present).

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा । (४-४५-४५)

आदावन्ते च यन्नास्ति कीदृशी तस्य सत्यता ॥२॥ (५-५-९)

1371. What does not exist at the beginning and the end, is so at the present also. Of what nature could the reality be, of a thing that does not exist at the beginning and the end?

यदस्ति तस्य नाशोऽस्ति न कदाचन राघव ॥३॥ (३-४-६२)

1372. Rāma! There is no destruction at any time of that which exists.

2. न सन्नासज्जगत्

The World is neither real nor unreal.

न सन्नासन्न सज्जातश्चेतसो जगतो भ्रमः ।

अथ धीसमवायानामिन्द्रजालमिवोत्थितः ॥१॥ (३-६५-६)

1373. The delusion of the world is of the mind. It is neither real, nor unreal. It is not born; and it has risen like a conjuring trick, (causing illusory perceptions) of a number of minds. [The same illusion may be seen by a number of persons due to magic.]

नातः सत्यमिदं दृश्यं न चासत्यं कदाचन । (३-४४-३३)

न तत्सत्यं न चासत्यं रज्जुसर्पभ्रमो यथा ॥२॥ (३-४४-४१)

1374. Therefore, this objective world is not real at any time; nor is it unreal. It is neither real nor unreal as the delusion of a snake in a rope.

न सत्यं न च मिथ्यैव स्वप्नजालमिवोत्थितम् । (६/१-११४-२०)

एवं न सन्नासदिदं भ्रान्तिमात्रं विभासते ॥३॥ (३-४४-२७)

1375. Neither real, nor even unreal, it has risen like the illusion of dreams. Thus, this world which is neither real nor unreal, shines merely as a false idea.

3. जगतः सदसन्त्यत्वम्

The real-unreal nature of the World.

सतीवाप्यसती तापनद्येव लहरी चला ।

मनसेहेन्द्रजालश्रीर्जागती प्रवितन्यते ॥१॥ (३-१-१९)

1376. The wealth of magic constituting the world is very much exhibited (or spread) here by the mind, as a moving wave, though unreal, (is exhibited) by a river caused by heat (i.e., a river in a mirage), as if it were real.

असत्यमस्थैर्यवशात्सत्यं संप्रतिभासतः ।

यथा स्वप्नस्तथा चित्तं जगत्सदसदात्मकम् ॥२॥ (३-६५-५)

1377. Unreal on account of its instability and real on account of its appearance (or perception), the world (which is a projection) of thought, is of the nature of both reality and unreality as a dream is.

यथा नभसि मुक्तालीपिच्छकेशोण्डकादयः ।

असत्याः सत्यतां याता भात्येवं दुर्दृशां जगत् ॥३॥ (३-४२-७)

1378. As pearl-necklaces, feathers of a peacock's tail, balls of hair and the like (seen) in the sky are unreal, but have become a reality for those with a defective vision, so, the world appears (to those with bad perception).

असत्यमेव सत्याभं प्रतिभानमिदं स्थितम् । (३-५४-२१)

अकृतं चानुभूतं च न सत्यं सत्यवत्स्थितम् ॥४॥ (३-१३-४२)

1379. This is only unreality resembling reality and is an appearance. It is uncreated, yet experienced. It is not real, but exists as reality.

4. जगतो भ्रान्तिमात्रत्वम्

The illusory nature of the World.

एवं तावदिदं विद्धि दृश्यं जगदिति स्थितम् ।

अहं चेत्याद्यनाकारं भ्रान्तिमात्रमसन्मयम् ॥१॥ (४-१-२)

1380. Thus, know first this visible world existing as the ego, known objects and the like, as formless, mere delusion and consisting of unreality.

मृगतृष्णांश्चिवास्त्यं सत्यवत्प्रत्ययप्रदम् । (४-१-७)

अनुभूतं मनोराज्यमिवासत्यमवास्तवम् ॥२॥ (४-१-१२)

1381. It is unreal like the water of a mirage producing the notion of reality. It is experienced like a kingdom of the fancy, unreal and insubstantial.

शून्ये प्रकचितं नानावर्णमाकारितात्मकम् ।

अपिण्डग्रहमाशून्यमिन्द्रचापमिवोत्थितम् ॥३॥ (४-१-१३)

1382. It is shining in the void, having manifold hues, with a form called into being. Not taking a solid form and void all

around, it has risen like a rainbow (which is an illusory appearance).

जगदादावनुत्पन्नं यच्चेदमनुभूयते ।

तत्संविद्व्योमकचनं स्वप्नस्त्रीसुरतं यथा ॥४॥ (३-५४-२०)

1383. This world which is experienced was not born in the beginning. It is the shining of the sky of Consciousness and is like the union with a dream-woman.

मृगतृष्णा यथा तापान्मनसो निश्चयात्तथा ।

असत्त इव दृश्यन्ते सर्वे ब्रह्मादयोप्यमी ॥५॥ (४-४५-१७)

1384. As mirages are seen on account of heat, so, all these unreal entities, even Brahmā and the like, are seen, as it were, by the firm belief of the mind.

यथा नौयायिनो मिथ्या स्थाणुस्पन्दमतिस्तथा ।

असत्त्वैवोत्थिता नित्यमाकाराणां परम्परा ॥६॥ (४-४५-१९)

1385. As the notion of movement of a pillar arises falsely for a passenger in a boat, so, the succession of forms rising eternally is only unreal.

मनोव्यामोह एवेदं रज्ज्वामहिभयं यथा ।

भावनामात्रवैचित्र्याच्चिरमावर्तते जगत् ॥७॥ (४-४५-२९)

1386. This (appearance of the world) is only a delusion of the mind, as there is the fear of a snake in a rope. The world revolves for a long time on account of the diversity of imagination alone.

मिथ्यात्मिकैव सर्गश्रीर्भवतीह महामरौ ।

तीरद्वुमलतोन्मुक्तपुष्पालीव तरङ्गिणी ॥८॥ (३-६२-४)

1387. The wealth of creation is only of a false nature here. It is like a mirage-river in a sandy desert having rows of flowers dropped from the creepers and trees on the banks.

स्वप्नेन्द्रजालपुरवत्संकथेहापुराद्रिवत् ।

सङ्कल्पवदसत्यैव भाति सर्गानुभूतिभूः ॥१॥ (३-६२-५)

1388. The ground of experience of the creation shines like a fancy, or like a city seen in a dream or magic, or like a city and mountain appearing in a conversation or a wish, and is only unreal.

समस्तस्याप्रबुद्धस्य मनोजातस्य कस्यचित् ।

बीजं विना मृषैवेयं मिथ्यारूढिमुपागता ॥१०॥ (३-५७-१९)

1389. This (world-experience) has attained to false fame (or currency) quite in vain, without a cause, for some unawakened class of minds among all the collections of minds (or the collective minds in the different spheres of the Universe).

स्वप्नोपलम्भं सर्गाख्यं स सर्वोऽनुभवन्स्थितः ।

चिरमावृत्तदेहात्मा भूचक्रभ्रमणं यथा ॥११॥ (३-५७-२०)

1390. That whole class (of ignorant ones), having the nature of repeated embodiment for a long time, remains experiencing the dream-perception called creation (or the universe), like (experiencing) the turning round of the earth's horizon (due to giddiness).

मिथ्यादृष्टय एवेमाः सृष्टयो मोहदृष्टयः ।

मायामात्रदृशो भ्रान्तिः शून्याः स्वप्नानुभूतयः ॥१२॥ (३-५७-५४)

1391. These created things are perceptions arising out of delusion and are only false notions, mere illusory sights, an error, devoid of substance and experiences of a dream.

प्रतिभाससमुत्थानं प्रतिभासपरिक्षयम् ।

यथा गन्धर्वनगरं तथा संसृतिविभ्रमः ॥१३॥ (६/१-३३-४५)

1392. As an imaginary city seen in the sky is (only) the

rising of an illusion and the (subsequent) destruction of that illusion, so is the error (or confusion) that is the course of worldly life.

स्वप्नार्थमृगतृष्णाम्बुद्वीन्दुसङ्कल्पितार्थवत् ।

मिथ्या जगदहंत्वं च भाति केशोण्डकं यथा ॥१४॥

(६/२-११०-१३)

1393. Like the objects of a dream, the waters of a mirage, two moons or objects of fancy, the world and the sense of 'I' shine falsely, in the manner of a ball of hair (seen in the sky due to defective vision).

मायामात्रकमेवेदमरोधकमभित्तिम् ।

इदं भास्वरमाभातं स्वप्नसंदर्शनं स्थितम् ॥१५॥ (३-६०-३७)

1394. This world is a mere illusion which is neither stopping nor breaking. It appears bright and is existing as the viewing of a dream.

भ्रान्तिरेवमनन्तेयं चिदव्योमव्योम्नि भासुरा ।

अपकुड्या जगन्नाम्नी नगरी कल्पनात्मिका ॥१६॥ (३-२१-४)

1395. Thus, this delusion, shining in the sky that is the space of Consciousness, is endless. It is an inferior wall called the world (in the endless space of Consciousness) and is a city of the nature of fancy.

एतज्जालमसद्रूपं चिद्भानोः समुपस्थितम् ।

यथा स्वप्नमूर्हतेऽन्तः संवत्सरशतभ्रमः ॥१७॥ (३-४१-५०)

1396. This illusion (of the worlds), which is the unreal form of the Sun of Consciousness, has occurred in the manner of the delusion of a hundred years within the short period of a dream.

यथा सङ्कल्पनिर्माणे जीवनं मरणं पुनः ।

यथा गन्धर्वनगरे कुड्यमण्डनवेदनम् ॥१८॥ (३-४१-५१)

यथा नौयानसंरम्भे वृक्षपर्वतवेपनम् ।

यथा स्वधातुसंक्षोभेऽपूर्वपर्वतनर्तनम् ॥१९॥ (३-४१-५२)

यथा समञ्जसं स्वप्ने स्वशिरःप्रविकर्तनम् ।

मिथ्यैवैवमियं प्रौढा भ्रान्तिराततरूपिणी ॥२०॥ (३-४१-५३)

1397 to 1399. As there is (the experience of one's) life and again death within the extent of a fancy (or a dream), as there is the perception of the decoration of a wall in an imaginary city, as there is the shaking of trees and mountains on the agitation (arising) during a journey by boat, as there is the dancing of strange mountains (imagined) when there is the disturbance of one's essential ingredients of the body, as the complete lopping off of one's head is experienced in a dream, so, this grand delusion having an extended form arises only falsely.

यथा मरौ जलं बुद्धं कटकत्वं च हेमनि ।

असत्सदिव भातीदं तथा दृश्यत्वमात्मनि ॥२१॥ (३-२८-१५)

1400. As water is perceived in a sandy desert and the state of a bracelet in gold, so, this unreal objecthood appears in the Self, as if it were real.

ससर्वाविरणा एते महत्यन्तविवर्जिते ।

ब्रह्माण्डा भान्ति दुर्दृष्ट्योर्मि केशोण्डको यथा ॥२२॥ (३-३०-१०)

1401. For one with wrong perception, these universes, with all their coverings, appear in the great sky (of Consciousness) which is without a limit, as balls of hair (appear) in the sky (for one with defective vision).

यथा द्वित्वं शशाङ्कादौ पश्यत्यक्षि मलाविलम् ।

चिच्चेतनकलाक्रान्ता तथैव परमात्मनि ॥२३॥ (३-६६-७)

1402. As the eye, obscured by dust, sees duality in the moon and the like, so also, the (individualised) consciousness, overcome by the skill (or power of producing illusion) of the mind, (perceives duality) in the Supreme Self.

यथा मदवशाद्भ्रान्तान्क्षीबः पश्यति पादपान् ।
तथा चेतनविक्षुब्धान्संसारंश्चित्प्रपश्यति ॥२४॥ (३-६६-८)

1403. As a drunken person sees trees as whirling on account of intoxication, so, the individualised consciousness perceives the worlds which are excited by the mind.

यथा लीलाभ्रमाद्बालाः कुम्भकृच्चक्रवज्जगत् ।
भ्रान्तं पश्यन्ति चित्तात्तु विद्धि दृश्यं तथैव हि ॥२५॥ (३-६६-९)

1404. As children, see the world whirling like a potter's wheel on account of their revolving in play, so also, know (that the individualised consciousness sees) the visible objects only on account of the mind.

पत्रमात्रादृते नान्यत्कदल्या विद्यते यथा ।
भ्रममात्रादृते नान्यज्जगतो विद्यते तथा ॥२६॥ (३-६६-४)

1405. As nothing else of a plantain tree exists except mere leaves, so, nothing else of the world exists except mere delusion.

अलीकमिदमुत्पन्नमलीकं च विवर्धते ।
अलीकमेव स्वदते तथाऽलीकं विलीयते ॥२७॥ (३-६७-७६)

1406. This (world) has arisen falsely; it grows falsely; it pleases falsely; and it perishes falsely.

5. जीवस्य मिथ्यात्वम्
The false nature of the individual soul.

आत्मैवानात्मवदिह जीवो जगति राजते ।
द्वीन्दुत्वमिव दुर्दृष्टेः सच्चासच्च समुत्थितम् ॥१॥ (३-१००-३५)

1407. Only the Supreme Self shines here in this world as non-Self (in the form of) individualised consciousness (with ego and objectivity). Like the appearance of two moons to

one with defective vision, even reality has risen as unreality.

चिच्छक्तेः स्पन्दशक्तेश्च संबन्धः कल्प्यते मनः ।

मिथ्यैव तत्समुत्पन्नं मिथ्या ज्ञानं तदुच्यते ॥२॥ (५-१३-८८)

1408. The association of the power of consciousness and the power of movement is brought about as the mind. It has arisen only falsely. It is called knowledge falsely.

एषा ह्यविद्या कथिता मायैषा सा निगद्यते ।

परमेतत्तदज्ञानं संसारादिविषप्रदम् ॥३॥ (५-१३-८९)

1409. This (power) alone is described as Avidyā (or Nescience). This very (power) is declared as Māyā (or Illusion). This is the highest Ignorance producing the poison of the world and the like.

6. अविद्या

Nescience (or Ignorance).

संसारबीजकणिका यैषाऽविद्या रघूद्वह ।

एषा ह्यविद्यमानैव सतीव स्फारतां गता ॥१॥ (३-११३-११)

1410. Rāma! This Nescience (or Ignorance) is the atomic seed of the world. This alone, while it is just not existing, has gone to the state of largeness, as if it were real.

दृश्यते प्रकराभासा सदर्थे नोपयुज्यते । (३-११३-१५)

अन्तःशून्याऽपि सर्वत्र दृश्यते सारसुन्दरी ॥२॥ (३-११३-१७)

1411. (This Ignorance) is seen having a semblance of quantity and is not experienced in the sense of reality. Though empty within, it is seen everywhere, lovely in essence.

न क्वचित्संस्थिताऽपीह सर्वत्रैवोपलक्ष्यते । (३-११३-१७)

निमेषमप्यतिष्ठन्ती स्थैर्याशङ्कां प्रयच्छति ॥३॥ (३-११३-१८)

1412. Though not established anywhere here, it is observed quite everywhere. While not staying even for a moment, it gives the doubt of stability.

प्रतिभासवशादेषा त्रिजगन्ति महान्ति च ।

मुहूर्तमात्रेणोत्पाद्य धत्ते आसीकरोति च ॥४॥ (३-११३-२७)

1413. Having created the three worlds, which are vast, in just a moment by the power of illusion, it sustains and also devours them.

मनोराज्यमिवाकारभासुरा सत्यवर्जिता ।

सहस्रशतशाखाऽपि न किञ्चित्परमार्थतः ॥५॥ (३-११३-३३)

1414. It is shining with a form like a kingdom of fancy, destitute of reality. Though having a hundred thousand branches, it is not really something (from the absolute point of view).

इयं दृश्यभरभ्रान्तिर्नन्वविद्येति चोच्यते ।

वस्तुतो विद्यते नैषा तापनद्यां यथा पयः ॥६॥ (६/२-५२-५)

1415. This delusion (or false idea) of the multitude of visible objects is indeed described as Avidyā (or Nescience). This does not exist in reality as water (does not exist) in a mirage-river.

अविद्येति धृता संविद्ब्रह्मणाऽऽत्मनि सत्तया ।

तद्भ्रमेणासदप्यस्याः सद्रूपमिव लक्ष्यते ॥७॥ (६/२-१६०-११)

1416. The perception that is Avidyā (or Nescience) is possessed by Brahman, which is Reality, in itself. Then, though unreal, it is perceived as if its nature is real, on account of delusion.

असन्मयमविद्याया रूपमेव तदेव हि ।

यद्वीक्षिता सती नूनं नश्यत्येव न दृश्यते ॥८॥ (६/१-५१-१३)

1417. That alone is indeed the nature of Nescience consisting of unreality, on which account, while being observed, it certainly perishes and is not seen at all.

(i) चित्तमेवाविद्या ॥ The mind alone is Nescience (or Ignorance).

चित्तमेव सकलभूताडम्बरकारिणीमविद्यां विद्धि । सा विचित्रकेन्द्र-
जालवशादिदमुत्पादयति । अविद्याचित्तजीवबुद्धिशब्दानां भेदो नास्ति
वृक्षतरुशब्दयोरिव ॥ (३-११६-८)

1418. Know that the mind alone is Nescience (or Ignorance), which is the author of all the show of living beings. It produces this (show) through the power of wondrous magic. There is no difference between the words Nescience (or Ignorance), Mind, Individual Soul, and Intellect as between Vṛkṣa and Taru (both of which mean "a tree").

(ii) अविद्याया असत्ता ॥ The unreality of Nescience (or Ignorance).

कृता शास्त्रैः प्रबोधाय ॥१॥ (६/१-५१-१७)

1419. (The principle of Avidyā) has been created by the scriptures for the sake of instruction.

नामैवेदमविद्येति भ्रममात्रमसद्भिदुः ।

न विद्यते या सा सत्या कीदृशम भवेत्किल ॥२॥ (६/१-४९-१४)

1420. This (concept) called Avidyā (or Nescience) is merely a name. They consider it as mere delusion and unreal. Rāma! Of what sort indeed could that reality be, which does not exist?

ब्रह्मतत्त्वमिदं सर्वमासीदस्ति भविष्यति ।

निर्विकारमनाद्यन्तं नाविद्याऽस्तीति निश्चयः ॥३॥ (६/१-४९-११)

1421. All this was, is and will be the principle of Brahman,

changeless and having no beginning or end. The positive conclusion is that there is no Avidyā (or Nescience).

कुत एषा कथं चेति विकल्पाननुदाहरन् ।

नेदमेषा न चास्तीति स्वयं ज्ञास्यसि बोधतः ॥४॥ (६/२-५२-७)

1422. Without expressing doubts such as, “Whence is this Avidya and how (does it arise)?”, you will understand yourself from Knowledge (or Enlightenment) that neither this (world) exists nor this (Avidyā).

7. माया

Illusion.

इति मायेव दुष्पारा चिच्छक्तिः परिजृम्भते ।

इत्थमाद्यन्तरहिता ब्राह्मी शक्तिरनामया ॥१॥ (६/२-७०-१८)

1423. Thus, the Power of Consciousness spreads around like an illusion difficult to surmount. In this manner, the defectless power of Brahman is without beginning or end.

ईदृशी राम मायेयं या स्वनाशेन हर्षदा ।

न लक्ष्यते स्वभावोऽस्याः प्रेक्ष्यमाणैव नश्यति ॥२॥ (४-४१-१५)

1424. Rāma! This Māyā (or Illusion) is of such kind that it produces delight by its destruction. Its inherent nature is not perceived. It perishes just as it is being observed.

विवेकमाच्छादयति जगन्ति जनयत्यलम् ।

न च विज्ञायते कैषा पश्याश्चर्यमिदं जगत् ॥३॥ (४-४१-१६)

1425. It covers (or veils) discrimination and gives birth to worlds in large measure. It is not also known what it is. See this wonder that is the world!

अप्रेक्ष्यमाणा स्फुरति प्रेक्षिता तु विनश्यति ।

मायेयमपरिज्ञायमानरूपैव वल्गति ॥४॥ (४-४१-१७)

1426. Not being perceived, it springs up; but, (when) perceived, it perishes. This Māyā (or Illusion) dances only with a form that is not being known.

नूनं स्थितिमुपायाता समासाद्य पदं स्थिता ।

कुतो जातेयमिति ते राम माऽस्तु विचारणा ॥ (४-४१-३२)

इमां कथमहं हन्मीत्येषा तेऽस्तु विचारणा ॥५॥ (४-४१-३३)

1427. It has indeed attained to fixity and is existing, having met with (or depending upon) the Absolute Abode (or Reality). Rāmā! "Whence did this (illusion) arise?" Let not your investigation be in this manner. "How do I destroy this?" Let this be your investigation.

अस्तं गतायां क्षीणायामस्यां ज्ञास्यसि राघव । (४-४१-३३)

यत एषा यथा चैषा यथा नष्टेत्यखण्डितम् ॥६॥ (४-४१-३४)

1428. Rāmā! When this (illusion) has worn away and vanished, you will know entirely, from whence it is, how it is and how it vanished.

वस्तुतः किल नास्त्येषा विभात्येषा न वेक्षिता ॥७॥ (४-४१-३४)

1429. In fact, this (illusion) certainly does not exist and it shines (when) not perceived (or investigated).

उपदेश्योपदेशार्थं शास्त्रार्थप्रतिपत्तये ।

शब्दार्थवाक्यरचनाभ्रमो मा तन्मयो भव ॥८॥ (४-४१-६)

1430. The delusion of arrangement (or formation) of words and word-meanings is intended for the instruction of those fit to be taught and for the acquirement of the import of the scriptures. Do not become full of that (delusion).

शब्दार्थवाक्प्रपञ्चोऽयमुपदेशेषु कल्पितः ।

सदाऽज्ञेषु न तज्ज्ञेषु विद्यते पारमार्थिकः ॥९॥ (४-४१-९)

1431. This prolixity of words and word-meanings is fashion-

ed in teachings, always among the ignorant. Among the knowers of the Truth, it is not real (or essential).

कलनामलमोहादि किञ्चिन्नात्मनि विद्यते ।

नीरागं ब्रह्म परमं तदेवेदं जगत्स्थितम् ॥१०॥ (४-४१-१०)

1432. The impurity that is the grasping (of ideas), delusion and the like do not exist in the Self even a little. The Supreme Brahman is without colour (or quality). That alone exists as this world.

8. मूढस्यैव जगत्सत्यत्वम्

The reality of the world exists only to the ignorant.

यस्त्वबुद्धमतिर्मूढो रूढो न वितते पदे ।

वज्रसारमिदं तस्य जगदस्यसदेव सत् ॥१॥ (३-४२-१)

1433. This world which is only unreal, exists as real and adamant to that person who has an unenlightened intellect, is perplexed, and has not risen to the extended Abode (of the Supreme).

यथा बालस्य वेतालो मृतिपर्यन्तदुःखदः ।

असदेव सदाकारं तथा मूढमतेर्जगत् ॥२॥ (३-४२-२)

1434. As a ghost (which is unreal) is the giver of distress, extending upto (or culminating in) death, to a boy, so, the world, which is only unreal, has a real form to one with a foolish (or perplexed) intellect.

ताप एव यथा वारि मृगाणां भ्रमकारणम् ।

असत्यमेव सत्याभं तथा मूढमतेर्जगत् ॥३॥ (३-४२-३)

1435. As only heat (in a sandy desert) is (or appears as) water and is the cause of the delusion of deer, so, the world, which is only unreal, has the semblance of reality to one with a foolish (or perplexed) intellect.

यथा स्वप्नमृतिर्जन्तोरसत्या सत्यरूपिणी ।

अर्थक्रियाकरी भाति तथा मूढधियां जगत् ॥४॥ (३-४२-४)

1436. As the unreal dream-death of a living being, appearing like reality, shines causing an action that can be perceived by the senses (such as weeping, expression of sorrow etc.), so, the world exists for those with foolish (or perplexed) intellects.

अव्युत्पन्नस्य कनके कानके कटके यथा ।

कटकज्ञप्तिरेवास्ति न मनागपि हेमधीः ॥५॥ (३-४२-५)

तथाऽज्ञस्य पुरागारनगनागेन्द्रभासुरा ।

इयं दृश्यदृगेवास्ति न त्वन्या परमार्थदृक् ॥६॥ (३-४२-६)

1437, 1438. As there is only the perception of a bracelet in a golden bracelet, and not even a little of the idea of gold, for one who is not proficient in (or does not have the knowledge of) gold, so, for the unwise, there is only this perception of visible objects, splendid with cities, houses, mountains and elephants; but, no other perception of the highest Truth.

येन बुद्धं तु तस्यैतदाकाशादपि शून्यकम् ।

न बुद्धं येन तस्यैतद्वज्रसाराचलोपमम् ॥७॥ (३-२८-१३)

1439. This (world) is more void than even the sky for one by whom it is understood. This is like an adamant rock for that person by whom it is not understood.

दीर्घसंसारमायेयं राम राजसतामसैः ।

धार्यते जन्तुभिर्नित्यं सुस्तम्भैरिव मण्डपः ॥८॥ (५-५-२)

1440. Rāmā! This long illusion of the world is constantly borne by living beings endowed with the qualities of passion and ignorance, as a hall (is borne) by good pillars.

सत्त्वस्थजातिभिर्धीरैस्त्वादृशैर्गुणबुंहितैः ।

हेलया त्यज्यते पक्वा मायेयं त्वगिवोरगैः ॥९॥ (५-५-३)

1441. This fully developed illusion is got rid of easily by persons of your kind who belong to the class of men established in virtue, wise (or self-possessed) and grown in good qualities, as the skin (which is ripe is got rid of) by snakes.

9. यावदज्ञानं तावदेव जगदनुभवः

As long as there is Ignorance, only so long there is the experience of the World.

यावदज्ञानकलना यावदब्रह्मभावना ।

यावदास्था जगज्जाले तावच्चित्तादिकल्पना ॥१॥ (६/१-२-३०)

1442. As long as there is the seizing of ignorance, as long as there is no contemplation of Brahman (or the Absolute Reality), as long as there is regard for the illusion of the world, so long, there is the fancy of the mind and the like.

देहे यावदहंभावो दृश्येऽस्मिन्यावदात्मता ।

यावन्ममेदमित्यास्था तावच्चित्तादिविभ्रमः ॥२॥ (६/१-२-३१)

1443. As long as there is the feeling of "I" in the body, as long as there is selfhood in (relation to) this visible world, as long as there is the hope, "this is mine", so long there is the delusion of the mind and the like.

यावन्नोदितमुच्चैस्त्वं सज्जनासङ्गसङ्गतः ।

यावन्मौर्ख्यं न संक्षीणं तावच्चित्तादिनिम्नता ॥३॥ (६/१-२-३२)

1444. As long as nobility is not born through attachment to association with good people, as long as stupidity is not completely worn away, so long there is the lowness of the mind and the like.

यावच्छिथिलतां यातं नेदं भुवनभावनम् ।

सम्यग्दर्शनशक्त्याऽन्तस्तावच्चित्तादयः स्फुटाः ॥४॥ (६/१-२-३३)

1445. As long as this conception of the world is not reduced

to the state of feebleness within, by the power of right vision, so long, the mind and the like are manifested.

यावदज्ञत्वमन्धत्वं वैवश्यं विषयाशया ।

मौर्ख्यान्मोहसमुच्छ्रायस्तावच्चित्तादिकल्पना ॥५॥ (६/१-२-३४)

1446. As long as there is ignorance, blindness and lack of control over oneself due to desire for objects of sense, and the growth of delusion due to stupidity, so long there is the fancy of the mind and the like.

यावदाशाविषामोदः परिस्फुरति हृद्वने ।

प्रविचारचकोरोऽन्तर्न तावत्प्रविशत्यलम् ॥६॥ (६/१-२-३५)

1447. As long as the smell of the poison of desires springs up all round in the forest of the heart (or mind), so long, the cakora bird of discrimination (or discernment) does not enter completely within.

10. अविद्याया मोधाद्विलयः

The destruction of Nescience through Knowledge (or Enlightenment).

अविद्यैवमविज्ञाता चिराऽनन्ताऽवभासते ।

परिज्ञाता तु नास्त्येव मृगतृष्णानदी यथा ॥१॥ (६/२-१६०-८)

1448. Thus, Nescience, when not known (or understood), appears as lasting a long time and infinite. But, when known (or understood), it does not at all exist, as the river of a mirage.

यथोदिते दिनकरे क्वापि याति तमस्विनी ।

तथा विवेकेऽभ्युदिते क्वाप्यविद्या विलीयते ॥२॥ (३-११४-९)

1449. As the dark night vanishes somewhere on the rising of the sun, so, Nescience (or Avidyā) vanishes somewhere on the rising of discrimination.

यदा ब्रह्मात्मिकैवेयमविद्या नेतरात्मिका ।

तदाऽस्त्येषाऽपरिज्ञाता परिज्ञाता न भिद्यते ॥३॥ (६/२-१६०-१२)

1450. When this Nescience (or Avidyā) is only of the nature of Brahman (or the Absolute Reality) and is not of the nature of any other, then, this exists when not known and is not separated (or different from Brahman) when known.

एवमालोक्यमानैषा क्वापि याति पलायते ।

असद्गुणा ह्यवस्तुत्वाददृश्यते ह्यविचारणात् ॥४॥ (६/१-१०-३६)

1451. Thus, this (Nescience or Avidyā) runs away and vanishes somewhere while being perceived. It has indeed an unreal nature on account of its insubstantiality and is perceived only on account of absence of investigation.

11. जगद्भ्रमक्षयः

The destruction of the delusion of the World.

भोगेष्वास्थमनसः शीतलामलनिर्वृतेः ।

छिन्नाशापाशजालस्य क्षीयते चित्तविभ्रमः ॥१॥ (६/१-२-३६)

1452. The delusion of the mind is destroyed for one whose mind does not abide in enjoyments, who has tranquillity which is cool and stainless, and in whom the multitude of fetters of hopes (or desires) has been broken.

तृष्णामोहपरित्यागान्नित्यशीतलसंविदः ।

पुंसः प्रशान्तचित्तस्य प्रबुद्धा त्यक्तचित्तभूः ॥२॥ (६/१-२-३७)

1453. For a person whose intellect is ever cool on account of the renunciation of desire and delusion and whose mind is calmed, the situation in which the mind is abandoned is awakened.

भावितानन्तचित्तत्वरूपरूपान्तरात्मनः ।

स्वान्तावलीनजगतः शान्तो जीवादिविभ्रमः ॥३॥ (६/१-२-३९)

1454. The delusion such as Jīva (or individualised consciousness) is extinguished for the mind which has a different nature consisting of the infinite Conscious Principle meditated upon (by it), and which has the world dissolved within itself.

असम्यग्दर्शने शान्ते मिथ्याभ्रमकरात्मनि ।

उदिते परमादित्ये परमार्थैकदर्शने ॥४॥ (६/१-२-४०)

अपुनर्दर्शनायैव दग्धसंशुष्कपर्णवत् ।

चित्तं विगलितं विद्धि वह्नौ घृतलवं यथा ॥५॥ (६/१-२-४१)

1455, 1456. When the wrong vision, having the nature of producing delusion falsely, has subsided and when the supreme sun, that is the vision of the highest Truth alone, is risen, know that the mind has disappeared like a burnt dry leaf, just not becoming visible again, as a drop of ghee (thrown) into fire (vanishes).

आब्रह्मकीटसंवित्तेः सम्यक्संवेदनात्क्षयः ॥६॥ (३-६७-६८)

1457. There is the destruction of the perceptions from Brahmā (the Creator-god) to a worm, on account of right knowledge.

12. अविद्याविलये नाशशब्दो न युज्यते

The word "destruction" is not proper in regard to the dissolution of Nescience (or Avidyā).

यदस्ति नाम तत्रैव नाशानाशक्रमो भवेत् ।

वस्तुतो यच्च नास्त्येव नाशः स्यात्तस्य कीदृशः ॥१॥ (३-२१-५८)

1458. There could be the course of destruction or the opposite only in that which verily exists. Of what sort could be the destruction of that which does not at all exist in fact?

रज्ज्वां सर्पभ्रमे नष्टे सत्यबोधवशात्सुते ।

सर्पो न नष्ट उन्नष्टो वेत्येवं कैव सा कथा ॥२॥ (३-२१-५९)

1459. Daughter! When the delusion of a snake in a rope has disappeared on account of the knowledge of the Truth, what exactly is that talk such as, "the snake has not disappeared; or possibly it has disappeared"?

न विनश्यत एवेदं यतः पुत्र न विद्यते ।

नासतो विद्यते भावो नाभावो विद्यते सतः ॥३॥ (६/२-२१३-११)

1460. Son! This (Nescience) does not at all perish since it does not exist. There is no existence of the unreal. There is no non-existence of the real.

यत्तु वस्तुत एवास्ति न कदाचन किञ्चन ।

तदभावात् तद्राम कथं नाम विनश्यति ॥४॥ (६/२-२१३-१२)

1461. But, what does not exist in fact, even a little at any time, that is of the nature of unreality. Rāma! How possibly does that perish?

13. जगदात्मनि लीयते

The World is dissolved in the Self.

स्वप्नभ्रमेऽथ सङ्कल्पे पदार्थाः पर्वतादयः ।

संविदोऽन्तर्भिलन्त्येते स्पन्दनान्यनिले यथा ॥१॥ (३-५७-४४)

1462. These objects, such as mountains and the like, merge within Consciousness in the delusion of a dream or in fancy, as movements (or currents) merge in the wind.

अस्पन्दस्य यथा वायोः सस्पन्दोऽन्तर्विशत्यलम् ।

अनन्यात्मा तथैवायं स्वप्नार्थः संविदो मलम् ॥२॥ (३-५७-४५)

1463. As (the air) with motion completely enters within the air without motion and becomes non-different by nature, so also, this object of the dream is an impurity (or an obscuring factor) of Consciousness (and merges therein).

स्वप्नाद्यर्थावभासेन संविदेव स्फुरत्यलम् ।

अस्फुरन्ती तु तेनैव यात्येकत्वं तदात्मिका ॥३॥ (३-५७-४६)

1464. Only Consciousness shines thoroughly through the appearance (or perception) of the objects in dreams and the like. But, when not so shining, it attains to oneness with those very objects and has them within itself.

XV परा दृष्टिः (अजातवादः)

The Highest Perception (the Theory that the Visible Universe is not Born).

जगच्छब्दस्य नामार्थो ननु नास्त्येव कश्चन । (३-४-६७)

वस्तुतस्तु जगन्नास्ति सर्वं ब्रह्मैव केवलम् ॥१॥ (४-४०-३०)

1465. Any word-meaning of the word “world” surely does not exist at all. In reality, the world does not exist. Everything is only Brahman.

1. अप्रबुद्धबोधायैव भेदकल्पना

The invention of difference is only for the instruction of the unenlightened.

अप्रबुद्धदृशां पक्षे तत्प्रबोधाय केवलम् ।

वाच्यवाचकसम्बन्धकृते भेदः प्रकल्प्यते ॥१॥ (३-१००-४)

1466. In the case of those with unenlightened perception, difference is invented for the sake of (establishing) the relationship between a word and its expressed meaning, only for their instruction.

अविद्येयमयं जीव इत्यादिकलनाक्रमः ।

अप्रबुद्धप्रबोधाय कल्पितो वाविदां वरैः ॥२॥ (६/१-४९-१७)

1467. The manner of understanding such as, “this is Avidyā (or Nescience); this is Jīva (or the individual soul)”, has been fashioned by the best among knowers of words for the instruction of the unenlightened.

काचिद्वा कलना यावन्न नीता राघव प्रथाम् ।

उपदेश्योपदेशश्रीस्तावल्लोके न शोभते ॥३॥ (३-९५-५)

1468. Rāma! As long as some understanding (of a word) is not brought to fame (by usage), so long, the dignity of teachings and things fit to be taught, does not shine in the world.

अतो भेददृशा दीनामङ्गीकृत्योपदिश्यते ।

ब्रह्मेदमेते जीवा वै वेति वाचमयं क्रमः ॥४॥ (३-९५-६)

1469. Therefore, accepting the poor words, "this is Brahman and these indeed are the individual souls", by the perception of difference, this method (of instruction) is prescribed.

अप्रबुद्धजनाचारो यत्र राघव दृश्यते ।

तत्र ब्रह्मण उत्पन्ना जीवा इत्युक्तयः स्थिताः ॥५॥ (३-९५-३)

1470. Rāma! Where the conduct of unenlightened persons is observed, there, statements of the nature, "individual souls are born from Brahman", exist.

उपदेशाय शास्त्रेषु जातः शब्दोऽथवाऽर्थजः ।

प्रतियोगिव्यवच्छेदसंख्यालक्षणपक्षवान् ॥६॥ (३-८४-१९)

1471. In the scriptures, a word is brought into existence for the purpose of teaching; or it is born from the meaning possessing the suppositions of relating, separating, enumerating and defining.

भेदो दृश्यत एवायं व्यवहारान्न वास्तवः ।

वेतालो बालकस्येव कार्यार्थं परिकल्पितः ॥७॥ (३-८४-२०)

1472. This difference is perceived only on account of usage. It is not real. It is invented for a purpose, as a ghost (is invented) for (achieving an object in the case of) a boy.

कार्यकारणभावो हि तथा स्वस्वामिलक्षणम् ।

हेतुश्च हेतुमांशैवावयवावयविक्रमः ॥८॥ (३-८४-२२)

व्यतिरेकाव्यतिरेकौ परिणामादिविभ्रमः ।

तथा भावविलासादि विद्याविद्ये सुखासुखे ॥९॥ (३-८४-२३)

एवमादिमयी मिथ्यासङ्कल्पकलना मिता ।

अज्ञानामवबोधार्थं न तु भेदोऽस्ति वस्तुनि ॥१०॥ (३-८४-२४)

1473, 1474, 1475. The state of effect and cause, the characteristic of property and the owner (or the soul and the Lord), the instrument and the possessor of the instrument, the course of a part and the whole, difference and non-difference, the delusion of transformation and the like, the play of becoming (or ideation) and the like, knowledge and ignorance, pleasure and pain; the assumption of false ideas such as these, is measured out (or defined) for the enlightenment of the ignorant. But there is no difference in the Reality.

2. परमः सिद्धान्तः

The Supreme Doctrine.

सिद्धान्तोऽध्यात्मशास्त्राणां सर्वापह्नव एव हि ।

नाविद्यास्तीह नो माया शान्तं ब्रह्मेदमक्रमम् ॥१॥ (६/१-१२५-१)

1476. The settled doctrine of scriptures expounding the nature of the Supreme Spirit is only the denial of everything (other than Brahman). There is no Nescience here, nor Illusion. This (Universe) is the tranquil Brahman without a course.

सर्वं च खल्विदं ब्रह्म नित्यं चिद्घनमक्षतम् ।

कल्पनाऽन्या मनोनाम्नी विद्यते न हि काचन ॥२॥ (३-११४-१४)

1477. All this is verily Brahman which is the eternal, undivided mass of Consciousness. There is indeed no other concept whatever, called the mind.

परं ब्रह्मैव तत्सर्वमजरामरमव्ययम् । (३-४-६८)

सर्वमेकमनाद्यन्तमविभागमखण्डितम् ॥३॥ (३-८४-२६)

1478. All that (visible universe) is only the Supreme Brahman, undecaying, immortal and immutable. All (plurality) is the One without beginning or end, undivided and unbroken.

केवलं केवलाभासं सर्वसामान्यमक्षतम् ।

चेत्यानुपातरहितं चिन्मात्रमिह विद्यते ॥४॥ (३-११४-१६)

1479. There exists here only Consciousness which is free from the pursuit of objects to be known; which is alone and is mere Light, entirely equal and undivided.

चेत्यानुपातरहितं सामान्येन च सर्वगम् ।

यच्चित्तत्त्वमनाख्येयं स आत्मा परमेश्वरः ॥५॥ (३-११४-१२)

1480. That is the Self and Supreme Lord which is free from the pursuit of objects to be known, all-pervading through its totality and is the Conscious Principle which is not fit to be named (or communicated).

तस्मान्नैवाविचारोऽस्ति नाविद्याऽस्ति न बन्धनम् ।

न मोक्षोऽस्ति निराबाधं शुद्धबोधमिदं जगत् ॥६॥ (३-२१-७२)

1481. Therefore, there is neither absence of discrimination, nor nescience, nor bondage, nor liberation. This world is Pure Consciousness which is undisturbed.

बुधानामस्मदादीनां न किञ्चिन्नाम जायते ।

न च नश्यति वा किञ्चित्सर्वं शान्तमजं च सत् ॥७॥ (६/२-१४६-१८)

1482. For the enlightened ones like us nothing indeed is born and nothing whatever perishes. Everything is the tranquil and unborn Reality.

परे शान्ते परं नाम स्थितमित्थमिदन्तया ।

नेह सर्गो न सर्गाख्या काचिदस्ति कदाचन ॥८॥ (३-११९-२५)

1483. In the Absolute Peace, the Supreme Spirit indeed exists in this manner through "thisness." There is no creation here. There is nothing whatever by name creation at any time.

न जायते न म्रियते किञ्चिदत्र जगत्त्रये ।

न च भावविकाराणां सत्ता क्वचन विद्यते ॥९॥ (३-११४-१५)

1484. Here, nothing is born, nor anything dies in the triple world. There is also no existence of any changes of nature of a being anywhere.

न जगन्नापि जगती शान्तमेवाखिलं स्थितम् ।

ब्रह्मैव कचति स्वच्छमित्थमात्माऽऽत्मनाऽऽत्मनि ॥१०॥ (३-१३-५१)

1485. There is neither the world nor people. The Whole exists quite tranquil. Brahman alone shines clearly in this manner. The Self (shines) by Itself in Itself.

नाधेयं तत्र नाधारो न दृश्यं न च द्रष्टृता ।

ब्रह्माण्डं नास्ति न ब्रह्मा न च वैतण्डिका क्वचित् ॥११॥ (३-१३-५०)

1486. In That, there is neither support nor anything to be supported; neither subjecthood nor the visible object; neither the cosmos nor the Creator Brahmā; nor anything controversial anywhere.

तेन जातं ततो जातमितीयं रचना गिराम् ।

शास्त्रसंख्यवहारार्थं न राम परमार्थतः ॥१२॥ (४-४०-१७)

1487. Rāma! This formation of words such as, "(the world) is brought into existence by That (Absolute) or it has arisen from That (Absolute)," is for usage in scriptures; not really (or from the Absolute point of view).

न दृश्यमस्ति सद्रूपं न द्रष्टा न च दर्शनम् ।

न शून्यं न जडं नो चिच्छान्तमेवेदमाततम् ॥१३॥ (३-४-७०)

1488. There is no visible world having a real nature; nor is there a seer and the seeing. This is neither void nor inert nor intelligence. It is just spread serenely.

जाग्रत्स्वप्नसुषुप्तादि परमार्थविदां विदाम् ।

न विद्यते किञ्चिदपि यथास्थितमवस्थितम् ॥१४॥ (६/२-१४६-२१)

1489. Nothing whatever, such as waking, dreaming or sleeping, exists for wise men knowing the Truth. (Reality) remains as it stands.

वस्तुतस्त्वस्ति न स्वप्नो न जाग्रन्न सुषुप्ता ।

न तुर्यं न ततोऽतीतं सर्वं शान्तं परं नभः ॥१५॥ (६/२-१६७-१८)

1490. In reality, there is neither dream nor waking nor the state of sleep, nor the fourth state, nor the one beyond that. Everything is the Supreme Sky (or Space) which is serene.

3. ब्रह्मणः कर्तृत्वनिषेधः *The negation of doership of Brahman (or the Absolute Reality).*

अनाख्योऽप्रतिघः स्वात्मा निराकारो य ईश्वरः ।

स करोति जगदिति हासायैव वचोऽधियाम् ॥१॥ (६/१-९८-८)

1491. The words of the unintelligent that Īśvara (or the Supreme Lord), who is nameless, invincible, formless and his own Self, creates the world, are only to be laughed at.

नेदं कर्तृकृतं किञ्चिन्न वा कर्तृकृतक्रमम् ।

स्वयमाभासते चेदं कर्त्रकर्तृपदं गतम् ॥२॥ (४-५६-५)

1492. This is not made by the Creator even a little; nor is there the course of action of a Creator. This appears by itself. The position of a maker or non-maker has gone.

अकर्तृकर्मकरणमकारणमबीजकम् ।

अप्रतर्क्यमविज्ञेयं ब्रह्म कर्तृ कथं भवेत् ॥३॥ (६/१-१५-३)

1493. How could Brahman, the Absolute Reality, which is not a doer, action or instrument, which is causeless, without a seed, and not fit to be discussed or understood, become a creator (of the world)?

4. ब्रह्मणो विकारनिषेधः

The negation of modification of Brahman.

अपुनःप्रागवस्थानं यत्स्वरूपविपर्ययः ।

तद्विकारादिकं तात यत्क्षीरादिषु वर्तते ॥१॥ (६/१-४९-२)

1494. Son! That is the kind of transformation that takes place in milk and the like, which is the annihilation of its natural state and not remaining as before again.

पयस्तां पुनरभ्येति दधित्वान्न पुनः पयः ।

बुद्धमाद्यन्तमध्येषु ब्रह्म ब्रह्मैव निर्मलम् ॥२॥ (६/१-४९-३)

1495. Milk (converted into curd) does not again go back to the state of milk on account of its curd-nature. Brahman is known only as the stainless Brahman in the beginning, the end and the middle (of creation).

क्षीरादेरिव तेनास्ति ब्रह्मणो न विकारिता ।

अनाद्यन्तविभागस्य न चैषोऽवयविक्रमः ॥३॥ (६/१-४९-४)

1496. Therefore, there is no susceptibility to change for Brahman as there is for milk and the like; and this course of having subdivisions does not arise for one without the division of beginning or end.

आत्मात्वाद्यन्तमध्येषु समः सर्वत्र सर्वदा ।

स्वमप्यन्यत्वमायाति नात्मतत्त्वं कदाचन ॥४॥ (६/१-४९-८)

1497. The Self is indeed the same in the beginning, the end

and the middle, everywhere and at all times. Moreover, the natural (or one's own) Principle of the Self does not attain to otherness at any time.

अरूपत्वात्तथैकत्वान्नित्यत्वादयमीश्वरः ।

वशं भावविकाराणां न कदाचन गच्छति ॥५॥ (६/१-४९-९)

1498. This Supreme Lord never comes under the influence of changes in state on account of His formlessness, oneness and eternity.

न चाविकारमजरं सविकारं क्षयादुते ।

कारणं क्वचिदेवेह किञ्चिद्भवितुमर्हति ॥६॥ (६/२-१९५-१४)

1499. Nothing here or anywhere, except destruction, can become the cause for a changeless and undecaying being to become changeful.

न जन्यजनकाद्यास्ताः संभवन्त्युक्तयः परे ।

एकमेव ह्यनन्तत्वात्किं कथं जनयिष्यति ॥७॥ (४-४०-२६)

1500. Those expressions such as the cause or the created thing do not arise in (or are not possible in the case of) the Supreme Spirit. How and what will the only One Spirit give birth to, on account of its infinite nature?

सर्वस्मात्सर्वगतस्मादनन्ताद्ब्रह्मणः पदात् ।

नान्यत्किञ्चित्संभवति तदुत्थं यत्तदेव तत् ॥८॥ (४-४०-३४)

1501. From that infinite abode of Brahman which is the All and all-pervading, nothing different whatever arises. Therefore, what arises, that is only That (Brahman).

यादृगाद्यन्तयोर्वस्तु तादृगेव तदुच्यते ।

मध्ये यस्य यदन्यत्वं तदबोधाद्विजृम्भितम् ॥९॥ (६/१-४९-७)

1502. Of what sort a thing is at the beginning and the end, it

is declared to be only of that nature. The difference which appears in the middle for anything, that is manifested due to ignorance (of the real unchanging nature of the thing).

समस्याद्यन्तयोरेयं दृश्यते विकृतिः क्षणात् ।

संविदः संभ्रमं विद्धि नाविकारेऽस्ति विक्रिया ॥१०॥ (६/१-४९-५)

1503. Know this change, which is seen momentarily, of a thing which is the same at the beginning and the end, as the error (or confusion) of perception. There is no change in the Immutable.

5. ब्रह्मणः कारणत्वनिषेधः

The denial of causality of Brahman.

नित्यानन्दतयाऽजस्य कारणं नास्ति कार्यकृत् । (६/२-१०-१०)

स्वसत्तायां स्थितं ब्रह्म न बीजं न च कारणम् ॥१॥ (६/१-१७-२)

1504. There is no cause that produces effects, on account of the everlasting blissfulness of the unborn. Brahman, which is resting on its own reality, is neither the seed nor the cause. [i.e., neither the material cause nor the effective cause.]

संस्थितं सर्वदा सर्वं सर्वाकारमिवोदितम् ।

अदृश्यत्वादलभ्यत्वान्न तत्कार्यं न कारणम् ॥२॥ (६/१-१६-२६)

1505. It is always established as the All and risen as if it has all the forms. On account of its invisibility and unattainability it is neither the cause nor the effect.

आख्याऽनाख्यास्वरूपस्य निराभासप्रभादृशः ।

सतो वाऽप्यसतो वाऽथ कथं कारणता भवेत् ॥३॥ (६/१-१६-२८)

1506. How could there be causality for one having the natural character of a name as well as no-name, whose perception is the light without reflection (or unreal appearance) and which is existence as well as non-existence?

यदि कारणतापत्तियोग्यं शान्तं पदं भवेत् । (६/१-९७-८)
अनिङ्गितमनाभासमप्रतर्क्य कथं भवेत् ॥४॥ (६/१-९७-९)

1507. If the tranquil Abode (of Brahman) is capable of obtaining the state of being a cause, how could it be without intention, devoid of appearance and not fit to be discussed (as it really is)?

न च शून्यमनाद्यन्तं जगतः कारणं भवेत् ।
ब्रह्मामूर्तं समूर्तस्य दृश्यस्याब्रह्मरूपिणः ॥५॥ (६/२-५३-१७)

1508. Moreover, the Absolute Brahman, which is a beginningless and endless Void without any form, cannot be the cause of the visible world which has form and whose nature is not that of the Absolute Brahman.

न चाविकारमजरं सविकारं क्षयादृते ।
कारणं क्वचिदेवेह किञ्चिद्भवितुमर्हति ॥६॥ (६/२-१९५-१४)

1509. For a changeless and undecaying one to become changeful, nothing whatever, except destruction, can become the cause anywhere here.

न हि कारणतः कार्यमुदेत्यसदृशं क्वचित् । (३-१८-१८)
ज्ञानस्य ज्ञेयता नास्ति केवलं ज्ञानमव्ययम् ॥७॥ (६/२-१९०-५)

1510. A dissimilar effect does not at all arise from a cause anywhere. There is no objecthood for knowledge. Knowledge is absolute and immutable.

संपद्यते हि यत्कार्यं कारणैः सहकारिभिः ।
मुख्यकारणवैचित्र्यं किञ्चित्तत्रावलोक्यते ॥८॥ (३-१८-२०)

1511. Whatever effect is obtained by associate causes, there, the diversity of the principal cause is witnessed a little.

न ब्रह्मजगतामस्ति कार्यकारणतोदयः ।

कारणानामभावेन सर्वेषां सहकारिणाम् ॥१॥ (३-२१-३७)

1512. There is no rising of the state of cause and effect of Brahman and the worlds, on account of the absence of all associate causes.

6. ब्रह्मणो बीजत्वनिषेधः

The denial of (seed-like) causality of Brahman.

इदं बीजेऽङ्कुर इव दृश्यमास्ते महाशये ।

ब्रूते य एवमज्ञत्वमेतत्तस्यास्ति शैशवम् ॥१॥ (४-१-२१)

1513. "This objective world exists (in Brahman) as a sprout within a seed at the time of the great sleep (or dissolution of the world)." Whoever declares thus, it is only ignorance. He has (the ignorance of) childhood.

मनःषष्ठेन्द्रियातीतं यत्स्यादतितरामणु ।

बीजं तद्भवितुं शक्तं स्वयम्भूर्जगतां कथम् ॥२॥ (४-१-२५)

1514. How can that self-born (or self-existing) One, which is beyond the five senses and the mind and is exceedingly subtle, be capable of becoming the seed of the worlds?

आकाशादपि सूक्ष्मस्य परस्य परमात्मनः ।

सर्वाख्यानपलम्भस्य कीदृशी बीजता कथम् ॥३॥ (४-१-२६)

1515. How and of what nature is the (seed-like) causality of the highest Supreme Self, who is subtler than the sky (or space) and who is not comprehended by all names?

गगनाङ्गादपि स्वच्छे शून्ये तत्र परे पदे ।

कथं सन्ति जगन्मेरुसमुद्रगगनादयः ॥४॥ (४-१-२८)

1516. How will the world, the Meru mountain, the ocean, the sky and others exist in that Supreme Abode which is void and clearer than even the body of the sky?

मेरुस्ते कथमणौ कुतः किञ्चिदनाकृतौ ।

तदतद्रूपयोरैक्यं ख च्छायातपयोरिव ॥५॥ (४-१-३२)

1517. How will the Meru mountain exist in an atom? How will something exist in the formless? Where is the identity between those of the nature of That (or Reality) and not-That (or unreality), as between shadow and sunshine?

साकारवटधानादावङ्कुराः सन्ति युक्तिमत् ।

नाकारे तन्महाकारं जगदस्तीत्ययुक्तिकम् ॥६॥ (४-१-३३)

1518. It is reasonable (or appropriate) (to say) that there are sprouts within the seeds of fig-trees and the like which have form. It is unreasonable (or inappropriate) (to say) that the world having a huge form exists in the formless (Absolute).

यत्तु ब्रह्म परं शान्तं का तत्राकारकल्पना ।

परमाणुत्वयोगोऽपि नात्र केवात्र बीजता ॥७॥ (६/२-५४-२२)

1519. In That which is indeed the Supreme and tranquil Brahman, what imagination of form could exist? Here, there is not even the contact of the quality of an atom. What possibly is (seed-like) causality here?

जगदास्ते परस्याणोरन्तरित्यपि नोचितम् ।

सार्षपे कणके मेरुस्त इत्यज्ञकल्पना ॥८॥ (६/२-५४-२४)

1520. It is not also proper (to say) that the world exists within the Supreme (Brahman) which is atomic (or subtle). It is only the fancy of the ignorant (to say) that the Meru mountain exists within a grain of mustard.

सति बीजे प्रवर्तन्ते कार्यकारणदृष्टयः ।

निराकारस्य किं बीजं ख जन्यजनकक्रमः ॥९॥ (६/२-५४-२५)

1521. The notions of cause and effect arise when the seed

exists. What is the seed of the Formless and where is the course of the producer and the produced?

यत्रास्ति बीजं तत्र स्याच्छाखा विततरूपिणी ।

जन्यते कारणैः सा च वितता सहकारिभिः ॥१०॥ (६/२-५४-२०)

1522. Where there is the seed, there can be the branch having an extended form. That is produced by causes and extended by associate (or co-operating) causes, (air, sunlight, soil-nutrition etc.,).

सहकारिकारणानामभावे त्वङ्कुरोद्गतिः ।

वन्ध्याकन्येव दृष्टेह न कदाचन केनचित् ॥११॥ (४-२-३)

1523. But, in the absence of associate (or co-operating) causes, the rising of the sprout is not seen here at any time by anybody, like a barren virgin.

समस्तभूतप्रलये बीजमाकारि किं भवेत् ।

सहकार्यथ किं तस्य जायते यद्वशाज्जगत् ॥१२॥ (६/२-५४-२१)

1524. On the dissolution of all beings (at the end of a universal cycle), would a thing with form become the seed? Then, what becomes its associate (or co-operating) cause, on account of which the world arises?

बीजं जहद्बीजवपुः फलीभूतं विलोक्यते ।

ब्रह्माजहन्निजवपुः फलं बीजे च संस्थितम् ॥१३॥ (४-१८-२४)

1525. A seed, giving up its seed-form, is seen as having become a fruit. Brahman (or the Absolute), not relinquishing its nature, is remaining as a fruit within a seed (i.e., without transformation).

बीजोदरे तु या सत्ता बीजमेव हि सा भवेत् ।

बीजेऽङ्कुरोऽङ्कुरतया संश्रितो नोपलभ्यते ॥१४॥ (६/२-१९५-३४)

1526. That entity which is in the interior of a seed, can

indeed be only the seed. Within a seed, the sprout is not obtained sheltered in the form of a sprout.

ब्रह्मणोऽन्तर्जगतैवं जगतैवोपलभ्यते ।

अस्ति चेत्तद्भवेन्नित्यं सा ब्रह्मैवाविकारि तत् ॥१५॥

(६/२-१९५-३५)

1527. Thus, world-nature exists within Brahman. If only world-nature is obtained, then, it could only be that Brahman always. That (Brahman) is not liable to change.

अविकारादनाकाराद्विकार्याकृतिभासुरम् ।

उदेतीति किलास्माभिर्नैव दृष्टं न च श्रुतम् ॥१६॥ (६/२-१९५-३६)

1528. It is not at all seen or heard by us that a thing having change (or transformation) rises from the Immutable, or a thing shining in appearance, from the Formless.

अनाकृतावाकृतिमन्न चैतत्स्थातुमर्हति ।

परमाणौ न चैवान्तरिव संभान्ति मेरवः ॥१७॥ (६/२-१९५-३७)

1529. This (world) having form cannot exist in the Formless. Meru mountains do not at all exist, as it were, within an atom.

समुद्रगके रत्नमिव जगद्ब्रह्मणि तिष्ठति ।

महाकारं निराकार इत्युन्मत्तवचो भवेत् ॥१८॥ (६/२-१९५-३८)

1530. "The world with a huge form exists in Brahman which is formless, as a gem within a casket." This can only be the word of a mad person.

शान्तं परं च साकारस्याधार इति राजते ।

न वक्तुं राजते क्वेव साकारस्याविनाशिता ॥१९॥

(६/२-१९५-३९)

1531. "The tranquil and Supreme (Brahman) shines as the

support (or receptacle) of the world with form". It does not shine to communicate in this manner. Where possibly is the indestructibility of a thing with form?

7. अकारणत्वाज्जगतो विभ्रमत्वम्

The illusory nature of the World on account of its causelessness.

कारणं यस्य कार्यस्य भूमिपाल न विद्यते ।

विद्यते नेह तत्कार्यं तत्संवित्तिस्तु विभ्रमः ॥१॥ (६/१-१४-५४)

1532. King! That effect (or phenomenon) for which there is no cause, does not arise here. Its perception is indeed a delusion.

अकारणं तु यत्कार्यं सदिवाग्रेऽनुभूयते ।

तद्द्रष्टुर्विभ्रमाद्विद्धि मृगतृष्णाजलोपमम् ॥२॥ (६/१-१४-५६)

1533. Know that effect (or phenomenon) which is experienced first without cause, as if it were real, as arising from the delusion of the perceiver and similar to the water of a mirage.

कारणाभावतः कार्यमभूत्वा भवतीति यत् ।

मिथ्याज्ञानादूते तस्य न रूपमुपपद्यते ॥३॥ (६/१-१५-९)

1534. The effect (or phenomenon) not having come into being on account of the absence of a cause, its appearance as existing is not possible except through false knowledge.

कारणाभावतः कार्यं न कस्यचिदिदं जगत् ।

अकारणत्वादकार्यत्वं भ्रमाद्विद्धि त्विदं जगत् ॥४॥ (६/१-१५-१७)

1535. On account of the absence of a cause, this world is not the work of anybody. Due to the absence of causality, there is also the absence of effect. Know this world as (appearing) on account of delusion.

कारणेन विना कार्यं किल किं नाम विद्यते ।

यदपुत्रस्य सत्पुत्रदर्शनं स भ्रमो न सत् ॥५॥ (६/२-५४-१५)

1536. What effect (or phenomenon) does possibly exist without a cause? The seeing of a good son is a delusion for a man without a son. It is not real.

यस्त्वकारणको भाति स स्वभावो विजृम्भते ।

सर्वरूपेण सङ्कल्पगन्धर्वनगरादिवत् ॥६॥ (६/२-५४-१६)

1537. That essential nature which shines without a cause expands in the form of everything like a fancy, or a city imagined in the sky, and the like.

यादृगेव परं ब्रह्म तादृगेव जगत्त्रयम् । (३-३-२८)

स्वरूपमजहत्त्वेव राजतेऽर्थविवर्तवत् ॥७॥ (६/२-५४-१७)

1538. The triple world is only like that, of which sort the Supreme Brahman is. Brahman shines only without relinquishing its essential nature, like the unreal appearance of an object (e.g., a rope mistakenly seen as a snake).

8. स्वप्नवज्जगदाभासः

The unreal appearance of the World like a dream.

स्वप्ने चिन्मात्रमेवाद्यं स्वयं भाति जगत्तया ।

यथा तथैव सर्गादौ नात्रान्यदुपपद्यते ॥१॥ (६/२-१७६-५)

1539. As the primary Absolute Consciousness alone shines in itself as world-nature in a dream, so also; at the beginning of creation, nothing other than (Brahman) is produced here.

तस्मात्स्वप्नवदाभासः संविदात्मनि संस्थितः ।

सर्गादिनानाकृतिना परमात्मा निराकृतिः ॥२॥ (६/२-१९५-४४)

1540. Therefore, an unreal appearance like a dream, by way of manifoldness of form such as creation, is existing in the Conscious Self. The Supreme Self is formless.

9. जगतोऽजातत्वम् (अजातवादः)

The unborn nature of the World (the theory that the visible Universe is not born).

न चोत्पन्नं न च ध्वंसि यत्किल्लादौ न विद्यते ।

उत्पत्तिः कीदृशी तस्य नाशशब्दस्य का कथा ॥१॥ (३-११-५)

1541. (This world) was neither born nor is subject to destruction. That which does not indeed exist in the beginning, of what sort could be its birth? What need one say of the word "destruction"?

यथा स्वप्नेऽवनिर्नास्ति स्वानुभूताऽपि कुत्रचित् ।

तथेयं दृश्यता नास्ति स्वानुभूताऽप्यसन्मयी ॥२॥ (६/२-१६१-२२)

1542. As the earth (or any object) does not exist in a dream anywhere, though experienced by oneself, so, this object-hood consisting of unreality does not exist, though experienced by oneself.

न किञ्चिदपि संपन्नं न च जातं न दृश्यते । (३-१३-४०)

न मिथ्यात्वं न सत्यत्वं किमपीदमजं ततम् ॥३॥ (६/२-१९५-२३)

1543. Nothing whatever is accomplished, nothing is born and nothing is perceived. There is neither falsity nor reality. This is some indescribable unborn entity which is spread.

तत्सर्वं कारणाभावान्न जातं न च विद्यते । (६/२-५३-१५)

यदकारणकं तस्य सत्ता नेहोपपद्यते ॥४॥ (६/२-५३-१६)

1544. All that is not produced does not exist on account of the absence of a cause. The existence of that which is without a cause does not happen here.

यथा सौवर्णकटके दृश्यमानमिदं स्फुटम् ।

कटकत्वं तु नैवास्ति जगत्त्वं न तथा परे ॥५॥ (३-११-८)

1545. As this bracelet-nature, being seen clearly, does not

at all exist in a golden bracelet, so, the world-nature does not exist in the Supreme (Reality).

हेन्यूर्मिकारूपधरेऽप्यूर्मिकात्वं न विद्यते ।

यथा तथा जगद्भू जगन्नास्ति च ब्रह्मणि ॥६॥ (३-२१-३३)

1546. As there is no ring-nature in gold, though bearing the form of a ring, so also, there is no world in the (Absolute) Brahman having the appearance of the world.

अनुभूतान्यपीमानि जगन्ति व्योमरूपिणि ।

पृथ्व्यादीनि न सत्येव स्वप्नसङ्कल्पयोरिव ॥७॥ (३-१५-६)

1547. These worlds such as the earth and the like, though experienced, do not at all exist in Brahman of the nature of the sky (or Void), as (they do not exist) in dreams and fancies.

पिण्डग्रहो जगत्यस्मिन्विज्ञानाकाशरूपिणि ।

मरुन्ध्रां जलमिव न संभवति कुत्रचित् ॥८॥ (३-१५-७)

1548. The grasping (or apprehension) of a body (or solidity) in this world, which is of the nature of the sky (or space) of Consciousness, does not occur anywhere, as water in the river of a sandy desert.

जाग्रत्स्वप्नसुषुप्तादि परमार्थविदां विदाम् ।

न विद्यते किञ्चिदपि यथास्थितमवस्थितम् ॥९॥ (६/२-१४६-२१)

1549. For the wise men who are knowers of the highest spiritual Truth, nothing whatever such as the waking, dreaming or the sleeping states exist. (The Reality) is remaining as it stands.

स्वप्नसङ्कल्पपुरयोर्नास्त्यप्यनुभवस्थयोः ।

मनागपि यथा रूपं सर्गादौ जगतस्तथा ॥१०॥ (६/२-१४६-२२)

1550. As there is not at all any (real) form for the cities

(seen) in a dream or fancy, though existing in one's experience, so also, (there is no real form) for the world in the beginning of creation.

जगत्संविदि जातायामपि जातं न किञ्चन । (३-१३-४८)

परमाकाशमाशून्यमच्छमेव व्यवस्थितम् ॥११॥ (३-१३-४९)

1551. Even when the perception of the world is born, nothing whatever is born. The Supreme Sky (of Consciousness), void all around and clear, is alone settled.

जातशब्दो हि सन्मात्रपर्यायः श्रूयतां कथम् ।

प्रादुर्भावे जनिस्तुक्तः प्रादुर्भावस्य भूर्वपुः ॥१२॥ (६/२-१४६-१६)

सत्तार्थ एव भूः प्रोक्तस्तस्मात्सञ्जातमुच्यते ।

सर्गतो जात इत्युक्ते सन्सर्ग इति शब्दितम् ॥१३॥ (६/२-१४६-१७)

1552, 1553. Let it be learnt how the word "Born" (jāta) is the synonym of only "Reality". "Birth", on its part, is uttered (or used) in (the sense of) "coming into existence". "Existence" is the essence of the words "coming into existence". "Existence" is uttered (or used) only in the sense of "Reality". Therefore, "Reality" is declared as "Born". When declared as "Born" from Creation, it is Reality that is designated as Creation. [The etymology of words is used here to equate "Reality" with "Creation".]

एवं न किञ्चिदुत्पन्नं दृश्यं चिज्जगदाद्यपि ।

चिदाकाशे चिदाकाशं केवलं स्वात्मनि स्थितम् ॥१४॥ (३-२१-२४)

1554. Thus, no visible object whatever is born. Even the visible world and the like are Consciousness. The Space of Consciousness is only remaining in its own Nature which is (ever) the Space of Consciousness.

तस्माद्गम जगन्नासीन्न चास्ति न भविष्यति ।

चेतनाकाशमेवाशु कचतीत्यमिवात्मनि ॥१५॥ (४-२-८)

1555. Rāma! Therefore, the world was not, is not, and will

not be (in the Absolute). It is only the Space of Consciousness that shines, as it were, in its own Self, directly in this manner.

10. अयं सिद्धान्तोऽनधिकारिणे न वक्तव्यः

This doctrine (of the Absolute) should not be revealed to one who is not fit for it.

अर्धव्युत्पन्नबुद्धेस्तु नैतद्व्यक्तं हि शोभते ।

दृश्यानया भोगदृशा भावयन्नेष नश्यति ॥१॥ (४-३९-२१)

1556. This (doctrine that everything is Brahman) when displayed (or revealed), surely does not befit one whose intellect is half-learned. Contemplating with the perception of enjoyment that brings objects (before the mind), this person perishes.

परां दृष्टिं प्रयातस्य भोगेच्छा नाभिजायते ।

सर्वं ब्रह्मेति सिद्धान्तः काले नामास्य युज्यते ॥२॥ (४-३९-२२)

1557. To one who has gone to the state of highest perception, desire for enjoyments does not arise. The doctrine that everything is Brahman is certainly fit for him at the proper time.

आदौ शमदमप्रायैर्गुणैः शिष्यं विशोधयेत् ।

पश्चात्सर्वमिदं ब्रह्म शुद्धस्त्वमिति बोधयेत् ॥३॥ (४-३९-२३)

1558. At first, let one purify the disciple by virtues like tranquillity and self-restraint. Then, let him teach the disciple, "all this is Brahman; you are Pure (or Absolute Consciousness)."

अज्ञस्यार्धप्रबुद्धस्य सर्वं ब्रह्मेति यो वदेत् ।

महानरकजालेषु स तेन विनियोजितः ॥४॥ (४-३९-२४)

1559. Whoever tells an ignorant person, who is half-

awakened, that everything is Brahman, that ignorant person is joined (or despatched) to a multitude of big hells by him.

प्रबुद्धबुद्धेः प्रक्षीणभोगेच्छस्य निराशिषः ।

नास्त्यविद्यामलमिति युक्तं वक्तुं महात्मनः ॥५॥ (४-३९-२५)

1560. It is proper to say there is no impurity of Nescience (only) to that noble person who has an awakened intellect, whose desire for enjoyments has vanished and who is without expectations.

इति द्वितीयोऽध्यायः ॥

Thus ends the second chapter.

अथ मोक्षो नाम तृतीयोऽध्यायः

Chapter – 3

Liberation

I. आनन्दः

Happiness or Bliss.

आनन्दायैव भूतानि यतन्ते यानि कानिचित् ॥१॥ (६/१-१०८-२०)

1561. All creatures, of whatever nature, strive only for happiness.

1. भोगानामापातमात्रमधुरत्वम्

The pleasantness of enjoyments only at the current moment.

आपातमात्रमधुरमावश्यकपरिक्षयम् ।

भोगोपभोगमात्रं मे किं नामेदं सुखावहम् ॥१॥ (५-२२-३०)

1562. Is this mere enjoyment of objects of pleasure, which is agreeable only at the current moment and has an inevitable end, truly conducive to happiness for me?

आपातमधुरारम्भा भङ्गुरा भवहेतवः ।

अचिरेण विकारिण्यो भीषणा भोगभूमयः ॥२॥ (६/२-६-८)

1563. The fields of enjoyment which have beginnings (or acts) that are pleasant at the current moment, are transient and are the causes of worldly existence and which are liable to change quickly, are dreadful.

2. सुखानां दुःखरूपत्वम्

The painful nature of pleasures.

सर्वस्या एव पर्यन्ते सुखाशयाश्च संस्थितम् । (४-५९-६)

मालिन्यं दुःखमप्येवं ज्वालाया इव कज्जलम् ॥१॥ (४-५९-७)

1564. Thus, impurity (or sin) and also pain exist quite at the end of every expectation of pleasure, as soot exists at the end of a flame.

सतोऽस्तत्ता स्थिता मूर्ध्नि मूर्ध्नि रम्येष्वरम्यता ।

सुखेषु मूर्ध्नि दुःखानि किमेकं संश्रयाम्यहम् ॥२॥ (५-९-४९)

1565. Non-being exists on top of being; ugliness exists on the top among the lovely; troubles exist on the top among the pleasant. Which one shall I resort to?

रम्येष्वरम्यता दृष्टा स्थिरेष्वस्थिरताऽपि च ।

सत्येष्वसत्यताऽर्थेषु तेनेह विरसा वयम् ॥३॥ (६/२-९३-९१)

1566. Ugliness is seen among the lovely and impermanence among the permanent. Unreality (is observed) among the (seemingly) real objects. Therefore, we are without relish (for enjoyments) here.

विषया विषवैषम्या वामाः कामविमोहदाः ।

रसाः सरसवैरस्या लुठन्नेषु न को हतः ॥४॥ (६/२-९३-३९)

1567. The objects of pleasure have (or bring) the calamity of poison. Lovely women produce the infatuation of lust. Pleasures become the insipidity of the (seemingly) agreeable. Wallowing in these things, who is not destroyed?

आपदः संपदः सर्वाः सुखं दुःखाय केवलम् ।

जीवितं मरणायैव बत मायाविजृम्भितम् ॥५॥ (६/२-९३-७३)

1568. All riches are calamities. Pleasure is only for (experiencing) pain. Life is only for (experiencing) death. Alas! This is displayed by illusion.

भोगा विषयसंभोगा भोगा एव फणावताम् ।

दशन्त्येव मनाक्स्पृष्टा दृष्टा नष्टाः प्रतिक्षणम् ॥६॥ (६/२-९३-७५)

1569. Objects of pleasure and enjoyment of objects of sense

are only the expanded hoods of serpents. They just sting when touched a little. Those who are seen (by them) every moment are destroyed.

संपदः प्रमदाश्चैव तरङ्गोत्सङ्गभङ्गुराः ।

कस्ताखहिफणाच्छत्रच्छायासु रमते बुधः ॥७॥ (६/२-९३-७८)

1570. Riches and handsome women are transient like the surface of a wave. Which wise man takes delight in them which are (like) the shades of umbrellas in the form of the expanded hoods of serpents?

शरदम्बुधरच्छायागत्वयो यौवनश्रियः ।

आपातरम्या विषयाः पर्यन्तपरितापिनः ॥८॥ (६/२-९३-८४)

1571. The splendours of youth are transient like the shadows of autumnal clouds. Objects of sense are pleasing at first sight, (but) causing pain at the end.

संसार एव दुःखानां सीमान्त इति कथ्यते ।

तन्मध्यपतिते देहे सुखमासाद्यते कथम् ॥९॥ (५-९-५२)

1572. Worldly existence alone is declared to be the utmost limit of miseries. How is happiness obtained in the body, fallen in the midst of that (worldly existence)?

3. संसारस्यासारत्वम्

The worthlessness of worldly life.

पातः पक्वफलस्येव मरणं दुर्निवारणम् । (६/१-७८-३)

आयुर्गलत्यविरतं जलं करतलादिव ॥१॥ (६/१-७८-४)

1573. Death is difficult to be checked like the fall of a ripe fruit (from a tree). Life drops continuously as water from the palm of the hand.

शैलनद्या रय इव संप्रयात्येव यौवनम् । (६/१-७८-५)

इन्द्रजालमिवासत्यं जीवनं जीर्णसंस्थिति ॥२॥ (६/१-७८-६)

1574. Youth surely passes away like the current of a mountain-river. Life with the nearness of old age (or having its abode in old age) is unreal like jugglery.

सुखानि प्रपलायन्ते शरा इव धनुश्च्युताः । (६/१-७८-६)

पतन्ति चेतो दुःखानि तृष्णा गृध्र इवामिषम् ॥३॥ (६/१-७८-७)

1575. Pleasures fly away like arrows streaming forth from a bow. Sorrows and desire come down on the mind like a vulture on its prey.

बुद्बुदः प्रावृषीवाप्सु शरीरं क्षणभङ्गुरम् । (६/१-७८-७)

रम्भागर्भं इवासारो व्यवहारो विचारगः ॥४॥ (६/१-७८-८)

1576. The body is apt to break in a moment like a bubble on water in the rainy season. Its action, on examination, is without stuff (or useless) like the interior of a plantain tree.

सत्वरं युवता याति कान्तेवाप्रियकामिनः । (६/१-७८-८)

बलादरतिरायाता वैरस्यमिव पादपम् ॥५॥ (६/१-७८-९)

1577. Youthfulness passes away quickly like the mistress of an unkind (or disagreeable) lover. Absence of pleasure (or dissatisfaction) has perforce arrived like saplessness (befalling) a tree.

4. अभ्युदयस्य निःसारत्वम्

The worthlessness of prosperity.

रम्ये धनेऽथ दारादौ हर्षस्यावसरो हि कः ।

वृद्धायां मृगतृष्णायां किमानन्दो जलार्थिनाम् ॥१॥ (४-४६-३)

1578. What indeed is the occasion for joy in pleasing riches and wife and the like? What is the joy for those desirous of water when the water in a mirage has increased?

धनदारेषु वृद्धेषु दुःखं युक्तं न तुष्टयः ।

वृद्धायां मोहमायायां कः समाश्वासवानिह ॥२॥ (४-४६-४)

1579. When (enjoyments like) riches and wives have increased, (only) grief is proper; not satisfaction. Who is the one having consolation (or confidence) here when the enchantment due to delusion has increased?

5. सुखहेतुनिरूपणम्

Investigation of the cause of happiness.

यथा प्राप्तिक्षणे वस्तु प्रथमे तुष्टये तथा ।

न प्राप्येकक्षणादूर्ध्वमिति को नानुभूतवान् ॥१॥ (६/१-४४-२)

1580. Who has not experienced that an object is not so satisfying after the single moment of acquisition as it is at the first moment of acquisition?

वाञ्छाकाले यथा वस्तु तुष्टये नान्यदा तथा ॥ (६/१-४४-३)

वाञ्छाकाले तुष्टये यत्तत्र वाञ्छैव कारणम् ॥२॥ (६/१-४४-४)

1581. As an object is satisfying at the time of longing for it, it is not so at another time. Only desire is the cause for the satisfaction (arising) at the time of longing for it.

बद्धवासनमर्थो यः सेव्यते सुखयत्यसौ ।

यत्सुखाय तदेवाशु वस्तु दुःखाय नाशतः ॥३॥ (६/१-१२०-१८)

1582. That object pleases, which is pursued with firmly rooted desire. That very object which is productive of happiness, is immediately productive of misery on account of its destruction.

अविनाभावनिष्ठत्वं प्रसिद्धं सुखदुःखयोः ।

तनुवासनमर्थो यः सेव्यते वा विवासनम् ॥ (६/१-१२०-१९)

नासौ सुखायते नासौ नाशकाले च दुःखदः ॥४॥ (६/१-१२०-२०)

1583. Dependence by inseparable connection between pleasure and pain is famous. That object which is pursued with little desire or no desire, does not become pleasant; nor is it productive of misery at the time of its destruction.

यत्सुखं दुःखमेवाहुः क्षणनाशानुभूतिभिः ।

अकृत्रिममनाद्यन्तं यत्सुखं तत्सुखं विदुः ॥५॥ (६/२-६८-३१)

1584. They declare that happiness which occurs along with the experience of its destruction in a moment, as only misery. They consider that as happiness which is not artificial and is without beginning or end.

इच्छोदयो यथा दुःखमिच्छाशान्तिर्यथा सुखम् ।

तथा न नरके नापि ब्रह्मलोकेऽनुभूयते ॥६॥ (६/२-३६-२४)

1585. As the rise of desires (causes) pain and the cessation of desires (causes) happiness, so, it is not experienced either in hell or the world of Brahmā (respectively).

यत्र नाभ्युदितं चित्तं तत्तत्सुखमकृत्रिमम् ।

न सर्गादौ संभवति मरौ हिमगृहं यथा ॥७॥ (६/१-४४-२६)

1586. That natural Bliss of Brahman, where the mind is not risen, does not occur in heaven and the like, as a habitation of ice (or an icy lake) does not occur in a sandy desert.

चित्तोपशमजं स्फारमवाच्यं वचसा सुखम् ।

क्षयातिशयनिर्मुक्तं नोदेति न च शाम्यति ॥८॥ (६/१-४४-२७)

1587. The great happiness born of the cessation of thought, which is inexpressible by words and is free from decay or excess (or growth), neither rises nor comes to an end.

आशापरिकरे राम नूनं परिहृते हृदा ।

पुमानागतसौन्दर्यो ह्लादमायाति चन्द्रवत् ॥९॥ (५-७४-२४)

1588. Rāma! When the multitude of desires is verily abandoned by the mind, a man, arriving at his (inherent) beauty like the moon, attains to joy.

न तथा सुखयत्यङ्गसंलग्ना वरवर्णिनी ।

यथा सुखयति स्वान्तमिन्दुशीता निराशता ॥१०॥ (५-७४-४०)

1589. An excellent woman closely attached to the body does not make one as much happy as desirelessness, cool as the moon, makes the mind happy.

अपि राज्यादपि स्वर्गादिपीन्दोरपि माधवात् ।

अपि कान्तासमासङ्गात्रैराशयं परमं सुखम् ॥११॥ (५-७४-४४)

1590. Desirelessness is the greatest happiness – greater than even sovereignty, the heaven, the moon, the spring season, or union with a lovely woman.

इदमेवास्त्विदं माऽस्तु ममेति हृदि रञ्जना ।

न यस्यास्ति तमात्मेऽं तोलयन्ति कथं जनाः ॥१२॥ (५-७४-५०)

1591. How can people measure that master of the mind, to whom the attachment (or colouring) in the heart like “let this alone be mine; let this not be mine”, does not exist?

6. आत्मानन्दः

The Bliss of the Self.

क्षणं वर्षसहस्रं वा तत्र लब्ध्वा स्थितिं मनः ।

रतिमेति न भोगौघे दृष्टस्वर्ग इवावनौ ॥१॥ (५-५४-६९)

1592. The mind, having obtained abidance in that (Bliss of the Self) for a moment or a thousand years, does not arrive at satisfaction in the multitude of enjoyments, as one who has seen heaven (does not get satisfaction) on the earth.

तत्पदं सा गतिः शान्ता तच्छ्रेयः शाश्वतं शिवम् ।

तत्र विश्रान्तिमाप्तस्य भूयो नो बाधते भ्रमः ॥२॥ (५-५४-७०)

1593. That is the (Ultimate) Abode. That is the Tranquil State. That is the Eternal and Blessed Felicity. Delusion does not again disturb one who has obtained repose there.

तां महानन्दपदवीं चित्तादासाद्य देहिनः ।

दृश्यं न बहु मन्यन्ते राजानो दीनतामिव ॥३॥ (५-५४-७२)

1594. Embodied beings, having reached through their heart (or intellect) that position of Supreme Bliss, do not value the visible world, as kings (do not value) poverty.

II. बन्धमोक्षौ

Bondage and Liberation.

1. बन्धस्य स्वरूपम्

The nature of bondage.

पदार्थवासनादाढ्यं बन्ध इत्यभिधीयते । (२-२-५)

सुखदुःखैर्युतो योऽसौ स्वयं बन्धानुभूतिमान् ॥१॥ (६/२-१२५-३४)

1595. Firmness of desire for objects is called bondage. He who is united with pleasure and pain, himself has the experience of bondage.

उपादेयानुपतनं हेयैकान्तविवर्जनम् ।

यदेतन्मनसो राम तद्बन्धं विद्धि नेतरत् ॥२॥ (५-१३-२०)

1596. Rāma! Know that as bondage which is this pursuit of what is fit to be acquired and the absolute giving up of what is fit to be abandoned, by the mind; not any other.

द्रष्टृदृश्यस्य सत्ताऽङ्गं बन्ध इत्यभिधीयते । (३-१-२२)

वासनावासने एव कारणं बन्धमोक्षयोः ॥३॥ (६/२-१२५-६१)

1597. Dear One! The reality of the visible object for the seer (or individualised consciousness) is called bondage. Desire and absence of desire are alone the causes of bondage and liberation (respectively).

जगत्त्वमहमित्यादिर्मिथ्यात्मा दृश्यमुच्यते ।

यावदेतत्संभवति तावन्मोक्षो न विद्यते ॥४॥ (३-१-२३)

1598. The world, you, I and the like of false nature are called "the visible object." As long as it arises (or exists), so long there is no liberation.

2. बन्धकारणानि

The causes of bondage.

(i) वासना ॥ *Desire.*

वासनातन्तुबद्धा ये आशापाशवशीकृताः ।

वश्यतां यान्ति ते लोके रज्जुबद्धाः खगा इव ॥१॥ (४-२७-१८)

1599. Those who are bound by the cords of desire and overcome by the fetters of hopes, are reduced to the state of subjection in the world, like birds bound by ropes.

ये भिन्नवासना धीराः सर्वत्रासक्तबुद्धयः ।

न हृष्यन्ति न कुप्यन्ति दुर्जयास्ते महाधियः ॥२॥ (४-२७-१९)

1600. Those who are strong-minded (or wise), with their desires removed and their minds unattached everywhere, do not rejoice and do not become angry. Those noble-minded ones are invincible.

कोशकारवदात्मानं वासनातनुतन्तुभिः ।

वेष्टयच्चैव चेतोऽन्तर्बालत्वान्नावबुध्यते ॥३॥ (६/१-१०-८)

1601. The mind, just enclosing itself within by the thin cobwebs of desires like the silkworm in the cocoon, does not know on account of its undeveloped nature.

(ii) इयत्ता ॥ *Limitation.*

इयन्मात्रपरिच्छिन्नो येनात्मा भव्यभावितः ।

स सर्वज्ञोऽपि सर्वत्र परां कृपणतां गतः ॥४॥ (४-२७-२२)

1602. That person by whom the Self is conceived to become limited by a fixed measure, is reduced to the greatest wretchedness everywhere (or at all times) though he is all-knowing.

अनन्तस्याप्रमेयस्य येनेयत्ता प्रकल्पिता ।

आत्मनस्तस्य तेनात्मा स्वात्मनैवावशीकृतः ॥५॥ (४-२७-२३)

1603. By whom the limitation of that Self, which is infinite and immeasurable, is invented, his self is made dependent only by his own self by that person.

आस्थामात्रमनन्तानां दुःखानामाकरं विदुः ।

अनास्थामात्रमभितः सुखानामाकरं विदुः ॥६॥ (४-२७-२५)

1604. Mere concern is known as the source of endless troubles. Mere unconcern is known as the source of pleasures on all sides.

अयं सोऽहं ममेदं तदित्याकल्पितकल्पनः ।

आपदां पात्रतामेति पयसामिव सागरः ॥७॥ (४-२७-२१)

1605. "This here is me; this here is mine." One who has ideas formed all around in this manner, attains to the state of a receptacle for calamities, as the ocean (becomes a receptacle) for the waters.

(iii) मिथ्याभावना ॥ False Supposition.

मिथ्याभावनया ब्रह्मन्स्वविकल्पकलङ्कितः ।

न ब्रह्म वयमित्यन्तर्निश्चयेन ह्यथोगताः ॥८॥ (४-१२-२)

1606. Revered One! Those who are stained by their own error due to false supposition with inner conviction in this manner viz., "We are not Brahman (or the Absolute Reality)", have indeed fallen down (or degenerated).

ब्रह्मणो व्यतिरिक्तत्वं ब्रह्मार्णवगता अपि ।

भावयन्त्यो विमुह्यन्ति भीमासु भवभूमिषु ॥९॥ (४-१२-३)

1607. Though existing in the ocean of Brahman (or the Absolute), those imagining their state of separation from Brahman, are bewildered in the dreadful fields of worldly existence.

(iv) आत्मविस्मरणम् ॥ *Self-forgetfulness.*

हेतुर्विहरणे तेषामात्मविस्मरणादृते ।

न कश्चिल्लक्ष्यते साधो जन्मान्तरफलप्रदः ॥१०॥ (३-९५-१४)

1608. Virtuous One! Nothing whatever is seen as the cause producing the fruit of another birth in the rambling (or transmigration) of persons, except self-forgetfulness.

नाहं ब्रह्मेति सङ्कल्पात्सुदृढाद्बध्यते मनः ॥११॥ (३-११४-२३)

1609. The mind is bound on account of the firm idea, "I am not Brahman."

(v) अहंभावना ॥ *The conception of "I" (or the Ego).*

अहमित्येव सङ्कल्पो बन्धायातिविनाशिने ।

नाहमित्येव सङ्कल्पो मोक्षाय विमलात्मने ॥१२॥ (६/१-९९-११)

1610. The idea of "I" is only for (experiencing) bondage which is very destructive. The idea, "I am not" (or There is no "I") is only for (experiencing) liberation having a stainless nature.

(vi) अज्ञानम् ॥ *Ignorance.*

जडो देहो न दुःखार्हो दुःखी देह्यविचारतः ।

अविचारो घनाज्ञानादज्ञानं दुःखकारणम् ॥१३॥ (३-११५-१९)

1611. The inert body is not worthy of grief. The embodied one (or the individual soul) is miserable on account of absence of investigation. Absence of investigation arises out of dense ignorance. Ignorance is the cause of misery.

अपरिज्ञात आत्मैव भ्रमतां समुपागतः ।

ज्ञात आत्मत्वमायाति सीमान्तः सर्वसंविदाम् ॥१४॥ (६/१-१०-४)

1612. When not known, the Self alone has gone to the state

of wandering in worldly existence (or delusion). When known, (the Self), which is the utmost limit of all perceptions, attains to Selfhood.

3. मोक्षस्वरूपम्

The nature of Liberation.

सकलाशास्वसंसक्त्या यत्स्वयं चेतसः क्षयः ।

स मोक्षनाम्ना कथितस्तत्त्वज्ञैरात्मदर्शिभिः ॥१॥ (५-७३-३६)

1613. The dissolution of the mind of its own accord, on account of absence of attachment to all desires, is described by the name liberation by the knowers of Truth who have realised the Self.

जगद्भ्रमं परिज्ञाय यदवासनमासितम् ।

विरसाशेषविषयं तद्धि निर्वाणमुच्यते ॥२॥ (६/२-४२-५१)

1614. Having known the delusion of the world, remaining (in the state) without desires where all objects are tasteless, is indeed called Nirvāṇa (or extinction of worldly existence and union with the Self).

दीपनिर्वाणनिर्वाणमस्तङ्गतमनोगतिम् ।

आत्मन्येव शमं यातं सन्तमेवामलं विदुः ॥३॥ (६/२-३८-३२)

1615. They consider only that sage as stainless, the movement of whose mind has ceased, who is liberated from worldly existence like the extinction of a lamp and who has attained to repose in the Self alone.

यत्तु चञ्चलताहीनं तन्मनो मृतमुच्यते ।

तदेव च तपःशास्त्रसिद्धान्तो मोक्ष उच्यते ॥४॥ (३-११२-८)

1616. That mind, which is bereft of its moving nature, is said to be dead. That alone is also called liberation which is the established end of religious austerity and the scriptures.

परस्य पुंसः सङ्कल्पमयत्वं चित्तमुच्यते ।

अचित्तत्वमसङ्कल्पान्मोक्षस्तेनाभिजायते ॥५॥ (५-१३-८०)

1617. The state consisting of imagination (or desire) of the Supreme Self is called the Mind. On account of the absence of imagination (or desire), there arises the state of no-mind (or absence of thought). Liberation arises from that.

दृश्यं विरसतां यातं यदा न स्वदते क्वचित् ।

तदा नेच्छा प्रसरति तदैव च विमुक्तता ॥६॥ (६/२-३७-३३)

1618. When the visible object, reduced to the state of insipidity, does not please anywhere, then, desire does not arise. Then alone, there is the state of liberation.

अत्यन्तविस्मृतं विश्वं मोक्ष इत्यभिधीयते ।

ईप्सितानीप्सिते तत्र न स्तः केचन कस्यचित् ॥७॥ (३-२१-११)

1619. The completely forgotten Universe is called liberation. [When the world vanishes wholly from our consciousness, we are liberated.] What are desired or not desired, do not exist even a little there for anybody.

अज्ञानस्य महाग्रन्थेर्मिथ्यावेद्यात्मनोऽसतः ।

अहमित्यर्थरूपस्य भेदो मोक्ष इति स्मृतः ॥८॥ (६/२-२०-१७)

1620. The cutting off of the nature of the entity called "I", which is the great knot of ignorance, made up of falsely known objects, and unreal, is considered as liberation.

4. कदा मोक्षोऽनुभूयते

When Liberation is experienced.

यदा ब्रह्मगुणैर्जीवो युक्तस्त्यक्त्वा मनोगुणान् । (६/१-१२८-४५)

संशान्तकरणग्रामस्तदा स्यात्सर्वगः प्रभुः ॥१॥ (६/१-१२८-४६)

1621. When the living being, possessing the characteristics

of Brahman, having abandoned the attributes of the mind, has the collection of organs of sense calmed, then he would be the all-pervading Lord.

देहेन्द्रियमनोबुद्धेः परस्तस्माच्च यः परः । (६/१-१२८-४६)

सोऽहमस्मि यदा ध्यायेत्तदा जीवो विमुच्यते ॥२॥ (६/१-१२८-४७)

1622. When the living being can meditate on the self (or individualised consciousness) who is beyond the body, the senses, the mind and the intellect and the One who is even beyond that (individual self) as "I am He", then he is liberated.

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि । (६/१-१२८-४८)

यदा पश्यत्यभेदेन तदा जीवो विमुच्यते ॥३॥ (६/१-१२८-४९)

1623. When the living being perceives without difference, the Self in all beings and all beings in the Self, then he is liberated.

कर्तृभोक्त्वादिनिर्मुक्तः सर्वोपाधिविवर्जितः । (६/१-१२८-४७)

सुखदुःखविनिर्मुक्तस्तदानीं विप्रमुच्यते ॥४॥ (६/१-१२८-४८)

1624. Separated from (the idea of being) the doer, the enjoyer and the like, destitute of all limitations and freed from pleasure and pain, one is liberated then.

जाग्रत्स्वप्नसुषुप्ताख्यं हित्वा स्थानत्रयं यदा । (६/१-१२८-४९)

विशेत्तुरीयमानन्दं तदा जीवो विमुच्यते ॥५॥ (६/१-१२८-५०)

1625. Having abandoned the three states called waking, dreaming and sleeping, when the living being enters the fourth state of bliss, then he is liberated.

यदि सर्वं परित्यज्य तिष्ठस्युत्क्रान्तवासनः ।

अमुनैव निमेषेण तन्मुक्तोऽसि न संशयः ॥६॥ (३-६६-१९)

1626. Having given up everything, if you remain with your

desires departed, then, you are liberated in that very moment. There is no doubt (in this matter).

5. द्विविधो मोक्षः

Liberation is of two kinds.

द्विविधा मुक्तता लोके संभवत्यनघाकृते ।

सदेहैका विदेहाऽन्या विभागोऽयं तयोः शृणु ॥१॥ (५-४२-११)

1627. Sinless One! The state of liberation of two kinds occurs in the world. One is with the body and the other, without the body. This is their division. Hear (this).

(i) सदेहः ॥ (Liberation) with a body.

असंसक्तमतेर्यस्य त्यागादानेषु कर्मणाम् ।

नैषणा तत्स्थितिं विद्धि त्वं जीवन्मुक्ततामिह ॥१॥ (५-४२-१२)

1628. Know that state as one of liberation while living here, (in which) there is no desire in the taking or the leaving of activities for one who has an unattached mind.

(ii) विदेहः ॥ (Liberation) without a body.

सैव देहक्षये राम पुनर्जननवर्जिता ।

विदेहमुक्तता प्रोक्ता तत्स्था नायान्ति दृश्यताम् ॥२॥ (५-४२-१३)

1629. Rāma! On the dissolution of the body, that (state of liberation while living) alone is described as the state of liberation without the body, destitute of rebirth. Those existing in that state do not become visible.

6. तयोरभेदः

Absence of difference between the two (states).

न मनागपि भेदोऽस्ति सदेहादेहमुक्तयोः ।

सस्पन्दोऽप्यथ वाऽस्पन्दो वायुरेव यथाऽनिलः ॥१॥ (२-४-५)

1630. There is not even a little difference between the one liberated with the body and the one liberated without the body, as wind is only air whether it is with motion or without motion.

7. *स्थावरत्वमोक्षयोर्भेदः*

The difference between inanimateness and liberation.

चिच्छक्तिर्वासनाबीजरूपिणी स्वापधर्मिणी ।

स्थिता रसतया नित्यं स्थावरादिषु वस्तुषु ॥१॥ (६/१-१०-२३)

1631. The Power of Consciousness, in the form of the seed of desire and possessing the quality of sleep, is ever existing as the sap-nature (or essential nature) in things like trees (or inanimate objects).

यथा बीजेषु पुष्पादि मृदो राशौ घटो यथा ।

तथाऽन्तः संस्थिता साधो स्थावरेषु स्ववासना ॥२॥ (६/१-१०-१९)

1632. Virtuous One! As there are flowers and the like within seeds and as the pot exists in a mass of clay, so there exists within inanimate things an inherent desire.

यत्रास्ति वासनाबीजं तत्सुषुप्तं न सिद्ध्ये ।

निर्बीजा वासना यत्र तत्तुर्यं सिद्धिदं स्मृतम् ॥३॥ (६/१-१०-२०)

1633. That sleep (or unconsciousness) where the seed of desire exists is not for (or does not result in) fulfilment (or liberation). That fourth state of consciousness, where desire is without seed (i.e., desire cannot fructify in the future), is considered as producing fulfilment (or liberation).

अन्तः सुप्ता स्थिता मन्दा यत्र बीज इवाङ्कुरः ।

वासना तत्सुषुप्तत्वं विद्धि जन्मप्रदं पुनः ॥४॥ (६/१-१०-१६)

1634. Where desire is inactive and asleep within, like the sprout within a seed, know that as the state of sleep causing birth again.

स्थावरादय एते हि समस्ता जडधर्मिणः ।

सुषुप्तपदमारूढा जन्मयोग्याः पुनः पुनः ॥५॥ (६/१-१०-१८)

1635. All these inanimate objects and the like, having the property of inertness, indeed become fit for birth again and again, seated on the abode of sleep.

वासनायास्तथा वह्नेर्ऋणव्याधिद्विषामपि ।

स्नेहवैरविषाणां यः शेषः स्वल्पोऽपि बाधते ॥६॥ (६/१-१०-२१)

1636. Even a little of the residue of desire, as well as that of fire, debt, disease, enemy, affection (or attachment), enmity and poison, disturbs (or hurts) a person.

अन्तः संलीनमननं परितः सुप्तवासनम् ।

सुषुप्तं जडधर्मापि जन्मदुःखशतप्रदम् ॥७॥ (६/१-१०-१७)

1637. Deep sleep having the characteristic of inertness, with the thinking (process) concealed (or absorbed) within and the desires asleep all around, is the producer of hundreds of pains of birth.

तत्र दूरस्थिता मुक्तिर्मन्ये वेद्यविदां वर ।

सुप्तपुर्यष्टका यत्र चित्स्थिता दुःखदायिनी ॥८॥ (६/१-१०-११)

1638. Best among the knowers of Truth! Where consciousness exists as the giver of pain, with the eightfold city (or the body) asleep, I consider that liberation remains at a distance under those circumstances.

निर्दग्धवासनाबीजसत्तासामान्यरूपवान् ।

सदेहो वा विदेहो वा न भूयो दुःखभाग्भवेत् ॥९॥ (६/१-१०-२२)

1639. The one possessing the nature of the totality of Existence, with the seed of desires burnt out, cannot experience pain again, whether he is with a body or without a body.

बुद्धिपूर्वं विचार्येदं यथावस्त्ववलोकनात् ।

सत्तासामान्यबोधो यः स मोक्षश्चेदनन्तकः ॥१०॥ (६/१-१०-१३)

1640. Having investigated this (world) as it stands intelligently, if there is the awareness of the totality of Existence on account of such inquiry, that is liberation which is endless.

परिज्ञाय परित्यागो वासनानां य उत्तमः ।

सत्तासामान्यरूपत्वं तत्कैवल्यपदं विदुः ॥११॥ (६/१-१०-१४)

1641. They consider that as the stage of final emancipation, having the form of the totality of Existence, which is the highest renunciation of desires having known the Truth.

विचार्यार्यैः सहलोक्य शास्त्राण्यध्यात्मभावेनात् ।

सत्तासामान्यनिष्ठत्वं यत्तद्ब्रह्म परं विदुः ॥१२॥ (६/१-१०-१५)

1642. They consider that as the highest Reality, (or Brahman) which is the abidance in the totality of Existence on account of meditation on the Supreme Spirit, having seen the scriptures and discussed with noble (or worthy) persons.

8. बन्धमोक्षयोर्मिथ्यात्वम्

The falseness of bondage and liberation.

मिथ्याकाल्पनिकीवेयं मूर्खाणां बन्धकल्पना ।

मिथ्यैवाभ्युदिता तेषामितरा मोक्षकल्पना ॥१॥ (३-१००-३९)

1643. This imagination of bondage by the ignorant is like what happens in a false fancy. The other idea of liberation is also risen quite falsely for them.

एवमज्ञानकादेव बन्धमोक्षदृशोऽस्मृतेः ।

वस्तुतस्तु न बन्धोऽस्ति न मोक्षोऽस्ति महामते ॥२॥ (३-१००-४०)

1644. Thus, the perceptions of bondage and liberation of

One without understanding arise only from ignorance. Intelligent One! But, in reality, there is neither bondage nor liberation.

बन्धमोक्षादिसंमोहो न प्राज्ञस्यास्ति कश्चन ।

संमोहबन्धमोक्षादि ह्यज्ञस्यैवास्ति राघव ॥३॥ (३-१००-४२)

1645. The delusion of bondage, liberation and the like does not exist even a little for a wise person. Rāma! Delusion, bondage, liberation and the like exist only for the ignorant.

नित्यासम्भवबन्धस्य बन्धोऽस्मीति कुकल्पना ।

यस्य काल्पनिकस्तस्य मोक्षो मिथ्या न तत्त्वतः ॥४॥ (३-१००-३७)

1646. For one to whom bondage is ever impossible, when the wrong idea, "I am bound", arises in his fancy, his (apparent) liberation arises falsely and not really.

III. मोक्षोपायः

The Means of Attaining Liberation.

I. न ज्ञानेतर उपायः

There is no means other than Knowledge.

संसारोत्तरणे तत्र न हेतुर्वनवासिता ।

नापि स्वदेशवासित्वं न च कष्टतपःक्रियाः ॥१॥ (६/२-१९९-३०)

न क्रियायाः परित्यागो न क्रियायाः समाश्रयः ।

नाचारेषु समारम्भविचित्रफलपालयः ॥२॥ (६/२-१९९-३१)

1647, 1648. In the matter of crossing over worldly existence (or attaining liberation), dwelling in forests is not the means; nor even residence in one's own place; nor painful performance of religious austerities; nor the renunciation of religious rites; nor taking refuge in such rites; nor eulogies of the various fruits of actions in (religious) practices.

न तीर्थेन न दानेन न स्नानेन न विद्यया ।

न ध्यानेन न योगेन न तपोभिर्नचाध्वरैः ॥३॥ (६/२-१७४-२४)

1649. (Liberation is obtained) not by places of pilgrimage, nor by charity, nor by religious ablution, nor by learning, nor by meditation, nor by Yoga, nor by religious austerities, nor by sacrifices.

न दैवं न च कर्माणि न धनानि न बान्धवाः । (५-१३-८)
किञ्चिन्नोपकरोत्यत्र तपोदानव्रतादिकम् ॥४॥ (३-६-४)

1650. In this matter (of liberation), neither fate, nor religious rites, nor riches, nor kinsmen, nor penance, charity, religious vows and the like, help even a little.

न शास्त्रान्न गुरोर्वाक्यान् दानान्नेश्वरार्चनात् । (६/२-१९७-१८)
तपस्तीर्थादिना स्वर्गाः प्राप्यन्ते न तु मुक्तता ॥५॥ (६/२-१७४-२६)

1651. (Enlightenment is obtained) not by scripture, nor by the words of the preceptor, nor by charity, nor by the worship of God. Heavens are obtained through religious austerities, places of pilgrimage and the like; but, the state of liberation is not (obtained).

ततो वच्मि महाबाहो यथा ज्ञानेतरा गतिः ।
नास्ति संसारतरणे पाशबन्धस्य चेतसः ॥६॥ (५-६७-२)

1652. Strong-armed One! Therefore, I say that there is no means other than Knowledge, for the mind having the bondage (of the world) like fetters, in crossing over worldly existence.

2. ज्ञानमेवोपायः
Knowledge alone is the means.

ज्ञानयुक्तिप्लवेनैव संसाराब्धिं सुदुस्तरम् ।
महाधियः समुत्तीर्णा निमेषेण रघूद्वह ॥१॥ (२-११-३६)

1653. Rāma! Men of great intellect have crossed over the ocean of worldly existence, which is very difficult to be

crossed, in a moment, merely by the raft that is the expedient of Knowledge.

अत्र ज्ञानमनुष्ठानं न त्वन्यदुपयुज्यते । (३-६-२)

ज्ञानादेव परा सिद्धिर्न त्वनुष्ठानदुःखतः ॥२॥ (३-६-१)

1654. In this matter (of attaining liberation), Knowledge is the practice; nothing else is employed. The highest fulfilment arises only from Knowledge; but not through the pain of religious practices.

बहुकालमियं रूढा मिथ्याज्ञानविषूचिका ।

जगन्नाम्यविचाराख्या विना ज्ञानं न शाम्यति ॥३॥ (३-८-२)

1655. This disease (or cholera) of false knowledge, called absence of discernment and having the name world, has grown up for a long time. It does not come to an end without Knowledge.

अयं सदेव इत्येव संपरिज्ञानमात्रतः ।

जन्तोर्न जायते दुःखं जीवन्मुक्तत्वमेति च ॥४॥ (३-६-६)

1656. On account of the mere thorough knowledge that this God (to be realised) is only Pure Existence, pain does not rise in the living being. He arrives at the state of liberation.

ज्ञानेन सर्वदुःखानां विनाश उपजायते । (५-१३-१८)

ज्ञानवानुदितानन्दो न क्वचित्परिमज्जति ॥ (५-१३-२४)

1657. The destruction of all pains is produced by Knowledge. One possessing Knowledge, in whom the Bliss (of the Self) has risen, does not sink (or perish) anywhere.

ज्ञानवानेव सुखवाञ्छज्ञानवानेव जीवति ।

ज्ञानवानेव बलवांस्तस्माज्ज्ञानमयो भव ॥६॥ (५-१२-४९)

1658. Only the person having Knowledge is possessed of

happiness. He alone (really) lives. He alone is possessed of strength. Therefore be one full of Knowledge.

ज्ञानान्निर्दुःखतामेति ज्ञानादज्ञानसंक्षयः ।

ज्ञानादेव परा सिद्धिर्नान्यस्माद्राम वस्तुतः ॥७॥ (५-८८-१२)

1659. One arrives at the state of painlessness (or absence of sorrow) on account of Knowledge. There is complete destruction of ignorance on account of Knowledge. Rāma! The highest fulfilment arises only from Knowledge; not from another thing, actually.

ज्ञायते परमात्मा चेद्राम दुःखस्य सन्ततिः ।

क्षयमेति विषावेशशान्ताविव विषूचिका ॥८॥ (३-७-१७)

1660. Rāma! If the Supreme Self is known, the succession of pain attains to destruction like cholera on the subsidence of the influence of poison.

दुरुत्तरा या विपदो दुःखकल्लोलसङ्कुलाः ।

तीर्यते प्रज्ञया ताभ्यो नावाऽऽपद्भ्यो महामते ॥९॥ (५-१२-२०)

1661. High-minded One! (With regard to) calamities, which are (like rivers) full of large waves of pain difficult to be crossed over, one is rescued from those dangers by the boat of Wisdom.

कलना सर्वजन्तूनां विज्ञानेन शमेन च ।

प्रबुद्धा ब्रह्मतामेति भ्रमतीतरथा जगत् ॥१०॥ (५-१३-५९)

1662. The understanding of all beings, awakened by Knowledge and tranquillity, attains to Brahmanhood; otherwise, it wanders about the world.

3. मोक्षप्राप्तौ भक्तेरनावश्यकता

Devotion (to a personal God) unnecessary for the attainment of Liberation.

(i) आत्मदेवेतरो देवो नाराधनीयः ॥ *A God different from the Self-god is not fit to be worshipped.*

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ।

आत्माऽऽत्मना न चेत्त्रातस्तदुपायोऽस्ति नेतरः ॥१॥

(६/२-१६२-१८)

1663. One is one's own friend. One is one's own enemy. If one is not saved by his own self, then, there is no other means (for liberation).

अभ्यासवैराग्ययुतादाक्रान्तेन्द्रियपन्नगात् ।

नात्मनः प्राप्यते यत्तत्प्राप्यते न जगत्त्रयात् ॥२॥ (५-४३-१८)

1664. What is not obtained from oneself endowed with repeated practice and absence of worldly desires, by whom the serpent in the form of the organs of sense has been overcome, that is not obtained from the triple world.

आराधयात्मनाऽऽत्मानमात्मनाऽऽत्मानमर्चय ।

आत्मनाऽऽत्मानमालोक्य संतिष्ठस्वात्मनाऽऽत्मनि ॥३॥ (५-४३-१९)

1665. Please the Self by the self. Worship the Self by the self. Having perceived the Self by the self, live in the Self by yourself.

सर्वेषामुत्तमस्थानां सर्वासां चिरसंपदाम् ।

स्वमनोनिग्रहो भूमिर्भूमिः सस्यश्रियामिव ॥४॥ (५-४३-३५)

1666. The control of one's own mind is the soil (or source) for all things standing foremost and for all riches lasting a long time, as the earth is for the riches in the form of grains.

शास्त्रयत्नविचारेभ्यो मूर्खाणां प्रपलायिनाम् ।

कल्पिता वैष्णवी भक्तिः प्रवृत्त्यर्थं शुभस्थितौ ॥५॥ (५-४३-२०)

1667. Devotion to God Viṣṇu is invented for the sake of the progress (or employment) in the auspicious state of (Self-knowledge), of foolish persons running away from scriptural injunction, effort and reflection (or investigation).

क्रियते माधवादीनां प्रणयप्रार्थना स्वयम् ।

तथैव क्रियते कस्मात् स्वकस्यैव चेतसः ॥६॥ (५-४३-२५)

1668. As a prayer for the favour of gods like Mādhava (or Viṣṇu) is made spontaneously, so also, for what reason it is not made towards one's own mind?

सर्वस्यैव जनस्यास्य विष्णुरभ्यन्तरे स्थितः ।

तं परित्यज्य ये यान्ति बहिर्विष्णुं नराधमाः ॥७॥ (५-४३-२६)

1669. Viṣṇu is situated in the inner space of quite everyone of these living beings. Those who set out for Viṣṇu externally, discarding him (seated within), are the lowest among men.

वरमाप्नोति यो वाऽपि विष्णोरमिततेजसः ।

तेन स्वस्यैव तत्प्राप्तं फलमभ्यासशास्त्रिनः ॥८॥ (५-४३-३४)

1670. Whosoever obtains a favour from Viṣṇu of unlimited splendour (or power), that fruit (or result) is obtained by him only from the tree of repeated practice that is his own.

(ii) कोऽपि देवोऽपि विचारवन्तं ज्ञानं दातुं न समर्थः ॥ No God whatever is competent to grant Knowledge to one without investigation.

रामापर्यवसानेयं माया संसृतिनामिका ।

आत्मचित्तजयेनैव क्षयमायाति नान्यथा ॥९॥ (५-४४-१)

1671. Rāma! This Māyā (or Illusion) called the course of worldly existence, which is without end, attains to destruction only by the conquest of one's own mind; not otherwise.

चिरमाराधितोऽप्येष परमप्रीतिमानपि ।

नाविचारवतो ज्ञानं दातुं शक्नोति माधवः ॥१०॥ (५-४३-१०)

1672. This Mādhava (or Viṣṇu), even if worshipped for a long time and possessed of great love (for the devotees), cannot give Knowledge to one without investigation.

यद्यदासाद्यते किञ्चित्केनचित्क्वचिदेव हि ।

स्वशक्तिसंप्रवृत्त्या तल्लभ्यते नान्यतः क्वचित् ॥११॥ (५-४३-१३)

1673. Whatever is obtained by anybody anywhere, that is acquired by the employment of one's own power; not from another anywhere.

न हरेर्न गुरोर्नार्थात्किञ्चिदासाद्यते महत् ।

आक्रान्तमनसः स्वस्माद्यदासादितमात्मनः ॥१२॥ (५-४३-१७)

1674. Whatever that is great is got for oneself from one's own mind which has been conquered, that is not obtained even a little from God Hari, from the Guru (or spiritual preceptor) or from wealth.

गुरुश्चेदुद्धरत्यज्ञमात्मीयात्पौरुषादृते ।

उष्ट्रं दान्तं बलीवर्दं तत्कस्मान्नोद्धरत्यसौ ॥१३॥ (५-४३-१६)

1675. If a spiritual preceptor raises an ignorant person without his own effort, then, for what reason does he not raise (or liberate) a camel, or a tamed bull?

(iii) ईश्वरः सर्वस्यान्तरेव वर्तते ॥ *God exists only within everyone.*

य एष देवः कथितो नैष दूरेऽवतिष्ठते ।

शरीरे संस्थितो नित्यं चिन्मात्रमिति विश्रुतः ॥१४॥ (३-७-२)

1676. This God described (as one whose knowledge gives liberation), does not live far away. He is ever residing in the body and is well-known as mere Consciousness.

चिन्मात्रमेष शशिभृच्चिन्मात्रं गरुडेश्वरः ।

चिन्मात्रमेव तपनश्चिन्मात्रं कमलोद्भवः ॥१५॥ (३-७-४)

1677. This Śiva, wearing the moon, is mere Consciousness. Viṣṇu, the Lord of Garuḍa, is mere Consciousness. The Sun is only mere Consciousness. Brahmā, the lotus-born, is mere Consciousness.

न ह्येष दूरे नाभ्याशे नालभ्यो विषमे न च ।

स्वानन्दाभासरूपोऽसौ स्वदेहादेव लभ्यते ॥१६॥ (३-६-३)

1678. This One is indeed not far away, nor near. He is not unattainable; nor is he in an inaccessible place. He is of the nature of the light of one's own Bliss. He is obtained only from one's own body.

संत्यज्य हृद्गुहेशानं देवमन्यं प्रयान्ति ये ।

ते रत्नमभिवाञ्छन्ति त्यक्तहस्तस्थकौस्तुभाः ॥१७॥ (५-८-१४)

1679. Those who go to another god, having abandoned the Lord in the cave of the heart, long for a precious stone, giving up the celestial Kaustubha gem in their hands.

(iv) ज्ञानादेवेश्वरप्राप्तिः ॥ The attainment of God (is possible) only through Knowledge.

अस्य देवाधिदेवस्य परस्य परमात्मनः ।

ज्ञानादेव परा सिद्धिर्न त्वनुष्ठानदुःखतः ॥१८॥ (३-६-१)

1680. The highest fulfilment arises only from the Knowledge of this Supreme God of gods, who is the Supreme Self; but not through the pain of religious practices.

विना तेनेतरेणायमात्मा लभ्यत एव नो । (६/१-३८-३०)

अत्र ज्ञानमनुष्ठानं न त्वन्यदुपयुज्यते ॥१९॥ (३-६-२)

1681. Without that (meditation on Pure Consciousness), this

Self is not at all known by other (expedients). Here, knowledge is the practice; nothing else is employed.

(v) आत्मदेवपूजनविधिः ॥ *The manner of worshipping the Self-god.*

अव्युत्पन्नधियो ये हि बालपेलवचेतसः ।

कृत्रिमाचार्मयं तेषां देवार्चनमुदाहृतम् ॥२०॥ (६/१-३०-५)

1682. The worship of God consisting of artificial worship (of idols and the like) is declared for those who have intellects which are not perfected and who indeed have undeveloped and delicate minds.

संवेदनात्मकतया गतया सर्वगोचरम् ।

न तस्याह्वानमन्त्रादि किञ्चिदेवोपयुज्यते ॥२१॥ (६/१-३५-२४)

1683. On account of his being of the nature of perception (or sensation) situated within the reach of everybody, nothing whatever such as invocation or Mantra-s (or sacred formulae), is employed for him.

न दीपेन न धूपेन न पुष्पविभवार्यणैः ।

नान्नदानादिदानेन न चन्दनविलेपनैः ॥२२॥ (६/१-३८-२३)

न च कुङ्कुमकर्पूरभोगैश्चित्रैर्न चेतैः ।

नित्यमवलेशलभ्येन शीतलेनाविनाशिना ॥२३॥ (६/१-३८-२४)

एकेनैवामृतेनैष बोधेन स्वेन पूज्यते ।

एतदेव परं ध्यानं पूजैषैव परा स्मृता ॥२४॥ (६/१-३८-२५)

1684 to 1686. This God (of the nature of Pure Consciousness) is worshipped only by one's own imperishable and unique Knowledge (or Consciousness) which is ever attainable without pain and is cool and indestructible. He is not worshipped by a lamp, incense, offerings of a wealth of flowers, the giving of food-offerings and the like, anointing with sandal-paste, various objects of enjoyment like saffron and camphor and other materials (of worship). This (abi-

dance in Pure Consciousness) alone is the highest meditation. This alone is considered as the highest worship.

नित्यमेव शरीरस्थमिमं ध्यायेत्परं शिवम् । (६/१-३९-३)

एषोऽसौ परमो योग एषा सा परमा क्रिया ॥२५॥ (६/१-३८-३६)

1687. Let one meditate on this Supreme Śiva who is ever abiding in the body. This one is the highest yoga. This one is the highest practice.

शमब्बोधादिभिः पुष्पैर्देव आत्मा यदर्च्यते ।

तत्तु देवार्चनं विद्धि नाकारार्चनमर्चनम् ॥२६॥ (६/१-२९-१२८)

1688. Know that as the worship of the Deity, in which the Self-god is worshipped by flowers in the form of tranquillity and awareness. The worship of a form is not worship.

पूजनं ध्यानमेवान्तर्न्यदस्त्यस्य पूजनम् । (६/१-३८-६)

स्वसंविदात्मा देवोऽयं नोपहारेण पूज्यते ॥२७॥ (६/१-३८-२२)

1689. Worship is only meditation within. There is no other worship of Him, (the Supreme Self). This God, who is of the nature of one's own Consciousness, is not worshipped by oblations (or gifts).

पश्यजृशृण्वन्स्पृशज्जिघ्रन्नश्रन्गच्छन्स्वपजृश्चसन् । (६/१-३८-२६)

प्रलपन्विसृजन्गृह्णन्शुद्धसंविन्मयो भवेत् ॥२८॥ (६/१-३८-२७)

1690. Seeing, hearing, touching, smelling, tasting, moving, sleeping, breathing, speaking, leaving and taking, let one become full of Pure Consciousness.

ध्यानामृतेन संपूज्य स्वयमात्मानमीश्वरम् । (६/१-३८-२७)

ध्यानोपहार एवात्मा ध्यानं ह्यस्य समीहितम् ॥२९॥ (६/१-३८-२८)

1691. Having worshipped one's own Self, the Lord, by the nectar of meditation, (let one become full of Pure Con-

sciousness). The Self has only meditation as its oblation and meditation is indeed its wish.

ध्यानमर्घ्यं च पाद्यं च शुद्धसंवेदनात्मकम् ।

ध्यानसंवेदनं पुष्पं सर्वं ध्यानपरं विदुः ॥३०॥ (६/१-३८-२९)

1692. Meditation is the respectful offering of water (in worship) in the form of Pure Awareness. The Awareness that is meditation is the flower. They consider everything (of oblations) as having meditation as the highest (worship).

विना तेनेतरेणायमात्मा लभ्यत एव नो ।

ध्यानात्प्रसादमायान्ति सर्वभोगसुखश्रियः ॥३१॥ (६/१-३८-३०)

1693. Without that (meditation on Pure Consciousness), this Self is not at all known by other (expedients). The riches of pleasures of all objects of enjoyment attain to purity (or clearness) on account of meditation.

(vi) ज्ञानिनां देवार्चनम् ॥ *The worship of God of Wise men.*

यथाप्राप्तेन सर्वेण तमर्चयति वस्तुना ।

समया सर्वया बुद्ध्या चिन्मात्रं देवचित्परम् ॥३२॥ (६/१-३९-३०)

1694. He (the wise man) worships that mere Consciousness beyond the deity-consciousness, through every object, as obtained, with an even and whole intellect.

यथाप्राप्तक्रमोत्थेन सर्वार्थेन समर्चयेत् ।

मनागपि न कर्तव्यो यत्नोऽत्रापूव्वस्तुनि ॥३३॥ (६/१-३९-३१)

1695. Let one worship (this Self) with every object arising in the regular course according to circumstances. In this matter, not even a little effort should be made in respect of extraordinary things (collected for external worship).

प्राप्तदेहतया नित्यं तथाऽर्थक्रिययाऽनया ।

कामसंसेवनेनाथ पूजयेच्छोभनं विभुम् ॥३४॥ (६/१-३९-३२)

1696. Let one ever worship the shining and all-pervading Self by enjoying objects of desire by means of his acquired body-nature and by the performance of works through this.

भक्ष्यभोज्यान्नपानेन नानाविभवशालिना ।

शयनासनयानेन यथाप्तेनार्चयेच्छिवम् ॥३५॥ (६/१-३९-३३)

1697. Let one worship Śiva (the Supreme Self) by (the enjoyment of) beds, seats and vehicles suitable to circumstances and through eatables, dainties, food and drink possessing manifold excellences.

कान्तान्नपानसंभोगसंभारादिविलासिना ।

सुखेन सर्वरूपेण संबुद्ध्यात्मानमर्चयेत् ॥३६॥ (६/१-३९-३४)

1698. Let one worship the Self, having known it thoroughly through every form of pleasure, with diversions such as wife, food, drink, enjoyment and wealth.

आधिव्याधिपरीतेन मोहसंरम्भशालिना ।

सर्वोपद्रवदुःखेन प्राप्तेनात्मानमर्चयेत् ॥३७॥ (६/१-३९-३५)

1699. Let one worship the Self through the incurred pain of all troubles filled with mental and physical ailments and endowed with the agitation due to delusion (or affliction).

दारिद्र्येणाथ राज्येन प्रवाहपतितात्मना ।

विचित्रचेष्टापुष्पेण शुद्धात्मानं समर्चयेत् ॥३८॥ (६/१-३९-३७)

1700. Let one worship the Pure Self by poverty or sovereignty in the form of (the circumstance) that has descended on the course (of worldly existence) and by the flower in the form of various actions.

रागद्वेषविलासेन सौम्यमात्मानमर्चयेत् । (६/१-३९-३८)

मैत्र्या माधुर्यधर्मिण्या हृत्स्थमात्मानमर्चयेत् ॥३९॥ (६/१-३९-३९)

1701. Let one worship the placid Self by the play of love and

hate. Let one worship the Self seated in the heart by friendship having a pleasant nature.

उपेक्षया करुणया सदा मुदितया हृदि ।

शुद्धया शक्तिपद्धत्या बोधेनात्मानमर्चयेत् ॥४०॥ (६/१-३९-४०)

1702. Let one worship the Self by awareness (or knowledge) through the pure path of Power (subduing the thought-process and manifesting the inherent Consciousness), by indifference, compassion and joy in the heart always.

आकस्मिकोपयातेन स्थितेनानियतेन च ।

भोगाभोगैकभोगेन प्राप्तेनात्मानमर्चयेत् ॥४१॥ (६/१-३९-४१)

1703. Let one worship the Self by some enjoyment among the expanse of enjoyments approached accidentally, whether it is firm or perishable, obtained (by him).

भोगानामनिषिद्धानां निषिद्धानां च सर्वदा ।

त्यागेन वीतरागेण स्वात्मानं शुद्धमर्चयेत् ॥४२॥ (६/१-३९-४२)

1704. Let one worship his own Self which is pure, by renunciation, free from desire, of enjoyments that are forbidden and not forbidden, at all times.

ईहितानीहितौघेन युक्तायुक्तमयात्मना ।

त्यक्तेनात्तेन चार्थेन ह्यर्थानामीशमर्चयेत् ॥४३॥ (६/१-३९-४३)

1705. Let one worship the Lord of all objects by the multitude of desired or unwanted objects, having a nature suitable or unsuitable and abandoned or accepted by him.

नष्टं नष्टमुपेक्षेत प्राप्तं प्राप्तमुपाहरेत् ।

निर्विकारतयैतद्धि परमार्चनमात्मनः ॥४४॥ (६/१-३९-४४)

1706. Let one disregard what is lost and fetch (or accept)

what has arrived with an unchanged nature (or disinterestedness). This indeed is the highest worship of the Self.

सर्वदैव समग्रासु चेष्टानिष्ठासु दृष्टिषु ।

परमं साम्यमाधाय नित्यात्मार्याव्रतं चरेत् ॥४५॥ (६/१-३९-४५)

1707. Let one perform the rite of worship of the eternal Self, possessing the highest equability (or indifference) at all times and in all perceptions, desired or not desired.

आपातरमणीयं यद्यच्चापातसुदुःसहम् ।

तत्सर्वं सुसमं बुद्ध्वा नित्यात्मार्याव्रतं चरेत् ॥४६॥ (६/१-३९-४७)

1708. Let one perform the rite of worship of the eternal Self, regarding equally everything which is pleasant at the current moment and which is extremely unbearable at the current moment.

अयं सोऽहमयं नाहं विभागमिति संत्यजेत् ।

सर्वं ब्रह्मेति निश्चित्य शुद्धात्मानं समर्चयेत् ॥४७॥ (६/१-३९-४८)

1709. Let one give up the division of this nature: "This here is me; this is not me". Having ascertained that everything is Brahman, let one worship the Pure Self.

सर्वदा सर्वरूपेण सर्वाकारविकारिणा ।

सर्वं सर्वप्रकारेण प्राप्तेनात्मानमर्चयेत् ॥४८॥ (६/१-३९-४९)

1710. Let one worship the Self which is the All, through every form having all aspects and transformations and obtained at all times in every way.

अनीहितं परित्यज्य परित्यज्य तथेहितम् ।

उभयाश्रयणेनापि नित्यमात्मानमर्चयेत् ॥४९॥ (६/१-३९-५०)

1711. Let one worship the Self always, abandoning what is not desired as well as what is desired and also by accepting both.

देशकालक्रियायोगाद्यदुपैति शुभाशुभम् ।

अविकारं गृहीतेन तेनैवात्मानमर्चयेत् ॥५०॥ (६/१-३९-५३)

1712. Let one worship the Self only by that, whether auspicious or inauspicious, which befalls him in consequence of place, time and action and accepted without excitement.

(vii) बाह्यदेवार्चनस्य गौणत्वम् ॥ *The secondary nature of the worship of the external God.*

हृद्गुहावासिचित्तत्वं मुख्यं सानातनं वपुः ।

शङ्खचक्रगदाहस्तो गौण आकार आत्मनः ॥५१॥ (५-४३-२७)

1713. The Principle of Consciousness residing in the cave of the heart is the principal and eternal form of the Self. The one with the conch, disc and the mace in the hands (i.e., the form of Viṣṇu) is the secondary form.

यो हि मुख्यं परित्यज्य गौणं समनुधावति ।

त्यक्त्वा रसायनं सिद्धं साध्यं संसाधयत्यसौ ॥५२॥ (५-४३-२८)

1714. He who runs after the secondary form abandoning the primary one, indeed secures a thing to be accomplished (or to be proved), abandoning the accomplished (or proved) elixir of life.

मुख्यः पुरुषयत्नोत्थो विचारः स्वात्मदर्शने ।

गौणो वरादिको हेतुर्मुख्यहेतुपरो भव ॥५३॥ (५-४३-११)

1715. In knowing one's own Self, the principal means is investigation arising from human effort. The secondary means is divine favour and the like. Be one devoted to the principal means.

अभ्यासयत्नौ प्रथमं मुख्यो विधिरुदाहृतः ।

तदभावे तु गौणः स्यात्पूज्यपूजामयक्रमः ॥५४॥ (५-४३-२१)

1716. Firstly, practice and diligence are declared to be the principal means. In their absence, on the other hand, the method consisting of worship and (the deity) worthy of worship would be the secondary means.

अप्राप्तात्मविवेकोऽन्तरङ्गचित्तवशीकृतः ।

शङ्खचक्रगदापाणिमर्चयेत्परमेश्वरम् ॥५५॥ (५-४३-३०)

1717. Let a person, who has not acquired the discrimination of the Self within and is overcome by an ignorant mind, worship the Supreme Lord (Viṣṇu) having the conch, disc and mace in his hands.

तत्पूजनेन कष्टेन तपसा तस्य राघव ।

काले निर्मलतामेति चित्तं वैराग्यकारिणा ॥५६॥ (५-४३-३१)

1718. Rāma! His mind attains to purity at the proper time by the worship of that (Deity) and by difficult penance causing indifference to wordly pleasures.

नित्याभ्यासविवेकाभ्यां चित्तमाशु प्रसीदति ।

आम्र एव दशामेति साहकारी शनैः शनैः ॥५७॥ (५-४३-३२)

1719. The mind clears up (or bears fruit) quickly through constant practice and discrimination. It is only the mango tree that attains to the state of a mango tree (with flowers and fruits) by slow degrees.

एतदप्यात्मनैवात्मा फलमाप्नोति भाषितम् ।

हरिपूजाक्रमाख्येन निमित्तेनारिसूदन ॥५८॥ (५-४३-३३)

1720. Destroyer of enemies! The Self obtains even this fruit spoken of, only by its own self, through the instrumental cause called the performance of the worship of Hari (or Viṣṇu).

4. आजीवनं कर्मत्यागो न युज्यते तस्मात्कर्मत्यागोऽपि न मोक्षे कारणम्

The renunciation of works till the end of life is not proper. Therefore, even renunciation of works is not the cause in (attaining) Liberation.

कर्मैव पुरुषो राम पुरुषस्यैव कर्मता ।

एते ह्यभिन्ने विद्धि त्वं यथा तुहिनशीतते ॥१॥ (६/२-२८-८)

1721. Rāma! An individual is only his action. Only the individual has the quality of action. Know these two (i.e., the individual and action) as non-different like ice and coldness.

मनागपि न भेदोऽस्ति संवित्स्पन्दमयात्मनोः ।

कल्पनांशादृते राम सृष्टौ पुरुषकर्मणोः ॥२॥ (६/२-२८-६)

1722. Rāma! In creation, there is not even a little difference between an individual and (his) action, which are of the nature of consciousness and movement, except the element of idea (or imagination).

अस्य राघव सूक्ष्मस्य कर्मणो वेदनात्मनः ।

कल्याणः किमनुष्ठानं यावद्देहमिति स्थितम् ॥३॥ (६/२-२३-१)

1723. Rāma! As long as the body exists, what is the giving up or performance of this subtle action which is of the nature of perception (or sensation)? Thus, it stands.

एतच्चेतनमेवान्तर्विकसत्युद्भवभ्रमैः ।

वासनेच्छामनःकर्मसंकल्पाद्यभिधात्मभिः ॥४॥ (६/२-२३-४)

1724. Only this consciousness expands within through the delusions of creation of the nature of words (and their significations) such as, knowledge derived from memory (or vāsanā), desire, mind, action and imagination.

प्रबुद्धस्याप्रबुद्धस्य देहिनो देहगेहके ।

आदेहं विद्यते चित्तं त्यागस्तस्य न विद्यते ॥५॥ (६/२-२३-५)

1725. For the embodied being, whether awakened or not awakened (to Truth), the mind exists in the house of the body till the body lasts. Its renunciation does not exist.

जीवतां तस्य संत्यागः कथं नामोपपद्यते । (६/२-२-३६)
त्यागो हि कर्मणां तस्मादादेहं नोपपद्यते ॥६॥ (६/२-२-४२)

1726. How possibly does the renunciation of that mind happen to the living ones? Therefore, the giving up of actions does not indeed take place till the body lasts.

मूलं स्वकर्मणः संविन्मनसो वासनात्मनः । (६/२-२-४३)
सा चादेहं समुच्छेत्तुमृते बोधान्न शक्यते ॥७॥ (६/२-२-४४)

1727. The root of one's action is the consciousness of the mind which is of the nature of Vāsanā or knowledge derived from memory (giving rise to desires). That cannot be eradicated till the body lasts except through knowledge (or enlightenment).

कुर्वतोऽकुर्वतो वाऽपि सर्गेऽपि नरकेऽपि वा ।
यादृक्वासनमेतत्स्थान्मनस्तदनुभूयते ॥८॥ (४-३८-४)

1728. For one, whether acting or not acting (physically), with whatever sort of desire (or mental impressions) this mind may exist, that is experienced (by him) even in heaven or hell.

तस्मादज्ञाततत्त्वानां पुंसां कुर्वतामकुर्वतां च कर्तृता न तु ज्ञात-
तत्त्वानामवासनत्वात् ॥९॥ (४-३८-५)

1729. Therefore, there is doership for men who have not known the Truth, whether acting or not acting; but not for those who have known the Truth, on account of the absence of desire (or mental impressions).

राजन्यावदयं देहस्तावन्मुक्तधियामपि ।
यथाप्राप्तक्रियात्यागो रोचते न स्वभावतः ॥१०॥ (५-२६-१६)

1730. King! As long as this body exists, so long, the renunciation of actions suitable to circumstances is not agreeable even to those with liberated minds, naturally.

यावदायुरियं राम निश्चितं स्पन्दते तनुः ।

तद्यथाप्राप्तमव्यग्रं स्पन्दतामपरेण किम् ॥११॥ (६/२-१९९-५)

1731. Rāma! This body certainly moves for the duration of life. Therefore, let it move suitable to circumstances without getting agitated. What is the use of a different (approach)?

5. सम्यग्ज्ञानस्वरूपम्

The nature of right Knowledge.

अनाद्यन्तावभासात्मा परमात्मेह विद्यते ।

इत्येको निश्चयः स्फारः सम्यग्ज्ञानं विदुर्बुधाः ॥१॥ (५-७९-२)

1732. Wise men consider the firm and abundant conviction that there exists here the Supreme Self of the nature of beginningless and endless Light (or Consciousness), as right (or true) Knowledge.

इमा घटपटाकाराः पदार्थशतपङ्क्तयः ।

आत्मैव नान्यदस्तीति निश्चयः सम्यगीक्षणम् ॥२॥ (५-७९-३)

1733. Right perception is the conviction that these hundreds of groups of objects having forms like jars, garments etc., are only the Self and nothing else exists.

ज्ञानस्य ज्ञेयता नास्ति केवलं ज्ञानमव्ययम् ।

अवाच्यमिति बोधोऽन्तः सम्यग्ज्ञानमिति स्मृतम् ॥३॥ (६/२-१९०-५)

1734. The perception within (oneself) that there is no objecthood for knowledge and Absolute Knowledge is immutable and inexpressible, is considered as right Knowledge.

6. स्वपौरुषविचाराभ्यामेवात्मज्ञानं जायते

The Knowledge of the Self arises only through one's own effort and investigation.

स्वपौरुषप्रयत्नेन विवेकेन विकासिना ।

स देवो ज्ञायते राम न तपःस्नानकर्मभिः ॥१॥ (३-६-९)

1735. Rāma! That God is known by one's own human effort and expanding discrimination and not by religious rites like penance and ceremonial ablution.

दृश्यते स्वात्मनैवात्मा स्वया सत्त्वस्थया धिया । (६/१-११८-४)

सर्वदा सर्वथा सर्वं स प्रत्यक्षोऽनुभूतितः ॥२॥ (५-७३-१५)

1736. The Self is perceived by oneself by one's own intellect abiding in Pure Being (or Consciousness). That (Self) is the All at all times in every way and is cognizable from direct experience.

सुन्दर्या निजया बुद्ध्या प्रज्ञयेव वयस्यया ।

पदमासाद्यते राम न नाम क्रिययाऽन्यया ॥३॥ (५-१२-१८)

1737. Rāma! The Supreme Position (of Liberation) is reached through one's own beautiful (or refined) intellect and by discernment, as if by a friend; not certainly through other practice.

स्वयमेव विचारेण विचार्यात्मानमात्मना ।

यावन्नाधिगतं ज्ञेयं न तावदधिगम्यते ॥४॥ (५-५-६)

1738. As long as the Truth to be realised is not known quite by oneself by investigation, having reflected on the Self by oneself, so long it is not obtained.

स्वयमालोकय प्राज्ञ संसारारम्भदृष्टिषु ।

किं सत्यं किमसत्यं वा भव सत्यपरायणः ॥५॥ (५-५-८)

1739. Wise One! Find out yourself what is real and what is

unreal in (your) perceptions of worldly undertakings and become one intent on Truth (or Reality).

विचारेणावदातेन पश्यत्यात्मानमात्मना । (५-५-१७)

संसारमननं चित्रं विचारेण विलीयते ॥६॥ (५-१३-१३)

1740. One perceives the Self by the self by pure investigation. The manifold thinking relating to the world vanishes by investigation.

7. विचारार्थं चित्तशुद्धिरपेक्षिता

For the purpose of investigation the purity of the mind is required.

शास्त्रसज्जनसत्कार्यसङ्गेनोपहतैनसाम् ।

सारावलोकिनी बुद्धिर्जायते दीपिकोपमा ॥१॥ (५-५-५)

1741. For those whose sins have been destroyed by association with scriptures, virtuous people and good deeds, an intellect like a light, having the vision of the Essence (or the Truth), is born.

पूर्वं राघव शास्त्रेण वैराग्येण परेण च ।

तथा सज्जनसङ्गेन नीयतां पुण्यतां मनः ॥२॥ (५-५-१४)

1742. Rāma! At first, let the mind be led to the state of purity (or righteousness) through the scripture, by the highest indifference to worldly desires and by association with virtuous people.

वैराग्येणाथ शास्त्रेण महत्त्वादिगुणैरपि ।

यत्नेनापद्धिघातार्थं स्वयमेवोन्नयेन्मनः ॥३॥ (५-२१-११)

1743. Let one raise his mind by himself with effort for warding off calamities, by indifference to the world, by the scripture and by virtues like nobility.

8. विचारविषयाः

Subjects for investigation.

कोऽहं कथमिदं किं वा कथं मरणजन्मनी ।

विचारयान्तरेवं त्वं महत्तामलमेष्यसि ॥१॥ (५-५८-३२)

1744. "Who am I? What is this (world) and how (has it arisen)? How do death and birth (happen)?" Investigate thus within. You will attain to greatness completely.

येषु येषु पदार्थेषु धृतिं बध्नाति मानवः ।

तेषु तेष्टेव तस्यायं दृष्टो नाशोदयो भृशम् ॥२॥ (५-९-३४)

1745. On whatever objects a man fastens his hold, in those very objects, this rising of his ruin is often observed.

आगमापायि विरसं दशावैषम्यदूषितम् ।

असारसारं संसारं किं तत्पश्यति दुर्मतिः ॥३॥ (५-९-३७)

1746. Why does the stupid person regard that worldly life whose substance is worthless, which has appearance and disappearance, which is insipid and defiled by inequalities (or difficulties) of circumstances?

सुखदुःखानुभावित्वमात्मनीत्यवबुद्ध्यते ।

असत्यमेव गगने बिन्दुताम्लानते यथा ॥४॥ (५-५-३३)

1747. The state of being with (or experiencing) pleasure and pain is considered as existing in the Self only falsely, as minute particles and faintness (are considered as existing) in the atmosphere.

सुखदुःखे न देहस्य सर्वातीतस्य नात्मनः ।

एतेह्यज्ञानकस्यैव तस्मिन्नष्टे न कस्यचित् ॥५॥ (५-५-३४)

1748. Pleasure and pain are not of the body; nor are they of the Self which is beyond everything. These are only (born)

of ignorance. When ignorance is destroyed, they are not of anything.

मिश्रीभूतमिवानेन देहेनोपहतात्मना ।

व्यक्तीकृत्य स्वमात्मानं स्वस्था भवत मा चिरम् ॥६॥ (५-५-२४)

1749. Having made one's own Self manifest by means of the self vitiated by this body, as if it has become mixed with it, become Self-abiding soon.

9. अविद्ययैवाविद्यानाशः

The destruction of Ignorance only by Ignorance.

यो मुमुक्षुरविद्यांशः केवलो नाम सात्त्विकः ।

सात्त्विकैरेव सोऽविद्याभागैः शास्त्रादिनामभिः ॥१॥ (६/१-४१-५)

अविद्यां श्रेष्ठयाऽश्रेष्ठं क्षालयन्निह तिष्ठति ।

मलं मलेनापहरन्युक्तिज्ञो रजको यथा ॥२॥ (६/१-४१-६)

1750, 1751. That person who aspires after liberation, having ignorance in part, named pure sāttvika (or endowed with goodness and virtuous deeds), lives here wiping away the lower kind of ignorance with the higher one (consisting of) the sāttvika part of ignorance alone, called the scriptures and the like, thus destroying (or removing) impurity by impurity, as a washerman knowing the means (removes dirt by dirt).

काकतालीयवत्पश्चादविद्याक्षय आगते ।

प्रपश्यत्यात्मनैवात्मा स्वभावस्यैव निश्चयः ॥३॥ (६/१-४१-७)

1752. Afterwards, when the termination of ignorance has arrived accidentally (like the fall of the fruit of a palmyra tree when the crow settles on it), the Self perceives (itself) by its own self. This is the certainty of its inherent nature.

पश्यत्यात्मानमात्मैव विचारयति चात्मना ।

आत्मैवेहास्ति नाविद्या इत्यविद्याक्षयं विदुः ॥४॥ (६/१-४१-१०)

1753. "The Self alone perceives itself. It investigates itself by its own self. The Self alone exists here; not ignorance." They consider the destruction of ignorance (as realisation) in this manner.

10. ज्ञानप्राप्तौ शास्त्रस्योपयोगः

The use of the scripture in the attainment of Knowledge.

वर्गत्रयोपदेशो हि शास्त्रादिष्वस्ति राघव ।

ब्रह्मप्राप्तिस्त्ववाच्यत्वात्तास्ति तच्छासनेष्वपि ॥१॥ (६/२-१९७-१५)

1754. Rāma! The teaching relating to three classes of the objects of human life (virtue, wealth and enjoyments) indeed exists in the scriptures and the like. But the attainment of Brahman (or the Absolute Reality) does not occur even in their teachings on account of its inexpressibility.

केवलं सर्ववाक्यार्थैर्ध्वन्यमानाऽवगम्यते ।

कालश्रीः प्रसवेनेव स्वयं स्वानुभवेन सा ॥२॥ (६/२-१९७-१६)

1755. That (attainment of Brahman), being echoed by the meanings of all (scriptural) sentences, is understood entirely by oneself, by one's own experience, like the splendour of the (spring) season by its blossoms.

सर्वार्थातिगतं शास्त्रे विद्यते ब्रह्मवेदनम् ।

सर्वगातिगतं स्वच्छं लावण्यमिव योषिति ॥३॥ (६/२-१९७-१७)

1756. In the scripture, the knowledge of Brahman, transcending all significations, exists like beauty in a woman, pure and transcending the all-pervading (beauty of nature).

न शास्त्रात्तु गुरोर्वाक्यात्तु दानात्त्रैश्वरार्चनात् ।

एष सर्वपदातीतो बोधः संप्राप्यते परः ॥४॥ (६/२-१९७-१८)

1757. This supreme enlightenment beyond all positions (or states of existence) is obtained not from the scripture, nor

from the words of the teacher, nor by charity, nor on account of the worship of God.

एतान्यकरणान्येव कारणत्वं गतान्यलम् ।

परमात्मैकविश्रान्तौ यथा राघव तच्छृणु ॥५॥ (६/२-१९७-१९)

1758. Rāma! Hear how these, which are not exactly the means, have completely become the means in (obtaining) repose in the Supreme Self alone.

शास्त्रादध्यासयोगेन चित्तं यातं विशुद्धताम् ।

अनिच्छदेवमेवाशु पदं पश्यति पावनम् ॥६॥ (६/२-१९७-२०)

1759. The mind that has gone to the state of purity through (the study of) the scripture and the application of repeated practice, thus not desiring (anything of the world), surely perceives the holy abode quickly.

एतच्छास्त्रादविद्यायाः सात्त्विको भाग उच्यते ।

तामसः सात्त्विकेनास्या भागेनायाति संक्षयम् ॥७॥

(६/२-१९७-२१)

1760. On account of this scripture, the sātत्वika part of ignorance is gathered together. By its sātत्वika part, the tāमसा part (i.e., the dark or obscuring influence of ignorance) attains to destruction.

नूनं मलं प्रधानेन क्षालयञ्छास्त्ररूपिणा ।

पुरुषः शुद्धतामेति परमां वस्तुशक्तितः ॥८॥ (६/२-१९७-२२)

1761. Washing off the impurity (of the mind) by the most important means in the form of the scripture, a person surely attains to the highest purity on account of the power of the thing.

मुमुक्षुशास्त्रयोरेवं मिथः संबन्धमात्रतः ।

सर्वसंवित्पदातीतमात्मज्ञानं प्रवर्तते ॥९॥ (६/२-१९७-२५)

1762. Thus, from the mere association mutually between the aspirer after liberation and the scripture, there arises the knowledge of the Self going beyond the subjects of all perceptions.

लोष्टेन लोष्टं सलिले क्षालयन्बालको यथा ।

क्षयेण लोष्टयोर्हस्तनैर्मल्यं लभते परम् ॥१०॥ (६/२-१९७-२७)

तथा शास्त्रविकल्पौघैर्विकल्पांश्चेतनाद्बुधः ।

क्षालयन्स्वविचारेण परमां याति शुद्धताम् ॥११॥ (६/२-१९७-२८)

1763, 1764. As a boy, washing a lump of earth by (another) lump of earth in water, acquires great purity of his hands by the destruction of the two lumps of earth, so, a wise man, wiping away by his own investigation his doubts (or errors) through the traditional instructions of the variety of scriptures on account of his understanding, attains to the highest purity.

महावाक्यार्थनिष्यन्दं स्वात्मज्ञानमवाप्यते ।

शास्त्रादेरिक्षुरसतः स्वाद्वि स्वानुभूतितः ॥१२॥ (६/२-१९७-२९)

1765. From the scriptures and the like, the knowledge of one's own Self, flowing forth from the meanings of the great sayings (contained therein), is obtained through one's own experience, like sweetness from the juice of the sugarcane (obtained through one's own experience).

शास्त्रार्थैर्बुद्ध्यते नात्मा गुरोर्वचनतो न च ।

बुद्ध्यते स्वयमेवैष स्वबोधवशतस्ततः ॥१३॥ (६/१-४१-१५)

1766. The Self is not known through the meanings of scriptures; nor through the words of the preceptor. This is known only by oneself through the power of one's own enlightenment, from those (precepts).

गुरुपदेशशास्त्रार्थैर्विना चात्मा न बुद्ध्यते ।

एतत्संयोगसत्तैव स्वात्मज्ञानप्रकाशिनी ॥१४॥ (६/१-४१-१६)

1767. The Self is not known without the meanings of the scriptures and the teachings of the preceptor. It is only the existence of the combination of these two that manifests the knowledge of one's own Self.

IV. ज्ञानसिद्धिः

The Attainment of Knowledge [Practical Realisation of the Absolute].

1. ज्ञानबन्धुः

Person to whom Knowledge is only a friend (in the world) [or Person to whom Knowledge is related only nominally and not through practical realisation].

अज्ञातारं वरं मन्ये न पुनर्ज्ञानबन्धुताम् । (६/२-२१-१)

व्याचष्टे यः पठति च शास्त्रं भोगाय शिल्पिवत् ॥१॥ (६/२-२१-३)

यतते न त्वनुष्ठाने ज्ञानबन्धुः स उच्यते । (६/२-२१-३)

कर्मस्पन्देषु नो बोधः फलितो यस्य दृश्यते ॥२॥ (६/२-२१-४)

1768, 1769. I consider an unwise (or ignorant) person as superior but not the quality of having knowledge as a (worldly) friend (i.e., not culminating in practical realisation). He is called a jñānabandhu (or one having knowledge as a worldly friend), who reads and explains the scripture for utility like an artisan and does not exert himself in practice (for realisation of the Truth) and whose knowledge is not observed as having borne fruit in the performance of his actions.

वसनाशनमात्रेण तुष्टाः शास्त्रफलानि ये ।

जानन्ति ज्ञानबन्धूंस्तान्विद्याच्छास्त्रार्थशिल्पिनः ॥३॥ (६/२-२१-५)

1770. Let one know those jñānabandhus (having knowledge as a worldly friend), who, satisfied with mere clothes and food, consider (them) to be the fruits of the scriptures, as artisans of the meanings of the scriptures.

प्रवृत्तिलक्षणे धर्मे वर्तते यः श्रुतोचिते ।

अदूरवर्तिज्ञानत्वाज्ज्ञानबन्धुः स उच्यते ॥४॥ (६/२-२१-६)

1771. He is called a jñānabandhu (having knowledge as a worldly friend) who engages himself in the prescribed course of conduct, having the characteristic of pravṛtti (or active worldly life), suitable to what is learnt (from the scripture), on account of his nature being not far from knowledge. [This category is of a better kind.]

आत्मज्ञानं विदुर्ज्ञानं ज्ञानान्यन्यानि यानि तु ।

तानि ज्ञानावभासानि सारस्यानवबोधनात् ॥५॥ (६/२-२१-७)

1772. They consider (only) Self-knowledge as Knowledge. On the other hand, those knowings which are different are false knowledge, on account of their not awakening the Essence.

आत्मज्ञानमनासाद्य ज्ञानान्तरलवेन ये ।

संतुष्टाः कष्टचेष्टं ते ते स्मृता ज्ञानबन्धवः ॥६॥ (६/२-२१-८)

1773. They are considered as jñānabandhu-s (having knowledge as a worldly friend) who, not having obtained Self-knowledge, are satisfied with a little of other knowings with painful efforts.

2. ज्ञानी

The Wise Man (or one who has true knowledge).

ज्ञानेन ज्ञेयनिष्ठत्वाद्योऽचित्तं चित्तमेव च ।

न बुध्यते कर्मफलं स ज्ञानीत्यभिधीयते ॥१॥ (६/२-२२-१)

1774. He is called a man possessing true knowledge who, on account of his being fixed to the Reality to be known through Knowledge, does not recognise the fruit of his actions, and thought or the absence of thought.

ज्ञात्वा सम्यगनुज्ञानं दृश्यते येन कर्मसु ।

निर्वासनात्मकं ज्ञस्य स ज्ञानीत्यभिधीयते ॥२॥ (६/२-२२-२)

1775. He is called a man possessing true knowledge by whom, in the actions of the sentient being, with every perception, experience is had knowing (the Conscious Reality) rightly, as having a nature free from mental impressions.

अन्तःशीतलतेहासु प्राज्ञैर्यस्यावलोक्यते ।

अकृत्रिमैकशान्तस्य स ज्ञानीत्यभिधीयते ॥३॥ (६/२-२२-३)

1776. He is called a person of true knowledge having natural and firm tranquillity, whose inner coolness is seen in his activities by the wise.

अपुनर्जन्मने यः स्याद्बोधः स ज्ञानशब्दभाक् ।

वसनाशनदा शेषा व्यवस्था शिल्पजीविका ॥४॥ (६/२-२२-४)

1777. That knowledge which would be for (accomplishing) the absence of repeated birth is entitled to the name "Knowledge". The rest of the arrangement giving clothes and food is only a means of living by art.

प्रवाहपतिते कार्ये कामसङ्कल्पवर्जितः ।

तिष्ठत्याकाशहृदयो यः स पण्डित उच्यते ॥५॥ (६/२-२२-५)

1778. He is called a wise man who remains with a heart (clear) as the sky, without desire for objects of enjoyment, in any occupation that has fallen (to his lot) in the course (of worldly existence).

3. नाभ्यासेन विना ज्ञानसिद्धिः

There is no attainment of Knowledge without practice.

जन्मान्तरशताभ्यस्ता राम संसारसंस्थितिः ।

सा चिराभ्यासयोगेन विना न क्षीयते क्वचित् ॥१॥ (५-९२-२३)

1779. Rāma! That continuance in the course of worldly life, accustomed to during hundreds of different births, is not

destroyed anywhere without the employment of repeated practice for a long time.

पौनःपुन्येन करणमभ्यास इति कथ्यते । (६/२-६७-४३)

अभ्यासेन विना साधो नाभ्युदेत्यात्मभावना ॥२॥ (६/१-११-१)

1780. Doing (something) repeatedly is declared as practice. Virtuous One! Without practice, meditation of the Self does not rise.

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।

एतदेकपरत्वं च तदभ्यासं विदुर्बुधाः ॥३॥ (३-२२-२४)

1781. Wise men consider thinking of That, describing That, instructing one another about That and sole devotion to This alone, as Practice.

उदितौदार्यसौन्दर्यवैराग्यरसरञ्जिता ।

आनन्दस्यन्दिनी येषां मतिस्तेऽभ्यासिनः परे ॥४॥ (३-२२-२६)

1782. They are the highest ones with practice, whose heart, coloured by the feeling of indifference to the world and the beauty of generosity that are born, is flowing with joy.

अत्यन्ताभावसंपत्तौ ज्ञातृज्ञेयस्य वस्तुनः ।

युक्त्या शास्त्रैर्यतन्ते ये ते ब्रह्माभ्यासिनः स्थिताः ॥५॥ (३-२२-२७)

1783. They are the ones having the practice for the realisation of Brahman, who strive, through reasoning and the scriptures, for the accomplishment of the complete absence of the entity (constituting) the knower and the known.

नाभ्यासेन विना ज्ञाने शिवे विश्रान्तवानसि ।

अभ्यासेन तु कालेन भृशं विश्रान्तिमेष्यसि ॥६॥ (६/२-१५५-१३)

1784. Without practice, you have not obtained repose in Knowledge that is Blessedness. But, by practice, you will very much attain to repose at the proper time.

4. संसारोत्तरणे युक्तियोग इति कथ्यते

The means of crossing over worldly existence is described as Yoga.

संसारोत्तरणे युक्तियोगशब्देन कथ्यते ।

तां विद्धि द्विप्रकारां त्वं चित्तोपशमधर्मिणीम् ॥१॥ (६/१-१३-३)

1785. The means of crossing over the course of worldly life is described by the word Yoga. Know that means, having the characteristic of cessation of thought, as of two kinds.

आत्मज्ञानं प्रकारोऽस्या एकः प्रकटितो भुवि ।

द्वितीयः प्राणसंरोधः शृणु योऽयं मयोच्यते ॥२॥ (६/१-१३-४)

1786. One kind of this means disclosed in the world is Self-knowledge. The second is the stopping of (the movements) of Prāṇa (or vital energy). Hear this which is described by me. [Note: Prāṇa in its gross aspect manifests as the outgoing and incoming breath.]

प्रकारौ द्वावपि प्रोक्तौ योगशब्देन यद्यपि ।

तथाऽपि रूढिमायातः प्राणयुक्तावसौ भृशम् ॥३॥ (६/१-१३-६)

1787. Though both the kinds (of means) are described by the word Yoga, yet, that word has attained to customary usage in the means of Prāṇa (or vital air) very much.

असाध्यः कस्यचिद्योगः कस्यचिज्ज्ञाननिश्चयः ।

मम त्वभिमतः साधो सुसाध्यो ज्ञाननिश्चयः ॥४॥ (६/१-१३-८)

1788. Yoga is unattainable (or impracticable) for someone and the certainty (or firm conviction) of knowledge (is unattainable) for someone. Virtuous One! But, the certainty of knowledge, which is easily attainable, is agreeable to me.

द्वौ क्रमौ चित्तनाशस्य योगो ज्ञानं च राघव ।

योगस्तद्वृत्तिरोधो हि ज्ञानं सम्यगवेक्षणम् ॥५॥ (५-७८-८)

1789. Rāma! There are two methods for the destruction of the mind-Yoga and Jñāna (or Knowledge). Yoga is the stopping of the movements of the mind. Jñāna is perceiving rightly.

चित्तचित्तपरिस्पन्दपक्षयोरेकसंक्षये ।

स्वयं गुणो गुणी स्थित्वा नश्यतो द्वौ न संशयः ॥६॥ (५-७८-७)

1790. On the destruction of one of the two states, the mind and the movement of the mind, both of them vanish, the quality (i.e., movement) itself having existed as the possessor of the quality. There is no doubt (in this matter).

5. योगनिष्ठा

The accomplishment of Yoga.

जीवस्य च तुरीयाख्या स्थितिर्या परमात्मनि ।

अवस्थाबीजनिद्रादिनिर्मुक्ता चित्सुखात्मिका ॥१॥ (६/१-१२८-५०)

योगस्य सेयं वा निष्ठा सुखं संवेदनं महत् ॥२॥ (६/१-१२८-५१)

1791, 1792. This abidance of the individual soul in the Supreme Self, called the *turiya* (or the fourth state of consciousness), which is liberated from the source of states (of mental consciousness), sleep and the like and is of the nature of Consciousness-Bliss, is the accomplishment of yoga as well as the great joyful perception (or experience).

मनस्यस्तं गते पुंसां तदन्यत्रोपलभ्यते ।

प्रशान्तामृतकल्लोले केवलामृतवारिधौ ॥३॥ (६/१-१२८-५२)

1793. When the mind of men has set (or vanished) in the ocean of pure nectar of serene and imperishable joy (which is the Self), nothing other than that is experienced.

6. योगाभ्यासत्रयम्

The triad of Yogic Practices.

एकतत्त्वधनाभ्यासः प्राणानां विलयस्तथा ।

मनोविनिग्रहश्चेति योगशब्दार्थसंग्रहः ॥१॥ (६/१-६९-२७)

1794. Intense (or uninterrupted) practice of the One Reality, the extinction of the (movements of the) vital airs and the restraint of the mind constitute the summary of the meanings of the word yoga.

एकार्थाभ्यसनप्राणरोधचेतःपरिक्षयाः ।

एकस्मिन्नेव संसिद्धे संसिध्यन्ति परस्परम् ॥२॥ (६/१-६९-४०)

1795. When just one of the three – practice of the One Entity, stopping of the (movement of) Prāṇa and the destruction of the mind – is accomplished, all of them are fully accomplished mutually.

त्रिष्टेतेषु प्रयोगेषु मनःप्रशमनं वरम् ।

साध्यं विद्धि तदेवाशु यथा भवति तच्छिवम् ॥३॥ (६/१-६९-२९)

1796. Among these three practices, extinguishing the mind is the best. Know that alone as accomplishment, as that becomes the Bliss (or Beatitude) quickly.

7. एकतत्त्वधनाभ्यासः

Deep (or uninterrupted) practice (in the meditation) of the one Reality.

एकतत्त्वधनाभ्यासाच्छान्तं शाम्यत्यलं मनः ।

तल्लीनत्वात्स्वभावस्य तेन प्राणोऽपि शाम्यति ॥१॥ (६/१-६९-४८)

1797. By the intense (or uninterrupted) practice of the One Reality, the tranquil mind is completely extinguished. Due to that, even the (movement of) Prāṇa ceases on account of its nature being completely absorbed in that (mind).

(i) ब्रह्मभावना

Meditation on Brahman (or the Absolute Reality).

विचार्य यदनन्तात्मतत्त्वं तन्मयतां नय ।

मनस्ततस्तल्लयेन तदेव भवति स्थिरम् ॥२॥ (६/१-६९-४९)

1798. Having reflected on the infinite principle of the Self, bring the mind to the state full of That. Then, by the complete absorption (of the mind) in That (Self), That alone becomes permanent.

प्रत्याहारवतां चेतः स्वयं भोग्यक्षयादिव ।

विलीयते सह प्राणैः परमेवावशिष्यते ॥३॥ (६/१-६९-५२)

1799. The mind of those possessed of restraint of the sense-organs is dissolved of its own accord, together with the (movement of the) *Prāṇas*, as if due to the loss of objects of enjoyment. Only the Absolute Reality is left remaining.

यथैव भावयत्यात्मा सततं भवति स्वयम् ।

तथैवापूर्यते शक्त्या शीघ्रमेव महानपि ॥४॥ (४-११-५९)

1800. In whatever manner the self considers itself to be always, in that very manner does it become. Though great (or extensive), it is filled with power (by such constant meditation) quickly.

भाविता शक्तिरात्मानमात्मतां नयति क्षणात् ।

अनन्तमखिलं प्रावृण्महिका महती यथा ॥५॥ (४-११-६०)

1801. The power (so) manifested leads oneself to the state of the Self in a moment, as the abundant mist of the rainy season (makes) the entire atmosphere (misty).

(ii) पदार्थभावनात्यागः (अभावभावना) ॥ *The giving up of the imagination of objects. (Meditation on the state void of thought.)*

सत्यदृष्टौ प्रपन्नायामसत्ये क्षयमागते ।

निर्विकल्पचिदच्छात्मा स आत्मा समवाप्यते ॥६॥ (४-२१-४३)

1802. When the Knowledge of the Reality has been obtained and unreality has reached its end, that Self, whose nature is pure unconditioned Consciousness, is attained.

भ्रमस्य जागतस्यास्य जातस्याकाशवर्णवत् ।

अत्यन्ताभावसंबोधे यदि रूढिरलं भवेत् ॥७॥ (३-७-२७)

तज्ज्ञातं ब्रह्मणो रूपं भवेन्नान्येन कर्मणा ।

दृश्यात्यन्ताभावतस्तु ऋते नान्या शुभा गतिः ॥८॥ (३-७-२८)

1803, 1804. If there is development to a high degree in understanding the complete absence of this delusion of the world born like the colour of the sky, then, the nature of Brahman (or the Absolute Reality) can be known; but not through other action. There is no other auspicious means except (the knowledge of) the complete absence of the visible world (for the realisation of the Absolute).

जगन्नाम्नोऽस्य दृश्यस्य स्वसत्ताऽसंभवं विना ।

बुध्यते परमं तत्त्वं न कदाचन केनचित् ॥९॥ (३-७-३१)

1805. The highest (or Absolute) Reality is not known at any time by anybody without (realising) the impossibility of the natural existence of this visible object, called the world.

अत्यन्ताभावसंपत्तौ द्रष्टृदृश्यदृशां मनः ।

एकध्याने परे रूढे निर्विकल्पसमाधिनि ॥१०॥ (३-२१-७६)

वासनाक्षयबीजेऽस्मिन्किञ्चिदङ्कुरिते हृदि ।

क्रमान्नोदयमेष्यन्ति रागद्वेषादिका दृशः ॥११॥ (३-२१-७७)

संसारसंभवश्चायं निर्मूलत्वमुपैष्यति ।

निर्विकल्पसमाधानं प्रतिष्ठामलमेष्यति ॥१२॥ (३-२१-७८)

1806 to 1808. When the mind, on the accomplishment of the complete absence of the knower, the known and the knowing, has risen to the highest meditation on the One Reality in one having complete absorption in unconditioned Consciousness and, when the seed of destruction of mental impressions has sprouted to a certain degree in it, the perceptions of love, hate and the like will not rise in the heart in course of time. This springing up of worldly existence will also attain to a state without roots. Profound

meditation on unconditioned Consciousness will completely attain to stability.

अत्यन्ताभावसंपत्तिं विनाऽहन्ताजगत्स्थितेः ।

अनुत्पादमयी ह्येषा नोदेत्येव विमुक्तता ॥१३॥ (३-२१-१२)

1809. This liberated nature, consisting of the non-appearance of the states of the ego and the world, does not at all arise without the accomplishment of the complete non-existence (of the objective world).

अत्यन्ताभावसंपत्तौ ज्ञातृज्ञेयस्य वस्तुनः ।

युक्त्या शास्त्रैर्यतन्ते ये ते ब्रह्माभ्यासिनः स्थिताः ॥१४॥ (३-२२-२७)

1810. They are the ones having the practice for the realisation of Brahman, who strive, through reasoning and the scriptures, for the accomplishment of the complete absence of the entity (constituting) the knower and the known.

सर्गादावेव नोत्पन्नं दृश्यं नास्त्येव तत्सदा ।

इदं जगदहं चेति बोधाभ्यास उदाहृतः ॥१५॥ (३-२२-२८)

1811. "The visible world was not born even at the beginning of creation. Therefore, this world and I (or the ego) just do not exist at all times." Thus, the practice of knowledge is declared.

दृश्यासंभवबोधो हि ज्ञानं ज्ञेयं च कथ्यते ।

तदभ्यासेन निर्वाणमित्यभ्यासो महोदयः ॥१६॥ (३-२२-३१)

1812. The perception of the absence of the visible world is indeed declared as knowledge as well as the Reality to be known. Final liberation (arises) by its practice. Thus, the practice is great elevation.

(iii) केवलीभावः ॥ The state of Aloneness.

यद्द्रष्टुरस्याद्रष्टृत्वं दृश्याभावे भवेद्बलात् ।

तद्विद्धि केवलीभावं तत एवासतः सतः ॥१७॥ (३-४-५३)

1813. Since the state of a non-seer would perforce arise for this seer in the absence of the visible world, know that therefore as the state of isolation of Reality (or the Conscious Self) from unreality (or the visible world).

तत्तामुपगते भावे रागद्वेषादिवासनाः ।

शाम्यन्त्यस्पन्दिते वाते स्पन्दनक्षुब्धता यथा ॥१८॥ (३-४-५४)

1814. When the nature of the mind has attained to the state of That (Reality), the mental impressions such as love and hate come to an end, as the agitated nature of the motion (comes to an end) when the wind is made motionless.

त्रिजगत्त्वमहं चेति दृश्येऽसत्तामुपागते ।

द्रष्टुः स्यात्केवलीभावस्तादृशो विमलात्मनः ॥१९॥ (३-४-५६)

1815. When the visible object, of the nature of the triple world, you and I, has gone to the state of unreality, there would be such a state of aloneness of the seer, who is the Pure Self.

अहं त्वं जगदित्यादौ प्रशान्ते दृश्यसंभ्रमे ।

स्यात्तादृशी केवलता स्थिते द्रष्टर्यवीक्षणे ॥२०॥ (३-४-५८)

1816. When the delusion of visible objects such as I, you and the world has ended and the seer remains without seeing (i.e., without experiencing the visible world), there would be such aloneness.

8. प्राणस्पन्दनिरोधः

The control of the movement of Prāṇa (or the vital air or vital energy).

तालवृत्तस्य संस्पन्दे शान्ते शान्तो यथाऽनिलः ।

प्राणानिलपरिस्पन्दे शान्ते शान्तं तथा मनः ॥२१॥ (६/१-६९-४१)

1817. As the wind (blowing from a fan) is stopped on the

stopping of the movement of the fan, so, the (movement of the) mind is stopped on the stopping of the movement of the vital air (i.e., the breath which is one of the gross forms of the vital energy or Prāṇa).

तस्मिन्संरोधिते नूनमुपशान्तं भवेन्मनः । (५-७८-१५)

मनःस्पन्दोपशान्त्याऽयं संसारः प्रविलीयते ॥२॥ (५-७८-१६)

1818. When that (movement of Prāṇa or vital breath) is stopped completely, the mind is surely extinguished. By the cessation of the movements of the mind, this worldly existence is dissolved.

प्राणशक्तौ निरुद्धायां मनो राम विलीयते ।

द्रव्यच्छायाऽनु तद्द्रव्यं प्राणरूपं हि मानसम् ॥३॥ (५-१३-८३)

1819. Rāma! When the (movement of the) vital energy is checked, the mind is dissolved as the reflected image of an object (vanishes) with that object. The mind is indeed of the nature of Prāṇa.

(i) चित्तसङ्कल्पितः प्राणमनसोः सम्बन्धः ॥ *The relationship between Prāṇa and the Mind is imagined by the Mind.*

तेन सङ्कल्पितः प्राणः प्राणो मे गतिरित्यपि ।

न भवामि विनाऽनेन तेन तत्तत्परायणम् ॥४॥ (६/२-१३९-२)

1820. Prāṇa (or the vital energy) has been imagined by that (mind) and in this manner also: "Prāṇa is my movement. I do not exist without this Prāṇa." By that (imagination), the mind is depending on that Prāṇa.

एवं यन्मनसाऽभ्यस्तमुपलब्धं तथैव तत् ।

तेन मे जीवितं प्राणा इति प्राणे मनः स्थितम् ॥५॥ (६/२-१३९-१०)

1821. Thus, what is frequently practised by the mind, that is

perceived (or experienced) only in that manner. Due to that, the mind exists in Prāṇa thus (as imagined): "The Prāṇa-s (or vital energies) are my life."

(ii) प्राणविद्या ॥ *The Science of Vital Energy (or Vital Air).*

[*The Prāṇa according to Vasiṣṭha, is the vital energy, the currents of which flow all round in the body to keep every organ of the body alive and active.*]

सर्वदुःखक्षयकरी सर्वसौभाग्यवर्धिनी । (६/१-२४-८)

कारणं जीवितस्येह प्राणचिन्ता समाश्रिता ॥६॥ (६/१-२४-९)

1822 Reflection on Prāṇa (or vital energy), which destroys all pains and increases all blessedness, has been resorted to here (as it is) the cause of life.

इडा च पिङ्गला चास्य देहस्य मुनिनायक ।

सुस्थिते कोमले मध्ये पार्श्वकोष्ठे निमीलिते ॥७॥ (६/१-२४-२०)

1823. Sage! Idā and Piṅgalā, (two channels of vital energy – perhaps nerves) which are tender (or subtle), are firmly situated at the centre of this body on the sides (of the spinal cord) in the viscera and are closed (to normal perception).

पद्मयुग्मत्रयं यन्त्रमस्थिमांसमयं मृदु ।

ऊर्ध्वाधोनालमन्योन्यमिलत्कोमलसद्गलम् ॥८॥ (६/१-२४-२१)

1824. (The channels have) an organ (in the form of) three pairs of lotuses, consisting of bones and flesh which are soft (or subtle), having stalks or tubular vessels above and below, and possessed of tender and beautiful petals coming into contact with one another.

सेकेन विकसत्पत्रं सकलाकाशचारिणा ।

चलन्ति तस्य पत्राणि मृदु व्याप्तानि वायुना ॥९॥ (६/१-२४-२२)

1825. The organ (in the heart region) has its petals opening

by the effusion of the air moving through the entire space. Its petals pervaded by the air move gently.

चलत्सु तेषु पत्रेषु स मरुत्परिवर्धते ।

वाताहते लतापत्रजाले बहिरिवाभितः ॥१०॥ (६/१-२४-२३)

1826. That air increases round about when those petals are moving, like a mass of creepers and leaves struck by wind (expanding) outwardly on all sides.

वृद्धिं नीतः स नाडीषु कृत्वा स्थानमनेकधा ।

ऊर्ध्वाधोवर्तमानासु देहेऽस्मिन्प्रसरत्यथ ॥११॥ (६/१-२४-२४)

1827. That (vital air) having been brought to a state of growth (or extension) and having made its station variously in the channels of vital energy existing above and below, spreads round in this body afterwards.

प्राणापानसमानाद्यैस्ततः स हृदयानिलः ।

संकेतैः प्रोच्यते तज्ज्ञैर्विचित्राचारचेष्टितैः ॥१२॥ (६/१-२४-२५)

1828. That vital air in the heart is then spoken of by those familiar with it, through indicatory words such as prāṇa, apāṇa and samāna having various behaviours and motions.

हृत्पद्मयन्त्रत्रितये समस्ताः प्राणशक्तयः ।

ऊर्ध्वाधः प्रसृता देहे चन्द्रबिम्बादिवांशवः ॥१३॥ (६/१-२४-२६)

1829. In the triad of instruments (or organs) constituting the heart-lotus, all the powers of Prāṇa are spread out into the body above and below, like rays from the disc of the moon.

यान्त्यायान्ति विकर्षन्ति हरन्ति विहरन्ति च ।

उत्पतन्ति पतन्त्याशु ता एताः प्राणशक्तयः ॥१४॥ (६/१-२४-२७)

1830. Those powers of Prāṇa here, go, come, draw, take away, move in various directions, fly up and fall (within the body for maintaining the vital functions).

स एष हृत्पद्मगतः प्राण इत्युच्यते बुधैः ।

अस्य काचिन्मुने शक्तिः प्रस्पन्दयति लोचने ॥१५॥ (६/१-२४-२८)

काचित्स्पर्शमुपादत्ते काचिद्वहति नासया ।

काचिदन्नं जरयति काचिद्वक्ति वचांसि च ॥१६॥ (६/१-२४-२९)

1831, 1832. That (vital energy) here, situated in the heart-lotus, is called prāṇa by the wise. Sage! A little of this power causes the eyes to move; a little of it experiences touch; a little of it flows through the nose; a little of it digests the food, and a little of it speaks words.

बहुनाञ्ज किमुक्तेन सर्वमेव शरीरके ।

करोति भगवान्वायुर्यत्नेहामिव यान्त्रिकः ॥१७॥ (६/१-२४-३०)

1833. In this matter, what is the use of many words? The divine vital air (Prāṇa) does quite everything in the body, as a machinist (performs) the activities of a machine.

तत्रोर्ध्वाधोद्विसंकेतौ प्रसृतावनिलौ मुने ।

प्राणापानाविति ख्यातौ प्रकटौ द्वौ वरानिलौ ॥१८॥ (६/१-२४-३१)

1834. Sage! In that body, two life-winds having two indicatory marks, namely, rising upwards and moving downwards, are spread. The two excellent life-winds which are manifest are called prāṇa and apāna respectively.

सहस्रविनिकृताङ्गादबिसतन्तुलवादपि ।

दुर्लक्ष्या विद्यमानाऽपि गतिः सूक्ष्मतराऽनयोः ॥१९॥ (६/१-२४-३७)

1835. (The channels of vital energy) are more difficult to be perceived than a section of a lotus-fibre whose body has been cut into a thousand and, existing (therein), the movement of these (life-winds) is still subtler.

प्राणोऽयमनिशं ब्रह्मन्स्पन्दशक्तिः सदागतिः ।

सबाह्याभ्यन्तरे देहे प्राणोऽयमुपरि स्थितः ॥२०॥ (६/१-२५-३)

1836. Sage! This prāṇa, incessantly exists as the vibratory

energy always in motion. This prāṇa is remaining upwards in the body in the interior along with the exterior.

अपानोऽप्यनिशं ब्रह्मन्स्पन्दशक्तिः. सदागतिः ।

सबाह्याभ्यन्तरे देहे त्वपानोऽयमवाक्स्थितः ॥२१॥ (६/१-२५-४)

1837. Sage! This apāna also ceaselessly exists as the vibratory energy always in motion. This apāna is remaining downwards in the body in the interior along with the exterior.

प्राणापानगतिं प्राप्य सुस्वस्थः सुखमेधते ।

प्राणस्याभ्युदयो ब्रह्मन्स्पन्दपत्रादधृदि स्थितात् ॥२२॥ (६/१-२५-२९)

द्वादशाङ्गुलपर्यन्ते प्राणोऽस्तं यात्ययं बहिः ।

अपानस्योदयो बाह्याद्द्वादशान्तान्महामुने ॥२३॥ (६/१-२५-३०)

1838, 1839. [Prāṇa, in the following verses, is used in the restricted sense of exhalation and apāna is used for inhalation of breath.]

Having obtained the movement of prāṇa and apāna (by awareness), one who is thoroughly self-abiding becomes happy easily. Sage! The rising of the prāṇa is from the petals of the lotus situated in the heart. This prāṇa sets (or ceases) at the end of twelve aṅgula-s (or nine inches from the nostrils) outside. Sage! The rising up of the apāna is from the limit of twelve aṅgula-s (or nine inches) outside.

अस्तङ्गतिरथाम्भोजमध्ये हृदयसंस्थिते ।

प्राणो यत्र समायाति द्वादशान्ते नभःपदे ॥२४॥ (६/१-२५-३१)

पदात्तस्मादपानोऽयं खादेति समनन्तरम् ॥२५॥ (६/१-२५-३२)

1840. And, the setting (or the ending) of the apāna is at the centre of the lotus situated in the heart. From that position where the prāṇa reaches, in the place situated in space at the end of twelve aṅgula-s, this apāna arises from that space immediately after.

बाह्याकाशोन्मुखः प्राणो वहत्यग्निशिखा यथा । (६/१-२५-३२)
 हृदाकाशोन्मुखोऽपानो निम्ने वहति वारिवत् ॥२६॥ (६/१-२५-३३)

1841. The prāṇa, directed towards the external space moves on like a flame of fire. The apāṇa directed towards the space of the heart, moves in the lower region like water.

अपानशशिनोऽन्तस्था कला प्राणविवस्वता । (६/१-२५-३६)
 यत्र ग्रस्ता तदासाद्य पदं भूयो न शोच्यते ॥२७॥ (६/१-२५-३७)

1842. One does not grieve (for anything) again, having reached (or found) that place where the part situated at the limit of the moon that is the apāṇa is devoured by the sun that is the prāṇa (in the heart region).

प्राणार्कस्य तथाऽन्तस्था यत्रापानसितांशुना । (६/१-२५-३७)
 ग्रस्ता तत्पदमासाद्य न भूयो जन्मभ्राङ्मरः ॥२८॥ (६/१-२५-३८)

1843. So also, a man is not liable to birth again, having reached (or found) that place where (the part) situated at the limit of the sun that is prāṇa is devoured by the moon that is apāṇa.

प्राण एवार्कतां याति सबाह्याभ्यन्तरेऽम्बरे । (६/१-२५-३८)
 आप्यायनकरीं पश्चाच्छशितामधितिष्ठति ॥२९॥ (६/१-२५-३९)

1844. Only prāṇa goes to the state of the sun in space in the interior along with the exterior. Afterwards, it obtains the nature of the moon causing satisfaction (or fullness).

प्राण एवेन्दुतां त्यक्त्वा शरीराप्यायकारिणीम् । (६/१-२५-३९)
 क्षणादायाति सूर्यत्वं संशोषणकरं पदम् ॥३०॥ (६/१-२५-४०)

1845. Prāṇa alone, having given up its moon-nature causing satisfaction (or fullness) in the body, attains, in a moment, to the state of the sun which is a step causing the drying up (of the body).

अर्कतां संपरित्यज्य न यावच्चन्द्रतां गतः । (६/१-२५-४०)
प्राणस्तावद्विचार्यन्तेऽदेशकाले न शोच्यते ॥३१॥ (६/१-२५-४१)

1846. Having fully given up its sun-nature (i.e., having completed the process of exhalation), as long as prāṇa has not gone to its moon-nature (i.e., has not begun the process of inhalation), so long, (during the period of this retention of breath outside), yogin-s meditate (upon that state). One does not grieve (for anything) in that state devoid of space and time.

हृदि चन्द्रार्कयोर्ज्ञात्वा नित्यमस्तमयोदयम् । (६/१-२५-४१)
आत्मनो निजमाधारं न भूयो जायते मनः ॥३२॥ (६/१-२५-४२)

1847. Having known the constant setting and rising of the moon and the sun respectively in the heart (i.e., the termination of inhalation and the beginning of exhalation) which is the innate support of the mind, the mind is not born again.

अपानेऽस्तङ्गते प्राणः समुदेति हृदम्बुजात् । (६/१-२५-४७)
प्राणे त्वस्तङ्गते बाह्यादपानः प्रोदितः क्षणात् ॥३३॥ (६/१-२५-४८)

1848. When the apāna has set, the prāṇa rises from the lotus of the heart. When the prāṇa has set, the apāna rises in a moment from the outside.

(iii) प्राणायामः ॥ Control of breath (or vital energy).

जाग्रतः स्वपतश्चैव प्राणायामोऽयमुत्तमः ।
प्रवर्तते यतस्तज्ज्ञ तत्तावच्छ्रेयसे शृणु ॥३४॥ (६/१-२५-५)

1849. Knower of That (Reality)! Since this excellent prāṇāyāma (or control of breath) happens (naturally) to one who is waking or sleeping, hear that first for your good.

बाह्योन्मुखत्वं प्राणानां यदधृदम्बुजकोटरात् ।
स्वरसेनास्तयत्नानां तं धीरा रेचकं विदुः ॥३५॥ (६/१-२५-६)

1850. Self-possessed (or calm) persons experience that as *recaka* (or exhalation) which is the direction towards the outside, from the hollow of the heart-lotus, of the vital breaths whose effort has vanished by their own inclination. (This is natural exhalation.)

द्वादशाङ्गुलपर्यन्तं बाह्यमाक्रमतामथः ।

प्राणानामङ्गसंस्पर्शो यः स पूरक उच्यते ॥३६॥ (६/१-२५-७)

1851. That is called *pūraka* (or inhalation), which is the contact with the body (or the breathing organ) of the vital breaths, extending over the outside upto a limit of twelve *āṅgula*-s below.

बाह्यात्परापतत्यन्तरपाने यत्नवर्जितः ।

योज्यं प्रपूरणः स्पर्शो विदुस्तमपि पूरकम् ॥३७॥ (६/१-२५-८)

1852. They consider that also as (natural) inhalation which is this effortless contact of filling when the *apāna* (or incoming breath) returns within from outside.

अपानेऽस्तङ्गते प्राणो यावन्नाभ्युदितो हृदि ।

तावत्सा कुम्भकावस्था योगिभिर्याज्नुभूयते ॥३८॥ (६/१-२५-९)

1853. When the *apāna* has set and as long as the *prāṇa* has not risen in the heart, so long, there is that state of *kumbhaka* (or retention) which is experienced by the yogin-s.

रेचकः कुम्भकश्चैव पूरकश्च त्रिधा स्थितः ।

अपानस्योदयस्थाने द्वादशान्तादधो बहिः ॥३९॥ (६/१-२५-१०)

1854. *Prāṇa* exists in three ways, as exhalation, retention as well as inhalation, in the place of rising of the *apāna*, below the limit of twelve *āṅgula*-s outside.

स्वभावाः सर्वकालस्थाः सम्यग्यत्नविवर्जिताः ।

ये प्रोक्ताः स्फारमतिभिस्ताञ्जृणु त्वं महामते ॥४०॥ (६/१-२५-११)

1855. Intelligent One! Hear those natural states (of breathing) which exist at all times and are destitute of effort completely, as declared by those of great intellect.

द्वादशाङ्गुलपर्यन्ताद्बाह्यादभ्युदितः प्रभो ।

यो वातस्तस्य तत्रैव स्वभावात्पूरकादयः ॥४१॥ (६/१-२५-१२)

1856. Lord! For the air which has risen from the limit of twelve aṅgula-s outside, pūraka (or inhalation) and the others occur naturally there itself (i.e., the breathing processes extend naturally to the space outside the nostrils).

मृदन्तरस्थानिष्पन्नघटवद्या स्थितिर्बहिः ।

द्वादशाङ्गुलपर्यन्ते नासाग्रसमसंमुखे ॥४२॥ (६/१-२५-१३)

व्योम्नि नित्यमपानस्य तं विदुः कुम्भकं बुधाः ॥ (६/१-२५-१४)

1857. Wise men consider that as (external) kumbhaka (or retention of breath) which is the stopping (or the stationary state) of the apāna (or inflowing breath) continually in the space outside, at the end of twelve aṅgula-s in front of the tip of the nose in the same line, like a pot not yet produced existing within clay.

बाह्योन्मुखस्य वायोऽर्था नासिकाग्रावधिर्गतिः । (६/१-२५-१४)

तं बाह्यपूरकं त्वाद्यं विदुर्योगविदो जनाः ॥४३॥ (६/१-२५-१५)

1858. People knowing yoga consider that as the first bāhya pūraka (or external inhalation) which is the movement, as far as the tip of the nose, of the air directed towards the outside.

नासाग्रादपि निर्गत्य द्वादशान्तावधिर्गतिः । (६/१-२५-१५)

या वायोस्तं विदुर्धीरा अपरं बाह्यपूरकम् ॥४४॥ (६/१-२५-१६)

1859. Wise men consider that as another (type of) external inhalation which is the movement of air ending with the limit of twelve aṅgula-s, having gone out even from the tip of the nose.

बहिरस्तङ्गते प्राणे यावन्नापान उद्गतः । (६/१-२५-१६)

तावत्पूर्णं समावस्थं बहिष्ठं कुम्भकं विदुः ॥४५॥ (६/१-२५-१७)

1860. When the prāṇa (or exhaled air) has set (or come to an end) outside and as long as the apāna (or inhaled air) has not risen, so long, they consider as external retention of breath, complete and having an even (or unmoved) state.

यत्तदन्तर्मुखत्वं स्यादपानस्योदयं विना । (६/१-२५-१७)

तं बाह्यरेचकं विद्याच्चिन्त्यमानं विमुक्तिदम् ॥४६॥ (६/१-२५-१८)

1861. Let one know that as external recaka (or exhalation) which, without the rise of apāna (or inhalation), would be the state of being turned inwards, of that apāna. This is the giver of liberation, being thought of (or remembered).

द्वादशान्ताद्यदुत्थाय रूपपीवरता परा । (६/१-२५-१८)

अपानस्य बहिष्ठं तमपरं पूरकं विदुः ॥४७॥ (६/१-२५-१९)

1862. They consider that as another (type) of external pūraka (or inhalation) which is the exceeding largeness (or grossness) of form of apāna (or inhaled breath) having risen from a distance of twelve aṅgula-s (from the tip of the nose) (and moving up to the tip of the nose).

बाह्यानाभ्यन्तरांश्चैतान्कुम्भकादीननारतम् । (६/१-२५-१९)

प्राणापानस्वभावांस्तान्बुद्ध्वा भूयो न जायते ॥४८॥

(६/१-२५-२०)

1863. One is not born again having perceived (or observed) those natural states of prāṇa and apāna continuously (in the form of) these external and internal kumbhaka-s (or retentions) and the others. [These are eight in number as described in the previous verses.]

गच्छतस्तिष्ठतो वाऽपि जाग्रतः स्वपतोऽपि वा । (६/१-२५-२१)

एते निरोधमायान्ति प्रकृत्याऽतिचलानिलाः ॥४९॥ (६/१-२५-२२)

1864. To one who is moving or standing, waking or sleeping, these life-winds, extremely fickle by nature, attain to restraint (when constantly observed).

यत्करोति यदश्नाति बुद्ध्यैवालमनुस्मरन् । (६/१-२५-२२)

कुम्भकादीन्नरः स्वान्तस्तत्र कर्ता न किञ्चन ॥५०॥ (६/१-२५-२३)

1865. Whatever a man does or enjoys, he is not a doer under those circumstances even a little, remembering thoroughly within himself, the kumbhaka-s and others, merely by his intellect (i.e., by just being aware of them).

अव्यग्रमस्मिन्व्यापारे बाह्यं परिजहन्मनः । (६/१-२५-२३)

दिनैः कतिपयैरेव पदमाप्नोति केवलम् ॥५१॥ (६/१-२५-२४)

1866. The mind which is steady in this effort, giving up the external (world), attains the Absolute Position (transcending thought) just in some days.

एतदभ्यसतः पुंसो बाह्ये विषयवृत्तिषु । (६/१-२५-२४)

न बध्नाति रतिं चेतः श्रद्धतौ ब्राह्मणो यथा ॥५२॥ (६/१-२५-२५)

1867. The mind of a person practising this (awareness of the natural states of breathing) does not fasten its love on the activities of objects of sense outside, as a Brāhmaṇa on (a drink kept within) the hide of a dog.

अस्तं गतवति प्राणे त्वपानेऽभ्युदयोन्मुखे । (६/१-२५-५०)

बहिः कुम्भकमालम्ब्य चिरं भूयो न शोच्यते ॥५३॥ (६/१-२५-५१)

1868. When the prāṇa (or outgoing breath) has set and when the apāna (or incoming breath) is about to rise, resorting to kumbhaka (or retention of breath) outside for a long time, one does not grieve (for anything) again.

अपानेऽस्तङ्गते प्राणे किञ्चिदभ्युदयोन्मुखे । (६/१-२५-५१)

अन्तः कुम्भकमालम्ब्य चिरं भूयो न शोच्यते ॥५४॥ (६/१-२५-५२)

1869. When the apāna (or incoming breath) has set and when the prāṇa (or outgoing breath) is about to rise a little, resorting to kumbhaka (or retention of breath) within for a long time, one does not grieve (for anything) again.

प्राणरेचकमालम्ब्य अपानाद्दूरकोटिगम् । (६/१-२५-५२)

स्वच्छं कुम्भकमभ्यस्य न भूयः परितप्यते ॥५५॥ (६/१-२५-५३)

1870. Having resorted to prāṇa – exhalation going to a point far off from the normal starting point of inhalation and practising the pure kumbhaka (or complete external retention of breath), one does not suffer pain again.

अपाने रेचकाधारं प्राणपूरान्तरास्थितम् । (६/१-२५-५३)

स्वसंस्थं पूरकं दृष्ट्वा न भूयो जायते नरः ॥५६॥ (६/१-२५-५४)

1871. When the apāna (or incoming breath) has ascended (or entered) within the (space of) filling of the prāṇa (or outgoing breath) constituting the receptacle of exhalation, perceiving such inhalation staying within, a man is not born again.

प्राणापानावुभावन्तर्यत्रैतौ विलयं गतौ । (६/१-२५-५४)

तदालम्ब्य पदं शान्तमात्मानं नानुतप्यते ॥५७॥ (६/१-२५-५५)

1872. Resorting to that tranquil place that is the Self (in the heart) where these two, prāṇa and apāna, have arrived at dissolution within, one does not grieve (at anything).

प्राणभक्षोन्मुखेऽपाने देशं कालं च निष्कलम् । (६/१-२५-५५)

विचार्य बहिरन्तर्वा न भूयः परिशोच्यते ॥५८॥ (६/१-२५-५६)

1873. When the apāna (or incoming breath) is about to devour the prāṇa (or outgoing breath) (i.e., at the end of exhalation and before the beginning of inhalation), meditating upon the undivided space and time outside or within, one does not grieve (about anything) again.

अपानभक्षणपरे प्राणे हृदि तथा बहिः । (६/१-२५-५६)

देशं कालं च संप्रेक्ष्य न भूयो जायते मनः ॥५९॥ (६/१-२५-५७)

1874. When the prāṇa (or outgoing breath) is engaged in eating up the apāna (or incoming breath) (i.e., at the end of inhalation and before the beginning of exhalation), perceiving the (undivided) space and time in the heart as well as outside, the mind is not born again.

यत्र प्राणो ह्यापानेन प्राणेनापान एव च । (६/१-२५-५७)

निगीर्णौ बहिरन्तश्च देशकालौ च पश्य तौ ॥ ६०॥ (६/१-२५-५८)

1875. Perceive those (undivided states of) space and time outside and within, where the prāṇa is swallowed up by the apāna and the apāna by the prāṇa.

क्षणमस्तङ्गतप्राणमपानोदयवर्जितम् । (६/१-२५-५८)

अयत्नसिद्धबाह्यस्थं कुम्भकं तत्पदं विदुः ॥६१॥ (६/१-२५-५९)

1876. The moment wherein the prāṇa (or the outgoing breath) has set and which is destitute of the rise of apāna (or the incoming breath) constitutes kumbhaka (or retention of breath) situated outside and accomplished without effort. (Yogins) consider it as the Abode of That (Reality).

अयत्नसिद्धौ ह्यन्तस्थकुम्भकः परमं पदम् ॥६२॥ (६/१-२५-५९)

एतत्तदात्मनो रूपं शुद्धैषा परमैव चित् ।

एतत्तत्तदाभासमेतत्प्राप्य न शोच्यते ॥६३॥ (६/१-२५-६०)

1877. The internal kumbhaka (or retention of breath) accomplished without effort is surely the Supreme Abode (of Reality). This is the form of that Self. This is only the Pure Supreme Consciousness. This is the very Light of That Reality. Having obtained this (state), one does not grieve (for anything).

(iv) प्राणस्पन्दनिरोधयुक्तयः ॥ *The means for stopping the movements of prāṇa.*

वैराग्यात्कारणाभ्यासाद्युक्तितो व्यसनक्षयात् ।

परमार्थावबोधाच्च रोध्यन्ते प्राणवायवः ॥६४॥ (५-१३-८५)

1878. (The movements of) the vital airs are stopped through indifference to the world, the practice of the means (for stopping the movement of prāṇa through breath-control), proper skill (or yogic meditation), the removal of vice and becoming awake to the highest Truth.

शास्त्रसज्जनसंपर्कवैराग्याभ्यासयोगतः ।

अनास्थायां कृतास्थायां पूर्वसंसारवृत्तिषु ॥६५॥ (५-७८-१८)

यथाभिवाञ्छितध्यानाच्चिरमेकतयोदितात् ।

एकतत्त्वधनाभ्यासात्प्राणस्पन्दो निरुद्ध्यते ॥६६॥ (५-७८-१९)

1879, 1880. When effort is made in the matter of indifference towards the occupations of the earlier life by means of the practice of desirelessness and the association of virtuous people and the scriptures, and through meditation on an object as desired, risen in the form of oneness (or identity with that object) for a long time, and through the intense (or uninterrupted) practice of the One Reality (by contemplation), the movement of prāṇa is stopped.

पूरकादिनिजायामाददृढाभ्यासादखेदजात् ।

एकान्तध्यानसंयोगात्प्राणस्पन्दो निरुद्ध्यते ॥६७॥ (५-७८-२०)

1881. The movement of prāṇa is stopped through one's control of inhalation and the other (breathing processes) by firm practice without lassitude, and through the employment of solitary meditation.

ओङ्कारोच्चारणप्रान्तशब्दतत्त्वानुभावेनात् ।

सुषुप्ते संविदो जाते प्राणस्पन्दो निरुद्ध्यते ॥६८॥ (५-७८-२१)

1882. The movement of prāṇa is stopped when (external)

perception has become asleep through meditation on the sound-principle at the end of uttering the (sacred) syllable OM.

रेचके नूनमभ्यस्ते प्राणे स्फारे खमागते ।

न स्पृशत्यङ्गरन्ध्राणि प्राणस्पन्दो निरुद्ध्यते ॥६९॥ (५-७८-२२)

1883. When exhalation is verily practised and the prāṇa expanded, (by increasing its duration through very slow breathing), has arrived at (the outer) space without touching the openings in the body (i.e., the nostrils), the movement of the prāṇa is stopped.

पूरके नूनमभ्यस्ते पूराद्गिरिघनस्थिते ।

प्राणे प्रशान्तसञ्चारे प्राणस्पन्दो निरुद्ध्यते ॥७०॥ (५-७८-२३)

1884. When inhalation is verily practised and the breath is existing like a mountain-cloud due to its filling (the inner organs very slowly, almost imperceptibly), with its movement very much calmed, the movement of prāṇa is stopped.

कुम्भके कुम्भवत्कालमनन्तं परितिष्ठति ।

अभ्यासात्स्तम्भिते प्राणे प्राणस्पन्दो निरुद्ध्यते ॥७१॥ (५-७८-२४)

1885. When the breath, stopped by practice, is standing still for an infinite (or a very long) period in kumbhaka (or the retention of breath) like a water-pot, the movement of prāṇa is stopped.

तालुमूलगतां यत्ताज्जिह्वयाऽऽक्रम्य घण्टिकाम् ।

ऊर्ध्वरन्ध्रगते प्राणे प्राणस्पन्दो निरुद्ध्यते ॥७२॥ (५-७८-२५)

1886. Having covered the small bell-like protrusion situated at the root of the palate (i.e., the uvula) by the tongue with effort, (in the process of introducing the introverted tongue into the opening in the palate for the passage of breath), when the prāṇa has gone into the upper cavity, the movement of prāṇa is stopped.

समस्तकलनोन्मुक्ते न किञ्चिन्नाम सूक्ष्मखे ।

ध्यानात्संविदि लीनायां प्राणस्पन्दो निरुद्ध्यते ॥७३॥ (५-७८-२६)

1887. The movement of prāṇa is stopped when (internal and external) perception is dissolved through meditation in the subtle space (in the heart), which is not anything indeed, liberated from all graspings (or the thought-process).

द्वादशाङ्गुलपर्यन्ते नासाग्रे विमलाम्बरे ।

संविद्दृशि प्रशाम्यन्त्यां प्राणस्पन्दो निरुद्ध्यते ॥७४॥ (५-७८-२७)

1888. The movement of prāṇa is stopped when the experiencing of (internal and external) perception is ceasing in the pure space in front of the nose, at the end of twelve aṅgula-s.

अभ्यासादूर्ध्वरन्ध्रेण तालूर्ध्वं द्वादशान्तगे ।

प्राणे गलितसंवृत्ते प्राणस्पन्दो निरुद्ध्यते ॥७५॥ (५-७८-२८)

1889. The movement of prāṇa is stopped when the breath, going to the limit of twelve aṅgula-s above the palate through the upper cavity by means of practice, has dropped its established behaviour.

भ्रूमध्ये तारकालोकशान्तावन्तमुपागते ।

चेतने केतने बुद्धे प्राणस्पन्दो निरुद्ध्यते ॥७६॥ (५-७८-२९)

1890. The movement of prāṇa is stopped when sense-consciousness has come to an end on the resting of the sight of the pupils of the eyes in the middle of the eyebrows, and the intellect is awake in the abode (in the middle of the eyebrows).

झटित्येव यदुद्भूतं ज्ञानं तस्मिन्दृढाश्रिते ।

असंश्लिष्टविकल्पांशे प्राणस्पन्दो निरुद्ध्यते ॥७७॥ (५-७८-३०)

1891. The movement of prāṇa is stopped on firmly dwelling in that knowledge, which has sprung up quite suddenly, not

united with parts of distinction (i.e., in undifferentiated knowledge or awareness).

तस्मात्संविन्मये शुद्धे हृदये हतवासनः ।

बलान्नियोजिते चित्ते प्राणस्पन्दो निरुद्ध्यते ॥७८॥ (५-७८-३८)

1892. Therefore, being one whose desires have been destroyed, when the mind is perforce joined to the Pure Heart consisting of Consciousness, the movement of prāṇa is stopped.

एभिः क्रमैस्तथाऽन्यैश्च नानासङ्कल्पकल्पितैः ।

नानादेशिकवक्त्रस्थैः प्राणस्पन्दो निरुद्ध्यते ॥७९॥ (५-७८-३९)

1893. By these methods and also by others fashioned by various ideas existing in the tongues of various teachers, the movement of prāṇa is stopped.

अभ्यासेन परिस्पन्दे प्राणानां क्षयमागते ।

मनः प्रशममायाति निर्वाणमवशिष्यते ॥८०॥ (५-७८-४६)

1894. When the movement of the prāṇa-s has reached its end by practice, the mind attains tranquillity and absolute liberation is left remaining.

9. मनोविलयः

The dissolution of the mind.

(i) मनो नाभिः संसारचक्रस्य ॥ *The mind is the nave of the wheel of worldly life.*

चित्तं नाभिः किलास्येह मायाचक्रस्य सर्वतः ।

स्थीयते चेत्तदाक्रम्य तन्न किञ्चित्प्रबाधते ॥९॥ (५-४९-४०)

1895. The mind is verily the nave of this illusory wheel (of worldly existence) here. If one lives having conquered it completely, it does not trouble (him) even a little.

तस्मिन्दुतमवष्टब्धे धिया पुरुषयत्नतः ।

गृहीतनाभिवहनान्मायाचक्रं निरुद्ध्यते ॥२॥ (५-५०-७)

1896. When it is quickly overcome (or stopped) by the intellect through manly effort, the illusory wheel (of wordly existence) is stopped on account of having held the propelling of the nave.

इदं संसारचक्रं हि नाभौ सङ्कल्पमात्रके । (६/१-२९-५)

सरोधितायां वहनाद्रघुनन्दन रुद्ध्यते ॥३॥ (६/१-२९-६)

1897. Rāma! This wheel of worldly existence is indeed stopped when the nave, which is mere imagination, is completely stopped from propelling.

परं पौरुषमास्थाय बलं प्रज्ञां च युक्तितः । (६/१-२९-७)

नाभिं संसारचक्रस्य चित्तमेव निरोधयेत् ॥४॥ (६/१-२९-८)

1898. Let one stop only the mind (or thinking) which is the nave of the wheel of worldly existence, through (proper) means, having resorted to the greatest human effort, vigour and wisdom.

मनोनिष्ठतया विश्वमिदं परिणतिं गतम् । (५-२४-१४)

तस्मिञ्जिते जितं सर्वं सर्वमासादितं भवेत् ॥५॥ (५-२४-१५)

1899. This universe has arrived at development due to the close application (or attachment) of the mind. When it is conquered (or restrained), everything is conquered and everything would be accomplished.

चित्तसत्तैव हि जगज्जगत्सत्तैव चित्तकम् ।

एकाभावाद्व्योर्नाशः स च सत्यविचारणात् ॥६॥ (४-१७-१९)

1900. The world is indeed the actual existence of the mind. The mind is only the existence of the world. By the absence of the one, there is the destruction of both and that happens due to the investigation of Truth.

चित्तान्तरेव संसारः कुम्भान्तः कुम्भखं यथा ।

चित्तनाशे न संसारः कुम्भनाशे न कुम्भखम् ॥७॥ (५-५०-१४)

1901. The world exists only within the mind as the space (or hollow) of a pot exists within the pot. On the destruction of the mind, there is no worldly existence. The space (or hollow) of a pot does not exist on the destruction of the pot.

शान्ते वातपरिस्पन्दे यथा गन्धः प्रशाम्यति ।

तथा शान्ते मनःस्पन्दे शाम्यन्ति प्राणवायवः ॥८॥ (६/१-६९-४४)

1902. As odour ceases when the movement of the wind has subsided, so, when the movement of the mind has stopped, the (movements of the) life-winds also stop.

चित्ते त्यक्ते लयं याति द्वैतमैक्यं च सर्वतः ।

शिष्यते परमं शान्तमच्छमेकमनामयम् ॥९॥ (६/१-९३-४४)

1903. When the mind is given up, duality as well as oneness vanish completely. The One supreme, tranquil, pure and defectless (entity) is left remaining.

अस्याश्चित्तं विदुः क्षेत्रं संसृतेः सस्यसन्ततेः ।

क्षेत्रे त्वक्षेत्रतां याते शालेः क इव संभवः ॥१०॥ (६/१-९३-४५)

1904. They consider the mind as the soil of this succession of grains that is the course of worldly life. When the field has gone to the state destitute of soil, what possibly is the birth of the grains (under the circumstances)?

चित्तमेव विचित्रेहं भावाभावविलासिना ।

विवर्ततेऽर्थभावेन जलमूर्मितया यथा ॥११॥ (६/१-९३-४६)

1905. It is only the mind with various desires (or activities) that moves round (apparently) with the nature of objects, sporting in existence and non-existence, as water (appears) with the nature of a wave.

चित्तोत्सादनरूपेण सर्वत्यागेन भूपते ।

सर्वमासाद्यते सम्यक्साम्राज्येनेव सर्वदा ॥१२॥ (६/१-१३-४७)

1906. King! By the renunciation of everything in the form of the destruction of the mind, everything is duly obtained always, as by (the acquisition of) complete sovereignty.

संसारस्यास्य दुःखस्य सर्वोपद्रवदायिनः ।

उपाय एक एवास्ति मनसः स्वस्य निग्रहः ॥१३॥ (४-३५-२)

1907. There is only one remedy for this pain that is the course of worldly life causing all troubles, (namely), the control of one's own mind.

मनोविलयमात्रेण दुःखशान्तिरवाप्यते । (३-११२-९)

सर्वं सर्वगतं शान्तं ब्रह्म संपद्यते तदा ॥१४॥ (३-१११-१५)

1908. The alleviation of pain is obtained by the mere dissolution of the mind. Then, the tranquil, all-pervading Brahman which is everything, is obtained.

स्वपौरुषैकसाध्येन स्वेप्सितत्यागरूपिणा ।

मनःप्रशममात्रेण विना नास्ति शुभा गतिः ॥१५॥ (३-१११-१२)

1909. There is no auspicious path except the mere cessation of the mind, which is attainable only by one's own effort in the form of the renunciation of one's desires.

(ii) चेतसः पीनतावाप्तिः ॥ *The acquisition of grossness of the mind.*

अनात्मन्यात्मभावेन देहमात्रास्थयाऽनया ।

पुत्रदारकुटुम्बैश्च चेतो गच्छति पीनताम् ॥१६॥ (५-५०-५७)

1910. The mind goes to the state of grossness by the idea of the Self in the non-Self, by this regard for the mere body and by (attachment to) son, wife and the family.

अहंकारविकारेण ममतामलहेलया ।

इदं ममेति भावेन चेतो गच्छति पीनताम् ॥१७॥ (५-५०-५८)

1911. The mind goes to the state of grossness by the feeling of egotism, by delight in the impurity that is the sense of ownership and by the idea, "this (body) is mine."

जरामरणदुःखेन व्यर्थमुन्नतिमीयुषा ।

दोषाशीविषकोशेन चेतो गच्छति पीनताम् ॥१८॥ (५-५०-५९)

1912. The mind goes to the state of grossness by the pain of old age and death, by going towards (worldly) elevation vainly and by the store of poison in the serpent's fang of sin.

आधिव्याधिविलासेन समाश्वासेन संसृतेः ।

हेयोपादेययत्नेन चेतो गच्छति पीनताम् ॥१९॥ (५-५०-६०)

1913. The mind goes to the state of grossness by the play of mental and physical ailments, by the trust (or consolation) of worldly existence and by effort in respect of what is fit to be acquired or abandoned.

स्नेहेन धनलोभेन लाभेन मणियोषिताम् ।

आपातरमणीयेन चेतो गच्छति पीनताम् ॥२०॥ (५-५०-६१)

1914. The mind goes to the state of grossness by love (towards worldly objects), greed for wealth and by the enjoyment (or acquisition) of ornaments and women, which is pleasant (only) at the current moment.

दुराशाक्षीरपानेन भोगानिलबलेन च ।

आस्थादानेन चारेण चित्ताहिर्याति पीनताम् ॥२१॥ (५-५०-६२)

1915. The serpent that is the mind goes to the state of grossness by drinking the milk of evil desires, by the power of the wind of enjoyments, by giving regard (to its activities) and by wandering about.

आगमापायवपुषा विषवैषम्यशंसिना ।

भोगाभोगेन भीमेन चेतो गच्छति पीनताम् ॥२२॥ (५-५०-६३)

1916. The mind goes to the state of grossness by the dreadful expanded hood of the cobra that is the enjoyment of objects, which is bespeaking the calamity of poison by its appearance that is coming and going (or transient).

(iii) मनसो ब्रह्मत्वाप्तिः ॥ *The acquisition of the Brahman-nature of the Mind.*

संयोजितं परे चित्तं शुद्धं निर्वासनं भवेत् ।

ततस्तु कल्पनाशून्यमात्मतां याति राघव ॥२३॥ (३-९८-२)

1917. Rāma! The mind joined to the Supreme Spirit can become pure and free from desires (or mental impressions). Then, it goes to the state of the Self devoid of imagination.

मन एव विचारेण मन्ये विलयमेष्यति ।

मनोविलयमात्रेण ततः श्रेयो भविष्यति ॥२४॥ (३-९७-१०)

1918. I consider that the mind will attain to dissolution only by investigation. Then, liberation will arise by the mere dissolution of the mind.

मनोनाम्नि परिक्षीणे कर्मण्याहितसंभ्रमे ।

मुक्त इत्युच्यते जन्तुः पुनर्नाम न जायते ॥२५॥ (३-९७-११)

1919. When the entity called mind, which has placed its zeal in activity, has vanished, the living being is declared as liberated. He is certainly not born again.

प्रबुद्धानां मनो राम ब्रह्मैवेह हि नेतरत् ।

जलसामान्यबुद्धीनामब्धेर्नान्यस्तरङ्गकः ॥२६॥ (३-१००-२)

1920. Rāma! The mind of the awakened in this world is only Brahman. It is certainly not another. For persons having the

perception (or idea) of the generality of water, the wave is not different from the ocean:

यदा संक्षीयते चित्तमभावात्यन्तभावनात् ।

चित्सामान्यस्वरूपस्य सत्तासामान्यता तदा ॥२७॥ (५-५५-२)

1921. When the mind is destroyed completely due to the perpetual contemplation of the non-existence (of the objective world), then, there arises the state of totality of existence to one whose nature is Universal Consciousness.

(iv) मनोनिरोधयुक्तयः ॥ The means for the control of the mind.

न शक्यते मनो जेतुं विना युक्तिमनिन्दिताम् । (५-९२-३४)

अङ्कुशेन विना मत्तं यथा दुष्टं मतङ्गजम् ॥२८॥ (५-९२-३५)

1922. The mind cannot be controlled without blameless (or proper) means, as a mad and wicked elephant (cannot be controlled) without a goad.

चित्तं चित्तस्य वाऽदूरं संस्थितं स्वशरीरकम् । (५-९२-३९)

साधयन्ति समुत्सृज्य युक्तिं ये तान्हठान्विदुः ।

भयाद्भयमुपायान्ति क्लेशात्क्लेशं व्रजन्ति ते ॥२९॥ (५-९२-४०)

1923. They consider those persons as ones resorting to violent (disciplines), who subdue the mind or their body, situated not far from the mind, abandoning the proper means. They approach one danger (or fear) from another and proceed from one trouble to another.

विमूढाः कर्तुमुद्युक्ता ये हठाच्चेतसो जयम् । (५-९२-३८)

ते निबध्नन्ति नागेन्द्रमुन्मत्तं बिसतन्तुभिः ॥३०॥ (५-९२-३९)

1924. Those stupid persons who strive to bring about the conquest of the mind by force, (try to) bind a wild lordly elephant by lotus-fibres.

अध्यात्मविद्याधिगमः साधुसङ्गम एव च ।

वासनासंपरित्यागः प्राणस्पन्दनिरोधनम् ।

एतास्ता युक्तयः पुष्टाः सन्ति चित्तजये किल ॥३१॥ (५-१२-३६)

1925. The acquisition (or mastery) of the science of the Supreme Spirit, the association of sages, the complete renunciation of desires and the stopping of the movements of prāṇa – these are indeed the perfect means in the conquest of the mind.

स्वसंविद्यत्नसंरोधाद्यथा चेतः प्रशाम्यति ।

न तथाऽङ्ग तपस्तीर्थविधायज्ञक्रियागणैः ॥३२॥ (६/२-१६३-८)

1926. Well! As the mind is extinguished through arresting (its movement) by the effort of one's own intellect (or will), so, it is not (quelled) through series of religious rites, sacrifices, learning, holy places and penance.

स्वेनैव पौरुषेणाशु स्वसंवेदनरूपिणा ।

यत्नेन चित्तवेतालस्यक्त्वेष्टं वस्तु जीयते ॥३३॥ (३-१११-२)

1927. The mind-goblin is conquered quickly only by one's own effort in the form of one's awareness (of the conscious Self), having renounced the object desired with diligence.

विवेकैकानुसन्धानाच्चिदंशात्मतया मनः ।

चिदेकतामुपायाति दृढाभ्यासवशादिह ॥३४॥ (३-११२-१५)

1928. The mind arrives at oneness with Consciousness here by the power of firm practice, through investigation with discrimination alone, on account of its nature being a part of Consciousness.

त्यजन्नभिमतं वस्तु यस्तिष्ठति निरामयः ।

जितमेव मनस्तेन कुदन्त इव दन्तिना ॥३५॥ (३-१११-३)

1929. The mind is surely conquered by him who remains

untainted giving up the object desired, as an elephant with a bad tusk (is conquered) by one with a (good) tusk.

तस्य चञ्चलता यैषा त्वविद्या राम चोच्यते ।

वासनापदनाम्नीं तां विचारेण विनाशय ॥३६॥ (३-११२-११)

1930. Rāma! This fickleness of that mind is called nescience (or ignorance). Destroy that, called the abode of desires, by investigation.

या योदेति मनोनाम्नी वासना वासितान्तरा ।

तां तां परिहरेत्प्राज्ञस्ततोऽविद्याक्षयो भवेत् ॥३७॥ (३-११२-२२)

1931. Whatever desire called the mind, having its interior infused (with mental impressions), rises, let the wise man remove that. Then, there would be the destruction of nescience (or ignorance).

विषयान्प्रति भोः पुत्र सवनिव हि सर्वथा ।

अनास्था परमा ह्येषा सा युक्तिर्मनसो जये ॥३८॥ (५-२४-१७)

1932. Son! This extreme indifference towards all objects in every way is indeed the means for the conquest of the mind.

ज्ञानादवसानीभावं स्वनाशं प्राप्नुयान्मनः ।

प्राणस्पन्दं च नादत्ते ततः शान्तिर्हि शिष्यते ॥३९॥ (६/१-६९-३५)

1933. The mind would meet with the state of cessation that is its own destruction, through knowledge. Also, it does not resort to (or seize) the movement of prāṇa. Then, peace is indeed left remaining.

ज्ञानात्सर्वपदार्थानामसत्त्वं समुदेत्यलम् ।

ततोऽङ्गं वासनानाशाद्वियोगः प्राणचेतसोः ॥४०॥ (६/१-६९-३६)

1934. The unreality of all objects surely rises from knowledge. Then, on account of the destruction of desires (or

mental impressions), there is the absence (or separation) of (the movements of) *prāṇa* and the mind.

राजन्स्वात्मविचारोऽयं कोऽहं स्यामिति रूपधृक् ।

चित्तदुर्द्धमबीजस्य दहने दहनः स्मृतः ॥४१॥ (६/१-१४-२९)

1935. King! This investigation of one's own self, bearing the form, "Who may I be?", is considered as the fire in the burning of the seed of the evil tree that is the mind.

यस्य मौर्ख्यं क्षयं यातं सर्वं ब्रह्मेति भावनात् ।

नोदेति वासना तस्य प्राज्ञस्येवाग्न्युधिर्मरौ ॥४२॥ (६/१-८७-२५)

1936. Desire does not rise for that wise man whose stupidity has been destroyed on account of the direct perception that everything is Brahman, as a receptacle of water (does not appear) in a sandy desert.

(iv) a. ज्ञानयुक्तिः ॥ Knowledge as the means.

अपि पुष्पावदलनादपि लोचनमीलनात् ।

सुकरोऽहंकृतेस्त्यागो न क्लेशोऽत्र मनागपि ॥४३॥ (६/१-१११-३१)

1937. The giving up of the ego (or the sense of "I" which is the root of all thoughts) is easier to perform than even the splitting off of a flower or the winking of the eyes. There is not even a little trouble in this matter.

यथैतदेवं तनय तथा शृणु वदामि ते ।

अज्ञानमात्रसंसिद्धं वस्तु ज्ञानेन नश्यति ॥४४॥ (६/१-१११-३२)

1938. Son! As this is in this manner, so do I tell you. Hear this. An object which is accomplished by mere ignorance vanishes by knowledge.

यथा रज्ज्वां भुजङ्गत्वं मरावम्बुमतिर्यथा ।

मिथ्यावभासः स्फुरति तथा मिथ्याऽप्यहंकृतिः ॥४५॥

(६/१-१११-३४)

1939. As the snake-nature (or the appearance of a snake) in a rope and as the impression of water in a sandy desert is false perception, so, the ego (or the sense of "I") also appears falsely.

मननं कृत्रिमं रूपं ममैतन्न यतोऽस्म्यहम् ।

इति तत्त्यागतः शान्तं चेतो ब्रह्म सनातनम् ॥४६॥ (४-११-२७)

1940. "Thinking is my fictitious form since I am not this (thought-process)." The mind calmed (or extinguished) through the renunciation of that (thinking) in this manner, is the eternal Brahman (or the Absolute Reality).

(iv) b. सङ्कल्पोच्छेदः ॥ The eradication of imagination.

सङ्कल्पनं मनोबन्धस्तदभावो विमुक्तता । (६/२-१-२७)

अचित्तत्वमसङ्कल्पान्मोक्षस्तेनाभिजायते ॥४७॥ (५-१३-८०)

1941. Imagination is the bondage of the mind. Its absence is the state of freedom. Due to absence of imagination, there arises the state of no-mind. Liberation arises due to that (state).

सङ्कल्पमात्रमेवेदं जगन्मिथ्यात्वमुत्थितम् ।

असङ्कल्पनमात्रेण ब्रह्मन्वत्वापि विलीयते ॥४८॥ (६/१-३३-४२)

1942. This falsity of the world has risen only as mere imagination. Sage! It vanishes somewhere by the mere absence of imagination.

उपशान्ते हि सङ्कल्पे उपशान्तमिदं भवेत् ।

संसारदुःखमखिलं मूलादपि महामते ॥४९॥ (४-५४-१९)

1943. Wise One! When imagination has ceased, all this suffering of the world would indeed be extinguished even from the root.

सङ्कल्पेनैव सङ्कल्पं मनसा स्वमनो मुने ।

छित्वा स्वात्मनि तिष्ठ त्वं किमेतावति दुष्करम् ॥५०॥ (४-५४-१८)

1944. Sage! Having cut (or destroyed) imagination by imagination alone and the mind by one's own mind, you abide in your own self. What difficulty is there in just so much?

सङ्कल्पनाशयत्नेन न भयान्यनुगच्छति ।

भावनाभावमात्रेण सङ्कल्पः क्षीयते स्वयम् ॥५१॥ (४-५४-१३)

1945. By the effort in (bringing about) the destruction of imagination, one does not seek (or arrive at) fears (or dangers). By the mere absence of thought, imagination is destroyed of its own accord.

सङ्कल्पो येन हन्तव्यस्तेन भावविपर्ययात् ।

अप्यर्थेन निमेषेण लीलयैव निहन्यते ॥५२॥ (४-५४-१६)

1946. By whom imagination is to be destroyed, it is overcome by him with ease even in half the twinkling of the eye, through the absence of thought (or feeling).

अहंभावनमेवाहुः कल्पनं कल्पनाविदः ।

नभोऽर्थभावेन तस्य सङ्कल्पत्याग उच्यते ॥५३॥ (६/२-१-३)

1947. The knowers (of the process) of imagination declare only the I-thought (or the feeling of "I") as imagination. Contemplation of that (I-thought) in the sense of the space (of Consciousness) is called the renunciation of imagination.

(iv) c. भोगेष्ट्वरतिः ॥ Dissatisfaction in objects of enjoyment.

भोगेच्छामात्रको बन्धस्तत्त्यागो मोक्ष उच्यते । (४-३५-३)

यतो यतो विरज्यते ततस्ततो विमुच्यते ॥५४॥ (३-६१-३५)

1948. Only the desire for objects of pleasure is bondage. Renunciation of that is called liberation. From whatever

thing one becomes discontented, he is liberated from that.

किमन्यैः शास्त्रसन्दर्भैः क्रियतामिदमेव तु ।

यद्यत्स्वाद्विह तत्सर्वं दृश्यतां विषवह्निवत् ॥५५॥ (४-३५-४)

1949. What is the use of other scriptural compositions? Let one perform only this. Whatever is pleasing here, let one perceive all that as poison and fire.

जाता चेदरतिर्जन्तोर्भोगान्प्रति मनागपि ।

तदसौ तावतैवोच्चैः पदं प्राप्त इति श्रुतिः ॥५६॥ (३-६१-३४)

1950. If dissatisfaction towards objects of enjoyment is born for a living being even slightly, then, by that much alone, that person has very much attained to the Supreme Position. Thus (says) the sacred text.

न भोगेष्वरतिर्यावज्जायते भवनाशिनी । (५-२४-३७)

न परा निर्वृतिस्तावत्प्राप्यते जयदायिनी ॥५७॥ (५-२४-३८)

1951. As long as dissatisfaction in objects of enjoyment, which is destructive of worldly existence, is not born, so long, the highest happiness producing success is not obtained.

तावद्भ्रमन्ति दुःखेषु संसारावटवासिनः ।

विरतिं विषयेष्वेते यावन्नायान्ति देहिनः ॥५८॥ (५-२४-२२)

1952. As long as these embodied beings, dwelling in the pit (or well) of worldly life, do not attain indifference to worldly objects, so long, they wander about in troubles (or sorrows).

आत्मावलोकनेनैषा विषयारतिरुत्तमा ।

हृदये स्थितिमायाति श्रीरिवाम्भोजकोटरे ॥५९॥ (५-२४-४३)

1953. This highest dissatisfaction in sense-objects attains to permanence in the heart by the vision of the Self, like Śrī (or the Goddess of Wealth) in the hollow of a lotus.

परदृष्टौ वितृष्णत्वं तृष्णाभावे च दृक्परा ।

एते मिथः स्थिते दृष्टौ तेजोदीपदशे यथा ॥६०॥ (५-२४-५३)

1954. There is desirelessness on the vision of the Absolute and there is the Supreme Vision on the absence of desire. These two visions exist reciprocally to each other as the states of the light and the lamp.

विचारो भोगगर्हातो विचाराद्भोगगर्हणम् । (५-२४-६२)

परं पौरुषमाश्रित्य भोगेश्वरतिमाहरेत् ॥६१॥ (५-२४-३७)

1955. Investigation arises from blaming the objects of enjoyment and the reproach of objects of enjoyment arises from investigation. Resorting to the greatest human effort, let one have dissatisfaction in objects of enjoyment.

क्रमादभ्यस्यमानैषा विषयारतिरात्मज ।

सर्वतः स्फुटतामेति सेकसिक्ता लता यथा ॥६२॥ (५-२४-२०)

1956. Son! This dissatisfaction in sense-objects being practised gradually, attains to clear manifestation all round, as a creeper wetted by sprinkling water.

पुरुषार्थादृते पुत्र नेह संप्राप्यते शुभम् । (५-२४-२५)

नासाद्यते ह्यनभ्यस्ता काङ्क्षताऽपि शठात्मना ॥६३॥ (५-२४-२१)

1957. Son! Happiness (or prosperity) is not obtained here (in this world) without human effort. (Dissatisfaction in objects of enjoyment) is indeed not obtained, without having been repeatedly practised, by one with a dishonest nature, though he is longing for it.

(iv) d. इन्द्रियनिग्रहविधिः ॥ The method of restraining the sense-organs.

मनो यदनुसंधत्ते तत्सर्वेन्द्रियवृत्तयः ।

क्षणात्संपादयन्त्येता राजाज्ञामिव मन्त्रिणः ॥६४॥ (३-११४-४७)

1958. What the mind thinks of (or follows), these functions of all the organs of sense accomplish that in a moment, as ministers (fulfil) the command of a king.

तस्मान्मनोनुसंधानं भावेषु न करोति यः ।

अन्तश्चेतनयत्नेन स शान्तिमधिगच्छति ॥६५॥ (३-११४-४८)

1959. Therefore, he obtains peace by his conscious effort within, who does not make (or is not engaged in) mental investigation into the objects (of the world).

परं पौरुषमाश्रित्य यत्नात्परमया धिया ।

भोगाशाभावनां चित्तात्समूलामलमुद्धरेत् ॥६६॥ (३-११४-५१)

1960. Resorting to superior manliness with diligence and supreme purpose, let one eradicate completely from the mind, the thought in the form of desire for objects of enjoyment, along with the roots.

चित्तमिन्द्रियसेनाया नायकं तज्जयाज्जयः ।

उपानद्गूढपादस्य ननु चर्मावृतैव भूः ॥६७॥ (६/२-१६३-६)

1961. The mind is the leader of the army of the sense-organs. Victory arises by the conquest of that (mind). Is not the earth just covered by leather, to one with his feet covered by sandals?

विवेकवानुदारात्मा विजितेन्द्रिय उच्यते ।

वासनावीचिवेगेन भवाब्धौ न स मुह्यते ॥६८॥ (६/२-१६३-१५)

1962. One who is possessed of discrimination and has a noble mind is declared as one who has conquered his senses. He is not bewildered by the force of the waves of desires in the ocean of worldly life.

(iv) e. वासनात्यागः ॥ Renunciation of desires.

वासनैव महाराज स्वरूपं विद्धि चेतसः ।

चित्तशब्दस्तु पर्यायो वासनाया उदाहृतः ॥६९॥ (६/१-९४-५)

1963. King! Know that desire alone is the essential nature of the mind. The word “mind” is declared to be a synonym of desire.

यथा स्वप्नपरिज्ञानात्स्वप्नदेहो न वास्तवः ।

अनुभूतोऽप्ययं तद्वद्वासनातानवादसन् ॥७०॥ (३-२२-१)

1964. As a dream-body is not real on account of the thorough knowledge of a dream, so, this (physical body), though experienced, is unreal on account of the thinness of desires.

प्रक्षीणवासना येह जीवतां जीवनस्थितिः ।

अमुक्तैरपरिज्ञाता सा जीवन्मुक्ततोच्यते ॥७१॥ (३-२२-८)

1965. That is called the state of liberation while living, not completely understood by the unliberated, which is the state of existence of the living ones here, with the desires destroyed.

सर्वैषणानां संशान्तौ शुद्धचित्तस्य या स्थितिः ।

तत्सत्यमुच्यते सैषा विमला चिदुदाहृता ॥७२॥ (४-१७-३)

1966. That is called the Truth (or Reality) which is the state of the purified mind on the complete removal of all desires. That state is declared to be the stainless Consciousness.

इदमस्तु ममेत्यन्तर्यैषा राघव भावना ।

तां तृष्णां शृङ्खलां विद्धि कलनां च महामते ॥७३॥ (५-१७-७)

1967. High-minded Rāma! Know that as desire, a fetter and a subjection, which is this idea within oneself, viz., “let this be mine.”

तामेतां सर्वभावेषु सत्स्वसत्सु च सर्वदा ।

संत्यज्य परमोदारः परमेति महामनाः ॥७४॥ (५-१७-८)

1968. The highly noble and great-minded one reaches the

Absolute Reality, having renounced this idea in respect of all objects, good or bad, at all times.

बन्धाशामथ मोक्षाशां सुखदुःखदशामपि ।

त्यक्त्वा सदसदाशां च तिष्ठाक्षुब्धमहाब्धिवत् ॥७५॥ (५-१७-९)

1969. Remain like the great ocean which is undisturbed, having renounced the desire for liberation or bondage (in physical life), the state of pleasure or pain and the desire for good or bad.

(iv) (e) (i) तृष्णानिन्दा ॥ Censure of desire.

जरामरणदुःखानामेका रत्नसमुद्गिका ।

आधिव्याधिविलासानां नित्यं मत्ता विलासिनी ॥७६॥ (१-१७-३९)

1970. Desire is the unique jewel-casket of the pains of old age and death. It is always the intoxicated player of the sports of mental and physical ailments.

हार्दान्धकारशर्वर्या तृष्णयेह दुरन्तया ।

स्फुरन्ति चेतनाकाशे दोषकौशिकपङ्क्तयः ॥७७॥ (१-१७-१)

1971. Rows of owls that are sins (or defects) become manifest in the sky of the mind here, on account of desire which is the endless night of darkness of the heart.

दृष्टदैन्यो हतस्वान्तो हतौजा याति नीचताम् ।

मुह्यति रौति पतति तृष्णयाऽभिहतो जनः ॥७८॥ (५-१५-१०)

1972. The person struck by desire cries, falls and is bewildered. He goes to the state of meanness with visible dejection, his mind frustrated and vitality destroyed.

जीर्यन्ते जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः ।

क्षीयते जीर्यते सर्वं तृष्णैवैका न जीर्यते ॥७९॥ (६/२-९३-८६)

1973. The hairs of the ageing wear out. The teeth of one

growing old wither away. Everything grows old and is destroyed. The one desire alone does not wear out.

(iv) (e) (ii) संसारेऽस्मिन्न किमपि हेयोपादेयम् ॥ *Nothing whatever is fit to be abandoned or acquired in this world.*

मनःप्रकल्पिते भग्ने हृदि विस्तीर्णपत्तने ।

वृद्धिं चोपगते ब्रूहि किं वृद्धं कस्य किं क्षतम् ॥८०॥ (४-४५-३५)

1974. When the extended city in the heart imagined by the mind is demolished or has undergone development, say, what is grown or what is diminished and to whom?

सर्वत्रासत्यभूतेऽस्मिन्प्रपञ्चैकान्तकारिणि ।

संसारे किमुपादेयं प्राज्ञो यदभिवाञ्छतु ॥८१॥ (४-४५-४२)

1975. What is fit to be acquired in this world, having the invariable act of displaying manifoldness and being unreal everywhere, which the wise man may seek for?

सर्वत्र सत्यभूतेऽस्मिन्ब्रह्मतत्त्वमयेऽपि च ।

किं स्यात्त्रिभुवने हेयं प्राज्ञाः परिहरन्तु यत् ॥८२॥ (४-४५-४३)

1976. What may be fit to be abandoned in this triple world, being real everywhere and consisting of Brahman, the Absolute Reality, which the wise ones may avoid?

आयुर्वायुविघट्टिताभ्रपटलीलम्बाम्बुवद्भङ्गुरम्

भोगा मेघवितानमध्यविलसत्सौदामनीचञ्चलाः ।

लोला यौवनलालना जलरयः कायः क्षणापायवान्

पुत्र त्रासमुपेत्य संसृतिवशान्निर्वाणमन्विष्यताम् ॥८३॥

(६/२-१३६-३३)

1977. Life is transient like the water hanging upon a mass of clouds dispersed by wind. Enjoyments are fickle as lightning, flashing in the middle of a collection of clouds. The

indulgences of youth are flowing (or unsteady) like a current of water. The body has its disappearance in a moment. Son! Having attained to fear on account of worldly existence, let Liberation (or absorption in the Absolute Reality) be sought.

(iv) (e) (iii) वासनात्यागो द्विविधः ॥ The renunciation of desires is twofold.

सर्वत्र वासनात्यागो राम राजीवलोचन ।

द्विविधः कथ्यते तज्ज्ञैर्ज्ञेयो ध्येयश्च मानद ॥८४॥ (५-१६-६)

1978. Lotus-eyed Rāma! Giver of respect! The renunciation of desires everywhere is declared to be of two kinds by those who know it – (renunciation of) what is to be known and (renunciation of) what is to be thought of.

द्वावेव राघव त्यागौ समौ मुक्तपदे स्थितौ ।

द्वावेतौ ब्रह्मतां यातौ द्वावेव विगतज्वरौ ॥८५॥ (५-१६-१५)

1979. Rāma! Both these renunciations are equal and stand in the position of liberation. Both these have gone to the state of Brahman; both are free from affliction.

(iv) (e) (iii) (a) ध्येयत्यागः ॥ The renunciation of what is thinkable (or to be thought of).

अहमेषां पदार्थानामेते च मम जीवितम् ।

नाहमेभिर्विना कश्चिन्न मयैते विना किल ॥८६॥ (५-१६-७)

इत्यन्तर्निश्चयं कृत्वा विचार्य मनसा सह ।

नाहं पदार्थस्य न मे पदार्थ इति भाविते ॥८७॥ (५-१६-८)

अन्तःशीतलया बुद्ध्या कुर्वत्या लीलया क्रियाम् ।

यो नूनं वासनात्यागो ध्येयो राम स कीर्तितः ॥८८॥ (५-१६-९)

1980 to 1982. Rāma! “I am of these objects. These are my life. I am not anybody without these. Without me, these indeed are not.” Having ascertained in this manner within

and having investigated (the Truth) with the mind simultaneously, when it is recognised, "I am not of the object; there is no object for me," by the intellect which is cool within and performing action with ease, that renunciation of desire is indeed known as dhyeya-tyāga (or renunciation of what is thinkable).

अहंकारमयीं त्यक्त्वा वासनां लीलयैव यः ।

तिष्ठति ध्येयसंत्यागी जीवन्मुक्तः स उच्यते ॥८९॥ (५-१६-११)

1983. He is called one liberated while living who, having renounced desire consisting of his ego (or sense of self) with ease, lives abandoning what is thinkable (or to be thought).

(iv) (e) (iii) (b) ज्ञेयत्यागः ॥ *The renunciation of what is knowable (or to be known).*

सर्वं समतया बुद्ध्वा यं कृत्वा वासनाक्षयम् ।

जहाति निर्ममो देहं ज्ञेयोऽसौ वासनाक्षयः ॥९०॥ (५-१६-१०)

1984. That is the destruction of desire (called) jñeya-tyāga (or giving up the knowable or what is to be known), accomplishing which destruction of desire, after having known everything with sameness (as Brahman), one gives up the body without the sense of "mine."

निर्मूलकलनां त्यक्त्वा वासनां यः शमं गतः ।

ज्ञेयत्यागमयं विद्धि मुक्तं तं रघुनन्दन ॥९१॥ (५-१६-२)

1985. Rāma! Know him as the liberated one full of renunciation of what is knowable (or to be known), who has arrived at repose (or final emancipation) having given up desire that is the grasping (of the known) having no roots; (i.e., even nescience which is the root-cause of perception of the world is brought to an end).

(iv) (e) (iv) वासनात्यागयुक्तिः ॥ *The means for the renunciation of desires.*

बद्धो हि वासनाबद्धो मोक्षः स्याद्वासनाक्षयः ।

वासनास्त्वं परित्यज्य मोक्षार्थित्वमपि त्यज ॥१२॥ (४-५७-१९)

1986. The one bound by desire is indeed bound. Liberation would be the destruction of desires. Having completely renounced desires, you give up even the desire for liberation.

तामसीर्वासनाः पूर्वं त्यक्त्वा विषयवासिताः ।

मैत्र्यादिभावनानाम्नीं गृहाणामलवासनाम् ॥१३॥ (४-५७-२०)

1987. Having renounced at first the dark desires steeped in objects of sense, take hold of the stainless desire called the feeling of friendship (or kindness) and the like.

तामप्यन्तः परित्यज्य ताभिर्व्यवहरन्नपि ।

अन्तः शान्तसमस्तेहो भव चिन्मात्रवासनः ॥१४॥ (४-५७-२१)

1988. Having renounced even that (pure desire) within and though acting (in the world) with those (pure desires), become one having the desire for mere Consciousness, with all desires extinguished within.

तामप्यथ परित्यज्य मनोबुद्धिसमन्विताम् ।

शेषे स्थिरसमाधानो येन त्यजसि तत्त्यज ॥१५॥ (४-५७-२२)

1989. Then, having renounced even that (desire for mere Consciousness) which is accompanied by the mind and the intellect, renounce that by which you give up (such desire), having steady and deep contemplation on the residual Reality.

चिन्मयः कलनाकालप्रकाशतिमिरादिकम् ।

वासनां वासितारं च प्राणस्पन्दनपूर्वकम् ॥१६॥ (४-५७-२३)

समूलमपि संत्यज्य व्योमसौम्यप्रशान्तधीः ।

यस्त्वं भवसि सद्बुद्धे स भवानस्तु सत्कृतः ॥१७॥ (४-५७-२४)

1990, 1991. Virtuous One! Full of Consciousness, having given up, even with the roots, grasping of sense-perceptions, time, light, darkness and the like, desire and the desirer, attended with the movement of prāṇa, you become one with a calm intellect placid as the sky. May you be such an honoured one!

हृदयात्संपरित्यज्य सर्वमेव महामतिः ।

यस्तिष्ठति गतव्यग्रः स मुक्तः परमेश्वरः ॥१८॥ (४-५७-२५)

1992. That high-minded one who remains unbewildered, having renounced quite everything from the heart, is liberated. He is the Supreme God.

समाधिमथ कर्माणि मा करोतु करोतु वा ।

हृदयेनास्तसर्वास्थो मुक्त एवोत्तमाशयः ॥१९॥ (४-५७-२६)

1993. Let him perform or not perform works as also absorption in the Supreme Spirit (or samādhi). The one who has given up all efforts (or hopes) by the mind has (reached) the highest abode and is already liberated.

नैष्कर्म्येण न तस्यार्थो न तस्यार्थोऽस्ति कर्मभिः ।

न समाधानजप्याभ्यां यस्य निर्वासनं मनः ॥२०॥ (४-५७-२७)

1994. For him whose mind is desireless, there is no purpose (served) by inactivity nor there is any purpose (served) by actions; nor by deep contemplation and muttered prayers.

यस्य मौर्ख्यं क्षयं यातं सर्वं ब्रह्मेति भावनात् ।

नोदेति वासना तस्य प्राज्ञस्येवाम्बुधिर्मरौ ॥२०१॥ (६/१-८७-२५)

1995. For him whose stupidity has been destroyed by the contemplation that everything is Brahman, desire does not

rise, as a lake (does not appear) in a sandy desert for an intelligent person.

परमार्थाविबोधेन समूलं राम वासना ।

दीपेनेवान्धकारश्रीर्गलत्यालोक एति च ॥१०२॥ (५-७४-२१)

1996. Rāma! By the knowledge of the highest Truth, desire is removed with roots, like plenty of darkness by a lamp and, Light arrives.

(iv) (f) अहंकारोन्मूलनम् ॥ Eradication of the Ego (or the sense of self).

अहंकाराम्बुदे क्षीणे चिद्व्योम्नि विमले तते ।

नूनं संप्रौढतामेति स्वालोको भास्करः परः ॥१०३॥ (५-१३-१७)

1997. When the cloud of Ego (or individuality) is destroyed and the stainless sky of Consciousness is spread, the Supreme Sun that is one's own Light (of Consciousness) surely attains to full development (or grandeur).

चिज्ज्योत्स्ना यावदेवान्तरहंकारघनावृता ।

विकासयति नो तावत्परमार्थकुमुद्वतीम् ॥१०४॥ (४-३३-२८)

1998. As long as the moonlight of Consciousness is covered by the cloud of ego within, so long, it does not open the (flower of the) water-lily that is the Supreme Reality.

अहंबीजश्चित्तद्रुमः सशाखाफलपल्लवः ।

उन्मूलय समूलं तमाकाशहृदयो भव ॥१०५॥ (६/१-१४-१३)

1999. The tree of the mind, with branches, fruits and blossoms (that are the objects of the world), has the sense of "I" as its seed. Eradicate that with roots and be one having the sky (of Consciousness) as your heart (or essence).

अहन्त्वोल्लेखतः सत्ता भ्रमभावविकारिणी ।

तदभावात्स्वभावैकनिष्ठता शमशालिनी ॥१०६॥ (६/२-२६-२९)

2000. (Pure) Being is changing with the delusion of thoughts on account of raising up I-ness (or the sense of "I"). From its absence (arises) the state of fixity in one's real nature alone, which is endowed with Peace.

भ्रमस्य जागतस्यास्य जातस्याकाशवर्णवत् ।

अहंभावोऽभिमन्तात्मा मूलमाद्यमुदाहृतम् ॥१०७॥ (६/२-१५-२)

2001. The Ego, whose nature is self-conceited (or referring all objects to self), is declared to be the first root (or origin) of this worldly delusion which is born like the colour of the sky.

ईदृशोऽयं जगद्वृक्षो जायतेऽहन्त्वबीजतः ।

बीजे ज्ञानाग्निर्दिग्धे नैव किञ्चन जायते ॥१०८॥ (६/२-८-२)

2002. This world-tree is of such kind that it is born from the seed of ego. When the seed is burnt by the fire of knowledge, nothing whatever is born.

(iv) (f) (i) अहंकारोन्मूलनविधिः ॥ The method of eradicating the Ego.

प्रेक्ष्यमाणं च तन्नास्ति किलाहंत्वं कदाचन ।

एतावदेव तज्ज्ञानमनेनैव प्रदह्यते ॥१०९॥ (६/२-८-३)

2003. That ego, being looked at, certainly does not exist at any time. (When investigated by inward contemplation, the ego vanishes.) Its knowledge is only so much. By this (investigation) alone, it is destroyed completely.

चिन्मात्रदर्पणाकारे निर्मले स्वात्मनि स्थिते ।

इति भावानुसंधानादहंकारो न वर्धते ॥११०॥ (४-३३-४३)

2004. The ego does not grow when one is established in his own Self which is stainless, having the form of the mirror of mere Consciousness, through the investigation of its nature as follows.

मिथ्येयमिन्द्रजालश्रीः किं मे स्नेहविरागयोः ।

इत्यन्तरनुसंधानादहंकारो न जायते ॥१११॥ (४-३३-४४)

2005. "This wealth of jugglery (that is the objective world) is false. Of what use are love and aversion to me?" Through investigation in this manner within, the ego is not born.

अहं हि जगदित्यन्तर्हेयादेयदृशोः क्षये ।

समतायां प्रसन्नायां नाहंभावः प्रवर्धते ॥११२॥ (४-३३-४६)

2006. The ego does not grow when equanimity has settled down within, on the destruction of the perceptions of what is fit to be abandoned or accepted, in this manner, viz., "I am indeed the world."

(iv) (f) (ii) परमानुभवसिद्धिः ॥ The attainment of the Supreme Experience (of the Reality).

शान्तो दान्तश्चोपरतो निषिद्धात्काम्यकर्मणः ।

विषयेन्द्रियसंश्लेषसुखाच्च श्रद्धयाऽन्वितः ॥ ११३॥ (६/१-१२८-१)

मृद्वासने समासीनो जितचित्तेन्द्रियक्रियः ।

ओमित्युच्चारयेत्तावन्मनो यावत्प्रसीदति ॥११४॥ (६/१-१२८-२)

2007, 2008. Let one who is tranquil, self-controlled, withdrawn from works performed for particular objects that are forbidden and from pleasure arising from the contact of the senses with their objects, endowed with faith and sitting on a soft seat with the activities of his sense-organs and the mind subdued, utter the syllable OM as long as (or until) the mind is appeased.

प्राणायामं ततः कुर्यादन्तःकरणशुद्धये ।

इन्द्रियाण्याहरेत्पश्चाद्विषयेभ्यः शनैः शनैः ॥११५॥ (६/१-१२८-३)

2009. Let him then perform prāṇāyāma (or control of breath) for the purification of the internal organ, (the mind and the intellect). Then, let him draw off the sense-organs from their objects, slowly.

देहेन्द्रियमनोबुद्धिक्षेत्रज्ञानां च संभवः ।

यस्माद्भवति तज्ज्ञात्वा तेषु पश्चाद्विलापयेत् ॥११६॥ (६/१-१२८-४)

2010. Having known that from which occurs the birth of the body, the senses, the mind, the intellect and the knower of the body (or the individualised consciousness), let him then dissolve them into the respective Cosmic Elements.

विराजि प्रथमं स्थित्वा तत्रात्मनि ततः परम् ।

अव्याकृते स्थितः पश्चात्स्थितः परमकारणे ॥११७॥ (६/१-१२८-५)

मांसादि पार्थिवं भागं पृथिव्यां प्रविलापयेत् ।

आप्यं रक्तादिकं चाप्सु तैजसं तेजसि क्षिपेत् ॥११८॥

(६/१-१२८-६)

2011, 2012. Abiding first in the body, and in the mind there beyond that body, and abiding afterwards in the unmanifest substance (from which the body and the mind arise), let him abide in the Supreme Cause. Let him dissolve the earthen part of flesh and the like in the Earth element and the watery part of blood and the like in the Water element. Let him cast the fiery part into the Fire element.

वायव्यं च महावायौ नाभसं नभसि क्षिपेत् ।

पृथिव्यादिषु विन्यस्य चेन्द्रियाण्यात्मयोनिषु ॥११९॥ (६/१-१२८-७)

श्रोत्रादिलक्षणोपेतां कर्तुर्भोगप्रसिद्धये ।

दिक्षु न्यस्यात्मनः श्रोत्रं त्वचं विद्युति निक्षिपेत् ॥१२०॥

(६/१-१२८-८)

2013, 2014. Let him cast the airy (part) into the great Air element and the etheric (part) into the Ether element. Having placed the sense-organs, endowed with the characteristics of the ear and others for the accomplishment of the enjoyment of the doer (or the individual soul), in the respective subtle elements – Earth and others – which are their origins, let him place his ears into the Quarters and cast his skin into Lightning. [The Quarters, Lightning and other

entities in the following verses constitute the traditional divinities presiding over the sense-organs.]

चक्षुरादित्यबिम्बे च जिह्वामप्सु विनिक्षिपेत् ।

प्राणं वायौ वाचमग्नौ पाणिमिन्द्रे विनिक्षिपेत् ॥१२१॥

(६/१-१२८-९)

2015. Let him cast the eye into the orb of the Sun and the tongue into the Waters. Let him cast the vital energy into the Air, the speech into the Fire and the hand into Indra.

विष्णौ तथाऽऽत्मनः पादौ पायुं मित्रे तथैव च ।

उपस्थं कश्यपे न्यस्य मनश्चन्द्रे निवेशयेत् ॥१२२॥

(६/१-१२८-१०)

2016. Having given up his feet to Viṣṇu, the anus (or the excretory organ) to Mitra and the generative organ to Kaśyapa, let him place his mind in the Moon.

बुद्धिं ब्रह्मणि संयच्छेदेताः करणदेवताः । (६/१-१२८-११)

एवं न्यस्यात्मनो देहं विराडस्मीति चिन्तयेत् ॥१२३॥

(६/१-१२८-१२)

2017. Let him give the intellect to Brahmā. These are the divine powers of the organs of sense (according to tradition). Thus, having resigned his body, let him think: "I am Virāt (or the Cosmic Being)."

ब्रह्माण्डान्तः स्थितो योऽसावर्धनारीश्वरः प्रभुः ।

आधारः सर्वभूतानां कारणं तदुदाहृतम् ॥१२४॥ (६/१-१२८-१३)

2018. That Lord who is the Deity, half male and half female, exists within the Cosmos and is the support of all beings; therefore, he is declared as the Cause (of this Cosmos).

स यज्ञसृष्टिरूपोऽसौ जगद्वक्तौ व्यवस्थितः ॥१२५॥ (६/१-१२८-१४)

2019. He is of the form of the creation from a sacrifice and is settled in the function of the world.

क्षितिं चाप्सु समावेश्य सलिलं चानले क्षिपेत् । (६/१-१२८-१६)

अग्निं वायौ समावेश्य वायुं च नभसि क्षिपेत् ।

नभश्च महदाकाशे समस्तोत्पत्तिकारणे ॥१२६॥ (६/१-१२८-१७)

2020. (Now), Having merged the Earth in Water, let him cast Water into Fire. Having merged Fire in Air, let him cast Air into Ether and Ether into the Great Sky which is the cause of birth of all things (in the world).

स्थित्वा तस्मिन्क्षणं योगी लिङ्गमात्रशरीरधृक् ।

वासना भूतसूक्ष्माश्च कर्माविद्ये तथैव च ॥१२७॥ (६/१-१२८-१८)

दशेन्द्रियमनोबुद्धिरेतल्लिङ्गं विदुर्बुधाः ।

ततोऽर्थोऽण्डादब्रह्महिर्यातस्तत्रात्माऽस्मीति चिन्तयेत् ॥१२८॥

(६/१-१२८-१९)

2021, 2022. Having remained in that (Great Sky) for a moment, let the yogin, bearing a body which is only subtle and then gone outside the world in part (due to transcending the body), think there, "I am the Self". Wise men consider this (consisting of) desires or mental impressions, the five subtle elements, the store of karma (or actions), nescience, the ten organs of sense, the mind and the intellect as the subtle body.

चतुर्मुखोऽग्रके चायं भूतसूक्ष्मव्यवस्थितः ।

लिङ्गमव्याकृते सूक्ष्मे न्यस्याव्यक्ते च बुद्धिमान् ॥१२९॥

(६/१-१२८-२०)

नामरूपविनिर्मुक्तं यस्मिन्संतिष्ठते जगत् ।

तामाहुः प्रकृतिं केचिन्मायामेके परे त्वणून् ॥१३०॥

(६/१-१२८-२१)

2023, 2024. This Brahmā is the one established in the subtle elements (of sound, touch, form, taste and smell) in the

beginning (prior to the dissolution of the Cosmos, as their presiding Deity). Let the wise one, resigning the subtle body in the subtle unmanifest primary substance (or germ of nature) in which the world exists freed from name and form, (be established in the Self). Some call that (unmanifest primary substance) as Nature; some as Māyā (or Illusion); others as atoms.

अविद्यामपरे प्राहुस्तर्कविभ्रान्तचेतसः ।

तत्र सर्वे लयं गत्वा तिष्ठन्त्यव्यक्तरूपिणः ॥१३१॥

(६/१-१२८-२२)

2025. Others, whose minds are confused by logic, call it as Avidyā (or Nescience). All things, having arrived at dissolution, exist in that (primary substance) possessing an unmanifest nature.

निःसंबन्धा निरास्वादाः संभवन्ति ततः पुनः ।

तत्स्वरूपा हि तिष्ठन्ति यावत्सृष्टिः प्रवर्तते ॥१३२॥ (६/१-१२८-२३)

2026. (They remain) without relationship and without enjoying (or experiencing due to conscious existence). Again they spring up from that (unmanifest substance). They indeed remain in that natural state till creation takes place.

अतः स्थानत्रयं त्यक्त्वा तुरीयं पदमव्ययम् । (६/१-१२८-२४)

ध्यायेत्तत्प्राप्तये लिङ्गं प्रविलाप्य परं विशेत् ॥१३३॥ (६/१-१२८-२५)

2027. From this, having given up the three states (gross, subtle and causal or waking, dreaming and sleeping), let him meditate on the immutable fourth state. For attaining that, let him enter the Supreme (undivided Consciousness) having dissolved the subtle body.

(iv) (f) (iii) अहंभावे गलिते सर्वदोषापगमः ॥ The removal of all defects (or sins) when the Ego has vanished.

यत्किञ्चिदिदमायाति सुखदुःखमलं भवे ।

तदहंकारचक्रस्य प्रविकारो विजृम्भते ॥१३४॥ (४-३३-३५)

2028. Whatever impurity here in the nature of pleasure and pain arrives in worldly existence, that manifests itself as a modification of the wheel of ego (or the sense of "I").

गलिते वा गलद्रूपे चित्तेऽहंकारनामनि । (६/१-११६-१)
बलादपि हि संजाता न लिम्पन्त्याशयं सितम् ॥१३५॥ (६/१-११६-२)
लोभमोहादयो दोषाः पयांसीव सरोरुहम् । (६/१-११६-२)
मुदिताद्याः श्रियो वक्त्रं न मुञ्चन्ति कदाचन ॥१३६॥ (६/१-११६-३)

2029, 2030. When the mind, which is called the ego, has vanished or has its form vanishing, the defects such as greed and delusion, produced even forcibly (by external circumstances) do not stain the white (or pure) heart, as waters (do not smear) a lotus. The graces of joy and the like never leave the face.

वासनाग्रन्थयश्छिन्ना इव त्रुट्यन्त्यलं शनैः ।
कोपस्तानवमायाति मोहो मान्द्यं हि गच्छति ॥१३७॥ (६/१-११६-४)

2031. The knots of desires completely snap successively, as if they are cut. Anger arrives at thinness. Delusion attains to a feeble state.

कामः क्लमं गच्छति च लोभः क्वापि पलायते ।
नोल्लसन्तीन्द्रियाण्युच्चैः खेदः स्फुरति नोच्चकैः ॥१३८॥
(६/१-११६-५)

2032. Lust suffers fatigue. Avarice runs somewhere. The sense-organs do not sport very much. Dejection does not spring up intensely.

न दुःखान्युपबृंहन्ति न वलान्ति सुखानि च ।
सर्वत्र समतोदेति हृदि शैत्यप्रदायिनी ॥१३९॥ (६/१-११६-६)

2033. Pains do not grow near and pleasures do not dance. Equanimity, bestowing coolness, rises in the heart everywhere (or at all times).

(iv) (g) असङ्गाभ्यासः ॥ The practice of non-attachment.

संवित्तेर्जन्मबीजस्य योऽन्तस्थो वासनारसः ।

स करोत्यङ्कुरोल्लासं तमसङ्गाग्निना दह ॥१४०॥ (६/२-२८-२३)

2034. That essence which is desire, existing within (mental) consciousness that is the seed of birth, causes the rising forth of the sprout (of world-experience). Burn that with the fire of non-attachment.

अन्तः संसङ्गवाञ्छन्तुर्मग्नः संसारसागरे ।

अन्तः संसक्तिमुक्तस्तु तीर्णः संसारसागरात् ॥१४१॥ (५-६७-३०)

2035. The person who has attachment within, is sunk in the ocean of worldly existence. But, the one who is liberated from attachment within, has crossed over the ocean of worldly existence.

असक्तं निर्मलं चित्तं मुक्तं संसार्यपि स्फुटम् ।

सक्तं तु दीर्घतपसा युक्तमप्यतिबन्धवत् ॥१४२॥ (५-६७-३३)

2036. The mind which is not attached (to the world) is stainless and is liberated though manifestly worldly. But the mind that is attached is one having extreme bondage, though endowed with penance of long duration.

संसक्तिवशतः सर्वे वितता दुःखराशयः । (५-६८-१०)

संसक्तचित्तमायान्ति सर्वा दुःखपरम्पराः ॥१४३॥ (५-६८-४७)

2037. On account of attachment, all the heaps of pains are spread out. All the uninterrupted series of pains approach the mind attached (to the world).

असत्प्रायो हि संबन्धो यथा सलिलकाष्ठयोः ।

तथैव मिथ्यासंबन्धः शरीरपरमात्मनोः ॥१४४॥ (५-६७-२४)

2038. As the connection between water and a piece of wood

(floating on it) is almost unreal, so also, there is the false connection between the body and the Supreme Self.

देहभावनयैवात्मा देहदुःखवशे स्थितः ।

तस्यागेन ततो मुक्तो भवतीति विदुर्बुधाः ॥१४५॥ (५-६७-२६)

2039. Only on account of the thought of the body, the Self is under the influence of the pains of the body. Wise men consider that It is freed from that (distress of the body) by the renunciation of that (thought).

चिदात्मा निर्मलो नित्यः स्वावभासो निरामयः ।

देहस्त्वनित्यो मलवांस्तेन संबध्यते कथम् ॥१४६॥ (५-७१-२४)

2040. The Consciousness that is the Self is stainless, eternal, free from defects and is its own Light. But, the body is perishable and possessed of impurity. How is it connected with (or bound to) that (Self)?

केवलं चित्ति विश्रम्य किञ्चित्चेत्यावलम्बिनि ।

सर्वत्र नीरसमिव तिष्ठत्वात्मरसं मनः ॥१४७॥ (५-६९-८)

2041. Reposing solely in Consciousness, which is resting on objects to be known (only) a little, let the mind remain with the Self as its delight, as if it were tasteless everywhere.

तत्रस्थो विगतासङ्गो जीवोऽजीवत्वमागतः ।

व्यवहारमिमं सर्वं मा करोतु करोतु वा ॥१४८॥ (५-६९-९)

2042. Abiding there, devoid of attachment (to any object), let the individualised consciousness (or the soul), which has arrived at the state of absence of individuality, perform or not perform all this work (relating to the world).

नाभिनन्दति नैष्कर्म्यं न कर्मस्वनुषज्जते ।

सुसमो यः फलत्यागी सोऽसंसक्त इति स्मृतः ॥१४९॥ (५-६८-६)

2043. He does not rejoice in inactivity nor does he cling to

actions. He is considered as completely unattached, who is perfectly even (under both circumstances), giving up the fruits (of actions).

सर्वमात्मेदमखिलं किं वाञ्छामि त्यजामि किम् ।

इत्यसङ्गस्थितिं विद्धि जीवन्मुक्ततनुस्थितिम् ॥१५०॥ (५-६८-४)

2044. "All this, in entirety, is the Self. What shall I seek for and what shall I renounce?" Know such a state of non-attachment as the state of the person who is liberated while living.

सर्वकर्मफलादीनां मनसैव न कर्मणा ।

निपुणं यः परित्यागी सोऽसंसक्त इति स्मृतः ॥१५१॥ (५-६८-८)

2045. He is considered as thoroughly unattached, who is completely renouncing skilfully the fruits etc., of all actions, by the mind alone and not by action (i.e., actually).

भावाभावे पदार्थानां हर्षमिर्षविकारदा ।

मलिना वासना यैषा सा सङ्ग इति कथ्यते ॥१५२॥ (५-९३-८४)

2046. That is described as attachment which is this impure desire producing the feelings of joy and anger on the existence and non-existence respectively of objects.

मुक्ता हर्षविषादाभ्यां शुद्धा भवति वासना । (५-९३-८५)

तामसङ्गाभिधां विद्धि यावदेहं च भाविनी ॥१५३॥ (५-९३-८६)

2047. Desire, liberated from joy and dejection, is pure. Know that (pure desire), having the name (or sense) of non-attachment, as existing till the body (lasts, for the liberated one).

कुर्वतोऽकुर्वतश्चैव मनसा यदमज्जनम् ।

शुभाशुभेषु कार्येषु तदसङ्गं विदुर्बुधाः ॥१५४॥ (६/२-२८-२४)

2048. Wise men consider that as non-attachment, which is

the non-immersion by the mind in good or bad actions, for one doing or not doing them.

अथवा वासनोत्साद एवासङ्ग इति स्मृतः ।

यया कयाचिद्युक्त्याऽन्तः संपादय तमेव हि ॥१५५॥ (६/२-२८-२५)

2049. Or, the destruction of desire alone is considered as non-attachment. Acquire only that (non-attachment) internally by some means or other.

(iv) (h) समभावप्राप्तिः ॥ *The attainment of equanimity.*

मा खेदं भज हेयेषु नोपादेयपरो भव ।

हेयादेयदृशौ त्यक्त्वा शेषस्थः स्वच्छतां ब्रज ॥१५६॥ (५-१३-२१)

2050. Do not suffer dejection among things fit to be abandoned, nor be intent on things fit to be acquired. Having given up the perceptions of what is fit to be abandoned or acquired, attain to the state of purity abiding in the residual Reality.

हेयोपादेयकलने क्षीणे यावन्न चेतसः ।

न तावत्समता भाति साध्रे व्योम्नीव चन्द्रिका ॥१५७॥ (५-१३-२३)

2051. As long as the perceptions of what is fit to be abandoned or acquired, of (or arising in) the mind, are not destroyed, so long, equanimity does not shine, as moonlight in the sky with clouds.

अवस्तिवदमिदं वस्तु यस्येति लुलितं मनः ।

तस्मिन्नोदेति समता शाखोत इव मञ्जरी ॥१५८॥ (५-१३-२४)

2052. Equanimity does not rise in him whose mind is tossed about thus: "this is a worthless thing and this is the real thing", as a cluster of blossoms (does not appear) in a Śākhoṭa tree.

युक्तायुक्तैषणा यत्र लाभालाभविलासिनी ।

समता स्वच्छता तत्र कुतो वैराग्यभासिनी ॥१५९॥ (५-१३-२५)

2053. Where there is proper or improper desire manifesting gain or loss, there, how can equanimity or purity, possessing the lustre of desirelessness (or indifference to the world), exist?

(iv) (h) (i) समतानन्दः ॥ The joy of equanimity.

न तदासाद्यते राज्यान्न कान्ताजनसङ्गमात् ।

अनपायि सुखं सारं समत्वाद्यदवाप्यते ॥१६०॥ (६/२-१९८-१०)

2054. That highest imperishable happiness which is obtained through equanimity, is not obtained through sovereignty, nor through association with lovely women.

द्वंद्वोपशमसीमान्तं संरम्भज्वरनाशनम् ।

सर्वदुःखातपाप्मोदं समत्वं विद्धि राघव ॥१६१॥ (६/२-१९८-११)

2055. Rāma! Know equanimity as the cloud in (cooling) the heat (of the sun) in the form of all pains, as (the remedy) destroying the fever of agitation and as the utmost limit of pacification (or cessation) of pairs of opposites (like pleasure and pain or heat and cold).

सुखदुःखेषु भीमेषु सन्ततेषु महत्स्वपि ।

मनागपि न वैरस्यं प्रयान्ति समदृष्टयः ॥१६२॥ (६/२-१९८-२७)

2056. Men of equal vision do not at all go to the state of unpleasantness, even in great pleasures and pains which are terrible and continual.

(iv) (h) (ii) सर्वबन्धुत्वम् ॥ Brotherhood of All.

अयं बन्धुरयं नेति गणना लघुचेतसाम् ।

उदारचरितानां तु विगतावरणैव धीः ॥१६३॥ (५-१८-६१)

2057. The consideration that “this one is a kinsman and this one is not,” is of (or cherished by) persons who have a mean mind. But, for persons possessing a noble behaviour, the intellect is quite free from coverings (or restraints).

न तदस्ति न यत्राहं न तदस्ति न यन्मम ।

इति निर्णयि धीराणां विगतावरणैव धीः ॥१६४॥ (५-१८-६२)

2058. “There is no place where I am not; there is nothing which is not mine.” Having ascertained in this manner, the intellect of the wise (or self-possessed ones) is quite free from coverings (or restraints).

सर्वा एव हि ते भूतजातयो राम बन्धवः ।

अत्यन्तासंयुता एतास्तव राम न काश्चन ॥१६५॥ (५-१८-६४)

2059. Rāma! All classes of beings are indeed your kinsmen. None whatever of these beings are very much unconnected to you.

एकत्वे विद्यमानस्य सर्वगस्य किलात्मनः ।

अयं बन्धुः परश्चायमित्यसौ कलना कुतः ॥१६६॥ (५-२०-४)

2060. How indeed can there be that understanding, “this is a kinsman and this is a stranger”, of the Self who is existing in oneness and is all-pervading?

(iv) (i) कर्मभावः ॥ The non-existence of activity.

कृष्णतासंक्षये यद्वत्क्षीयते कज्जलं स्वयम् ।

स्पन्दात्मकर्मविगमे तद्वत्क्षीयते मनः ॥१६७॥ (३-९५-३५)

2061. As lamp-black is diminished (or lost) of its own accord on the loss of blackness, so, the mind is destroyed on the disappearance of activity which is of the nature of movement (of consciousness).

वह्न्यौष्णयोरिव सदा श्लिष्टयोश्चित्तकर्मणोः ।

द्वयोरेकतराभावे द्वयमेव विलीयते ॥१६८॥ (३-९५-३७)

2062. Between the two, mind and activity, which are ever united like fire and heat, on the absence (or annihilation) of either, both just vanish.

आत्माज्ञानात्समुत्पन्नः संकल्पः कर्मकारणम् । (६/१-१२४-५)

संकल्पित्वं हि बन्धस्य कारणं तत्परित्यज ॥१६९॥ (६/१-१२४-६)

2063. Imagination (or desire) born out of ignorance of the Self is the cause of action. The cause of bondage is indeed the state of having imagination (or desire). Renounce that completely.

अवेदनमसंवेद्यं यदवासनमासितम् ।

शान्तं सममनुल्लेखं स कर्मत्याग उच्यते ॥१७०॥ (६/२-३-३४)

2064. That is called renunciation of action, which is remaining desireless without feeling, without objects to be known, calm, even and without utterance.

(iv) (j) सर्वत्यागः ॥ Renunciation of everything.

यावत्सर्वं न संत्यक्तं तावदात्मा न लभ्यते ।

सर्वावस्थापरित्यागे शेष आत्मेति कथ्यते ॥१७१॥ (५-५८-४४)

2065. As long as everything is not renounced, so long, the Self is not obtained. On the complete renunciation of all states (of the mind), the residue is declared as the Self.

यत्र सर्वात्मनैवात्मा लाभाय यतते स्वयम् ।

त्यक्तान्यकार्यं प्राप्नोति तन्नाम नृप नेतरत् ॥१७२॥ (५-५८-४६)

2066. King! Where the mind exerts itself thoroughly for obtaining (a thing), having given up other activity, it certainly obtains that; not another.

न किञ्चिद्येन संप्राप्तं तेनेदं परमामृतम् ।

संप्राप्यान्तः प्रपूर्णेन सर्वं प्राप्तमखण्डितम् ॥१७३॥ (५-३४-७६)

2067. By whom nothing whatever is acquired, by him who is fulfilled within, having obtained this excellent nectar (of Self-realisation), everything is obtained uninterruptedly.

विद्धि चिन्तामणिं साधो सर्वत्यागमकृत्रिमम् ।

तमन्तं सर्वदुःखानां त्वं साधयसि शुद्धधीः ॥१७४॥ (६/१-१०-५)

2068. Virtuous One! Know the spontaneous renunciation of everything as the wish-fulfilling gem. You, having a pure mind, secure that which is the end of all pains.

सर्वत्यागेन शुद्धेन सर्वमासाद्यतेऽनघ ।

सर्वत्यागो हि साम्राज्यं किं चिन्तामणितो भवेत् ॥१७५॥ (६/१-१०-६)

2069. Sinless One! Everything is obtained by pure and complete renunciation. Renunciation of everything is indeed complete sovereignty. What can arise from the wish-fulfilling gem?

(iv) (j) (i) *सर्वत्यागस्वरूपम् ॥ The nature of complete renunciation.*

साधो न देहत्यागेन न राज्यत्यजनेन च ।

न चोटजादिशोषेण सर्वत्यागो भवेन्नृप ॥१७६॥ (६/१-१३-२९)

2070. Virtuous King! Complete renunciation cannot happen by giving up the body, by renouncing the kingdom, and by emaciation in hermitages and the like.

सर्वस्यैव मनो बीजं तरुबीजं तरोरिव । (६/१-१३-३४)

सर्वस्य बीजे संत्यक्ते सर्वं त्यक्तं भवत्यलम् ॥१७७॥ (६/१-१३-३५)

2071. The mind is the origin of quite everything, as the seed of a tree (is the origin) of a tree. When the origin (or cause) of everything is renounced, everything is surely given up.

चित्तं सर्वमिति प्राहुस्तत्त्यक्त्वा पुत्र राजसे ।

चित्तत्यागं विदुः सर्वत्यागं सर्वविदो जनाः ॥१७८॥

(६/१-१११-२१)

2072. Son! They declare that the mind is everything. Having renounced that, you are eminent. People who know everything consider the renunciation of the mind as complete renunciation.

यत्सर्वं सर्वतो यच्च तस्मिन्सर्वैककारणे ।

सर्वस्मिन्संपरित्यक्ते सर्वत्यागः कृतो भवेत् ॥१७९॥ (६/१-१३-३०)

2073. Complete renunciation can be accomplished when everything is fully given up in that single Cause of everything, which is the All and which is everywhere.

सूत्रं मुक्ताफलेनेव जगज्जालं त्रिकालकम् ।

सर्वमन्तः कृतं तेन येन सर्वं समुज्झितम् ॥१८०॥ (६/१-१३-४९)

2074. The entire collection of worlds, past, present and future, is taken within, like a thread by a pearl, by that person by whom everything is abandoned.

(iv) (j) (ii) महात्यागी ॥ *The great renouncer.*

धर्माधर्मौ सुखं दुःखं तथा मरणजन्मनी ।

धिया येनेति संत्यक्तं महात्यागी स उच्यते ॥१८१॥

(६/१-११५-३३)

2075. He is called a great renouncer, by whom virtue and vice, pleasure and pain and life and death are mentally renounced (without being affected by them).

सर्वेच्छाः सकलाः शङ्काः सर्वेहाः सर्वनिश्चयाः ।

धिया येन परित्यक्ता महात्यागी स उच्यते ॥१८२॥

(६/१-११५-३४)

2076. He is called a great renouncer by whom all desires, all doubts, all efforts and all convictions (or investigations) are completely renounced mentally.

न मे देहो न जन्मापि युक्तायुक्ते न कर्मणी ।

इति निश्चयवानन्तर्महात्यागी स उच्यते ॥१८३॥ (६/१-११५-३६)

2077. He is called a great renouncer who has the conviction within in this manner: "There is no body for me, nor even birth, nor proper or improper actions."

देहस्य मनसो दुःखैरिन्द्रियाणां मनःस्थितेः ।

नूनं येनोज्झिता सत्ता महात्यागी स उच्यते ॥१८४॥ (६/१-११५-३५)

2078. He is called a great renouncer by whom the reality of the state of the mind, along with the pains of the body, the mind and the senses, is surely abandoned.

येन धर्ममधर्मं च मनोमननमीहितम् ।

सर्वमन्तः परित्यक्तं महात्यागी स उच्यते ॥१८५॥ (६/१-११५-३७)

2079. He is called a great renouncer by whom all righteous and unrighteous deeds (of the body), the thinking of the mind and desire are renounced internally.

यावती दृश्यकलना सकलेयं विलोक्यते ।

सा येन सुष्ठु संत्यक्ता महात्यागी स उच्यते ॥१८६॥ (६/१-११५-३८)

2080. All this is perceived as much as the grasping of objects (by the mind). He is called the great renouncer by whom that (grasping) is well renounced.

(iv) (j) (iii) त्यागफलम् ॥ The fruit of renunciation.

न गृह्णाति हि यत्किञ्चित्सर्वं तस्मै प्रदीयते । (६/१-९३-६२)

सर्वं त्यजति यस्तस्य सर्वमेवोपतिष्ठते ॥१८७॥ (६/१-९३-५९)

2081. Everything is indeed given to him who does not take

anything whatever. Quite everything waits upon him who gives up everything.

(iv) (k) समाधानम् (समाधिः) ॥ *Profound meditation on (or absorption of the mind in) Absolute Consciousness.*

यदि वाऽपि समाधाने निर्विकल्पे स्थितिं ब्रजेत् ।

तदक्षयसुषुप्ताभं तन्मन्येतामलं पदम् ॥१८८॥ (३-१-३६)

2082. If only one can attain to fixity in the absorption of the mind in Absolute Consciousness without the distinction of the knower, the known and the knowing, then let him understand that as the stainless state (of liberation) resembling endless sleep.

(iv) (k) (i) समाधिस्वरूपम् ॥ *The nature of Samādhi (or Absorption of the mind in Absolute Consciousness).*

बद्धपद्मासनस्यापि कृतब्रह्माञ्जलेरपि ।

अविश्रान्तस्वभावस्य कः समाधिः कथं च वा ॥१८९॥ (५-६२-७)

2083. Even for one who has assumed the yogic pose of padmāsana and performed respectful salutations while repeating the Veda (or the sacred scripture), (but) has an inherent nature that is not tranquil, what possibly is samādhi (or absorption in Absolute Consciousness) and how?

तत्त्वावबोधो भगवन्सर्वाशातृणपावकः ।

प्रोक्तः समाधिश्च न तु तूष्णीमवस्थितिः ॥१९०॥ (५-६२-८)

2084. Revered One! Knowledge of the Reality, which is the fire for (burning) the straw in the form of all desires, is spoken of by the word "samādhi"; but not remaining silently.

समाहिता नित्यतृप्ता यथाभूतार्थदर्शिनी ।

साधो समाधिशब्देन परा प्रज्ञोच्यते बुधैः ॥१९१॥ (५-६२-९)

2085. Virtuous One! The Supreme Intelligence, which is composed (or concentrated), ever satisfied and perceiving things as they are (or truly), is described by the word "samādhi" by the wise.

अक्षुब्धा निरहङ्कारा द्वंद्वेष्वननुपातिनी ।

प्रोक्ता समाधिशब्देन मेरोः स्थिरतराकृतिः ॥१९२॥ (५-६२-१०)

2086. (The state having) a form more firm than the Meru mountain and which is undisturbed, free from ego and not falling upon pairs of opposites (like pleasure and pain), is described by the word "samādhi".

निश्चिन्ताऽधिगताभीष्टा हेयोपादेयवर्जिता ।

प्रोक्ता समाधिशब्देन परिपूर्णा मनोगतिः ॥१९३॥ (५-६२-११)

2087. The absolutely full (or self-satisfied) state of the mind free from thinking, which has obtained the desired object and is destitute of what is fit to be abandoned or acquired, is described by the word "samādhi".

यतः प्रभृति बोधेन युक्तमात्यन्तिकं मनः ।

तदारभ्य समाधानमव्युच्छिन्नं महात्मनः ॥१९४॥ (५-६२-१२)

2088. From which time forward, the mind is continually endowed with Consciousness, beginning from that, the samādhi of the high-souled one is not exterminated.

परं विषयवैतुष्यं समाधानमुदाहृतम् । (६/२-४५-४६)

दृढं विषयवैरस्यमेव ध्यानमुदाहृतम् ॥१९५॥ (६/२-४६-१६)

2089. Highest desirelessness for objects of enjoyment is declared as samādhi. Intense (or firm) tastelessness in objects of sense is alone declared as dhyāna (or meditation).

सर्वार्थशीतलत्वेन बलाद्ध्याने यदाऽऽगतम् ।

ज्ञानाद्विषयवैरस्यं स समाधिर्हि नेतरः ॥१९६॥ (६/२-४६-१५)

2090. That indeed is samādhi when tastelessness in objects of enjoyment has perforce arrived in meditation, along with coolness (or calmness) in all affairs, on account of knowledge. It is not any other state.

सम्यग्ज्ञानं समुच्छूनं सदैवोज्झितवासनम् ।

ध्यानं भवति निर्वाणमानन्दपदमागतम् ॥१९७॥ (६/२-४६-१८)

2091. Right knowledge which is lofty, with the desires abandoned for ever, is meditation which has arrived at the state of Bliss that is Nirvāṇa (or extinction of individuality and absorption in Absolute Consciousness).

10. चित्तनाशानन्दः

The Bliss of disappearance of the mind.

संशान्ते चित्तवेताले यामानन्दकलां तनुः ।

याति तामपि राज्येन जागतेन न गच्छति ॥१॥ (४-१५-२०)

2092. The element of Joy which the body attains to when the goblin of the mind is extinguished, it does not reach that (Joy) even through sovereignty over the world.

सर्वाशाज्वरसंमोहमिहिकाशरदागमम् ।

अचित्तत्वं विना नान्यच्छ्रेयः पश्यामि जन्तुषु ॥२॥ (४-१५-२४)

2093. I do not see among living beings another virtue (or felicity) except the state of absence of the mind, which is the arrival of the autumnal season for the mist that is the delusion arising from the fever of all desires.

त एव सुखसंभोगसीमान्तं समुपागताः ।

महाधिया शान्तधियो ये याता विमनस्कताम् ॥३॥ (४-१५-२५)

2094. Those persons with tranquil minds, who have gone to

the state of absence of the mind through their lofty intellect, have alone arrived at the utmost limit of enjoyment of pleasures.

चित्ताग्रे शोधिते हि परमार्थसुवर्णताम् ।

गतेऽकृत्रिम आनन्दः किं देहोपलब्धकैः ॥४॥ (३-११-४९)

2095. When copper that is the mind is purified and has gone to the state of gold that is the highest spiritual knowledge, there arises spontaneous happiness. Of what use are pieces of stone in the form of the body?

V सप्तज्ञानभूमयः

The Seven Stages of Knowledge (or the Seven Steps to Self-realisation).

इमां सप्तपदां ज्ञानभूमिमाकर्णयानघ ।

नानया ज्ञातया भूयो मोहपङ्के निमज्जसि ॥१॥ (३-११८-१)

2096. Sinless One! Listen to this field of Knowledge having seven steps. By this, understood (by you), you will not sink into the mire of delusion again.

वदन्ति बहुभेदेन वादिनो योगभूमिकाः ।

मम त्वभिमता नूनमिमा एव शुभप्रदाः ॥२॥ (३-११८-२)

2097. Teachers speak of the steps of Yoga with many differences. But, these alone, which produce good, are certainly agreeable to me.

1. प्रथमं मतम्

The first view.

अवबोधं विदुर्ज्ञानं तदिदं सप्तभूमिकम् ।

मुक्तिस्तु ज्ञेयमित्युक्तं भूमिकासप्तकात्परम् ॥१॥ (३-११८-३)

2098. Knowledge is becoming awake to Truth (i.e., Self-

realisation) and this has seven steps (or stages). But, Liberation is described as (the Truth) to be known. It is beyond the seven stages.

सत्यावबोधो मोक्षश्चैवेति पर्यायनामनी ।

सत्यावबोधो जीवोऽयं नेह भूयः प्ररोहति ॥२॥ (३-११८-४)

2099. Becoming awake to Truth (or Self-realisation) and Liberation are only synonymous names. This individual soul, becoming awake to Truth, does not again rise in this world.

ज्ञानभूमिः शुभेच्छाख्या प्रथमा समुदाहता ।

विचारणा द्वितीया तु तृतीया तनुमानसा ॥३॥ (३-११८-५)

सत्त्वापत्तिश्चतुर्थी स्यात्ततोऽसंसक्तिनामिका ।

पदार्थाभावनी षष्ठी सप्तमी तुर्यगा स्मृता ॥४॥ (३-११८-६)

2100, 2101. The first stage of knowledge is said to be “Śubhecchā” (or virtuous desire). The second is “Vicāraṇā” (investigation or reflection). The third is tanumānasā (or the state of thin mind). The fourth would be sattvāpatti (or attainment of Pure Being); then the (stage) named asaṁsakti (or non-union, i.e., detachment from the objective world). The sixth is padārthābhāvanī (or non-ideation of objects). The seventh is considered as turyagā (remaining in the fourth state of consciousness).

आसामन्ते स्थिता मुक्तिस्तस्यां भूयो न शोच्यते ।

एतासां भूमिकानां त्वमिदं निर्वचनं शृणु ॥५॥ (३-११८-७)

2102. Liberation exists at the end of these stages. In that state one does not grieve (for anything) again. You hear this explanation of these steps (or stages of knowledge).

स्थितः किं मूढ एवासि प्रेक्ष्येऽहं शास्त्रसज्जनैः ।

वैराग्यपूर्वमिच्छेति शुभेच्छेत्युच्यते बुधैः ॥६॥ (३-११८-८)

2103. “Why do I remain a mere fool? I shall reflect with the

scriptures and virtuous people accompanied by indifference to the world.” The desire arising in this manner is called “virtuous desire” by the wise.

शास्त्रसज्जनसंपर्कवैराग्याभ्यासपूर्वकम् ।

सदाचारप्रवृत्तिर्या प्रोच्यते सा विचारणा ॥७॥ (३-११८-९)

2104. That is called “reflection (or investigation),” which is the advent of (or application to) virtuous conduct preceded by the practice of indifference to worldly pleasures and association with virtuous people and the scriptures.

विचारणाशुभेच्छाभ्यामिन्द्रियार्थेष्वसक्तता ।

याऽत्र सा तनुता भावात्प्रोच्यते तनुमानसा ॥८॥ (३-११८-१०)

2105. That is described as “the state of thin mind,” which is non-attachment to sense-objects through virtuous desire and reflection (or investigation), which thinness here arises from meditation.

भूमिकात्रितयाभ्यासाच्चित्तेऽर्थे विरतेर्वशात् ।

सत्यात्मनि स्थितिः शुद्धे सत्त्वापत्तिरुदाहृता ॥९॥ (३-११८-११)

2106. On account of indifference to pleasure in worldly objects, in the mind, arising from the practice of the three stages, abidance in the Pure Self that is the Truth (or Being), is declared as “attainment of Pure Being.”

दशाचतुष्टयाभ्यासादसंसङ्गफलेन च ।

रूढसत्त्वचमत्कारात्प्रोक्ताऽसंसक्तिनामिका ॥१०॥ (३-११८-१२)

2107. (The fifth stage) is described by the name “non-union (or detachment from the objective world),” on account of the spectacle of Pure Being that has grown up by virtue of the fruit of non-attachment, caused by the practice of the four stages.

भूमिकापञ्चकाभ्यासात्स्वात्मारामतया दृढम् ।

आभ्यन्तराणां बाह्यानां पदार्थानामभावनात् ॥११॥ (३-११८-१३)

परप्रयुक्तेन चिरं प्रयत्नेनार्थभावनात् ।

पदार्थाभावनानाम्नी षष्ठी संजायते गतिः ॥१२॥ (३-११८-१४)

2108, 2109. The sixth stage having the name “non-ideation of objects” is produced by the state of delight in one’s own Self, arising from the practice of the (previous) five stages, on account of non-imagination of external and internal objects thoroughly and thinking of the objects (only) through the effort employed by others for a long time.

भूमिषट्कचिराभ्यासाद्धेदस्यानुपलम्भतः ।

यत्स्वभावैकनिष्ठत्वं सा ज्ञेया तुर्यगा गतिः ॥१३॥ (३-११८-१५)

2110. That should be known as the stage of remaining in the fourth state (of consciousness), which is fixity in one’s true nature alone on account of non-perception of difference, arising from the practice of the six stages for a long time.

एषा हि जीवन्मुक्तेषु तुर्यावस्थेह विद्यते ।

विदेहमुक्तिविषयस्तुर्यातीतमतः परम् ॥१४॥ (३-११८-१६)

2111. This fourth state (of consciousness) indeed exists here (in this body) among those liberated while living. Beyond this, the state exceeding the fourth (state of consciousness) is the sphere of liberation without a body.

2. द्वितीयं मतम्

The second view.

शास्त्रसज्जनसंपर्कैः प्रज्ञामादौ विवर्धयेत् ।

प्रथमा भूमिकैषोक्ता योगस्यैव च योगिनः ॥१॥ (६/१-१२०-१)

2112. Let one increase his intelligence (or discernment) first, by association with the scriptures and virtuous people. This is called the first stage of yoga and the yogin-s.

विचारणा द्वितीया स्यात्तृतीयाऽसङ्गभावना ।

विलापनी चतुर्थी स्याद्वासनाविलयात्मिका ॥२॥ (६/१-१२०-२)

2113. The second would be "reflection (or investigation)" and the third, "contemplation of detachment from the world." The fourth would be "dissolving (the mental impressions)" which is of the nature of destruction of all desires.

शुद्धसंविन्मयानन्दरूपा भवति पञ्चमी ।

अर्धसुप्तप्रबुद्धाभो जीवन्मुक्तोऽत्र तिष्ठति ॥३॥ (६/१-१२०-३)

2114. The fifth is "of the nature of Bliss full of Pure Consciousness." Here, the one liberated while living exists like a person half asleep and half awake.

स्वसंवेदनरूपा च षष्ठी भवति भूमिका ।

आनन्दैकघनाकारा सुषुप्तसदृशस्थितिः ॥४॥ (६/१-१२०-४)

2115. The sixth stage is of the nature of "one's own Awareness", having the form of uninterrupted (or dense) Bliss alone, which is a state similar to sleep.

तुर्याविस्थोपशान्ताऽथ मुक्तिरेवेह केवलम् ।

समता स्वच्छता सौम्या सप्तमी भूमिका भवेत् ॥५॥ (६/१-१२०-५)

2116. Then, there is the tranquil "fourth state (of consciousness)" which is only liberation here (in this world) absolutely. This placid seventh stage would be equanimity and purity.

तुर्यातीता तु याऽवस्था परा निर्वाणरूपिणी ।

सप्तमी सा परिप्रौढा विषयः स्यान्न जीवताम् ॥६॥ (६/१-१२०-६).

2117. That highest state beyond the fourth (state of consciousness), which is of the nature of Nirvāna (or total absorption in the Absolute Reality), is the seventh stage fully matured. It cannot be the subject of the living ones.

पूर्वावस्थात्रयं त्वत्र जाग्रदित्येव संस्थितम् ।

चतुर्थीं स्वप्न इत्युक्ता स्वप्नाभं यत्र वै जगत् ॥७॥ (६/१-१२०-७)

2118. (Alternatively), The first triad of the states are quite resembling the waking state here. The fourth is declared as the dreaming state where the world is indeed like a dream.

आनन्दैकघनीभावात्सुषुप्ताख्या तु पञ्चमी ।

असंवेदनरूपाऽथ षष्ठी तुर्यपदाभिधा ॥८॥ (६/१-१२०-८)

2119. The fifth stage (above) has the name deep sleep on account of its nature being dense bliss alone. Then, the sixth (stage), of the nature of non-perception (of the world), has the denotation of the word Turiya state.

तुर्यातीतपदावस्था सप्तमी भूमिकोत्तमा ।

मनोवचोभिरग्राह्या स्वप्रकाशपदात्मिका ॥९॥ (६/१-१२०-९)

2120. The highest seventh stage is (considered as) the state of the position beyond the Turiya (in the alternative reckoning). It is not graspable by the mind and words and is of the nature of the abode of one's own light.

3. तृतीयं मतम्

The third view.

(i) प्रथमा भूमिका ॥ *The first stage.*

अनेकजन्मनामन्ते विवेकी जायते पुमान् । (६/१-१२६-४)

असारा बत संसारव्यवस्थाऽलं ममैतया ॥१॥ (६/१-१२६-५)

2121. At the end of many births, a man becomes discriminating. (He reflects thus): "Alas! The state of worldly life is worthless. Enough of this for me!"

कथं विरागवान्भूत्वा संसाराब्धिं तराम्यहम् ।

एवं विचारणपरो यदा भवति सन्मतिः ॥२॥ (६/१-१२६-७)

विरागमुपयात्यन्तर्भाविनास्वनुवासरम् ।

क्रियासूदाररूपासु क्रमते मोदतेऽन्वहम् ॥३॥ (६/१-१२६-८)

2122, 2123. "How do I cross the ocean of worldly existence becoming one possessed of freedom from passion?" When a person with a virtuous mind becomes intent on reflection in this manner, he attains to indifference towards worldly pleasures in his inner thoughts day after day. He undertakes and rejoices in activities of a lofty nature every day.

ग्राम्यासु जडचेष्टासु सततं विचिकित्सति ।

नोदाहरति मर्माणि पुण्यकर्माणि सेवते ॥४॥ (६/१-१२६-९)

2124. He always hesitates in (doing) vulgar and stupid actions. He does not speak of the defects (of others). He pursues virtuous deeds.

मनोनुद्वेगकारीणि मृदुकर्माणि सेवते ।

पापाद्विभेति सततं न च भोगमपेक्षते ॥५॥ (६/१-१२६-१०)

2125. He devotes himself to gentle deeds not causing agitation of the mind. He is constantly afraid of sin. He does not hope for enjoyment.

स्नेहप्रणयगर्भाणि पेशलान्युचितानि च ।

देशकालोपपन्नानि वचनान्यभिभाषते ॥६॥ (६/१-१२६-११)

2126. He speaks words which are suitable to place and time, full of affection and friendship, tender and proper (or agreeable).

मनसा कर्मणा वाचा सज्जनानुपसेवते । (६/१-१२६-१२)

यतः कुतश्चिदानीय ज्ञानशास्त्राण्यवेक्षते ॥७॥ (६/१-१२६-१३)

2127. He honours (or serves) virtuous people by thought, word and deed. He looks into scriptures of spiritual knowledge, fetching them from somewhere or anyone.

(ii) द्वितीया भूमिका ॥ The second stage.

श्रुतिस्मृतिसदाचारधारणाध्यानकर्मणाम् ।

मुख्यया व्याख्यया ख्याताञ्श्रयते श्रेष्ठपण्डितान् ॥८॥

(६/१-१२६-१५)

2128. He resorts to pre-eminent scholars, well-known by their foremost exposition of the Veda-s, texts of ethical and religious codes, virtuous conduct, concentration, meditation and rituals.

पदार्थप्रविभागज्ञः कार्याकार्यविनिर्णयम् ।

जानात्यधिगतश्रव्यो गृहं गृहपतिर्यथा ॥९॥ (६/१-१२६-१६)

2129. Familiar with the division (or arrangement) of words and their meanings, he knows the settled rule (or conclusion) relating to what ought to be done and what ought not to be done, having learnt the teachings (from the preceptor), as a householder (knows) his house.

मदाभिमानमात्सर्यमोहलोभातिशायिताम् ।

बहिरप्याश्रितामीषस्यजत्यहिरिव त्वचम् ॥१०॥ (६/१-१२६-१७)

2130. He gets rid of the excess of pride, self-conceit, jealousy, delusion and greed, even (when these defects are) dwelling outwardly a little (in his worldly life, necessitated by circumstances), as a snake (gets rid of) its skin.

इत्थंभूतमतिः शास्त्रगुरुसज्जनसेवनात् ।

सरहस्यमशेषेण यथावदधिगच्छति ॥११॥ (६/१-१२६-१८)

2131. One whose intellect is in this state, duly learns completely, along with the esoteric teachings, from following (or devotion to) the scriptures, the spiritual preceptor and wise (or virtuous) persons.

(iii) तृतीया भूमिका ॥ *The third stage.*

यथावच्छास्त्रवाक्यार्थे मतिमाधाय निश्चलम् ।

तापसाश्रमविश्रामैरध्यात्मकथनक्रमैः ॥१२॥ (६/१-१२६-२०)

संसारनिन्दकैस्तद्वद्वैराग्यकरणक्रमैः ।

शिलाशय्यासमासीनो जरयत्यायुराततम् ॥१३॥ (६/१-१२६-२१)

2132, 2133. Having applied his mind steadily to the meaning of the words of the scriptures properly, he wears out his extended life seated on a couch of stone, with his rests in the hermitages of ascetics and with (his participation in) courses of narration concerning the Supreme Spirit, which blame worldly life and which are equally the steps in producing indifference to the world.

वनवासविहारेण चित्तोपशमशोभिना ।

असङ्गसुखसौम्येन कालं नयति नीतिमान् ॥१४॥ (६/१-१२६-२२)

2134. The righteous one spends his time by roaming in forest-sites, placid with the joy of non-attachment and lovely with the calmness of the mind.

(iii) (a) सामान्योऽसङ्गः ॥ *Ordinary non-attachment.*

द्विविधोऽयमसंसङ्गः सामान्यः श्रेष्ठ एव च । (६/१-१२६-२५)

प्राक्कर्मनिर्मितं सर्वमीश्वराधीनमेव च ॥१५॥ (६/१-१२६-२६)

सुखं वा यदि वा दुःखं कैवात्र मम कर्तृता ।

भोगाभोगा महारोगाः संपदः परमापदः ॥१६॥ (६/१-१२६-२७)

वियोगायैव संयोगा आधयो व्याधयो धियः ।

कालः कवलनोद्युक्तः सर्वभावाननारतम् ॥१७॥ (६/१-१२६-२८)

अनास्थयेति भावानां यदभावनमान्तरम् ।

वाक्यार्थलग्नमनसः सामान्योऽसावसङ्गमः ॥१८॥ (६/१-१२६-२९)

2135 to 2138. This non-attachment is of two kinds – the ordinary and the best. “Everything brought into existence by previous actions, whether it is pleasure or pain, is only

dependent on God. What is my doership in this matter? The enjoyments of objects of pleasure are intense diseases. Riches are great misfortunes. Associations are only for separation. Anxieties are diseases of the mind. Time is engaged in swallowing up all beings continuously." The annihilation of mental inclinations inwardly in the above manner, due to the indifference of one with a mind fastened to the meanings of the sentences (of scriptures), is that ordinary non-attachment.

(iii) (b) श्रेष्ठोऽसङ्गः ॥ The best non-attachment.

अनेन क्रमयोगेन संयोगेन महात्मनाम् ।

वियोगेनासतामन्तः प्रयोगेणात्मसंविदाम् ॥९९॥ (६/१-१२६-३०)

पौरुषेण प्रयत्नेन सन्तताभ्यासयोगतः ।

करामलकवद्वस्तुन्यागते स्फुटतां दृढम् ॥१०॥ (६/१-१२६-३१)

संसाराम्बुनिधेः पारे सारे परमकारणे ।

नाहं कर्तेश्वरः कर्ता कर्म वा प्राकृतं मम ॥११॥ (६/१-१२६-३२)

कृत्वा दूरतरे नूनमिति शब्दार्थभावनम् ।

यन्मौनमासनं शान्तं तच्छ्रेष्ठासङ्ग उच्यते ॥१२॥ (६/१-१२६-३३)

2139 to 2142. When the Reality, which is the further bank of the ocean of worldly existence, the Essence and the Supreme Cause, has arrived at manifestation firmly, like a fruit placed on the hand, by this application of method (viz., investigation), by association with noble souls and separation from the wicked, by the use of one's own intellect within, by manly effort and by the employment of constant practice, then, abiding silently and calmly, having certainly cast far away the contemplation of the meanings of words such as, "I am not the doer; God is the doer or my action derived from prakṛti (or Nature) (is the doer)," is called the best non-attachment.

(iv) चतुर्थी भूमिका ॥ The fourth stage.

भूमिकात्रितयाभ्यासादज्ञाने क्षयमागते ।

सम्यग्ज्ञानोदये चित्ते पूर्णचन्द्रोदयोपमे ॥२३॥ (६/१-१२६-५८)

निर्विभागमनाद्यन्तं योगिनो युक्तचेतसः ।

समं सर्वं प्रपश्यन्ति चतुर्थी भूमिकामिताः ॥२४॥ (६/१-१२६-५९)

2143, 2144. When ignorance has reached its end due to the practice of the (above) three stages and when there is the appearance of true knowledge in the mind like the rising of the full moon, the yogin-s with one-pointed minds who have gone to the fourth stage, perceive everything equally, without division and without beginning and end.

अद्वैते स्थैर्यमायाते द्वैते प्रशममागते ।

पश्यन्ति स्वप्नवल्लोकांश्चतुर्थी भूमिकामिताः ॥२५॥ (६/१-१२६-६०)

2145. When non-duality has attained to stability and duality has reached its end, the ones who have gone to the fourth stage see the worlds like a dream.

(v) पञ्चमी भूमिका ॥ The fifth stage.

सत्तावशेष एवास्ते पञ्चमी भूमिकां गतः ॥२६॥ (६/१-१२६-६२)

2146. The one who has gone to the fifth stage lives only with Pure Being as remainder.

पञ्चमी भूमिकामेत्य सुषुप्तपदनामिकाम् ॥ (६/१-१२६-६२)

शांताशेषविशेषांशस्तिष्ठत्यद्वैतमात्रके ।

गलितद्वैतनिर्भासमुदितोऽन्तः प्रबुद्धवान् ॥२७॥ (६/१-१२६-६३)

2147. Having arrived at the fifth stage which has the name "the place of profound repose", the person, with all his distinguishing parts (or features) abated, lives in mere non-duality. Risen with the appearance of duality vanished, he is one who has awakened within.

सुषुप्तघन एवास्ते पञ्चमीं भूमिकामितः ।

अन्तर्मुखतया तिष्ठन्बहिर्वृत्तिपरोऽपि सन् ॥२८॥ (६/१-१२६-६४)

परिशान्ततया नित्यं निद्रालुरिव लक्ष्यते ।

कुर्वन्नभ्यासमेतस्यां भूमिकायां विवासनः ॥२९॥ (६/१-१२६-६५)

2148, 2149. The one who has gone to the fifth stage exists only in uninterrupted deep sleep (or profound repose), remaining with inwardness (of consciousness), though wholly engaged in external actions. The one without desires, doing repeated practice in this stage, is seen as if asleep always due to much tranquillity.

(vi) षष्ठी भूमिका ॥ The sixth stage.

षष्ठीं तुर्याभिधामन्यां क्रमात्क्रमति भूमिकाम् ।

यत्र नासन्न सद्रूपो नाहं नाप्यनहंकृतिः ॥३०॥ (६/१-१२६-६६)

2150. Gradually, he goes over to the different sixth stage having the name “turya” (or the fourth state of consciousness), where he is neither non-existence nor one having a real nature; neither “I” nor even non-ego.

केवलं क्षीणमननमास्ते द्वैतैक्यनिर्गतः ।

निर्ग्रन्थिः शान्तसन्देहो जीवन्मुक्तो विभावनः ॥३१॥ (६/१-१२६-६७)

2151. He remains merely with the thinking process worn away, freed from duality and unity, without the knot (of ignorance in the heart), with his doubts abated, liberated while living and having clear perception.

अनिर्वाणोऽपि निर्वाणश्चित्रदीप इव स्थितः ।

अन्तः शून्यो बहिः शून्यः शून्यः कुम्भ इवाम्बरे ॥३२॥

(६/१-१२६-६८)

2152. Though not liberated from existence, he is liberated, remaining like a lamp in a picture (which does not shine though not consumed). He is empty within and empty without, like an empty pot in space.

अन्तः पूर्णो बहिः पूर्णः पूर्णकुम्भ इवार्णवे ।

किञ्चिदेवैष संपन्नस्त्वथ वैष न किञ्चन ॥३३॥ (६/१-१२६-६९)

2153. He is full within and full without like a (water-) filled pot within the ocean. He is quite possessed of something; or he is not anything.

(vii) सप्तमी भूमिका ॥ *The seventh stage.*

षष्ठ्यां भूम्यामसौ स्थित्वा सप्तमीं भूमिमाप्नुयात् ।

विदेहमुक्तता तूक्ता सप्तमी योगभूमिका ॥३४॥ (६/१-१२६-७०)

2154. That (yogin), having remained in the sixth stage, can attain the seventh stage. The seventh stage of yoga is called the state of liberation without a body.

अगम्या वचसां शान्ता सा सीमा भवभूमिषु । (६/१-१२६-७१)

नित्यमव्यपदेश्याऽपि कथंचिदुपदिश्यते ॥३५॥ (६/१-१२६-७३)

2155. That (stage) which is inaccessible to words and is tranquil, is the utmost limit in the territories of worldly existence. Though it cannot be indicated always, it is taught somehow.

मुक्तिरेषोच्यते राम ब्रह्मैतत्समुदाहृतम् ।

निर्वाणमेतत्कथितं पूर्णात्पूर्णतराकृति ॥३६॥ (३-९-२५)

2156. Rāma! This is called liberation. This is declared as Brahman. This is described as Nirvāṇa (or final emancipation from matter and absorption in the Supreme Spirit), whose form is fuller than the full.

विदेहमुक्तो नोदेति नास्तमेति न शाम्यति ।

न सन्नासन्न दूरस्थो न चाहं न च नेतरः ॥३७॥ (३-९-१५)

2157. The one liberated without a body does not rise; nor does he set (or vanish). He is not extinguished. He is neither

being nor non-being. He is not far off. He is neither “I” nor not “I”. He is not another.

VI कर्मपाशोच्छेदः

Cutting off the Fetters of Actions (Freedom from the Law of Karma).

1. कर्मफलनियमः

The law of consequence of actions.

न स शैलो न तद्व्योम न सोऽब्धिश्च न विष्टपम् ।

अस्ति यत्र फलं नास्ति कृतानामात्मकर्मणाम् ॥१॥ (३-९५-३३)

2158. There is no mountain, no sky, no ocean and no heaven where there is no fruit (or consequence) of one's actions that are performed.

ऐहिकं प्राक्तनं वाऽपि कर्म यद्रचितं स्फुरत् ।

पौरुषोऽसौ परो यत्नो न कदाचन निष्फलः ॥२॥ (३-९५-३४)

2159. The shining (or eminent) action, of this world or even relating to a former life, which is effected, that supreme manly effort is not fruitless at any time.

2. कर्मस्वरूपम्

The nature of Karma (or Action).

क्रियास्पन्दो जगत्यस्मिन्कर्मैति कथितो बुधैः ।

पूर्वं तस्य मनो देहं कर्मातिश्चित्तमेव हि ॥१॥ (३-९५-३२)

2160. The movement of performance in this world is described as Karma (or action) by the wise. Previously, mind was its body (i.e., action is conceived in the mind first). Therefore, action is only the mind.

मानसोऽयं समुन्मेषः कलाकलनरूपतः ।

एतत्तत्कर्मणां बीजं फलमस्यैव विद्यते ॥२॥ (३-९५-२९)

2161. On account of its nature of understanding the skill (of

performance), this expansion (into activity) pertains to the mind. This is the seed of those actions. The fruit (or result) occurs only to this (mind).

कर्मबीजं मनःस्पन्दः कथ्यतेऽथानुभूयते ।

क्रियास्तु विविधास्तस्य शाखाश्चित्रफलास्तरोः ॥३॥ (३-९६-११)

2162. The seed of action is the movement of the mind (or volition). It is declared to be so and is also experienced thus. The various (physical) activities are the branches of that tree with different fruits.

3. पुरुषकर्मणोरभेदः

The absence of difference between the Person and Action.

कुसुमाशययोर्भेदो न यथाऽभिन्नयोरिह ।

तथैव कर्ममनसोर्भेदो नास्त्यविभिन्नयोः ॥१॥ (३-९५-३१)

2163. As there is no difference here between a flower and its interior (of fragrance), which are not divided, so also, there is no difference between action and the mind which are not divided.

कल्पनात्मिकया कर्मशक्त्या विरहितं मनः ।

न संभवति लोकेऽस्मिन्गुणहीनो गुणी यथा ॥२॥ (३-९६-६)

2164. A mind bereft of the power of action in the form of imagination (or will) does not exist in this world, as a thing possessed of qualities does not exist without such qualities.

यथा वह्न्यौष्ण्ययोः सत्ता न संभवति भिन्नयोः ।

तथैव कर्ममनसोस्तथाऽऽत्ममनसोरपि ॥३॥ (३-९६-७)

2165. As the existence of separated fire and heat does not happen, so also, (the separation) of action and the mind and the individual soul and the mind (does not happen).

मनागपि न भेदोऽस्ति संवित्स्पन्दमयात्मनोः ।

कल्पनांशादृते राम सृष्टौ पुरुषकर्मणोः ॥४॥ (६/२-२८-६)

2166. Rāma! In creation, there is not even a little difference between the person and (his) actions, which are of the nature of consciousness and movement, except the part of imagination.

कर्मैव पुरुषो राम पुरुषस्यैव कर्मता ।

एते ह्यभिन्ने विद्धि त्वं यथा तुहिनशीतते ॥५॥ (६/२-२८-८)

2167. Rāma! Action alone is the person. Action-nature exists only for the person. You know these two as surely non-different as ice and coldness.

संवित्स्पन्दरसस्यैव दैवकर्मनरादयः ।

पर्यायशब्दा न पुनः पृथक्कर्मदयः स्थिताः ॥६॥ (६/२-२८-१०)

2168. Fate, actions, men etc., are only words which are synonyms for the essence that is the movement of Consciousness. Action and the like, however, do not exist separately.

बीजाङ्कुरविकल्पानां क्रियापुरुषकर्मणाम् ।

ऊर्मिवीचितरङ्गाणां नास्ति भेदो न वस्तुनि ॥७॥ (६/२-२८-२१)

2169. There is no difference, not in essence, between the seed and the varieties of sprouts, between action, person and fate, and between billow, wave and ripple.

4. सर्गादौ जीवानां प्राक्तनानि कर्माणि न सन्ति

At the beginning of creation, there are no previous actions (to fructify), for the individual souls.

सर्गादिषु स्वयं भान्ति ब्रह्माद्या ये स्वयम्भुवः ।

विज्ञप्तिमात्रदेहास्ते न तेषां जन्मकर्मणी ॥१॥ (६/२-१४२-२४)

2170. Those self-existent ones like Brahmā (the Creator-

god), who appear spontaneously at the beginnings of creation, are having bodies which are mere Knowledge. They do not have birth or action.

सर्गादौ प्राक्तनं कर्म विद्यते नेह कस्यचित् ।

सर्गादौ सर्गरूपेण ब्रह्मैवेत्थं विजृम्भते ॥२॥ (६/२-१४२-२६)

2171. At the beginning of creation, no previous action (or karma) exists here for anybody. At the beginning of creation, only Brahman, the Absolute Reality, expands (or manifests itself) in this manner, in the form of the Universe.

अकारणमुपायान्ति सर्वे जीवाः परात्पदात् । (६/१-१२४-४)

पश्चात्तेषां स्वकर्माणि कारणं सुखदुःखयोः ॥३॥ (६/१-१२४-५)

2172. All the individual souls arrive without cause from the Supreme Abode (or Absolute Reality). Then, their own actions (or karman-s) become the cause of their pleasure and pain.

यथा ब्रह्मादयो भान्ति सर्गादौ ब्रह्मरूपिणः ।

भान्ति जीवास्तथाऽन्येऽपि शतशोऽथ सहस्रशः ॥४॥

(६/२-१४२-२७)

2173. As Brahmā (the Creator-god) and others, who are of the nature of Brahman (the Absolute Reality), appear at the beginning of creation, so, other individual souls also appear by hundreds and thousands.

किं तु ये ब्रह्मणोऽन्यत्वं बुध्यन्तेऽसात्त्विकोद्भवाः ।

अबोधा ये त्वचिदाख्यं बुद्ध्वा द्वैतमिदं स्वयम् ॥५॥

(६/२-१४२-२८)

तेषामुत्तरकालं तत्कर्मभिर्जन्म दृश्यते ।

स्वयमेव तथाभूतैस्तैरवस्तुत्वमाश्रितम् ॥६॥ (६/२-१४२-२९)

2174, 2175. But, those not born of a sāttvika (or virtuous) nature, who perceive (their) difference from Brahman and

who, having recognised this duality called unconscious (matter), are ignorant themselves, their birth along with karma is consequently observed at a future time. Unreality has been resorted to by them, who have become so of their own accord.

यैस्तु न ब्रह्मणोऽन्यत्वं बुद्धं बोधमहात्मनि ।

निरवद्यास्त एतेऽत्र ब्रह्मविष्णुहरादयः ॥७॥ (६/२-१४२-३०)

2176. But, those here are faultless and are (equal to) Brahmā, Viṣṇu and Hara (the trinity of Gods), by whom, no difference from Brahman is perceived in the Great Self that is Pure Consciousness.

न संभवति जीवस्य सर्गादौ कर्म कस्यचित् ।

पश्चात्स्वकर्म निर्माय भुङ्क्ते कल्पनया स चित् ॥८॥

(६/२-१४२-३८)

2177. At the beginning of creation, karma (or action to fructify) does not exist for any individual soul. Afterwards, that individualised consciousness, having created its own karma (or action to fructify) by imagination, enjoys it.

सर्गे सर्गतया रूढे भवेत्प्राक्कर्मकल्पना ।

पश्चाज्जीवा भ्रमन्तीमे कर्मपाशवशीकृताः ॥९॥ (६/२-१४२-४१)

2178. At first, the imagination (or fashioning) of karma would occur in creation that is born (or risen) with world-nature. Afterwards, these individual souls wander about, overcome by the fetters of karma.

स्वप्नद्रष्टृर्दृश्यनृणामस्ति काल्पनिकं यथा ।

न वास्तवं पूर्वकामं जाग्रत्स्वप्ने तथा नृणाम् ॥१०॥

(६/२-१४३-१०)

2179. As the former object of desire is imaginary and not real to men who are objects of the dream of the seer of a

dream, so it is to men in the waking state that is a dream (or dream-like).

यथा प्राक्कर्म पुंस्त्वे च स्वप्ने पुंसां न विद्यते ।

इह जाग्रत्स्वप्ननृणां भातानामपि नो तथा ॥११॥ (६/२-१४३-११)

2180. As there is no previous karma for men in the man-nature (experienced) in a dream, so, there is none even for men of the waking state that is dream-like, existing here.

जीवः सर्वेषु सर्गेषु स्वप्नार्थान्निखिलान्मिथः ।

प्राक्कर्मसत्त्वं मिथ्यात्म यथावासनमेषु च ॥१२॥ (६/२-१४३-१२)

2181. The individual soul (sees) privately (or mutually) all dream-objects in all creations. In these (creations), the existence of previous karma according to desire, is of false nature.

ब्रह्मणो हृदि सर्गोऽयं हृदि ते स्वप्नपूर्यथा ।

कार्यकारणता तत्र तथाऽऽस्तेऽभिहिता यथा ॥१३॥ (६/२-१४३-१३)

2182. This creation exists in the heart of Brahman as a dream-city exists in your heart. The nature of cause and effect exists there as mentioned.

5. वासनैव कर्मफलेषु बध्नाति

Desire alone binds one to the fruits of actions.

वासनामात्रसारत्वादज्ञस्य सफलाः क्रियाः ।

सर्वा एवाफला ज्ञस्य वासनामात्रसंक्षयात् ॥१॥ (६/१-८७-१८)

2183. Actions are fruitful to an ignorant person on account of their essential nature consisting only of desires. All (actions) are quite fruitless to the wise one due to the destruction of desires alone.

सर्वा हि वासनाभावे प्रयान्त्यफलतां क्रियाः ।

अशुभाः फलवन्त्योऽपि सेकाभावे लता इव ॥२॥ (६/१-८७-१९)

2184. All actions, even those which are impure and fruit-bearing, indeed become fruitless in the absence of desires, like creepers in the absence of watering.

ऋत्वन्तरे यथा याति विलयं पूर्वमार्तवम् ।

तथैव वासनानाशे नाशमेति क्रियाफलम् ॥३॥ (६/१-८७-२०)

2185. As a thing conforming to the previous season goes to destruction in another season, so also, the fruit of an action attains to destruction on the destruction of desires.

न स्वभावेन फलति यथा शरलता फलम् ।

क्रिया निर्वासना पुत्र फलं फलति नो तथा ॥४॥ (६/१-८७-२१)

2186. Son! As a creeper of white grass does not produce fruit by virtue of its inherent nature, so also, desireless action does not produce fruit.

6. कर्मबन्धनान्मुक्तेर्विधिः

The way to freedom from the bondage of actions.

आत्माज्ञानात्समुत्पन्नः सङ्कल्पः कर्मकारणम् । (६/१-१२४-५)

सङ्कल्पित्वं हि बन्धस्य कारणं तत्परित्यज ॥१॥ (६/१-१२४-६)

2187. Imagination (or desire), born out of ignorance of the Self, is the cause of action. The cause of bondage is indeed the state of having imagination (or desire). Renounce that completely.

कर्मकल्पनया संवित्त्वकर्मफलभागिनी ।

कर्मकल्पनयोन्मुक्ता न कर्मफलभागिनी ॥२॥ (६/२-१४९-२३)

2188. Consciousness is partaking of the fruits of its own actions on account of imagining karma. Freed from the imagination of karma, it does not partake of the fruits of actions.

सर्वा हि वासनाभावे प्रयान्त्यफलतां क्रियाः ।

अशुभाः फलवन्त्योऽपि सेकाभावे लता इव ॥३॥ (६/१-८७-१९)

2189. All actions, even those which are impure and fruit-bearing, indeed become fruitless in the absence of desires, like creepers in the absence of watering.

समया स्वच्छया बुद्ध्या सततं निर्विकारया ।

यथा यत्क्रियते राम तददोषाय सर्वदा ॥४॥ (६/२-१९९-७)

2190. Rāma! Whatever is done in whichever manner, with an even and pure mind which is ever unchangeable (or disinterested), that is always faultless (or does not result in harm).

शुभाशुभाः क्रिया नित्यं कुर्वन्परिहरन्नपि ।

पुनरेति न संसारमसंसक्तमना मुनिः ॥५॥ (६/२-१९९-३३)

2191. The sage whose mind is completely unattached, though performing or forsaking good and bad actions constantly, does not attain to worldly existence again.

शुभाशुभाः क्रिया नित्यमकुर्वन्नपि दुर्मतिः ।

निमज्जत्येव संसारे परित्यक्तमनाः शठः ॥६॥ (६/२-१९९-३४)

2192. The foolish person who has let his mind go (towards sense-objects) and is wicked, though not performing good and bad actions constantly, only sinks into worldly existence.

यो ह्यन्तस्थाया मनोवृत्तेर्निश्चय उपादेयताप्रत्ययो वासनाभिधानस्तत्-
कर्तृत्वशब्देनोच्यते ॥७॥ (४-३८-२)

2193. That is described by the word “doership” which is the resolution of the working of the mind within, the idea as to what is to be acquired (or accepted), called desire.

चेष्टावशात्तादृक्फलभोक्तृत्वं वासनानुरूपं स्पन्दते पुरुषः स्पन्दानुरूपं
फलमनुभवति । फलभोक्तृत्वं नाम कर्तृत्वादिति सिद्धान्तः ॥८॥

(४-३८-३)

2194. The enjoyership of such fruits arises on account of action. A man acts according to his desire and experiences the fruit (or consequence) according to the action. The established view is certainly that the enjoyership of fruits arises from doership.

कुर्वतोऽकुर्वतो वाऽपि स्वर्गेऽपि नरकेऽपि वा ।

यादृग्वासनमेतत्स्यान्मनस्तदनुभूयते ॥९॥ (४-३८-४)

2195. Whether acting or not acting, whether in heaven or in hell, what sort of desire this mind may have, that is experienced.

तस्मादज्ञाततत्त्वानां पुंसां कुर्वतामकुर्वतां च कर्तृता न तु ज्ञाततत्त्वाना-
मवासनत्वात् ॥१०॥ (४-३८-५)

2196. Therefore, there is doership for men who have not known the Truth and who are acting or not acting; but not for those who have known the Truth, on account of their desirelessness.

ज्ञाततत्त्वो हि शिथिलीभूतवासनः कुर्वन्नपि फलं नानुसंदधाति । अथ च
स्पन्दनमात्रं केवलं करोत्यसक्तबुद्धिः संप्राप्तमपि फलमात्मैवेदं सर्वमेव
कर्मफलमनुभवति । अकुर्वन्नपि करोति मग्नमनाः ॥११॥

(४-३८-६)

2197. One who has known the Truth and whose desires have become loose (or weak), does not think of the fruit though acting. And the one with an unattached mind only does mere action. He experiences even the fruit (of action) obtained by him (with the conviction): "All this fruit of action is only the Self." The person with a mind sunk (into worldly pleasures), acts though not acting.

मनो यत्करोति तत्कृतं भवति यत्र करोति तत्र कृतं भवति । अतो मन एव कर्तुं न देहः ॥ १२॥ (४-३८-७)

2198. What the mind does, that is done; what it does not do, that is not done. Therefore, the mind alone is the doer; not the body.

अकुर्वन्नपि श्वभ्रपतनं शय्यासनगतोऽपि श्वभ्रपातवासनावासिते चेतसि श्वभ्रपतनदुःखमनुभवति । अपरस्तु कुर्वन्नपि श्वभ्रपतनं परममुपशममुपगतवति मनसि शय्यासनसुखमनुभवति । एवमनयोः शय्यासनश्वभ्रपातयोरेकः श्वभ्रपतनस्याकर्ताऽपि कर्ता संपन्नो द्वितीयश्च श्वभ्रपतनस्य कर्ताऽप्यकर्ता संपन्नश्चित्तवशात् । तस्माद्यच्चित्तं तन्मयो भवति पुरुष इति सिद्धान्तः । तेन तत्र कर्तुरकर्तुर्वा नित्यमसंसक्तं भवतु चेतः ॥१३॥ (४-३८-१२, १३)

2199. Though lying in a bed and not performing (or suffering) a fall into a pit, one experiences the pain of falling into a pit in a mind steeped in (or possessing) the imagination of falling into a pit (during sleep). But, another person, though performing (or suffering) a fall into a pit (during deep sleep), experiences the happiness of lying in the bed, in a mind which has arrived at supreme tranquillity (during such deep sleep). Thus, between the two, lying in the bed and falling into a pit, the one, though not the performer of the fall into the pit, has become the doer and the second, though the performer of the fall into the pit, has become the non-doer on account of the mind. Therefore, what the mind is, the man consists of that; so is the conclusion. Therefore, under those circumstances, let the mind of a doer or a non-doer become completely unattached always.

एवं मनः सर्वकर्मणां सर्वेहितानां सर्वभावानां सर्वलोकानां सर्वगतीनां बीजं । तस्मिन्परिहृते सर्वकर्माणि परिहृतानि भवन्ति सर्वदुःखानि क्षीयन्ते सर्वकर्माणि लयमुपयान्ति । मानसेनापि कर्मणा यत्कृतेनापि ज्ञो नाक्रम्यते न विवशीक्रियते न रञ्जनामुपैत्यव्यतिरिक्तात् ॥१४॥

(४-३८-१६)

2200. Thus, the mind is the seed of all actions, all desires, all feelings, all worlds and all states. When it is abandoned, all actions are abandoned, all pains come to an end and all actions attain to dissolution. Therefore, the wise one is not overcome, is not made helpless and does not obtain pleasure (or is not coloured) even by actions pertaining to the mind and even performed (by the body), on account of his not being separated (from Reality).

यथा बालो मनसा नगरस्य निर्माणं निर्मृष्टं च कुर्वन्नगरनिर्माणं
मनःकृतमकृतमिव लीलयाऽनुभवति नोपादेयतया सुखदुःख-
मकृत्रिममिति पश्यति नगरनिर्मथनं च मनःकृतं कृतमिति पश्यतीति
दुःखमपि लीलयाऽनुभवन्नपि न दुःखमिति पश्यति । एवमसौ
परमार्थतः कुर्वन्नपि न लिप्यत एवेति ॥१५॥ (४-३८-१७)

2201. As a boy accomplishing the formation and the wiping off of a city by the mind, sportively experiences the formation of the city accomplished by the mind like one not accomplished, does not consider the joy and sorrow (arising therefrom) as natural on account of their perceivability, considers the destruction of the city effected by the mind as (actually) done and, though experiencing sportively even sorrow (therefor), does not consider it as sorrow, so, that (wise person), though acting, is not at all really tainted.

शुभाशुभात्मकर्म स्वं नाशनीयं विवेकिना ।

तन्नास्तीत्यवबोधेन तत्त्वज्ञानेन सिद्ध्यति ॥१६॥ (६/२-३-७)

2202. One's own action, whose nature is good or bad, must be destroyed by the discriminating one. It is accomplished by becoming awake (to the fact) that it does not exist and by the knowledge of the Truth.

अवेदनमसंवेद्यं यदवासनमासितम् ।

शान्तं सममनुल्लेखं स कर्मत्याग उच्यते ॥१७॥ (६/२-३-२४)

2203. That is called the renunciation of action which is

remaining desireless, without sense-perception, without objects to be known, tranquil, even and without utterance.

समूलकर्मसंत्यागेनैव ये शान्तिमास्थिताः ।

नैव तेषां कृतेनार्थो नाकृतेनेह कश्चन ॥१८॥ (६/२-३-२७)

2204. For those who are established in peace merely by the complete renunciation of actions along with the roots, there is no advantage by what is done nor anything by what is not done here.

इत्येव निश्चयमनामय भावयित्वा

त्यक्त्वा भृशं पुरुषकर्मविचारशङ्काम् ।

निर्वासिनः सकलसंकलनाविमुक्तः

संविद्वर्णुनं यथाभिमतेच्छमास्व ॥१९॥ (६/२-२८-३२)

2205. Defectless One! Manifesting determination quite in this manner, giving up very much the doubt arising from reflection on the person or his action, freed from all graspings (of objects of sense), desireless and with Pure Consciousness as your essence, remain certainly according to your wish.

ये त्वेवं कर्मसंत्यागमकृत्वाऽन्यत्प्रकुर्वते ।

अत्यागं त्यागरूपात्म गगनं मारयन्ति ते ॥२०॥ (६/२-३-३४)

2206. But, those who, not having performed complete renunciation of actions in this manner, accomplish a different non-renunciation consisting of the appearance of renunciation, kill (as it were) the sky.

कर्मत्यागे स्थिते बोधाज्जीवन्मुक्तो विवासनः ।

गृहे तिष्ठत्वरण्ये वा शाम्यत्वभ्येतु वोदयम् ॥२१॥ (६/२-३-३७)

2207. When the desireless one, liberated while living, is established in renunciation of actions on account of knowledge (or becoming awake to the Truth), let him abide in his

house or in the forest; let him be extinguished or meet with elevation. (It does not matter.)

गेहमेवोपशान्तस्य विजनं दूरकाननम् ।

अशान्तस्याप्यरण्यानि विजना सजना पुरी ॥२२॥ (६/२-३-३८)

2208. The house is quite a solitary distant forest, to one who is tranquil. Even forests are (like) a lonely city having living beings, to one who is not tranquil.

7. कर्मयोगः

The Yoga of action.

अलब्धज्ञानदृष्टीनां क्रिया पुत्र परायणम् ।

यस्य नास्त्यम्बरं पट्टं कम्बलं किं त्यजत्यसौ ॥१॥ (६/१-८७-१७)

2209. Son! Performance (of ordained duties) is the best resort for those who have not obtained the faculty of knowledge. Does that person who has no silk garment, give up his blanket?

बहुनाञ्च किमुक्तेन संक्षेपादिदमुच्यते ।

संकल्पनं मनोबन्धस्तदभावो विमुक्तता ॥२॥ (६/२-१-२७)

2210. What is the use of many words in this matter? This is declared briefly (as follows): "Imagination is the bondage of the mind. Its absence is the state of liberation."

नेह कार्यं न वाऽकार्यमस्ति किञ्चित् कुत्रचित् ।

सर्वं शिवमजं शान्तमनन्तं प्राग्वदास्यताम् ॥३॥ (६/२-१-२८)

2211. There is nothing which ought to be done or which ought not to be done here – not even a little anywhere. Everything is Bliss, unborn, tranquil and endless. Let one remain as he already is.

सर्वकर्मफलाभोगमलं विस्मृत्य सुप्तवत् ।

प्रवाहपतिते कार्ये स्पन्दस्व गतवेदनम् ॥४॥ (६/२-१-१६)

2212. Having forgotten completely the enjoyment of the fruits of all actions like one asleep, move (or engage yourself) in the work (or occupation) that has fallen in the course (of worldly life), with your agonies departed.

यथाप्राप्तं हि कर्तव्यमसक्तेन सदा सता ।

मुकुरेणाकलङ्केन प्रतिबिम्बक्रिया यथा ॥५॥ (३-८८-११)

2213. What is suitable to circumstances should indeed be done always by a virtuous man who is unattached, like the execution of reflection by a mirror free from stain.

एतदेव परं धैर्यं जन्मज्वरनिवारणम् ।

यदवासनमभ्यस्ता निजकर्मसु कर्तृता ॥६॥ (६/२-१-२४)

2214. This alone, which is doership in one's actions practised without desire, is the supreme calmness (or steadiness) warding off the fever of life.

प्रतिषेधविधीनां तु तज्ज्ञो न विषयः क्वचित् ।

शान्तसर्वैषणेच्छस्य कोऽस्य किं वक्ति किंकृते ॥७॥ (६/२-३७-३१)

2215. The knower of that (Self) is not the subject of prohibitions and rules anywhere. To this person whose seekings and desires are extinguished, who says what and for whose sake?

अज्ञस्तु दितचित्तत्वात्क्रियानियमनं विना ।

गच्छन्प्रायेण मात्स्येन परं दुःखं प्रयाति हि ॥८॥ (६/१-६९-९)

2216. But, the ignorant person, on account of a divided mind, indeed goes to the greatest sorrow without restraining his actions, proceeding in the manner of a fish (going out of water).

सुज्ञास्त्विष्टेष्वनिष्टेषु न निमज्जन्ति वस्तुषु ।

यतेन्द्रियत्वाद्बुद्धत्वान्निर्वासनतया तथा ॥९॥ (६/१-६९-१०)

2217. But, the exceedingly wise ones, do not sink into objects which are desired or not desired, on account of restraint of the senses, their enlightened nature and desirelessness.

न निन्द्यमस्ति नानिन्द्यं नोपादेयं न हेयता ।

न चात्मीयं न च परं कर्म ज्ञविषयं क्वचित् ॥१०॥ (६/१-६९-१३)

2218. There is no action which is blamable or not blamable, which is acceptable or has a nature fit to be abandoned, belonging to oneself or alien, which is the concern of the knower anywhere.

महाकर्ता महाभोक्ता महात्यागी भवानघ ।

सर्वाः शङ्काः परित्यज्य धैर्यमालम्ब्य शाश्वतम् ॥११॥ (६/१-११५-१)

2219. Sinless One! Be a great doer, a great enjoyer and a great renouncer, having completely given up all doubts and resorting to everlasting courage (or firmness).

रागद्वेषौ सुखं दुःखं धर्माधर्मौ फलाफले ।

यः करोत्यनपेक्षेण महाकर्ता स उच्यते ॥१२॥ (६/१-११५-१२)

2220. He is called a great doer who assumes (or takes) love or hate, pleasure or pain, right or wrong and reward or its absence without care.

न किञ्चन द्वेष्टि तथा न किञ्चिदभिकाङ्क्षति ।

भुङ्क्ते च प्रकृतं सर्वं महाभोक्ता स उच्यते ॥१३॥

(६/१-११५-२१)

2221. He is called a great enjoyer who does not hate anything, so also, does not long for anything and who enjoys everything on hand.

सर्वेच्छाः सकलाः शङ्काः सर्वेहाः सर्वनिश्चयाः ।

धिया येन परित्यक्ता महात्यागी स उच्यते ॥१४॥ (६/१-११५-३४)

2222. He is called a great renouncer by whom all desires, all doubts, all efforts and all resolutions are completely given up mentally.

अन्तः संत्यक्तसर्वांशो वीतरागो विवासनः ।

बहिः सर्वसमाचारो लोके विहर राघव ॥१५॥ (५-१८-१८)

2223. Rāma! Live in the world with all hopes completely given up internally, free from passion, desireless and having all (necessary) practices externally.

उदारः पेशलाचारः सर्वाचारानुवृत्तिमान् ।

अन्तः सर्वपरित्यागी लोके विहर राघव ॥१६॥ (५-१८-१९)

2224. Rāma! Live in the world as one who is generous, having charming behaviour, following every established rule of conduct in life and completely renouncing everything internally.

अन्तर्नैराश्यमादाय बहिराशोन्मुखेहितः ।

बहिस्तप्तोऽन्तराशीतो लोके विहर राघव ॥१७॥ (५-१८-२१)

2225. Rāma! Live in the world having resorted to desirelessness within and possessed of effort intent on expectations externally, afflicted outside, but cool all around internally.

बहिः कृत्रिमसंरम्भो हृदि संरम्भवर्जितः ।

कर्ता बहिरकर्ताऽन्तर्लोके विहर राघव ॥१८॥ (५-१८-२२)

2226. Rāma! Live in the world with artificial excitement outwardly and free from excitement in the heart, as a doer outside and a non-doer within.

बहिलोकोचिताचारस्त्वन्तराचारवर्जितः ।

समो ह्यतीव तिष्ठ त्वं संशान्तसकलैषणः ॥१९॥ (४-१५-४४)

2227. You remain exceedingly even with all desires extin-

guished, having a behaviour suitable to the world outwardly, but, destitute of customary observances within.

सर्वैषणाविमुक्तेन स्वात्मनाऽऽत्मनि तिष्ठता ।

कुरु कर्माणि कार्याणि नूनं देहस्य संस्थितिः ॥२०॥ (४-१५-४५)

2228. Perform actions that ought to be done, by the mind freed from all desires and established in the Self, (since) there is certainly the continuance of the body.

शुद्धं सदसतोर्मध्यं पदं बुद्ध्याऽवलम्ब्य च ।

सबाह्याभ्यन्तरं दृश्यं मा गृहाण विमुञ्च मा ॥२१॥ (४-४६-१४)

2229. Resorting to the Pure Abode in the middle of being and non-being with your intellect, do not grasp or give up internal as well as external objects of perception.

अत्यन्तविरतः स्वस्थः सर्ववासविवर्जितः ।

व्योमवत्तिष्ठ नीरागो राम कार्यपरोऽपि सन् ॥२२॥ (४-४६-१५)

2230. Rāma! Though living engrossed in actions, remain like the sky, free from passion, exceedingly indifferent to worldly attachments, contented and destitute of all habitations.

यथैव कर्मकरणे कामना नास्ति धीमताम् ।

तथैव कर्मसंत्यागे कामना नास्ति धीमताम् ॥२३॥ (३-८८-१२)

2231. As there is no desire for the wise in performing actions, so also, there is no desire for the wise in the renunciation of actions.

अतः सुषुप्तोपमया धिया निष्कामया तया ।

सुषुप्तबुद्धसमया कुरु कार्यं यथाऽऽगतम् ॥२४॥ (३-८८-१३)

2232. Therefore, perform what ought to be done as arrived, with a desireless mind resembling that asleep and similar to that awake in a dream.

गम्यदेशैकनिष्ठस्य यथा पान्थस्य पादयोः ।

स्पन्दो विगतसङ्कल्पस्तथा स्पन्दस्व कर्मसु ॥२५॥ (६/२-१-१५)

2233. As the movement of the legs of a traveller, who is intent on only the place to be reached, is free from volition, so, you move (or engage yourself) in actions.

स्पन्दस्वाकृतसङ्कल्पं सुखदुःखान्यभावयन् ।

प्रवाहपतिते कार्ये चेष्टितोन्मुक्तशष्पवत् ॥२६॥ (६/२-१-१७)

2234. Move (or engage yourself) in action that has fallen into the course of events, without making any mental resolve and without considering pleasure and pain, like young grass freed from action (which moves with the wind without resistance).

रसभावनमन्तस्ते माऽलं भवतु कर्मसु ।

दारुयन्त्रमयस्येव परार्थमिव कुर्वतः ॥२७॥ (६/२-१-१८)

2235. Let there not be the feeling of pleasure (or taste) in actions within you, performing them, as it were, for the sake of others, like (the absence of pleasure or taste) for one consisting of a wooden puppet.

नीरसा एव ते सन्तु समस्तेन्द्रियसंविदः । (६/२-१-१९)

चिदान्तररसान्येव प्रवृत्तान्यपि धारय ॥२८॥ (६/२-१-२१)

2236. Let all sense-perceptions be quite tasteless for you. Suffer even those (you are) occupied with, only as the inner taste of (your) consciousness.

अवासनमसङ्कल्पं यथाप्राप्तानुवृत्तिमान् ।

शनैश्चक्रभ्रमाभोग इव स्पन्दस्व कर्मसु ॥२९॥ (६/२-१-२५)

2237. Move (or engage yourself) in actions gently like the circuit of rotation of a wheel (which continues for sometime without any force of impulsión), without desire, without

volition and possessing compliance with what is suitable to circumstances.

8. आर्यलक्षणम्

The characteristic of a noble person.

कर्तव्यमाचरन्काममकर्तव्यमनाचरन् ।

तिष्ठति प्राकृताचारो यः स आर्य इति स्मृतः ॥१॥ (६/१-१२६-५४)

2238. He is considered as a noble person who remains with a natural behaviour, performing willingly what ought to be done and not performing what ought not to be done.

यथाचारं यथाशास्त्रं यथाचित्तं यथास्थितम् ।

व्यवहारमुपादत्ते यः स आर्य इति स्मृतः ॥२॥ (६/१-१२६-५५)

2239. He is considered as a noble person who undertakes work according to established rule of conduct, according to sacred precept, according to conscience and according to circumstances.

VII आत्मानुभवः

The Experience of the Self.

1. आत्मानुभवोदयलक्षणानि

The signs of the dawn of Self-experience.

जन्तोः कृतविचारस्य विगलद्वृत्तिचेतसः ।

मननं त्यजतो ज्ञात्वा किञ्चित्परिणतात्मनः ॥१॥ (४-२२-१)

दृश्यं संत्यजतो हेयमुपादेयमुपेयुषः ।

द्रष्टारं पश्यतो दृश्यमद्रष्टारमपश्यतः ॥२॥ (४-२२-२)

जागर्तव्ये परे तत्त्वे जागरूकस्य जीवतः ।

सुप्तस्य घनसंमोहमये संसारवर्त्मनि ॥३॥ (४-२२-३)

पर्यन्तात्यन्तवैराग्यात्सरसेष्ट्वरसेष्ट्वपि ।

भोगेष्वाभोगरम्येषु विरक्तस्य निराशिषः ॥४॥ (४-२२-४)

संसारवासनाजाले खगजाल इवाखुना ।

त्रोटिते हृदयग्रन्थौ श्लथे वैराग्यरंहसा ॥५॥ (४-२२-७)

कातकं फलमासाद्य यथा वारि प्रसीदति ।

तथा विज्ञानवशतः स्वभावः संप्रसीदति ॥६॥ (४-२२-८)

2240 to 2245. For a person who has made investigation (into the nature of the Self), who has a mind the movements of which are disappearing, who is giving up thinking (or imagination), whose mind is transformed to a certain degree having known the Truth, who is completely giving up visible objects that are fit to be abandoned, who has attained to what is fit to be acquired, who is perceiving the seer and not perceiving the visible object which is not the seer, who is wakeful while living in the Highest Truth to which he ought to be awake, who is asleep to the way of the world full of dense ignorance (or confusion), who is indifferent to objects of enjoyment, agreeable or insipid, which are pleasing (only) until their enjoyment, on account of very great aversion to the limit (towards fleeting pleasures), and who is without desire, when the net of worldly desires is snapped off like a bird-net by a rat, when the knot (of ignorance) of the heart is loosened by the force of asceticism, then, the inherent nature of the person clears up (or becomes serene and happy) through the power of Knowledge (or Wisdom), as water clears up having got the kataka or clearing-nut (whose powder clears up muddy water).

नीरागं निरुपासङ्गं निर्द्वन्द्वं निरुपाश्रयम् ।

विनिर्याति मनो मोहाद्विहगः पञ्जरादिव ॥७॥ (४-२२-९)

2246. (Then), the mind which is free from passion, without close attachment, without duality and without support, goes out of delusion like a bird out of its cage.

शान्ते संदेहदौरात्ये गतकौतुकविभ्रमम् ।

परिपूर्णान्तरं चेतः पूर्णेन्दुरिव राजते ॥८॥ (४-२२-१०)

2247. When the evil temper of doubt has ceased, the mind, with its confusion and wonder departed and quite full within (or self-satisfied), shines like the full moon.

जनितोत्तमसौन्दर्या दूरादस्तमयोन्नता ।

समतोदेति सर्वत्र शान्ते वात इवार्णवे ॥१॥ (४-२२-११)

2248. (When the mind is calmed), evenness, giving birth to the greatest beauty and with rise or fall in a remote degree, arises everywhere, as (it happens) in an ocean when the wind has subsided.

अन्धकारमयी मूका जाड्यजर्जरितान्तरा ।

तनुत्वमेति संसारवासनेवोदये क्षपा ॥१०॥ (४-२२-१२)

2249. Worldly desire, full of darkness, wretched, with its contents decayed on account of stupidity, attains to thinness as (the darkness of) night at dawn.

दृष्टचिद्धास्करा प्रज्ञापद्मिनी पुण्यपल्लवा ।

विकसत्यमलोद्योता प्रातद्यौरिव रूपिणी ॥११॥ (४-२२-१३)

2250. The lotus-plant of wisdom that has seen the sun of Consciousness and is bearing the blossoms of virtue, blooms with a pure and superior lustre, beautiful like the sky at dawn.

प्रज्ञा हृदयहारिण्यो भुवनाह्लादनक्षमाः ।

सत्त्वलब्धाः प्रवर्धन्ते सकलेन्दोरिवांशवः ॥१२॥ (४-२२-१४)

2251. Wisdom or wise sayings which captivate the heart, which are capable of delighting the world and which have been acquired by virtue, grow like beams of light from the full moon.

तरङ्गवदिमे लोकाः प्रयान्त्यायान्ति चेतसः ।

क्रोडीकुर्वन्ति चाज्ञं ते न ज्ञं मरणजन्मनी ॥१३॥ (४-२२-१८)

2252. These worlds go forth and come from the mind like waves. They clasp the ignorant to the bosom. The death and birth (of the worlds) do not (affect) the wise.

विवेक उदिते शीते मिथ्या भ्रममरूदिता ।

क्षीयते वासना साये मृगतृष्णा मराविव ॥१४॥ (४-२२-२१)

2253. When cool discrimination is risen, desire, falsely produced from the sandy desert of delusion, is destroyed like a mirage in a sandy desert at the close of the day.

2. आत्मस्वरूपे स्थितिः

Abiding in the natural state of the Self.

अर्थादर्थान्तरं चित्ते याति मध्ये हि या स्थितिः ।

निरस्तमनना याऽसौ स्वरूपस्थितिरुच्यते ॥१॥ (३-११७-८)

2254. That is declared as abidance in one's real nature which is indeed the state, void of thinking, (existing) in the middle when the mind is going from one object to another object.

संशान्तसर्वसङ्कल्पा या शिलान्तरिव स्थितिः ।

जाड्यनिद्राविनिर्मुक्ता सा स्वरूपस्थितिः स्मृता ॥२॥ (३-११७-९)

2255. That is considered as abidance in one's real nature, which is like the state within a stone, with all thoughts (or imagination) extinguished, (but) freed from sleep or dullness.

अहन्तांशे क्षते शान्ते भेदे निःस्पन्दतां गते ।

अजडा या प्रकचति तत्स्वरूपमिति स्थितम् ॥३॥ (३-११७-१०)

2256. When the ego part (of consciousness) (i.e., the individuality) is broken down, difference is extinguished and one has gone to the state of absence of movement (of consciousness), the (state) which shines without dullness is the nature of That Reality.

3. आत्मानुभूतेरनुपमेयत्वम्

Incomparableness of the experience of the Self.

अहंकारे परिक्षीणे याऽवस्था सुखमोदजा ।

साऽवस्था भरिताकारा सा सेव्या संप्रयत्नतः ॥१॥ (५-६४-४७)

2257. That state which is born from (or made of) sweet delight, existing when the ego has vanished, is one whose nature is full. That ought to be followed assiduously.

परिपूर्णार्णवप्रख्या न वा गोचरमेति नः ।

नोपमानमुपादत्ते नानुधावति रञ्जनम् ॥२॥ (५-६४-४८)

2258. It resembles an ocean which is quite full and it does not fall within our range of perception. It does not assume any comparison. It does not run after what is pleasing.

केवलं चित्रकाशांशकलिका स्थिरतां गता ।

तुर्या चेत्राप्यते दृष्टिस्तत्तया सोपमीयते ॥३॥ (५-६४-४९)

2259. If the perception of the fourth state (of consciousness), which is merely the bud that is a part of the splendour (or expansion) of Consciousness and which has arrived at permanence, is obtained, then, that is compared with that (state of Self-experience).

अदूरगतसादृश्यात्सुषुप्तस्योपलक्ष्यते ।

साऽवस्था भरिताकारा गगनश्रीरिवातता ॥४॥ (५-६४-५०)

2260. That state (of Self-experience), with a nature that is full and spread like the splendour of the sky, is observed (or implied) in the case of one asleep, on account of similarity which is not distant.

मनोहंकारविलये सर्वभावान्तरस्थिता ।

समुदेति परानन्दा या तनुः पारमेश्वरी ॥५॥ (५-६४-५१)

सा स्वयं योगसंसिद्धा सुषुप्तादूरभाविनी ।

न गम्या वचसां राम हृद्येवेहानुभूयते ॥६॥ (५-६४-५२)

2261, 2262. Rāma! That body (or nature) of the Almighty God which is Supreme Bliss, situated within all living beings, which rises on the dissolution of the mind and the ego, which is spontaneously accomplished through yoga and which is existing not far from (the state of) one asleep, is not accessible to words. It is experienced here only in the heart (or inmost being).

अनुभूतिं विना तत्त्वं खण्डादेर्नानुभूयते ।

अनुभूतिं विना रूपं नात्मनश्चानुभूयते ॥७॥ (५-६४-५३)

2263. Without direct perception, the essential nature of candied sugar and the like is not experienced. Without direct perception, the nature of the Self also is not experienced.

आत्मज्ञानविदो यान्ति यां गतिं गतिकोविदाः ।

पण्डितास्तत्र शक्रश्रीर्जरत्तुणलवायते ॥८॥ (६/२-१४३-२)

2264. In that state (or position) which the wise ones, who are conversant with Self-knowledge and who are experienced (or proficient) in the Path (to such Knowledge), reach, the wealth of God Indra acts like a decaying piece of grass.

पाताले भूतले स्वर्गे सुखमैश्वर्यमेव वा ।

न तत्पश्यामि यन्नाम पाण्डित्यादतिरिच्यते ॥९॥ (६/२-१४३-३)

2265. I do not see in the nether world, on the earth and in heaven, that pleasure or even sovereignty, which indeed surpasses Wisdom (or Self-knowledge).

4. परमार्थानुभवे मनसोऽभावः

The absence of the mind in the experience of the Highest Truth (or Absolute Reality).

अविद्यत्वादचित्तत्वान्मायात्वाच्चासदेव हि ।

ध्रुवं नास्त्येव वा चित्तं भ्रमादन्यत्प्रवृक्षवत् ॥१॥ (५-८१-३)

2266. The mind is indeed unreal on account of its dullness, inconceivability and illusory nature; and it certainly does not exist different from a delusion, like a tree (seen) in the sky.

मौर्ख्यमोहभ्रमे शान्ते चित्तं नोपलभामहे ।

चक्रारोहभ्रमस्यान्ते पर्वतस्पन्दनं यथा ॥२॥ (५-८१-५)

2267. We do not perceive (or experience) the mind when the delusion arising from error and stupidity is extinguished, as (we do not perceive) the movement of a mountain (arising from delusion), on the termination of the delusion caused by mounting a (rotating) wheel.

मृतं चित्तं गता तृष्णा प्रक्षीणो मोहपञ्जरः ।

निरहंकारता जाता जाग्रत्यस्मिन्बुद्धवान् ॥३॥ (५-८१-९)

2268. The mind is dead. Desire is gone. The cage of delusion is destroyed. Egolessness is born. I am awakened when this (world conceived by the mind) is awake.

परमार्थफले ज्ञाते मुक्तौ परिणतिं गते ।

बोधोऽप्यसद्भवत्याशु परमार्थो मनोमृगः ॥४॥ (६/२-४६-१)

2269. When the fruit that is the highest Truth is known and when liberation has arrived at fulfilment, even knowledge (or becoming awake to truth) becomes unreal immediately. The "Highest Truth" is (just) a seeking (or pursuit) by the mind.

क्वापि सा मृगता याति प्रक्षीणस्नेहदीपवत् ।

परमार्थदशैवास्ते तत्रानन्तावभासिनी ॥५॥ (६/२-४६-२)

2270. That seeking-nature vanishes somewhere like a lamp with its oil fully spent. Only the state of the Highest Truth (or Absolute Reality) remains there shining without end.

मनस्ता क्वापि संयाति तिष्ठत्यच्छैव बोधता ।

निर्बाधा निर्विभागा च सर्वाऽखर्वात्मिका सती ॥६॥ (६/२-४६-४)

2271. The mind-nature disappears somewhere. The Conscious nature (or Pure Awareness) remains quite clear, without disturbance and without division, as the All, having a nature which is not mutilated (or stunted) and absolutely Real.

सुविविक्ततया चित्तसत्ता बोधतयोदिता ।

अनाद्यन्ता भवत्यच्छप्रकाशफलदायिनी ॥७॥ (६/२-४६-५)

2272. The entity that is the mind, risen with a nature that is completely separated (from the body and the like) on account of its enlightened nature (that is pure consciousness), is without beginning or end and produces the fruit of Pure Light (or Knowledge or Undifferentiated Consciousness).

स्वयमेव ततस्तत्र निरस्तसकलैषणम् ।

अनाद्यन्तमनायासं ध्यानमेवावशिष्यते ॥८॥ (६/२-४६-६)

2273. Then, under those circumstances, quite spontaneously, only meditation (or absorption in the Supreme Spirit), which is effortless, without beginning or end and void of all seekings, is left remaining.

परमार्थैकतामेत्य न जाने क्व मनो गतम् ।

क्व वासना क्व कर्माणि क्व हर्षमिर्षसंविदः ॥९॥ (६/२-४६-८)

2274. Having attained to oneness with the Highest Truth (or Absolute Reality), I do not know where the mind is gone and where desire, actions and the perceptions of joy and anger.

5. नाविद्यायाः पुनर्निवर्तनम्

There is no return of Ignorance (or Nescience) again.

क्षीणे स्वहृदयग्रन्थौ न बन्धोऽस्ति पुनर्गुणैः ।

यत्नेनापि पुनर्बद्धं केन वृत्ते च्युतं फलम् ॥१॥ (५-७४-७५)

2275. When the knot (of ignorance) in one's heart is broken, there is no fettering (or bondage) again by the qualities of Nature. By whom is a fruit that has fallen down, fastened again to the stalk even with effort?

परव्यसनिनी नारी व्यग्राऽपि गृहकर्मणि ।

तदेवास्वादयत्यन्तः परसङ्गरसायनम् ॥२॥ (५-७४-८३)

2276. A woman excessively attached to another person (or a paramour), though intently occupied with household-duties, enjoys only that elixir (or gratifying thought) of union with that person (or paramour), in her mind.

एवं तत्त्वे परे शुद्धे धीरो विश्रान्तिमागतः ।

न शक्यते चालयितुं देवैरपि सवासवैः ॥३॥ (५-७४-८४)

2277. Thus, the wise one, who has attained repose in the Pure Supreme Being, cannot be shaken (or disturbed) even by the gods along with Indra.

अविद्या संपरिज्ञाता न चैनं परिकर्षति ।

मृगतृष्णा परिज्ञाता तर्षुलं नावकर्षति ॥४॥ (५-७४-२०)

2278. Ignorance (or Nescience), completely understood, does not drag this (wise person) out (from that Self-experience). A mirage, well understood, does not draw away a thirsty person.

अविद्या संपरिज्ञाता यदैव हि तदैव हि ।

सा परिक्षीयते भूयः स्वप्नेनेव हि भोगभूः ॥५॥ (५-६४-१३)

2279. When exactly Ignorance (or Nescience) is completely understood, at that very moment, it is destroyed thoroughly, as the field of enjoyment (in a dream) (is destroyed) with the dream (when it is understood as a dream).

6. परमा तृप्तिः

The greatest satisfaction.

मोक्षमिच्छाम्यहं कस्माद्बद्धः केनास्मि वै पुरा ।

अबद्धो मोक्षमिच्छामि केयं बालबिडम्बना ॥१॥ (५-२९-१०)

2280. For what reason (or from what) do I desire liberation? By whom indeed am I bound hitherto? I desire liberation, not being bound. What is this childish mockery?

न बन्धोऽस्ति न मोक्षोऽस्ति मौर्ख्यं मे क्षयमागतम् ।

किं मे ध्यानविलासेन किं वाऽध्यानेन मे भवेत् ॥२॥ (५-२९-११)

2281. There is neither bondage nor liberation. My stupidity has come to an end. What is the use of my playing with meditation and what would happen to me by not meditating?

ध्यानाध्यानभ्रमौ त्यक्त्वा पुंस्त्वं स्वमवलोकयत् ।

यदायाति तदायातु न मे वृद्धिर्न वा क्षयः ॥३॥ (५-२९-१२)

2282. Having given up the delusions of meditation or absence of meditation and being aware of one's own Self which is the (essential) nature of man, what comes, let it come. There is no growth or decay for me.

न ध्यानं नापि वाऽध्यानं न भोगान्नाप्यभोगिताम् ।

अभिवाञ्छामि तिष्ठामि सममेव गतज्वरः ॥४॥ (५-२९-१३)

2283. I do not long for meditation or the absence of meditation, enjoyments or the state of not enjoying objects. I remain quite even, with the fever (of desires) gone.

न मे वाञ्छा परे तत्त्वे न मे वाञ्छा जगत्स्थितौ ।

न मे ध्यानदशाकार्यं न कार्यं विभवेन मे ॥५॥ (५-२९-१४)

2284. I have no desire for the Highest Truth (or Absolute Reality). I have no desire for living in the world. I have no

need for (or business with) the state of meditation. I have nothing to be accomplished through wealth.

नाहं मृतो न जीवामि न सन्नासन्न सन्मयः ।

नेदं मे नैव चान्यन्मे नमो मह्यमहं बृहत् ॥६॥ (५-२९-१५)

2285. I am not dead, nor do I live. I am neither being nor non-being nor made of anything real. This (objective world) is not mine; nor also a different one is mine. Salutations to me! I am extensive (or infinite).

इदमस्तु जगद्राज्यं तिष्ठाम्यत्र तु संस्थितः ।

नेह वाऽस्तु जगद्राज्यं तिष्ठाम्यात्मनि शीतलः ॥७॥ (५-२९-१६)

2286. Let there be this sovereignty of the world (for me). I remain established here. Or, let there not be the sovereignty of the world here (for me). I remain cool (or calm) in the Self.

किं मे ध्यानदृशा कार्यं किं राज्यविभवश्रिया ।

यदायाति तदायातु नाहं किञ्चिन्नमे क्वचित् ॥८॥ (५-२९-१७)

2287. What is to be accomplished by my knowledge of meditation? What is the use of the wealth and power of a kingdom? What comes, let it come. I am not something, nor anything mine is somewhere.

न किञ्चिदपि कर्तव्यं यदि नाम मयाऽधुना ।

तत्कस्मान्न करोमीदं किञ्चित्प्रकृतकर्म वै ॥९॥ (५-२९-१८)

2288. If even a little that ought to be done by me certainly does not exist now, then, for what reason indeed I do (or should) not perform, to a certain degree, this action in hand?

न मे भोगस्थितौ वाञ्छा न च भोगविवर्जने । (५-३५-३८)

अस्ति सर्वत्र मे स्वर्गो नियतो न तु कुत्रचित् ॥१०॥

(६/१-१०७-२६)

2289. I have no desire for the continuance of enjoyments or for abandoning enjoyments. My heaven exists everywhere. It is not fixed somewhere.

यदायाति तदायातु यत्प्रयाति प्रयातु तत् ।

सुखेषु मम नापेक्षा नोपेक्षा दुःखवृत्तिषु ॥११॥ (५-३५-३९)

2290. What comes, let it come. What goes out, let it go. I have no desire for pleasures; nor contempt (or indifference) for states of pain.

सुखदुःखान्युपायान्तु यान्तु वाऽप्यहमेषु कः ।

वासना विविधा देहे त्वस्तं चोदयमेव वा ॥ (५-३५-४०)

प्रयान्तु नाहमेतासु न चैता मम काश्चन ॥१२॥ (५-३५-४१)

2291. Let pleasures and pains arrive or let them depart. Who am I among these? Let various desires arise or vanish in the body. I am not in them; nor any of these are mine.

देहस्याहमहं देहीति क्षीणे चित्तविभ्रमे ।

त्यजामि नं त्यजामीति किं मुधा कलनोदिता ॥१३॥ (५-४०-१२)

2292. When the delusion of the mind, “I am of the body (or I am related to the body); I am the embodied one (or I possess the body),” is destroyed, is the understanding, “I give up (this body) or I do not give up (this body),” born falsely? (i.e., such a view cannot arise.)

प्राप्तानुत्तमविश्रान्तिर्लब्धालभ्यपरास्पदः ।

अनिवृत्तिपदं प्राप्तो मनसा कर्मणा गिरा ॥ (५-७४-३५)

सर्वाभिवाञ्छितारम्भो न किञ्चिदपि वाञ्छति ॥१४॥ (५-७४-३६)

2293. (The wise one who has realised the Self), who has attained to the highest repose and obtained the Supreme Position which is unattainable, has reached the Abode from which there is no return. (Though) having deeds greatly desired by all, he does not seek for anything by thought, word or deed.

सर्वत्रैव हि तुष्यामि सर्वत्रैव रमे प्रभो ।

अवाञ्छनत्वान्मनसः सर्वत्रानन्दवानहम् ॥१५॥ (६/१-१०७-२७)

2294. Lord! I am satisfied quite everywhere. I rejoice everywhere. On account of desirelessness of the mind, I possess happiness everywhere.

इदं सुखमिदं नेति मिथुने क्षयमागते ।

सममेव पदे शान्ते तिष्ठामीह यथासुखम् ॥१६॥ (६/१-१०९-७०)

2295. As the pair (of ideas), "this is pleasure; this is not," has come to an end, I remain here quite even in the tranquil Abode (of the Self), at ease.

VIII जीवन्मुक्तिः

Liberation while Living.

1. जीवन्मुक्तलक्षणानि

The characteristics of one liberated while living.

न सुखाय सुखं यस्य दुःखं दुःखाय यस्य नो ।

अन्तर्मुखमतेर्नित्यं स मुक्त इति कथ्यते ॥१॥ (६/२-१६९-१)

2296. He is declared as a liberated person for whom, possessed of a mind turned inward, an object of pleasure is not for pleasure (i.e., does not produce delight) and trouble is not for grief (i.e., does not produce grief).

सुखदुःखेषु भीमेषु संततेषु महत्स्वपि ।

मनागपि न वैरस्यं प्रयान्ति समदृष्टयः ॥२॥ (६/२-१९८-२७)

2297. (Liberated men) with equal vision do not go to unpleasantness even a little, among great pleasures and pains which are terrible and continual.

यस्य कस्मिंश्चिदप्यर्थे क्वचिद्रसिकताऽस्ति नो ।

व्यवहारवतोऽप्यन्तः स विश्रान्त उदाहृतः ॥३॥ (६/२-१६९-८)

2298. He is declared as tranquil within, to whom, though

having worldly affairs, there is no tastefulness anywhere in any object whatever.

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

यथाप्राप्तं विहरतः स विश्रान्त इति स्मृतः ॥४॥ (६/२-१६९-९)

2299. He is considered as tranquil, to whom, living according to circumstances, all undertakings are devoid of desire and purpose.

नालम्बते रसिकतां न च नीरसतां क्वचित् ।

नार्थेषु विचरत्यर्थी वीतरागः सरागवत् ॥५॥ (६/२-१०२-१३)

2300. He does not assume tastefulness or tastelessness anywhere. He does not wander about among objects as one who seeks. Freed from passion, he is like one having passion.

उद्विजन्तेऽपि नो लोकाल्लोकात्रोद्वेजयन्ति च । (६/२-९८-२)

तेषां तनुत्वमायान्ति लोभमोहादयोऽरयः ॥६॥ (६/२-९८-१)

2301. They are not afraid of (or disgusted with) the world; nor do they frighten (or produce disgust in) the world. Their enemies such as greed and delusion attain thinness.

मनोज्ञमधुराचाराः प्रियपेशलवादिनः । (६/२-९८-३)

विवेचितारः कार्याणां निर्णेतारः क्षणादपि ॥७॥ (६/२-९८-४)

2302. They are persons having a pleasant and charming behaviour. They are agreeable and soft speakers. They are discriminators of actions and deciders even in a moment.

अनुद्वेगकराचारा बान्धवा नागरा इव ।

बहिः सर्वसमाचारा अन्तः सर्वार्थशीतलाः ॥८॥ (६/२-९८-५)

2303. They are persons with a behaviour not causing agitation (in anybody), like friends or polite people. They are

having all practices externally and cool (or calm) in all affairs internally.

उपेक्षते न संप्राप्तं नाप्राप्तमभिवाञ्छति ।

सोमसौम्यो भवत्यन्तः शीतलः सर्ववृत्तिषु ॥१॥ (६/२-४५-१०)

2304. (The liberated one) does not disregard what is obtained nor does he long for what is not obtained. He is gentle like the moon and is cool (or calm) internally in all occupations.

प्रवाहपतिते कार्ये कामसङ्कल्पवर्जितः ।

तिष्ठत्याकाशहृदयो यः स पण्डित उच्यते ॥१०॥ (६/२-२२-५)

2305. He is called a wise person who, devoid of desire and purpose, remains with a heart (clear) as the sky, in the occupation that has fallen in the course of events.

वर्णधर्माश्रमाचारशास्त्रयन्त्रणयोज्झितः ।

निर्गच्छति जगज्जालात्पञ्जरादिव केसरी ॥११॥ (६/१-१२२-२)

2306. Abandoned by (or freed from) the restriction of the scriptures relating to the duties of caste and conduct according to the stage of life, he goes out of the snare of the world like a lion out of a cage.

सर्वकर्मफलत्यागी नित्यतृप्तो निराश्रयः ।

न पुण्येन न पापेन लिप्यते नेतरेण च ॥१२॥ (६/१-१२२-५)

2307. (The liberated one) giving up the fruits of all actions, ever satisfied and without support, is not stained by sin, nor by a virtuous act nor by another.

वासनाग्रन्थयश्छिन्ना इव त्रुट्यन्त्यलं शनैः ।

कोपस्तानवमायाति मोहो मान्द्यं हि गच्छति ॥१३॥ (६/१-११६-४)

2308. The knots of desires (or mental impressions) com-

pletely break successively, as if they are cut. Anger attains thinness. Delusion goes to a feeble state.

मुदिताद्याः श्रियो वक्त्रं न मुञ्चन्ति कदाचन । (६/१-११६-३)
न निन्दन्ति न नन्दन्ति जीवितं मरणं तथा ॥१४॥ (६/१-१२-२)

2309. Graces such as joy do not leave the face (of the liberated one) at any time. (The liberated ones) neither blame nor rejoice at life as well as death.

केषुचिन्नानुबध्नाति तृप्तमूर्तिरसक्तधीः । (५-९३-३५)
जीवन्मुक्तो गतासङ्गः सम्राडात्मेव तिष्ठति ॥१५॥ (५-९३-२४)

2310. He does not fasten (his mind) on anything. He has a satisfied form and an unattached mind. The person liberated while living, with his attachment gone, lives as if he has the nature of a paramount sovereign.

परिपूर्णमना मानी मौनी शत्रुषु चाचलः । (५-९३-३९)
संपत्स्वापत्सु चोग्रासु रमणेषूत्सवेषु च ॥१६॥ (५-९३-५२)
विहरन्नपि नोद्वेगी नानन्दमुपगच्छति ।
अन्तर्मुक्तमना नित्यं कर्मकर्तेव तिष्ठति ॥१७॥ (५-९३-५३)

2311, 2312. He has a mind which is quite full (or satisfied). He is silent, highly honoured and immovable (or undisturbed) among enemies. Though living among riches, terrific dangers, pastimes and festive occasions, he is not having excitement, nor does he attain joy. He lives as if he is a doer of actions, having a liberated mind within, always.

न बिभेति न वाऽऽदते वैवश्यं न च दीनताम् ।
समः स्वस्थमना मौनी धीरस्तिष्ठति शैलवत् ॥१८॥ (५-९३-५५)

2313. The wise or (steadfast) one does not fear, nor does he assume helplessness or dejection. He stands like a mountain, even, silent and with a mind at ease (or self-abiding).

आत्मवानिह सर्वस्मादतीतो विगतैषणः ।

आत्मन्येव हि संतुष्टो न करोति न चेहते ॥१९॥ (५-८९-१७)

2314. Here, one who is self-possessed, who has gone beyond everything, who is free from seekings and is satisfied only in the Self, neither acts nor desires.

न तस्यार्थो नभोगत्या न सिद्ध्या न च भोगकैः ।

न प्रभावेण नो मानैर्नाशामरणजीवितैः ॥२०॥ (५-८९-१८)

2315. For him, there is no purpose (served) by moving in the sky, by superhuman powers, by enjoyments, by dignity, by honours, or by hopes, life and death.

समग्रसुखभोगात्मा सर्वाशास्विव संस्थितः ।

करोत्यखिलकर्माणि त्यक्तकर्तृत्वविभ्रमः ॥२१॥ (५-७७-११)

2316. Having the (apparent) disposition for the enjoyment of all pleasures and established, as it were, in all desires, he performs all actions giving up the delusion of doership.

उदासीनवदासीनः प्रकृतः क्रमकर्मसु ।

नाभिवाञ्छति न द्वेष्टि न शोचति न हृष्यति ॥२२॥ (५-७७-१२)

2317. Remaining like one indifferent, and appointed to actions that constitute the regular course, he does not long for (anything) nor hates (anything). He does not grieve nor does he rejoice.

अनुबन्धपरे जन्तावसंसक्तेन चेतसा ।

भक्ते भक्तसमाचारः शठे शठ इव स्थितः ॥२३॥ (५-७७-१३)

2318. He remains with an unattached mind towards a person who is intent on relationship. He has the behaviour of a devotee towards a devotee and is like a rogue towards a rogue.

बालो बालेषु वृद्धेषु वृद्धो धीरेषु धैर्यवान् ।

युवा यौवनवृत्तेषु दुःखितेष्वनुदुःखितः ॥२४॥ (५-७७-१४)

2319. He is a child among children, an old man among the aged, one having courage among the courageous, a youth among those having youthful behaviour and is distressed along with the miserable.

न तस्य सुकृतेनार्थो न भोगैर्न च कर्मभिः ।

न दुष्कृतैर्न भोगानां संत्यागेन न बन्धुभिः ॥२५॥ (५-७७-१८)

2320. He has no purpose (served) by good acts, enjoyments, religious rites, misdeeds, renunciation of enjoyments or kinsmen.

सर्वं सर्वप्रकारेण गृह्णाति च जहाति च ।

अनुपादेयसर्वार्थो बालवच्च विचेष्टते ॥२६॥ (५-७७-२५)

2321. He takes or leaves everything in everyway and behaves like a child without anything to be chosen.

स तिष्ठन्नपि कार्येषु देशकालक्रियाक्रमैः ।

न कार्यसुखदुःखाभ्यां मनागपि हि गृह्यते ॥२७॥ (५-७७-२६)

2322. Though engaging himself in actions by virtue of the regular course (or order) of place, time and activity, he is not seized even a little by the pleasure and pain arising from actions.

न कदाचन दीनात्मा नोद्धतात्मा कदाचन ।

न प्रमत्तो न खिन्नात्मा नोद्विग्नो न च हर्षवान् ॥२८॥ (५-७७-३२)

2323. He is not one with a dejected mind at any time; nor is he one with an elevated (or excited) mind at any time. He is neither mad nor having an afflicted mind. He is neither sorrowful nor possessed of joy.

अयत्नोपनतं सर्वं लीलयाऽसक्तमानसः ।

भुङ्क्ते भोगभरं प्राज्ञस्त्वालोकमिव लोचनम् ॥२९॥ (५-७४-६३)

2324. The Wise One enjoys the entire collection of objects of enjoyment obtained without effort, sportively, with an unattached mind, like the eye (experiencing) light.

सर्वशत्रुषु मध्यस्थो दयादाक्षिण्यसंयुतः । (५-१८-६)

रागद्वेषैः स्वरूपज्ञो नावशः परिकृष्यते ॥३०॥ (५-७४-६१)

2325. He is neutral (or unconcerned) among all enemies and is endowed with compassion and politeness. The One who knows his natural state is not pulled helplessly by love and hate.

इमं विश्वपरिस्पन्दं करोमीत्यस्तवासनम् ।

प्रवर्तते यः कार्येषु स मुक्त इति मे मतिः ॥३१॥ (५-६-१)

2326. My view is that he is liberated who engages himself in actions with his desires given up, thinking thus: "I perform (or I am engaged in) this universal movement."

यः कुर्वन्सर्वकार्याणि पुष्टे नष्टेऽथ तत्फले ।

समः सन्सर्वकार्येषु न तुष्यति न शोचति ॥३२॥ (५-६-१०)

2327. (He is the liberated one) who, performing all actions, when their result is got or lost, is neither pleased nor sorry, remaining equal in all actions.

अनागतानां भोगानामवाञ्छनमकृत्रिमम् ।

आगतानां च संभोग इति पण्डितलक्षणम् ॥३३॥ (४-४६-८)

2328. Not seeking for objects of enjoyment that have not come and enjoyment of those that have come naturally, is the characteristic of a wise man.

न त्यजन्ति न वाञ्छन्ति व्यवहारं जगद्गतम् ।

सर्वमेवानुवर्तन्ते पारावारविदो जनाः ॥३४॥ (४-४६-२६)

2329. Persons knowing the nearer and further bank (of the ocean of existence) neither give up nor desire the affairs relating to the world. They follow quite everything.

विगतेच्छा यथाप्राप्तव्यवहारानुवर्तिनः ।

विचरन्ति । मुन्नद्धाः स्वस्था देहरथे स्थिताः ॥३५॥ (४-४६-२९)

2330. Devoid of desire and following occupations suitable to circumstances, the exalted ones wander about at ease (or self-abiding), stationed in the body-chariot.

बोधैकनिष्ठतां यातो जाग्रत्येव सुषुप्तवत् ।

य आस्ते व्यवहर्तैव जीवन्मुक्तः स उच्यते ॥३६॥ (३-९-५)

2331. He is called a person liberated while living who, gone to the state of resting on Pure Consciousness alone, remains like one asleep when being quite awake, dealing with worldly affairs.

शान्तसंसारकलनः कलावानपि निष्कलः ।

यः सचित्तोऽपि निश्चितः स जीवन्मुक्त उच्यते ॥३७॥ (३-९-१२)

2332. He is called a person liberated while living, whose grasping (or apprehension) of worldly existence has ceased, who is undivided though (apparently) possessed of parts and who is free from thinking though having a mind.

यस्य नाहंकृतो भावो यस्य बुद्धिर्न लिप्यते ।

कुर्वतोऽकुर्वतो वाऽपि स जीवन्मुक्त उच्यते ॥३८॥ (३-९-९)

2333. He is called a person liberated while living, for whom there is no egotistic feeling (or the sense of "I") and whose intellect is not tainted whether he is acting or not acting.

पुत्रदारसमग्राणि मित्राणि च धनानि च ।

जन्मान्तरकृतानीव स्वप्नजानीव पश्यति ॥३९॥ (६/२-४५-१४)

2334. He looks upon all the sons and wife, friends and

riches as if they are brought about by former births and as if they are born in a dream.

न स चेतयते काश्चिल्लोकदारधनैषणाः ।

अपूर्वपदविश्रान्तो जीवन्नेव यथा शवः ॥४०॥ (६/२-४५-१७)

2335. He does not perceive (or cherish) any desires for the world, wife and wealth. He has rested in the extraordinary position (or state), like a corpse, while he is quite living.

आपतत्सु यथाकालं सुखदुःखेष्वनारतम् ।

न हृष्यति ग्लायति यः स मुक्त इति होच्यते ॥४१॥ (५-१६-१८)

2336. He is called a liberated person, who neither rejoices nor is dejected always, among pleasures and pains happening at the proper time.

ईप्सितानीप्सिते न स्तो यस्येष्टानिष्टवस्तुषु ।

सुषुप्तवच्चरति यः स मुक्त इति कथ्यते ॥४२॥ (५-१६-१९)

2337. He is declared as liberated, for whom desire or absence of desire for agreeable or disagreeable objects do not exist and who moves (or acts) like one asleep.

हेयोपादेयकलने ममेत्यहमिहेति च ।

यस्यान्तः संपरिक्षीणे स जीवन्मुक्त उच्यते ॥४३॥ (५-१६-२०)

2338. He is called a person liberated while living, within whom the perceptions of what is fit to be abandoned or what is fit to be acquired and also (the feelings of) "Mine and I am here," have completely vanished.

हर्षमिर्षभयक्रोधकामकार्पण्यदृष्टिभिः ।

न परामृश्यते योऽन्तः स जीवन्मुक्त उच्यते ॥४४॥ (५-१६-२१)

2339. He is called a person liberated while living who is not touched (or defiled) within by notions (or considerations) of exultation, jealousy, fear, anger, desire and wretchedness.

सर्वप्रकृतकार्यस्थो मध्यस्थः सर्वदृष्टिषु ।

ध्येयं तं वासनात्यागमवलम्ब्य व्यवस्थितः ॥४५॥ (५-१८-३)

2340. He is one engaged in all duties on hand and neutral in all (his) views. He is settled, resorting to the renunciation of desires relating to objects to be thought of (or objects imagined by the mind).

सर्वत्र विगतोद्वेगः सर्वार्थपरिपोषकः ।

विवेकोद्योतदृष्टात्मा प्रबोधोपवनस्थितिः ॥४६॥ (५-१८-४)

2341. He is devoid of agitation (or anxiety) everywhere and is a promoter of the wishes (or interests) of all. He is one by whom the Self has been seen by the light of discrimination. He is one staying in the garden of Enlightenment.

सर्वातीतपदालम्बी पूर्णेन्दुशिशिराशयः ।

नोद्वेगी न च तुष्टात्मा संसारे नावसीदति ॥४७॥ (५-१८-५)

2342. He is resting upon the position (or state) which has gone beyond everything. He has a heart which is cool like the full moon. He is not agitated (or anxious), nor has he a delighted mind. He does not sink down (or suffer) in worldly existence.

सङ्गरङ्गविनिष्क्रान्तः शान्तमानमनोज्वरः ।

अध्यात्मरतिरासीनः पूर्णः पावनमानसः ॥४८॥ (५-७४-३३)

2343. He has come out of the stage of association with the world. He is one with the mental fever of pride cured. He has his delight in the Supreme Spirit. He is remaining quietly and is fulfilled. He is one possessed of a pure mind.

निर्मृष्टकामपङ्काङ्कशिखिन्नबन्धनिजभ्रमः ।

द्वन्द्वदोषभयोन्मुक्तस्तीर्णसंसारसागरः ॥४९॥ (५-७४-३४)

2344. He is one with the marks of the mud of desire washed

out and the bonds of his own delusion broken. He is liberated from the fear of the evil of duality. He is one who has crossed the ocean of worldly existence.

सर्वाभिवाञ्छितारम्भो न किञ्चिदपि वाञ्छति ।

सर्वानुमोदितानन्दो न किञ्चिदनुमोदते ॥५०॥ (५-७४-३६)

2345. He is one whose deeds are desired by everyone, (but) he does not desire anything. He is one possessed of joy which gladdens everyone, (but) he does not rejoice with anything.

सर्वारम्भपरित्यागी सर्वोपाधिविवर्जितः ।

सर्वाशासंपरित्यागी जीवन्मुक्त इति स्मृतः ॥५१॥ (५-७४-३८)

2346. One who is giving up all efforts (or undertakings), who is destitute of all limitations and is completely renouncing all expectations (or desires), is considered as liberated while living.

जीवन्मुक्ता न सज्जन्ति सुखदुःखरसस्थितौ ।

प्रकृतेनार्थकार्याणि किञ्चित्कुर्वन्ति वा न वा ॥५२॥ (३-११८-१८)

2347. The persons liberated while living do not cling to the state of feeling pleasure and pain. They perform principal duties to a certain degree, on account of their being in hand; or they do not.

आत्मारामतया तांस्तु सुखयन्ति न काश्चन ।

जगत्क्रियाः सुसंयुज्जान्तरूपालोकाः स्त्रियो यथा ॥५३॥

(३-११८-२०)

2348. No worldly activities whatever please them, due to their state of being delighted in the Self, as women with beautiful appearance (do not please) men who are deeply asleep.

नाभिनन्दति संप्राप्तं नाप्राप्तमभिशोचति ।

केवलं विगताशङ्कं संप्राप्तमनुवर्तते ॥५४॥ (३-१२२-१४)

2349. (The liberated one) does not rejoice at what is obtained and does not mourn over what is not obtained. He merely follows what is obtained, free from fear (or doubt).

नोदेति नास्तमायाति सुखे दुःखे मुखप्रभा ।

यथाप्राप्तस्थितेर्यस्य जीवन्मुक्तः स उच्यते ॥५५॥ (३-९-६)

2350. He is declared as one liberated while living, for whom, remaining according to circumstances, the radiance of the face neither rises nor vanishes in pleasure or pain.

रागद्वेषभयादीनामनुरूपं चरन्नपि ।

योऽन्तर्व्योमिवदच्छस्थः स जीवन्मुक्त उच्यते ॥५६॥ (३-९-८)

2351. He is declared as one liberated while living, who is abiding in the clear (or pure Self) within like the sky, though acting (in a manner) resembling love, hate, fear and the like.

यः समस्तार्थजातेषु व्यवहार्यपि शीतलः ।

पदार्थेष्वपि पूर्णात्मा स जीवन्मुक्त उच्यते ॥५७॥ (३-९-१३)

2352. He is called a person liberated while living who is cool (or calm) though acting among all kinds of objects and has a full (or a fulfilled) mind even among objects (of the world).

2. जीवन्मुक्तस्य किमपि हेयोपादेयं नास्ति

There is nothing which is fit to be abandoned or acquired, for a person liberated while living.

हेयोपादेयदृष्टी द्वे यस्य क्षीणे हि तस्य वै ।

क्रियात्यागेन कोऽर्थः स्यात्क्रियासंश्रयणेन वा ॥१॥ (६/२-१९९-२)

2353. What can be the purpose (served) by the renunciation of actions or by resorting to actions, for one to whom the

two notions of what is fit to be abandoned and what is fit to be acquired have indeed worn away?

न तदस्तीह यत्त्याज्यं ज्ञस्योद्वेगकरं भवेत् ।

न वाऽस्ति यदुपादेयं तज्ज्ञसंश्रेयतां गतम् ॥२॥ (६/२-१९९-३)

2354. There is nothing here, which might cause agitation (or distress) to a wise man, that is fit to be abandoned, nor is there anything, which ought to be resorted to by the knower of the Self, that is fit to be acquired.

ज्ञस्य नार्थः कर्मत्यागैर्नार्थः कर्मसमाश्रयैः ।

तेन स्थितं यथा यद्यत्तत्तथैव करोत्यसौ ॥३॥ (६/२-१९९-४)

2355. There is no purpose served by the renunciation of actions nor any purpose served by having recourse to actions, for a wise man. Therefore, whatever is existing in whichever manner, he does (or assumes) that in that manner alone.

नित्यं प्रबुद्धचित्तास्तु कुर्वन्तोऽपि जगत्क्रियाः ।

आत्मैकतत्त्वसन्निष्ठाः सदैव सुसमाधयः ॥४॥ (५-६२-६)

2356. Those with awakened (or enlightened) minds, though performing worldly activities constantly, are only having samādhi (or absorption of their mind in the Supreme Spirit) always, completely intent on the One True Principle that is the Self.

काकतालीयवद्गुहां क्रियां कुर्वन्ति ते सदा ।

न कुर्वन्त्यपि वै किञ्चिन्नैषां क्वचिदपि ग्रहः ॥५॥ (६/१-६९-११)

2357. They always perform action which has sprung up accidentally (like the fall of a palmyra fruit when a crow alights on the tree). They also do not do anything truly, (since) there is no grasping (or purpose) for them anywhere.

रूपालोकमनस्कारान्कुर्वन्नपि न किञ्चन ।

ज्ञः करोत्यनुपादेयान्न ज्ञस्यैव हि कर्तृता ॥६॥ (६/१-३-१२)

2358. The wise man, though assuming (or being engaged in) mental effort or the seeing of forms, does nothing whatever. On account of (anything being) not fit to be acquired, there is indeed no doership for a wise man.

यस्मादात्मनो व्यतिरिक्ते वस्तुनि सिद्धे सति तत्रेच्छा प्रवर्तते । यत्र स्वात्मनो व्यतिरिक्तं न किञ्चिदपि संभवति तत्रात्मा किमिव वाञ्छन्किमनुस्मरन्धावतु किमुपैतु ॥७॥ (४-३७-१०)

2359. When a thing distinct from the Self is obtained (or admitted to be true), desire arises there. Where nothing whatever exists distinct from one's own Self, there, what possibly can the Self run to or reach, desiring what and remembering what?

अत इदमीहितमिदमनीहितमित्यात्मानं न स्पृशन्ति विकल्पाः । अतो निरिच्छतायामात्मा न किञ्चिदपि करोति कर्तृकरणकर्मणामेकत्वात्, न च निरिच्छस्यात्मनो नैष्कर्म्यमभिमतं द्वितीयायाः कल्पनाया अभावात् ॥८॥ (४-३७-११)

2360. Therefore, distinctions such as, "this is desired, this is not desired," do not touch (or influence) the Self. Therefore, in the state without desire, the Self does not do anything on account of the oneness of the doer, the instrument and the action; nor is inactivity of the desireless Self admitted, on account of the absence of a second idea.

3. जीवन्मुक्तो महाकर्ता

The person liberated while living is a great doer.

धर्माधर्मौ महाभाग शङ्काविरहिताशयः ।

यः करोति यथाप्राप्तौ महाकर्ता स उच्यते ॥१॥ (६/१-११५-११)

2361. Blessed One! He is called a great doer who performs

prescribed duties and those not prescribed (by the scriptures) according to circumstances, with a mind free from doubt (or fear).

रागद्वेषौ सुखं दुःखं धर्माधर्मौ फलाफले ।

यः करोत्यनपेक्षेण महाकर्ता स उच्यते ॥२॥ (६/१-११५-१२)

2362. He is called a great doer who assumes indifferently, love and hate, pleasure and pain, prescribed and unprescribed course of conduct (or good and bad works), and fruit (or reward) and its absence.

मौनवान्निरहंभावो निर्मलो मुक्तमत्सरः ।

यः करोति गतोद्वेगं महाकर्ता स उच्यते ॥३॥ (६/१-११५-१३)

2363. He is called a great doer who acts with his excitement (or anxiety) gone, who is possessed of silence, free from egotism, stainless and is one who has given up jealousy.

शुभाशुभेषु कार्येषु धर्माधर्मैः कुशङ्कया ।

मतिर्न लिप्यते यस्य महाकर्ता स उच्यते ॥४॥ (६/१-११५-१४)

2364. He is called a great doer whose mind is not stained by (considerations of) right and wrong in good and bad actions on account of bad (or improper) doubt.

उद्वेगानन्दरहितः समया स्वच्छया धिया ।

न शोचति यो नोदेति महाकर्ता स उच्यते ॥५॥ (६/१-११५-१६)

2365. He is called a great doer who neither regrets nor rises (in his mood) due to a pure and even mind and is free from excitement and joy.

उदासीनः कर्तृतां च कर्माकर्माचिरंश्च यः ।

समं यात्यन्तरत्यन्तं महाकर्ता स उच्यते ॥६॥ (६/१-११५-१८)

2366. He is called a great doer, who, undertaking action

and non-action and doership, (remaining) indifferent, becomes exceedingly even internally.

स्वभावेनैव यः शान्तः समतां न जहाति वै ।

शुभाशुभं ह्याचरन्त्यो महाकर्ता स उच्यते ॥७॥ (६/१-११५-१९)

2367. He is called a great doer, who, passing through weal and woe, does not indeed give up his equanimity, and is calm by his very nature.

जन्मस्थितिविनाशेषु सोदयास्तमयेषु च ।

सममेव मनो यस्य महाकर्ता स उच्यते ॥८॥ (६/१-११५-२०)

2368. He is called a great doer whose mind is quite even in (circumstances of) birth, existence and destruction and among (objects) having rise and fall.

4. जीवन्मुक्तो व्यवहार्यपि समाधिस्थः

The person liberated while living is in Samādhi (or the state of absorption of the mind in the Supreme Spirit), though engaged in business (or worldly activities).

व्यवहारी प्रबुद्धो यः प्रबुद्धो यो वने स्थितः ।

द्वावेतौ सुसमौ नूनमसंदेहं पदं गतौ ॥१॥ (५-५६-१२)

2369. The enlightened one who is engaged in his business and the enlightened one who is living in the forest, both these persons are certainly equal. They are situated in the Abode (of the Self) without doubt.

अकर्तृ कुर्वदप्येतच्चेतः प्रतनुवासनम् ।

दूरंगतमना जन्तुः कथासंश्रवणे यथा ॥२॥ (५-५६-१३)

2370. This mind, having very thin (or insignificant) desire, is a non-doer though acting, like a person with a mind gone far off while hearing a story.

अकुर्वदपि कर्तेव चेतः प्रघनवासनम् ।

निस्पन्दाङ्गमपि स्वप्ने श्वभ्रपातस्थिताविव ॥३॥ (५-५६-१४)

2371. The mind having excessive desire is, as it were, a doer though not acting, like the one in the situation of falling into a hole in a dream, though possessed of limbs without movement (in the state of sleep).

चेतसो यदकर्तृत्वं तत्समाधानमुत्तमम् ।

तं विद्धि केवलीभावं सा शुभा निर्वृतिः परा ॥४॥ (५-५६-१५)

2372. That is the highest samādhi (or absorption of the mind in the Self) which is the non-doership of the mind. Know that as the state of aloneness. It is the supreme and blessed state of Bliss.

गृहमेव गृहस्थानां सुसमाहितचेतसाम् ।

शान्ताहङ्कृतिदोषाणां विजना वनभूमयः ॥५॥ (५-५६-२२)

2373. For householders, who have minds perfectly composed (or calm) and whose defect of egotism has subsided, the house itself (becomes) solitary forest-lands.

अरण्यसदने तुल्ये समाहितमनोदृशाम् । (५-५६-२३)

अन्तःशीतलतायां तु लब्धायां शीतलं जगत् ॥६॥ (५-५६-३३)

2374. For those whose mental perceptions are composed (or absorbed in the Self), the forest and the house are equal. When inner coolness is obtained, the world is cool.

सर्वभावपदातीतं सर्वभावात्मकं च वा ।

यः पश्यति सदाऽऽत्मानं स समाहित उच्यते ॥७॥ (५-५६-२७)

2375. He is called one absorbed in the Self, who always perceives himself as gone beyond the position of all states of being, or as of the nature of all states of being.

यः सर्वगतमात्मानं पश्यन्समुपशान्तधीः ।

न शोचति ध्यायति वा स समाहित उच्यते ॥८॥ (५-५६-४४)

2376. He is called one absorbed in the Self, who neither grieves for nor contemplates (anything), perceiving the all-pervading Self and having a very calm mind.

ईदृशाशयसंपन्नो महासत्त्वपदं गतः ।

तिष्ठतु देतु वा यातु मृतिमेतु न तत्स्थितिम् ॥९॥ (५-५६-५१)

वसतूत्तमभोगाढ्ये स्वगृहे वा जनाकुले ।

सर्वभोगोज्झिताभोगे सुमहत्पथवा वने ॥१०॥ (५-५६-५२)

उद्दाममन्मथं पानतत्परो वाऽपि नृत्यतु ।

सर्वसङ्गपरित्यागी सममायातु वा गिरौ ॥११॥ (५-५६-५३)

चन्दनागुरुकपूरैर्वपुर्वा परिलिम्पतु ।

ज्वालाजटिलविस्तारे निपतत्त्वथवाऽनले ॥१२॥ (५-५६-५४)

पापं करोतु सुमहद्बहुलं पुण्यमेव च ।

अद्य वा मृतिमायातु कल्पान्तनिचयेन वा ॥१३॥ (५-५६-५५)

नासौ किञ्चित् तत्किञ्चित्कृतं तेन महात्मना ।

नासौ कलङ्कमाप्नोति हेम पङ्कगतं यथा ॥१४॥ (५-५६-५६)

2377 to 2382. Let one endowed with such a mind and gone to the position (or state) of great excellence (which is the Supreme Reality), stay or rise, proceed towards death or not attain to that state. Let him live in his own house abounding in excellent enjoyments and full of people or in a very huge forest with its precincts abandoned by all enjoyments. Let him dance with unrestrained passion eagerly engaged in drinking or, completely giving up all association (or attachment), come evenly to a mountain. Let him anoint his body with sandal, fragrant aloe and camphor or fall into fire having an expanse of dense flames. Let him do a very great sin or abundant virtuous acts. Let him arrive at death today or after a multitude of universal destructions (or aeons). He does not become anything nor that is done even a little by that great soul. He does not obtain any stain (thereby), like gold situated in mud.

5. जीवन्मुक्तो महाभोक्ता

The person liberated while living is a great enjoyer.

न वाञ्छता न त्यजता दैवप्राप्ताः स्वभावतः ।

सरितः सागरेणेव भोक्तव्या भोगभूमयः ॥१॥ (६/१-३९-५१)

2383. The fields of enjoyment obtained through destiny naturally, ought to be enjoyed by one who is not wishing for or abandoning them, as rivers (are taken) by the ocean.

अयत्नोपनतं सर्वं लीलयाऽसक्तमानसः ।

भुङ्क्ते भोगभरं प्राज्ञस्त्वालोकमिव लोचनम् ॥२॥ (५-७४-६३)

2384. The wise man enjoys the entire collection of objects of enjoyment obtained without effort, sportively, with a mind that is unattached, as the eye (experiences) light.

काकतालीयवत्प्राप्ता भोगाली ललनादिका ।

स्वादिताऽप्यङ्गं धीरस्य न दुःखाय न तुष्टये ॥३॥ (५-७४-६४)

2385. Dear One! The range of enjoyments such as women, acquired accidentally (like the palmyra fruit falling accidentally when a crow settles on the tree), though tasted, is not for (or productive of) the grief or satisfaction of a wise man.

अनागतानां भोगानामवाञ्छनमकृत्रिमम् ।

आगतानां च संभोग इति पण्डितलक्षणम् ॥४॥ (४-४६-८)

2386. Not wishing for objects of enjoyment that have not arrived and enjoyment of those that have arrived spontaneously, is the characteristic of a wise man.

न किञ्चन द्वेष्टि तथा न किञ्चिदभिकाङ्क्षति ।

भुङ्क्ते च प्रकृतं सर्वं महाभोक्ता स उच्यते ॥५॥ (६/१-११५-२१)

2387. He is called a great enjoyer who does not hate anything, so also does not long for anything, and who enjoys everything on hand.

नादत्तेऽप्याददानश्च नाचरत्याचरन्नपि ।

भुञ्जानोऽपि न यो भुङ्क्ते महाभोक्ता स उच्यते ॥६॥

(६/१-११५-२२)

2388. He is called a great enjoyer who, though receiving, does not take, though acting, does not act and though eating, does not eat.

साक्षिवत्सकलं लोकव्यवहारमखिन्नधीः ।

पश्यत्यपगतेच्छं यो महाभोक्ता स उच्यते ॥७॥ (६/१-११५-२३)

2389. He is called a great enjoyer who observes all worldly conduct (or business) like a witness, with an undejected mind and devoid of desire.

जरामरणमापच्च राज्यं दारिद्र्यमेव च ।

रम्यमित्येव यो वेत्ति महाभोक्ता स उच्यते ॥८॥ (६/१-११५-२५)

2390. He is called a great enjoyer who regards old age, death, adversity, sovereignty and also poverty as quite agreeable.

महान्ति सुखदुःखानि यः पयांसीव सागरः ।

समं समुपगृह्णाति महाभोक्ता स उच्यते ॥९॥ (६/१-११५-२६)

2391. He is called a great enjoyer who fully accepts equally, great pleasures and pains, as the ocean (receives) the waters.

कट्वम्ललवणं तिक्तममृष्टं मृष्टमुत्तमम् ।

अधमं योऽस्ति साम्येन महाभोक्ता स उच्यते ॥१०॥

(६/१-११५-२८)

2392. He is called a great enjoyer who eats with equality (or indifference) the pungent, the sour, the salty, the bitter, the cooked, the uncooked, the best and the worst (among foodstuffs).

सरसं नीरसं चैव सुरतं विरतं तथा ।

यः पश्यति समं सौम्यो महाभोक्ता स उच्यते ॥११॥

(६/१-११५-२९)

2393. That gentle person is called a great enjoyer, who regards equally, the tasty and the insipid, great enjoyment and also that which has ended.

क्षारे खण्डप्रकारे च शुभे वाऽप्यशुभे तथा ।

समता सुस्थिरा यस्य महाभोक्ता स उच्यते ॥१२॥ (६/१-११५-३०)

2394. He is called a great enjoyer, whose equanimity is very firm in (tasting) the pungent or a variety of candied sugar and in good fortune or misfortune.

इदं भोज्यमभोज्यं चेत्येवं त्यक्त्वा विकल्पितम् ।

गताभिलाषं यो भुङ्क्ते महाभोक्ता स उच्यते ॥१३॥

(६/१-११५-३१)

2395. He is called a great enjoyer, who enjoys without desire, having renounced the doubt of this nature: "This is enjoyable; this is not enjoyable."

आपदं संपदं मोहमानन्दमपरं परम् ।

यो भुङ्क्ते समया बुद्ध्या महाभोक्ता स उच्यते ॥१४॥

(६/१-११५-३२)

2396. He is called a great enjoyer, who suffers with an even mind, adversity, good fortune, delusion, happiness, the inferior and the superior.

6. जीवन्मुक्तस्य शरीरनगरीराज्यम्

The reign over the body-city of one liberated while living.

स उत्तमपदालम्बी चक्रभ्रमवदास्थितः ।

शरीरनगरीराज्यं कुर्वन्नपि न लिप्यते ॥१॥ (४-२३-१)

2397. He (the liberated man), resting on the highest posi-

tion, is behaving like the revolution of a wheel (which continues to rotate even after the impelling force is no longer acting). Though ruling over the city of his body, he is not tainted.

तस्येयं भोगमोक्षार्थं तज्ज्ञस्योपवनोपमा ।

सुखायैव न दुःखाय स्वशरीरमहापुरी ॥२॥ (४-२३-२)

2398. For the knower of That (Reality), this great city of his own body resembling a garden, is intended for enjoyment and liberation. It exists only for happiness and not for sorrow.

रम्येयं देहनगरी राम सर्वगुणान्विता ।

ज्ञस्यानन्तविलासाढ्या स्वालोकार्कप्रकाशिता ॥३॥ (४-२३-४)

2399. Rāma! This beautiful city of the body, possessed of all merits, is abounding in infinite grace, illuminated by the Sun that is one's own Light (of Consciousness), for a wise man.

स्वशरीरमनोज्ञस्य सर्वसौभाग्यसुन्दरी ।

सुखायैव न दुःखाय परमाय हिताय च ॥४॥ (४-२३-१७)

2400. For a person knowing his body and mind (i.e., their true nature), (the body-city), beautiful with all blessedness, is (existing) only for happiness and not for sorrow. It is also for the greatest good (of the person).

अज्ञस्येयमनन्तानां दुःखानां कोशमालिका ।

ज्ञस्य त्वियमनन्तानां सुखानां कोशमालिका ॥५॥ (४-२३-१८)

2401. For the ignorant one, this (body-city), is a treasure-palace of infinite pains. But, for the wise one, this is a treasure-palace of inexhaustible pleasures.

तृष्णासारपरावर्ते कामसंभोगदुर्ग्रहे ।

न निमज्जति पर्यस्तः सुखदुःखप्रदेवने ॥६॥ (४-२३-२६)

2402. (The liberated man) does not sink under the great whirlpool of the waters of desire, in (the grip of) the bad crocodile that is the enjoyment of objects of desire, upset in the play of pleasure and pain.

सुखावहैषा नगरी नित्यं वै विदितात्मनः ।

भोगमोक्षप्रदा चैषा शक्रस्येवामरावती ॥७॥ (४-२३-२९)

2403. This city is indeed producing happiness always for those who have known the Self. This is also the giver of (both) enjoyment and liberation, and is like the abode of the gods, Amarāvati, to Indra, the Lord of the gods.

अत्रस्थः पुरुषो भोगानात्मा सर्वगतोऽपि सन् ।

विश्वकल्पकृतान्भुक्त्वा पुंसामधिगतार्थभाक् ॥८॥ (४-२३-३३)

2404. The person abiding in this (body), though being the all-pervading Self, is experiencing the acquired objects, enjoying the objects of pleasure of men brought about by Universal Law.

इन्द्रियाणां न हरति प्राप्तमर्थं कदाचन ।

नाददाति तथाऽप्राप्तं संपूर्णो ज्ञोऽवतिष्ठते ॥९॥ (४-२३-४५)

2405. (The liberated man) does not take away at any time, an object of the senses which is met with. So also, he does not resort to what is not obtained. The wise man remains fulfilled.

स्वाश्रयं प्रथमं देहं कृतघ्ना नाशयन्ति ये ।

ते कुकार्यमहाकोशा दुर्जयाः स्वेन्द्रियारयः ॥१०॥ (४-२४-२)

2406. Those ungrateful ones who destroy the foremost body which is one's place of refuge, are persons having the great wealth of bad deeds. (For them), the enemies, who are one's own organs of sense, are invincible.

विवेकतन्तुजालेन गृहीता येन ते शठाः ।

तस्याङ्गानि न लुप्यन्ति पाशा नागबलं यथा ॥११॥ (४-२४-४)

2407. By whom those wicked ones (i.e., the enemies in the form of one's organs of sense) are seized by the net made of the cords of discrimination, they (the enemies) do not seize (or break) his limbs, as snares (or cords) (do not seize or break) a host of elephants.

7. यथाप्राप्तास्ववस्थासु जीवन्मुक्तानां स्थितिः

The continuance of those liberated while living in situations as obtained.

यावदेहमवस्थासु समचित्ततयैव ये ।

कर्मैन्द्रियैर्न तिष्ठन्ति न ते तत्त्वविदः शठाः ॥१॥ (६/१-१०४-४०)

2408. They are deceivers and not knowers of the Truth, who do not perform (or occupy themselves) with their organs of action in situations (of life), quite with an even-minded nature, as long as the body exists.

ये ह्यतत्त्वविदो मूढा राजन्बालतयैव ते ।

अवस्थाभ्यः पलायन्ते गृहीताभ्यः स्वभावतः ॥२॥ (६/१-१०४-४१)

2409. King! Those foolish persons, who indeed are not knowers of the Truth, run away from situations (of life) obtained naturally, only due to their childish nature.

यावत्तिलं यथा तैलं यावदेहं तथा दशा ।

यो न देहदशामेति स छिनत्त्यसिनाऽम्बरम् ॥३॥ (६/१-१०४-४२)

2410. As there is oil as long as there is the sesamum seed, so, there is the state (of activity of the organs) as long as there is the body. He, who does not attain to the state of the body (or the organs of action), cuts the sky with a sword (i.e., attempts the impossible).

एष देहदशादुःखपरित्यागो ह्यनुत्तमः ।

यत्साध्यं चेतसो योगान्न तु कर्मेन्द्रियस्थितेः ॥४॥ (६/१-१०४-४३)

2411. This indeed is the very best renunciation of the pains of the states of the body (i.e., its activities), which is the evenness of the mind arising from yoga (or meditation leading to absorption in the Self); but not (that obtained) from the cessation (or stopping) of (the activities of) the organs of action.

यावदेहं यथाचारं दशास्वङ्गं विजानता ।

कर्मेन्द्रियैर्हि स्थातव्यं न तु बुद्धीन्द्रियैः क्वचित् ॥५॥

(६/१-१०४-४४)

2412. Dear One! One knowing (the Truth) ought to live with the (activities of the) organs of action in the states (or situations of life) as customary, as long as the body exists; but not with the (activities of the) organs of perception anywhere, (the mind being absorbed in Self-experience through Yoga).

क्रमप्रवृत्तमासृष्टेः सुखं साध्यं मनोरमम् ।

प्रकृतं कुर्वतः कार्यं दोषः क इव जायते ॥६॥ (६/१-१०६-६)

2413. What fault (or sin) possibly occurs to those performing the action on hand (or the natural activity), which is easy, attainable and pleasing to the mind, commenced (or settled) in regular course ever since creation?

8. व्यवहारे बुद्धाबुद्ध्योः समानता

The equality between the enlightened and the un-enlightened ones in behaviour (or worldly activities).

व्यवहारे यथैवाज्ञस्तथैवाखिलपण्डितः ।

वासनामात्रभेदोऽत्र कारणं बन्धमोक्षदम् ॥१॥ (४-१५-३७)

2414. In behaviour (or worldly affairs), as the ignorant

person is, just so is the one who is wholly wise. In this respect, the difference of (or the existence or absence of) mere desire is the cause producing bondage or liberation.

यावच्छरीरं तावद्धि दुःखे दुःखं सुखे सुखम् ।

असंसक्तधियो धीरा दर्शयन्त्यप्रबुद्धवत् ॥२॥ (४-१५-३८)

2415. As long as the body exists, so long there is indeed distress in trouble and joy in well-being. The wise ones whose minds are unattached show themselves (or appear) as unenlightened ones.

मुक्तबुद्धीन्द्रियो मुक्तो बद्धकर्मेन्द्रियोऽपि हि ।

बद्धबुद्धीन्द्रियो बद्धो मुक्तकर्मेन्द्रियोऽपि हि ॥३॥ (४-१५-४२)

2416. One who has liberated organs of perception (i.e., the ear, skin, eye, tongue and nose) is (really) liberated, though he is indeed one with his organs of action (the tongue, hands, feet and the organs of generation and elimination), bound (to worldly activities). The one with his organs of perception bound (to world-experience) is (really) bound, though he is indeed one with liberated organs of action.

सुखदुःखदृशो लोके बन्धमोक्षदृशस्तथा ।

हेतुर्बुद्धीन्द्रियाण्येव तेजांसीव प्रकाशने ॥४॥ (४-१५-४३)

2417. Only the organs of perception are the cause of the knowledge (or experience) of pleasure and pain and the knowledge (or the discerning) of bondage and liberation, as lights are (the cause) in illuminating (objects).

9. जीवन्मुक्तचित्तम्

The mind of the liberated person.

मूढं चित्तं चित्तमाहुः प्रबुद्धं सत्त्वमुच्यते । (६/१-१०१-३१)

भूयः प्रजायते चित्तं सत्त्वं भूयो न जायते ॥१॥ (६/१-१०१-३२)

2418. They call the stupid mind as the mind. The enlighten-

ed (mind) is called "Being". The mind is born again. "Being" is not born again.

आत्मविदां हि तन्मनः परमुपशममागतं मृगतृष्णाजलमिव वर्षति जलदे
हिमकण इव चण्डातपे विलीनं तुर्यदशामुपागतं स्थितम् ॥२॥

(४-३८-९)

2419. The mind of wise men (who know the Self), which has arrived at supreme calmness like the water of a mirage when the cloud is raining, and which has disappeared like a drop of snow in the fierce heat of the sun, remains attaining the fourth state of consciousness.

भृष्टबीजोपमा भूयोजन्माङ्कुरविवर्जिता ।

हृदि जीवद्विमुक्तानां शुद्धा भवति वासना ॥३॥ (५-४२-१४)

2420. In the heart of those liberated while living, there exists the pure desire, resembling a roasted seed, destitute of the sprout of further births.

जीवन्मुक्ता महात्मानो ये परावरदर्शिनः ।

तेषां या चित्तपदवी सा सत्त्वमिति कथ्यते ॥४॥ (६/१-२-४२)

2421. That is declared as sattva or "Being", which is the position of the mind of those high-souled ones liberated while living, who are knowing the higher and the lower (consciousness).

जीवन्मुक्तशरीरेषु वासना व्यवहारिणी ।

न चित्तनाम्नी भवति सा हि सत्त्वपदं गता ॥५॥ (६/१-२-४३)

2422. Desire engaged in its (usual) behaviour in the bodies of those liberated while living, does not have the name "mind". It has indeed gone to the position of "Being" (or sattva).

निश्चेतसो हि तत्त्वज्ञा नित्यं समपदे स्थिताः ।

लीलया प्रभ्रमन्तीह सत्त्वसंस्थितिहेलया ॥६॥ (६/१-२-४४)

2423. The knowers of the Truth, who are free from the mind, are constantly established in an even position. They move about here sportively with the ease of their station (or state) that is Pure Being.

विवेकविशदं चेतः सत्त्वमित्यभिधीयते ।

भूयः फलति नो मोहं दग्धबीजमिवाङ्कुरम् ॥७॥ (६/१-२-४७)

2424. The mind that is clear (or pure) on account of discrimination (or the power of separating reality from mere semblance), is called “Being”. It does not again produce the fruit of delusion, as a burnt seed (does not produce) the sprout.

अन्तर्मुखतया सर्वं चिद्ब्रह्मै त्रिजगत्तृणम् ।

जुह्वतोऽन्तर्निर्वर्तन्ते मुनेश्चिन्तादिविभ्रमाः ॥८॥ (६/१-२-४६)

2425. The delusions (or perturbations), such as the mind, of a sage who is offering as oblation all the straw in the form of the triple world into the fire of Consciousness with inwardness, come to an end internally.

10. तत्त्वज्ञानसिद्धिव्योमगमनादिसिद्धेर्भिन्ना

The attainment of the Knowledge of Absolute Reality is different from the acquisition of superhuman powers like travelling in the sky.

तत्त्वज्ञो वाऽप्यतत्त्वज्ञो यः कालद्रव्यकर्मभिः ।

यथाक्रमं प्रयतते तस्योर्ध्वत्वादि सिद्ध्यति ॥९॥ (५-८९-१६)

2426. Whether knowing the Reality or not knowing the Reality, for a person who strives in due manner with proper time, materials and actions, elevatedness (or levitation) and the like are accomplished.

आत्मवानिह सर्वस्मादतीतो विगतैषणः ।

आत्मन्येव हि संतुष्टो न करोति न चेहते ॥१०॥ (५-८९-१७)

2427. One who is possessed of the Self, who has gone beyond everything, who is devoid of desires and is satisfied in the Self alone, neither does (anything) nor desires (anything).

न तस्यार्थो नभोगत्या न सिद्ध्या न च भौगकैः ।

न प्रभावेण नो मानैर्नाशामरणजीवितैः ॥३॥ (५-८९-१८)

2428. For him, there is no purpose (served) by moving in the sky, by superhuman powers, by enjoyments, by dignity, by honours and by expectations, death and life.

यस्तु वाऽभावितात्माऽपि सिद्धिजालानि वाञ्छति ।

स सिद्धिसाधकैर्द्रव्यैस्तानि साधयति क्रमात् ॥४॥ (५-८९-२३)

2429. But, he who desires the illusions (or snares) of superhuman powers, though he is one with the Self not meditated upon, accomplishes them in due course, by means of things (or materials) bringing about superhuman powers.

द्रव्यकालक्रियामन्त्रप्रयोगाणां स्वभावजाः ।

एतास्ताः शक्तयो राम यद्व्योमगमनादिकम् ॥५॥ (५-८९-२७)

2430. Rāma! Those powers here, such as moving in the sky, are born from the inherent property of the applications of materials, proper time, religious rites and sacred formulae (Mantra-s).

सदा स्वभाववशतो द्रव्यकालक्रियाक्रमाः ।

नियतं साधयन्त्याशु प्रयोगं युक्तियोजिताः ॥६॥ (५-८९-२९)

2431. The methods of (proper) materials, time and religious rites, suitably employed, always accomplish the definite (or relevant) result quickly, through the power of their inherent nature.

यथोदेति च यस्येच्छा स तया यतते तथा ।

यथाकालं तदाप्नोति ज्ञो वाऽप्यज्ञतरोऽपि वा ॥७॥ (५-८९-३४)

2432. The desire of whichever person rises in whichever manner, he strives due to that (desire) in that manner. He obtains that at the right time, whether he is wise or very ignorant.

याः फलावल्यो येन संप्राप्ताः सिद्धिनामिकाः ।

तास्तेनाधिगता राम निजात्प्रयतनद्वुमात् ॥८॥ (५-८९-३७)

2433. Rāma! Those series of fruits, having the name super-human powers, which are obtained by whichever person, are acquired by him from his own tree of excellent effort.

11. जीवन्मुक्तस्य सर्वापिद्धानिः

Absence of all dangers to one liberated while living.

वेत्ति नित्यमुदारात्मा त्रैलोक्यमपि यस्तृणम् । (४-३२-३७)

तं त्यजन्त्यापदः सर्वाः सर्पा इव जरत्त्वचम् ॥१॥ (४-३२-३८)

2434. All calamities leave that noble-minded person who always regards even the triple world as straw, as serpents (abandon) their aging skin.

परिस्फुरति यस्यान्तर्नित्यं सत्त्वचमकृतिः । (४-३२-३८)

ब्राह्मण्डमिवाखण्डं लोकेशाः पालयन्ति तम् ॥२॥ (४-३२-३९)

2435. The lords (or guardian-angels) of the world protect, as (they do) the entire universe, that person within whom the spectacle (or wonder) of Being shines always.

न किञ्चिद्येन संप्राप्तं तेनेदं परमामृतम् ।

संप्राप्यान्तः प्रपूर्णेन सर्वं प्राप्तमखण्डितम् ॥३॥ (५-३४-७६)

2436. By whom nothing whatever (of the world) is acquired, by that person who is fulfilled within, having obtained this supreme nectar (of Self-experience), everything is obtained uninterruptedly.

12. जीवितं हि जीवन्मुक्तस्य शोभते

The life of one liberated while living is indeed splendid.

यस्य नोत्क्रामति मतिः स्वात्मतत्त्वावलोकनात् ।

यथार्थदर्शिनो ज्ञस्य जीवितं तस्य शोभते ॥१॥ (५-३९-४६)

2437. The life of that wise man knowing the Truth, whose mind does not go out on account of his beholding the true nature of his Self, is splendid.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

यः समः सर्वभावेषु जीवितं तस्य राजते ॥२॥ (५-३९-४७)

2438. The life of that person shines, for whom there is no feeling of egotism, whose intellect is not tainted and who is even in all conditions.

योऽन्तःशीतलया बुद्ध्या रागद्वेषविमुक्तया ।

साक्षिवत्पश्यतीदं हि जीवितं तस्य राजते ॥३॥ (५-३९-४८)

2439. The life of that person shines, who indeed sees this (world) like a witness, with an intellect that is cool within and freed from love and hate.

येन सम्यक्परिज्ञाय हेयोपादेयमुज्झता ।

चित्तस्यान्तेऽर्पितं चित्तं जीवितं तस्य शोभते ॥४॥ (५-३९-४९)

2440. The life of that person is splendid, by whom, leaving what is fit to be abandoned or acquired, having rightly understood (the Truth), the mind is directed towards (or given up to) the final limit of the mind (i.e., the conscious witness beyond thought).

अवस्तुसदृशे वस्तुन्यसक्तं कलनामले ।

येन लीनं कृतं चेतो जीवितं तस्य शोभते ॥५॥ (५-३९-५०)

2441. The life of that person is splendid, by whom, the

mind, unattached to the objects resembling non-existent things (like a snake seen in a rope), which are an impurity of understanding, is dissolved (in the Self).

सत्यां दृष्टिमवष्टभ्य लीलयेयं जगत्क्रिया ।

क्रियतेऽवासनं येन जीवितं तस्य राजते ॥६॥ (५-३९-५१)

2442. The life of that person shines, by whom this business of the world is sportively performed without desire, resting upon the true knowledge.

नान्तस्तुष्यति नोद्वेगमेति यो विहरन्नपि ।

हेयोपादेयसंप्राप्तौ जीवितं तस्य शोभते ॥७॥ (५-३९-५२)

2443. The life of that person is splendid, who, though living (in the world), neither attains to agitation (or anxiety) nor is satisfied within, on meeting with what is fit to be abandoned or what is fit to be acquired.

शुद्धपक्षस्य शुद्धस्य हंसौघः सरसो यथा ।

यस्माद्गुणौघो निर्याति जीवितं तस्य शोभते ॥८॥ (५-३९-५३)

2444. The life of that person is splendid, who is pure and has a pure (or faultless) view, and from whom a multitude of virtues emanates like a multitude of swans from a lake.

यस्मिञ्श्रुतिपथं प्राप्ते दृष्टे स्मृतिमुपागते ।

आनन्दं यान्ति भूतानि जीवितं तस्य शोभते ॥९॥ (५-३९-५४)

2445. The life of that person is splendid, on hearing, seeing or remembering whom, living beings attain happiness.

यद्यत्संसारजालेऽस्मिन्क्रियते कर्म भूमिप ।

तत्समाहितचित्तस्य सुखायान्यस्य नानघ ॥१०॥ (५-६२-२)

2446. Sinless King! Whatever action is performed in this illusion of worldly life, that is (only) for (or productive of)

happiness to one having a composed mind (or a mind absorbed in the Self); not to another (i.e., an ignorant person).

पूर्व धिया विचार्यैते भोगा भोगिभयप्रदाः ।

भोक्तव्याश्चरमं राम गरुडेनेव पन्नगाः ॥११॥ (५-७६-१८)

2447. Rāma! These objects of enjoyment, producing fear (or danger) in a person devoted to pleasures, ought to be enjoyed at the end, having reflected upon (or investigated) them with the intellect at first, as serpents (eaten) by Garuḍa (the golden eagle).

विचार्य तत्त्वमालोक्य सेव्यन्ते या विभूतयः ।

ता उदकोदया जन्तोः शेषा दुःखाय केवलम् ॥१२॥ (५-७६-१९)

2448. Those riches which are enjoyed, having reflected upon and perceived the Truth, are the rising (or appearance) of the result (that is liberation) for a living being; the rest are only for (or productive of) pain.

असंसङ्गेन भोगानां सर्वा राम विभूतयः ।

परं विस्तारमायान्ति प्रावृषीव महापगाः ॥१३॥ (५-६८-४९)

2449. Rāma! Due to the non-attachment of enjoyments, all riches attain the greatest expansion, like great rivers in the rainy season.

बलं बुद्धिश्च तेजश्च दृष्टतत्त्वस्य वर्धते ।

सर्वसन्तस्य वृक्षस्य सौन्दर्याद्या गुणा इव ॥१४॥ (५-७६-२०)

2450. The strength, intelligence and lustre of one who has known the Truth increase, as qualities, such as beauty, of a tree accompanied by the spring season (increase).

13. प्रबुद्धस्य देहपातानन्तरा गतिः

The state of the enlightened one immediately after the dissolution of the body.

जीवन्मुक्तपदं त्यक्त्वा देहे कालवशीकृते ।

विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव ॥१॥ (३-९-१४)

2451. Having given up the position of one liberated while living, when the body is overcome by time (or death), he enters the state of one liberated without a body, as wind (attains to) motionlessness.

विदेहमुक्तो नोदेति नास्तमेति न शाम्यति ।

न सन्नासन्न दूरस्थो न चाहं न च नेतरः ॥२॥ (३-९-१५)

2452. The one liberated without a body neither appears, nor disappears, nor is extinguished. He is neither existence nor non-existence. He is not far off. He is neither "I" nor "not I", nor another.

सूर्यो भूत्वा प्रतपति विष्णुः पाति जगत्त्रयम् ।

रुद्रः सर्वान्संहरति सर्गान्सृजति पद्मजः ॥३॥ (३-९-१६)

2453. Having become the sun, he glows. As Viṣṇu, he protects the triple world. As Rudra, he destroys everything (at the end of a universal cycle). As the lotus-born Brahmā, he creates the worlds.

खं भूत्वा पवनस्कन्धं धत्ते सर्षिसुरासुरम् ।

कुलाचलगतो भूत्वा लोकपालपुरास्पदः ॥४॥ (३-९-१७)

2454. Having become the sky (or space), he holds the body of air along with (celestial) sages, gods and demons. Having become one situated in the Kula mountain, he has the dignity of the city of the guardians of the world. [This is a mythological reference.]

भूमिर्भूत्वा बिभर्तीमां लोकस्थितिमखण्डिताम् ।

तृणगुल्मलता भूत्वा ददाति फलसंततिम् ॥५॥ (३-९-१८)

2455. Having become the earth, he upholds (or protects) this unbroken continuance (or preservation) of mankind. Having become grass, thicket and creeper, he gives a range of fruits.

बिभ्रज्जलानलाकारं ज्वलति द्रवति द्रुतम् ।

चन्द्रोऽमृतं प्रसवति मृतं हालाहलं विषम् ॥६॥ (३-९-१९)

2456. Bearing the form of water and fire, he quickly flows and blazes (respectively). As the moon, he brings forth nectar. As the poison hālāhala, (he produces) death.

तेजः प्रकटयत्याशास्तनोत्यान्ध्यं तमो भवत् ।

शून्यं सद्व्योमतामेति गिरिः सन् रोधयत्यलम् ॥७॥ (३-९-२०)

2457. Becoming light, he displays the quarters. Becoming darkness, he produces blindness. Being void, he attains to the nature of the sky. Being the mountain, he causes obstruction completely.

करोति जङ्गमं चित्तः स्थावरं स्थावराकृतिः ।

भूत्वाऽर्णवो वलयति भूस्त्रियं वलयो यथा ॥८॥ (३-९-२१)

2458. From consciousness, he makes the living things, and having the form of immovable objects, (he makes) the inanimate things. Having become the ocean, he encircles the earth-woman like a girdle.

परमार्कवपुर्भूत्वा प्रकाशान्तं विसारयन् ।

त्रिजगत्त्रसरेण्वोद्यं शान्तमेवावतिष्ठते ॥९॥ (३-९-२२)

2459. Having become one possessing the body of the supreme sun, and spreading the limit of light to the multitude of atoms in the triple world, he remains quite calm.

यत्किञ्चिदिदमाभाति भातं भानमुपैष्यति ।

कालत्रयगतं दृश्यं तदसौ सर्वमेव च ॥१०॥ (३-९-२३)

2460. Whatever of this (world) appears, appeared or will attain to appearance, he is quite every visible object existing in the three times, past, present and future.

मुक्तिरेषोच्यते राम ब्रह्मैतत्समुदाहृतम् ।

निर्वाणमेतत्कथितं पूर्णात्पूर्णतराकृति ॥११॥ (३-९-२५)

2461. Rāma! This is called liberation. This is declared as Brahman (or the Absolute Reality). This is described as Nirvāṇa (or extinction of individuality and absorption in the Supreme Spirit), having a form which is fuller than the full.

इति शिवम्

ॐ तत् सत्

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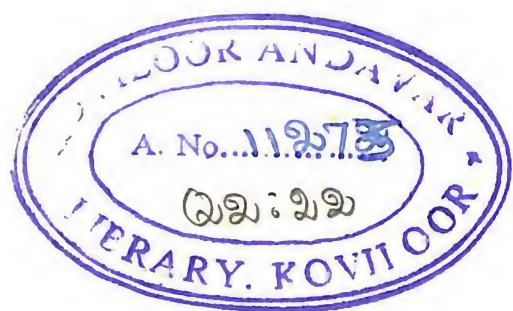
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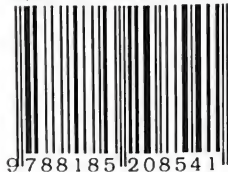
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