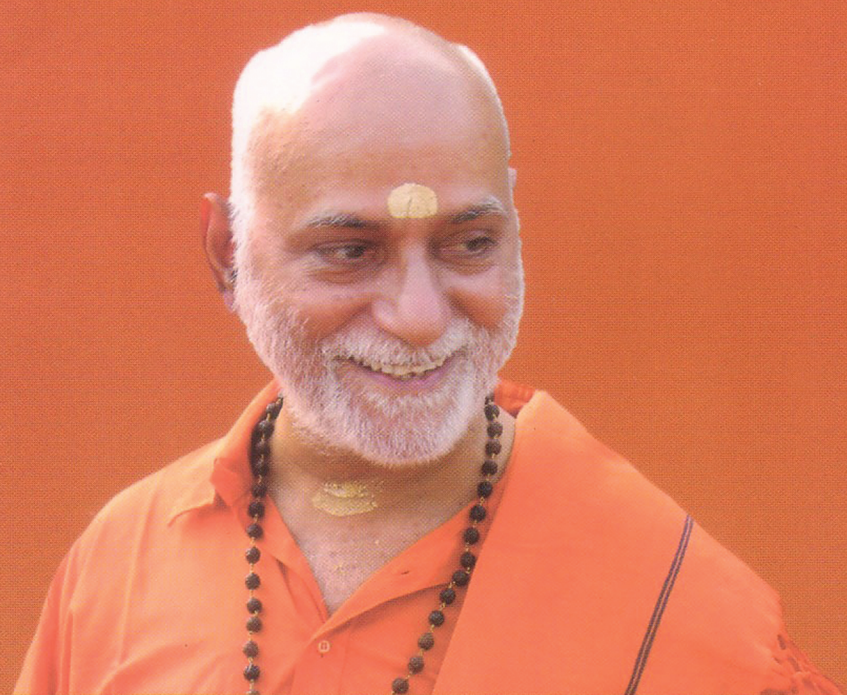


आत्मानुभूतिः

Ātmānubhūtiḥ



Swami Bhoomananda Tirtha

Published by :
© Managing Trustee
Narayanashrama Tapovanam
Venginissery, P.O. Paralam
Thrissur Dist. Kerala - 680 575

First Edition : May 2007

All rights are reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted, in any form or by any means, mechanical, photocopying, recording or otherwise, without prior written permission of the publisher.

Type set by:
Narayanashrama Tapovanam, Venginissery, Thrissur

Printed at :

Contents

Preface	
Chapter 1	अन्तरात्मप्रकरणम् On Inmost Self
Chapter 2	विषयिविषयप्रकरणम् On Subject and Object
Chapter 3	पवित्रताप्रकरणम् On Purity
Chapter 4	जीवन्मुक्तप्रकरणम् On Jeevanmukta
Chapter 5	चिच्चित्तभेदप्रकरणम् On Consciousness and Mind, their distinction
Chapter 6	तज्ज्ञप्रकरणम् On the Knower of Truth
Chapter 7	गुरुसन्निधिप्रकरणम् On Gurusannidhi

आत्मानुभूतिः Self-experience अन्तरात्मप्रकरणम्

I. On Inmost Self

1. सर्वः सर्वपदातीतः सर्ववित्सर्वभृत्तथा ।
सर्वाकारनिराकारस्तस्मै सर्वात्मने नमः ॥

1. Prostrations to that which is the all, yet transcends all, knows all, preserves all, is all-fold, yet devoid of form.

2. विनाहमं कथं किं स्याद्वेत्ति वा कोऽपि कुत्रचित् ।
अहं सत्येव सर्व स्याद्वैवं चाभाति तत्तदा ॥

2. Without 'I', how can anything exist, who can come to know anything anywhere? Only when 'I' exists, all come to be – even that God comes to shine.

3. तत्कथं प्रणमेत्कुत्र स्तौति वा कीदृशं पुनः ।
सर्वस्यान्तश्च बाह्ये चाप्याद्यन्ते चाहमेव तु ॥

3. How to offer obeisance to It and where? How further to praise it? Inside all and outside all, as also in the beginning and end of all, does the 'I' reign.

4. बोधो वै भाति सर्वत्र भाति नैवेति पक्षयोः ।
द्वयोर्मध्यगतो भासः यः कश्चित्सोऽपि चाप्यहम् ॥

4. Consciousness or Awareness alone shines everywhere, even while holding the view that it exists and it does not.

Whatever shines betwixt the affirmation and negation, that too is the 'I'.

5. विनाहमं क्वचित्किञ्चित्-कथञ्चिन्न भवेत्किल ।
तस्मात्सर्वप्रकाशोऽहं सर्वाधारः सदव्ययः ॥

5. Without 'I', nothing, nowhere and by no means will come to be. Therefore, the all-brilliant 'I' is the support and substratum for all. It is the ever-existing Presence, indestructible all through.

6. सर्वं भूत्वा सदाकारः सर्वानुभवरूपकः ।
सर्वथा भाति सर्वान्तः सर्वाधिष्ठानमेव हि ॥

6. Becoming all, of the nature of true existence, in the nature of manifold experience, it shines in all ways inside all as the substratum of all.

7. निषेधे सति सर्वस्य स्यादहं तन्निषेधकः ।
कोऽन्वस्ति तन्निषेधार्थं दैवमप्यक्षमो भवेत् ॥

7. When all are denied, negated altogether, 'I' shall still be, as the denier of all. Who is there to deny its existence? Even God is powerless in denying the 'I'.

8. स मूर्खो यो न जानातीत्यहमं तु चिदात्मकम् ।
यत्किञ्चिज्ज्ञायते ह्यत्र तत्सर्वमहमेव तु ॥

8. Whoever does not know the 'I', which is in the nature of Consciousness, is indeed a fool. For, whatever is known to be here, all that is verily the 'I'.

9. दृश्यदृष्टिं समाकृष्य स्वेन्द्रियेभ्यस्तथा पुनः ।
मनसश्च पुनर्नीत्वा बुद्धिकोशातिगो भवेत् ॥

9. Withdrawing the vision from the visibles, taking it away from the senses, then taking the mind also thereafter along, transcend the intelligence sheath too.

10. यत्र गत्वा पुनर्गन्तुं स्थानं किञ्चिन्न दृश्यते ।
तत्रैव सुतरां स्थित्वा सुदृढो भव सन्मते ॥

10. Reaching where no more place, region, is found to proceed further, stay there in all fullness, O good soul, and be firm.

11. यत्सुखं प्राप्य नैवान्यद्रोचते शोभतेऽपि वा ।
अनुभूय स्वयं स्वं हि निर्मलो भव निःस्पृहः ॥

11. Enjoying which blissfulness, nothing else pleases or shines. Experiencing that 'I', the Self, be pure and desire-free.

12. स्वमात्रैकरसात्सर्वं स्वस्मान्न व्यतिरिच्यते ।
अनुभूत्यखिलं स्वं स्यात्स्व एवेहानुभूयते ॥

12. All have come to be due to the self-existent 'I', the Self. All are not different from the Self. All experience will be the Self, 'I' alone. The Self alone is being experienced here.

13. भोज्यं भोगश्च भोक्ता च चिन्नामैकरसात्मकाः ।
यथाकाशस्थितो बाह्यः चित्स्थितोऽन्तस्तथैव हि ॥

13. Enjoyable, enjoyment and enjoyer – all are equally nothing but the supreme Consciousness. Like the external visibles inhere in the space outside, all these inner phenomena abide but within the inner consciousness.

14. अन्तर्बाह्ये कथं युक्ते सर्वत्रावस्थितप्रभोः ।
सर्वे भेदविचारास्तु भ्रमजा भ्रमहेतवः ॥

14. For the Supreme Lord present everywhere, can inside or outside, inner or outer, ever be relevant? All ideas, notions of differences of any kind and level are born of delusion; they also fetch further delusion.

15. वाचं यच्छ मनो यच्छ बुद्धिं यच्छाहमं तथा ।
अवशिष्टं हि यद्वस्तु तदेव भव सर्वदा ॥

15. Restrain speech, restrain mind, restrain intelligence and equally the I too. Then what presence or existence still survives, be that always.

16. यावदेव भवेज्ज्ञानं भवेद्भृशमजन्मता ।
तावत्तिष्ठ स्वयं स्वस्मिन् मुक्तिं विन्द विचारतः ॥

16. Until wisdom dawns fully, until unbornness begins to shine, abide yourself in your own Self. Attain liberation by spiritual reflection, introspection.

17. जाग्रत्स्वप्नसुषुप्तिषु नान्यदस्ति मनागपि ।
अहमेवाहमेवाहमनन्योऽयमकैतवः ॥

17. Deep sleep, dream and wakeful states are even for a second not different at all. Altogether this 'I' alone exists as 'I', 'I', without a second, without any blemish or taint.

18. रागं मुञ्च भयं मुञ्च क्रोधं चापि तथान्यकान् ।
चिदाकाशस्थितं सर्वं चिदं वै बाधते नु किम् ॥

18. Shed desire, shed fear and anger too and also all other emotions. Can all that exist within the inner expanse of Consciousness, affect the very Consciousness the least?

19. नभःकोशस्थितैर्दृश्यैर्नभः किं स्मृश्यते कदा ।
चिदाकाशमहं चापि बाध्यते केन वापि किम् ॥

19. Does the exterior space ever get touched by the visibles hovering within space? Can then the 'I', which is but the space of Consciousness, be affected by anything?

20. निर्बाधितोऽपि निरवद्यगतिः सदैव
निश्चिन्त एव परतत्त्वविमर्शनेन ।
निर्वाञ्छमुक्तगतिमेत्य समत्वदृष्टि-
मातिष्ठ संसर चिरं भवभानदीप्तः ॥

20. By deliberating on the supreme truth of Consciousness be unaffected, blemishless and thought-free. Attaining the way of desire-freeness and liberation, be given to equal vision and live and move about in the light of this very phenomenalism.

विषयिविषयप्रकरणम्

II. On Subject and Object

21. विषयी विषयश्चैव परस्परविरोधिना ।
अत एव हि संसारे जन्मादिव्यवहारिका ॥

21. Subject and object both are always mutually opposed to each other. Only because this is so, birth and interactions in this world are possible.

22. अहं विषयिणः स्थानं सर्वमन्यद्विरोधिनः ।
अहं सर्वस्य प्रभवो ह्यहमात्सर्वदृश्यता ॥

22. 'I' denotes the status of the subject; all else is the sphere of its opposite (namely the object). 'I' is the source of all. From 'I' alone perception of everything is possible.

23. दृश्यत्वात्सर्ववस्तूनां सिद्धा विषयमात्रता ।
अहं द्रष्टेति सर्वस्य विषयित्वं तु वै स्फुटम् ॥

23. Due to the fact that all things are visible or perceivable, it is established that they constitute objectivity, objects. 'I' being the perceiver of all these, its subjectivity, subjectness, is also quite evident.

24. यथा सर्वेन्द्रियाणां वै स्रष्टा स्यादहमेव हि ।
तथा समस्तविश्वस्य प्रभवोऽप्यहमेव तु ॥

24. As the 'I' alone is the creator of all the senses, the source of the entire universe is also the same 'I'.

25. दृश्यो द्रव्यात्मको वै स्यात्तद्द्रष्टा त्वन्य एव च ।
चैतन्यस्याद्रव्यकत्वादहं चैतन्यमेव हि ॥

25. Visibles are material in nature, but their perceiver is not so, is different. Consciousness being non-material, 'I', the perceiver, is Consciousness indeed.

26. दृश्यस्य विलये सुप्तौ द्रष्टाहं भाति केवलः ।
अतः किं सिद्धमेतन्नु दृक्सत्यं दृश्यकल्पना ॥

26. When the visibles get dissolved in sleep, the seer shines alone. Thus, is it not proved clearly that the seer is the truth and the seen, visible, is sheer illusion?

27. विश्वदृश्यस्य द्रष्टा त्वं शृण्वेतद्वास्तवं परम् ।
अपारदृश्यकोशस्य द्रष्टा किं नाप्यसीमवान् ॥

27. You are the seer of the whole universe; listen to this Supreme Truth. Will not the seer of the endless universal magnitude also be endless, infinite?

28. चित्तस्य क्षुद्रताऽज्ञानं ज्ञानं चित्तविशालता ।
चैतन्यस्यापि सूक्ष्मत्वाद्भवेत्तस्य विशालता ॥

28. Ignorance or delusion is no other than the triflingness, constrictedness, of the mind. And wisdom consists in the expansion of the mind. The subtle nature of Consciousness, also makes it expansive and infinite.

29. अनन्तचेतनायास्तु स्फुरणं चित्तमेव हि ।
चेतनाऽसीमतां ज्ञात्वा मुञ्च चित्तदरिद्रताम् ॥

29. The mind is but an expression, projection, of the infinite Consciousness. Comprehending the infinitude of the Consciousness, leave, drop, the mind-constriction of yours.

30. चिच्छेत्यं चिन्तनं चेति त्रिपुटी भ्रममात्रतः ।
चेतनाकार्यमेतद्वै दृश्यदृग्दर्शनत्रयम् ॥

30. Mind, visible object of thought, mentation —these are the outcome called *tripuṭī*, triumvirate. Visibles, their seer and seeing are but the creation, effects, brought about by Consciousness alone.

31. निरीक्षणपटुत्वात्स्यादन्तश्चेतनदर्शनम् ।
ततो द्रुतं गलत्येव त्रिपुटीभावमन्ततः ॥

31. By the astuteness of inner observation, transpires the perception of inner Consciousness. Thence will fall indeed the hold of *tripuṭī*.

32. प्राक्चिन्तनपरत्वेन शुद्धसंविस्वरूपताम् ।
बुद्ध्वानुभूय संप्राप्य त्रिपुटीमार्जनं कुरु ॥

32. By remaining engrossed in the contemplation upon what exists earlier, in the beginning, having come to apprehend the pure nature of Consciousness, further experiencing it, wipe off the entire *tripuṭī*.

33. देहस्य भौमरूपत्वाद्देहिनः स्यादभौमता ।
अभौमत्वादनन्तत्वमननेकत्वमेव च ॥

33. The body being a product of the earth, the Soul, its indweller, being different, is obviously unelemental, transcendental. Being transcendental, it becomes infinite as well as non-plural, singular.

34. यद्वस्तु केवलं भाति तत्कथं बहु संभवेत् ।
अनेकभानसंभ्रान्तिर्नश्येदेकत्वबोधतः ॥

34. Whatever shines singularly, as One, how can it become manifold, plural? The illusion that there exist many will be destroyed by the proper knowledge of oneness.

35. प्रकाशसन्निधौ किं स्याद्भवेदान्ध्यं कदापि वा ।
तथैवैकत्वबोधाग्रे स्यात्कथं बहुभानता ॥

35. In the presence of light, can darkness ever be? Likewise, in front of the knowledge of Oneness, can manyess ever shine at all?

36. बहुप्रतीतिरोगस्य बोधैकत्वमहौषधम् ।
पीत्वाऽचिराद्भव स्वस्थो मुक्तश्चापि महामते ॥

36. For the disease of manifold perception, the mighty medicine is the knowledge of Oneness. Drink this medicine and become Self-seated and liberated, O great soul.

37. दीर्घकालिकमान्ध्यं च क्षणमात्रप्रकाशतः ।
नश्यत्येव न सन्देहो बोधैकत्वफलं तथा ॥

37. In an instant, even age-old darkness disappears, no doubt, by the touch of light. The result, outcome of wisdom, is also likewise.

38. अथैतद्धि सुनिर्णीतं बहुत्वभ्रमनाशने ।
एकतत्त्वघनाभ्यासः ततश्चित्तं गलेदुत ॥

38. Thus it has been decided very well that the practice of the singular thought on the Supreme Truth is the only means for destroying, removing the illusion of many. The very mind will fall by such practice.

39. दृष्टिं निवर्त्य परतत्त्वविमर्शनेन
स्वान्तःस्थितिं चिरमवाप्य सुसूक्ष्मबुद्ध्या ।
संकल्पजालभवसृष्टसमस्तबन्धा-
नुन्मूल्य विश्रमरतो भव मुक्तचेताः ॥

39. By getting involved in the deep introspection of the Supreme Truth of oneness, turn your vision inward and thus by the sharpness and subtlety of your intelligence attain Self-restfulness for a sufficiently long duration. By this, rend asunder all bondages caused by the world woven by your own mind's thoughts and imagination. Thereby, be restful and liberated in heart.

पवित्रताप्रकरणम्

III. On Purity

40. देशकालव्यवस्थायां विश मा त्यज भेदताम् ।
आलम्ब्याभेदबुद्धिं तु कुरु तत्त्वविचारणम् ॥

40. Do not fall into the trap caused by clinging to the rules and routines built on time and place. Instead, leave the sense of differences completely. Embracing the wisdom of non-difference, oneness, engage in the reflection and contemplation of the Supreme Truth.

41. विचारशीलनादेव वर्धते शुद्धिमंगलम् ।
विवेकजन्यमननं सर्वशुद्धिकरं नृणाम् ॥

41. By the pursuit of *vicāra*, truthful introspection, alone does the auspiciousness of purity begin to enhance. For humanity, the reflection born of spiritual discrimination conduces to purity always.

42. अतो जप्यं प्रभोर्नाम चिन्त्यं चित्तत्वमेव वा ।
यावदेवेदृशी वृत्तिस्तावच्छुद्धिरहो स्मृतम् ॥

42. Therefore either God's name is to be recited or the Truth of Consciousness is to be reflected upon. As long as this kind of inner engagement, engrossment is there, so long reigns purity. Such is the great statement of the Wise.

43. अशने शयने चापि स्नानेऽपि च विसर्जने ।
सर्वथा हि स्मरेन्नित्यं स्वात्मानं परमं प्रभुम् ।

43. While eating, lying, taking bath or answering the calls of nature, in all ways, remember the inmost Self, the Supreme Lord, who is eternal.

44. तस्मादेव परा शुद्धिः परं सौभाग्यमेव च ।
अन्यथा भयमोहादि गर्त एव पतेदुत ॥

44. From that accrues supreme purity, supreme felicity also. Or else, one surely falls into the whirlpool of fear, delusion and the like.

45. रसनाग्रे नयेद्विष्णुं हृदये वापि सादरम् ।
कर्मक्षेत्रे विचारे च कथञ्चिद्युद्धि तं प्रभुम् ॥

45. Take Lord Vishnu to the tip of your tongue, or respectfully place him in your heart. Likewise in your work-field and thought process conjunct him, engage him, the Supreme Lord.

46. रक्षणं पोषणं चैव उन्नतिस्त्वखिला ततः ।
यस्यास्येतद्व्रतं नित्यं स वै भक्तशिरोमणिः ॥

46. Protection, nourishment and all fold elevation—all follow such a course. Whoever has this kind of austere practice, routine, he indeed is the devotee par excellence.

47. देशकालव्रतादीनि व्यवस्थामात्रपालनम् ।
मननस्मरणार्थन्तु सन्त्येतानि बहूनि वै ॥

47. Time and place bound routines and practices are but mere preservation of institutionalism. All these manifold rules and procedures are there only to instill remembrance and reflection of Truth.

48. यत्र कुत्र स्थितो वापि मननं कुर्वतोऽनिशम् ।
सर्वं गलत्यतस्तस्य भवत्याशु सुमंगलम् ॥

48. Being wherever one is or will be, whoever takes to consistent, constant reflection, for him everything else falls and very soon felicity and inner prosperity reigns.

49. यदा कदा भवेद्ध्यानं स्मरणं वानुचिन्तनम् ।
शुद्धिस्तदा हि सर्वेषामशुद्धिस्त्वन्यथा ह्यनु ॥

49. Whenever and wherever is the practice of meditation, remembrance or reflection, purity prevails for all. On the contrary, all else is impurity alone.

50. ओं तत्सदिति वाक्यं वाऽप्यन्यदात्मकमेव वा ।
यदा यत्र भवेत्तत्र नैर्मल्यं भूरि वै तदा ॥

50. Whenever and wherever reigns the holy phrase 'Om Tat Sat' or anything else implying the Immortal Soul, there and then also shines purity in abundance.

51. यतो मलशरीरेऽस्मिन् निर्मलात्मा विराजते ।
ततोऽशुद्धिप्रसंगस्तु न घटेतेति निश्चयः ॥

51. Inasmuch as in the impure body shines the Soul, Purity incarnate, it is therefore doubtless that the talk of impurity is all in utter vain.

52. यथा ह्यात्मा नित्यशुद्धस्तथा तच्चिन्तनं त्वपि ।
मननस्मरणार्थं हि देशकालव्यवस्थितिः ॥

52. Just as the Soul is ever pure, so too is the reflection on it. Injunctions like time and place are with the sole purpose of doing *manana* and remembrance.

53. नानात्वकभ्रमवशोत्थितबन्धहेतु-
मेकात्मतत्त्वपरिरम्भणभाववेगात् ।

उन्मूल्य सम्यगतिजीवनवाञ्छया त्वं
ज्ञानप्रदीप्तिसुभगो भव सौम्यशीलः ॥

53. By the strength derived by embracing the Truth of the singular Self, exterminate well the cause of bondage resulting from the delusion of plural perception. Aspiring to transcend worldliness, graced by the lustre of Supreme Wisdom, be soft and noble.

जीवन्मुक्तप्रकरणम्

IV. On Jeevanmukta

54. दैवसृष्टशरीरेऽस्मिन् वसेद्विविशिशोस्समः ।
यथा सोऽस्ति तथापि त्वं नित्यदिव्यामरो भव ॥

54. In the body created by the Lord, live like a divine child.
As is He, so are you. Be eternal, divine and immortal.

55. उल्लासवानहो नित्यं हसन्नश्नन्विहारवान् ।
शृण्वन्वदन् तथा ध्यायन् नन्दन्नानन्दयन्सदा ॥

55. Ah, be enthusiastic ever, smiling, eating, playing,
listening to, speaking and equally meditating, rejoicing and
delighting others as ever.

56. जनिमृत्वादिभावांश्च बन्धमोक्षभ्रमं तथा ।
ज्ञानाज्ञानमतिञ्चैव हित्वा भव महामतिः ॥

56. Eschewing considerations like birth, death and the like,
likewise the delusion of bondage and liberation and the notions
of knowledge and ignorance, become high-souled.

57. विचरस्व महीमेतां क्वचित्तत्त्वं विबोधय ।
अज्ञानग्रस्तपौरान्हि ज्ञानं दिश यथाविधि ॥

57. Ramble in this world and at times enlighten the people
about the Supreme Truth. Show, in all propriety, the way of
knowledge to the citizens enfolded by ignorance and delusion.

58. धरित्री स्वर्गनरकौ पितृभूतगणास्तथा ।
सर्वथा ज्ञानिनं द्रष्टुं काङ्क्षन्त्यविरतं सदा ॥

58. The whole earth, and heaven and hell alike, the departed souls and the ethereal beings – all aspire to see the Knower always.

59. अनुग्रहसहस्राणि ह्यानुकूल्यशतानि च ।
भवन्ति संगतस्तस्य मंगलं तस्य दर्शनम् ॥

59. By association with the Knower, blessings in thousands, favours in hundreds flow on to the seeker. Seeing him is very auspicious indeed.

60. पूता भूमिरहो नित्यं ज्ञानिनो वासनादिना ।
तस्यैव संगमादेव कर्मभूर्ज्ञानभूर्भवेत् ॥

60. This earth, ah! stands purified by the Knower's life and presence. By his association and interaction alone, the ritual-oriented earth becomes knowledge-guided.

61. अमूल्यमेव तज्जन्म तस्यानर्घं च भाषणम् ।
पवित्रं दर्शनं तस्य वृत्तयोऽलौकिकाश्च हि ॥

61. Invaluable indeed is his birth, his conversation also is invaluable. His vision is purificatory. His activities are supra-worldly too.

62. रे रे जनसमूह त्वं शृणु पश्य निरन्तरम् ।
ज्ञानिनः कोमलं वाक्यं जनकल्याणकारि च ॥

62. Oh, community of humans, see and hear constantly the beautiful statement of the Knower, which conduces to the felicity of humanity.

63. चित्तं बुद्धिं च तस्योक्त्यां सश्रद्धं स्थापय स्थिरम् ।
स शुद्धः शोधयत्यन्यान् शुद्धिमार्जय सत्वरम् ॥

63. Fix firmly, faithfully your mind and intelligence in his utterance. Pure as he is, he will purify others. Soon gain purity from him.

64. संसारसागरेऽप्यस्मिन् क्लान्तिमालिन्यमार्जने ।
एको ह्येवोत्तमो मार्गो ज्ञस्य मंगलसंगमः ॥

64. In this sea of the world to ward off fatigue and impurity there is but one excellent way – the auspicious association of the Knower.

65. कुत्रापि नास्ति स्वर्गो वै वैकुण्ठश्चापि कुत्रचित् ।
कैलासश्चैव नास्त्येव विना तज्ज्ञस्य संगतिम् ॥

65. Except by the presence and association of the Knower, nowhere exists heaven nor Vaikuṇṭha anywhere. Even Kailāsa is not verily there.

66. पाषाणकाष्ठमृदूपाः सन्त्यर्चा जडमूर्तयः ।
चेतनात्मक एको वै जीवो देहप्रकाशकः ॥

66. All idols like stone, wood, clay, etc. are but insentient. There is but one alone sentient and that is the Soul which reveals the body.

67 पश्य तत्र परं दैवं परं मंगलकारकम् ।
परतत्त्वज्ञकेदाराः कुर्युस्ते मंगलं परम् ॥

67. See there the Supreme Godhead, that is the cause of supreme felicity. The abodes of Supreme Knowers will bestow auspiciousness on you.

68. अज्ञतां विज्ञतां चान्ध्यं त्यज गर्वं समग्रतः ।
गच्छ व्यग्रतया ह्याशु भ्रान्तिघ्नं तज्ज्ञसन्निधिम् ॥

68. Leave completely your ignorance as well as theoretical knowledge, delusion and pride. Go then, soon, to the presence of the Knower of Truth, which has the power to exterminate delusion.

69. पृच्छ स्वार्थगतिं सम्यग्विवेकद्योतिकां पराम् ।
अचिरान्मोचय स्वं हि कृतार्थो भव शोभनः ॥

69. Seek well the supreme self-elevation, as specified by discrimination. Liberate yourself to feel fulfilled and be auspicious.

70. क्षेत्रं गत्वा तथा तीर्थं तीर्त्वा तत्सर्वमेव हि ।
तूर्णं गच्छ गुरुक्षेत्रं पावनं परमोन्नतम् ॥

70. Go to the temple, go also to the holy places, but transcend all this verily. Quickly go to the Guru Temple, the best of all and purifying.

71. प्रणम्य शिरसा हार्दं प्रार्थयाश्रयमेव हि ।
श्रवणैकरतो भूत्वा परं सेवामृतं पिब ॥

71. Prostrating, placing your head on the ground sincerely, seek his protecting care. Be given to listening to him and drink deep the elixir of service.

72. तावद्वस गुरुक्षेत्रे ज्ञानमाप्नोषि यावता ।
गुरुसंगस्तथा सेवा सर्वशो मुक्तिसाधना ॥

72. Stay in the Guru Temple until you attain full wisdom. Association with the Guru and serving him are by all means the sādhanā for liberation.

73. सर्वदा भौमदेहेऽस्मिन् शिवात्मा भासते स्वयम् ।
तस्य भासे भवेत्कुत्र मलत्वं वान्यबाधनम् ॥

73. Always in the body which is to be but a corpse, the auspicious Soul alone shines independently. While that shines, where can there be impurity or other bondage?

74. शिवनिर्मलतां ध्यात्वा स्वदेहे वसतः कुतः ।
शंकाऽशुद्धी कथं स्यातामिति सम्यग्विचारय ॥

74. For one that lives in his body but contemplating upon the purity of the auspicious Self, how can doubt or impurity ever be? Think thus well.

75. देहविश्वादिसर्वस्वं नश्वरं हि स्वभावतः ।
नश्वरत्वावभासार्थं ह्यधिष्ठानध्रुवात्मता ॥

75. Everything and all from the body, universe, etc. are by their nature itself ephemeral. To make the ephemerality revealed, the substratum must be stable and enduring.

76. अनश्वरशिवस्यैव सर्वं नश्वरभासनम् ।
देहनश्वरताहेतोः पश्यात्मानमनश्वरम् ॥

76. All ephemerals are but the manifestation of the Immortal One, in other words, their substratum. For this reason, in the ephemerality of the body, find the eternality of the Soul that animates it.

77. नाशस्वरूपमभिगम्य कदापि किञ्चित्
स्थातुं न शक्नोति सूक्ष्मविचारणेन ।
बुद्ध्यात्मसत्यमविवादितनित्यशुद्धं
सन्त्यज्य कल्मषमवेहि सुतृप्तिमन्तः ॥

77. By sharp reflection, understand that nothing transitory has the power to be at all. Then shedding all taints, attain the indisputably pure Self and the consequent rare inner contentment.

चिच्चित्तभेदप्रकरणम्

V. On Consciousness and Mind, their distinction

78. चित्तैकपरताऽज्ञानं ज्ञानं नित्यचिदैकता ।
अज्ञानगलनं ज्ञानं ततो मुक्तिमहोदयः ॥

78. Engrossment in the mind is the real ignorance. Constant abidance in Consciousness is true wisdom. The falling of ignorance is true wisdom, from that arises the great dawn of liberation.

79. यावदन्यप्रतीतिः स्यात्तावदज्ञानविक्रिया ।
एकप्रतीतिरूढत्वात्सम्यग्ज्ञानमहामहः ॥

79. As long as the perception or imagination of the other prevails, the mischief of ignorance and delusion too lingers. With the awareness of the One alone becoming deep-rooted, arises the magnificent dawn of Wisdom.

80. दृश्यग्रहणचेष्टा तु द्रष्टृचेतनशीलता ।
दृग्भिन्नदृश्यमिथ्यात्वात्सत्यं दृक्त्वदन्यथा ॥

80. Perception of the visibles or objectivity is but a habit or process of the Seer. There being no objectivity without and different from the Seer, the Seer alone is the Truth. All else is but untruth.

81. एकत्वद्वित्वदृष्टी तु प्रोच्येते चित्तमित्युत ।
अनयोर्विलयः सम्यग्ज्ञानं चैवोत्तमा गतिः ॥

81. The vision of One and not one (or two) is said to be the content of the mind. The dissolution of such dual notions is the true wisdom. That alone is the Supreme, exalted state.

**82. यथात्मा ह्येकरूपोऽस्ति मुक्तचित्तस्तथैव हि ।
समाधिध्यानसंरम्भो ग्राह्यस्त्याज्यश्च वै क्रमात् ॥**

82. Just as the Self is of the same nature, singular, all through, so too is the mind of the liberated Knower ever the same, singular. The effort at samādhi and meditation is to be taken up and pursued, and also to be dropped in their due order.

**83. तत्तदा ज्ञानकैवल्यं यदाऽज्ञानविनाशनम् ।
अज्ञानहरणाभ्यासविरामो ज्ञानसंग्रहः ॥**

83. Then reigns exclusiveness of wisdom, when does take place the extermination of ignorance. The cessation of the effort to remove or destroy ignorance and delusion is the sole synopsis of Wisdom.

**84. आत्मा यथा न बध्नाति कञ्चित्केन न बाध्यते ।
तथा वेत्ता तु तं कश्चित् बाध्यते न च बाध्यते ॥**

84. Even as the Self binds not, nor gets bound by anything, so too the Knower does not bind or get bound by anything.

**85. अथ स्वच्छो भवेन्मुक्तः बन्धमोक्षनिवर्तकः ।
बन्धमिथ्यात्वबोधो हि परं ज्ञानं विमुक्तता ॥**

85. Therefore the liberated person remains tranquil, quiescent, freed as he is from both bondage and liberation. The supreme wisdom and liberation both consist in the right awareness that bondage is but an illusory concept.

**86. यथा पवनरक्तादिसञ्चारः स्वस्य देहके ।
तथैव चित्तवृत्तीनां प्रवाहोऽस्ति निरन्तरः ॥**

86. As is the circulation of air and blood in one's body, so also is the constant flow of mental functions.

**87. अस्त्वैषेह गतिर्नित्यं क्रमशश्चाप्यबाधतः ।
यथा देहस्तथा चित्तं चलत्वत्र स्वभावतः ॥**

87. Let this course be constantly there without let or hindrance. Like the body let the mind also be on the move, as is its nature.

**88. यत्र यस्माद्धि या चिन्ता यत्र सा प्रविलीयते ।
सा तत्तन्मात्रमेवेति द्रष्टव्या तत्त्वधारणात् ॥**

88. Where and from what source the thought arises and where again it gets dissolved, understand that it is that very substance in content. Perceive this fact by reflecting upon the true nature of things.

**89. चिन्तावैविध्यहेतुत्वाच्चिदेकत्वनिषेधनम् ।
तत्त्वमेतत्तु न ग्राह्यं पश्य तीक्ष्णविचारतः ॥**

89. On the ground of the plurality of the thought process, any negation of the singular nature of Consciousness cannot be adduced or grasped. See this by dint of sharp reflection, introspection.

**90. चित्तवृत्त्यादिना क्वापि चिद्धानिर्न भवेत्क्वचित् ।
बहुधा वृत्तिवैविध्यं विद्धि चिद्वैभवं हि तत् ॥**

90. By virtue of the thought process of the mind, no destruction or otherwise will occur to the Consciousness. On the other hand, the manifold nature of the inner functions only reveals the grandeur and potential of Consciousness.

91. स्वप्नदृश्यं हि चित्तस्य सृष्टिरस्तु न चान्यतः ।
तत्र चाप्यभिवर्तन्ते देशकालादिसंभवाः ॥

91. Dream objectivity is nothing but the creation of the mind alone, not any other's. There too are present place, time and outcome born of these.

92. पूर्वादृष्टपदार्थानां दर्शनं यद्भवेत्तदा ।
तत्सर्वं सुप्तबोधस्य रचनेत्यविवादितम् ॥

92. There, whatever perception of objects not seen earlier takes place. All that is indisputably the creation of the sleeper's Consciousness.

93. आशाभयविमोहादिविकाराः सर्व एव हि ।
समाना जागरे स्वप्ने स्पष्टमेतद्विवेकिनः ॥

93. All the emotions such as desire, fear, delusion, etc. are no doubt alike in wakefulness and dream. For the discreet person this is very clear.

94. भोक्ता ह्येको हि यद्वत्स्यात् दृश्यद्रष्टाऽप्यहो तथा ।
सोऽप्यन्तश्चेतना नान्या चिज्जन्यं चित्तमेव हि ॥

94. Just as the experiencer is only one, the seer of all the visibles is also only one. That too is not anything different from the inner Consciousness. Mind is but born of the Consciousness.

95. चित्तसृष्ट्यास्तु सद्भावं नैव किञ्चिद्भवेदुत ।
तज्ज्ञैस्सा भाष्यते ह्यस्मान्मिथ्या मायेत्यनेकधा ॥

95. The creations of the mind will never have true existence any time. Hence, by the Knowers, the mind-display is called in many ways like illusion, nesciences and the like.

96. यद्वत्सत्यमिदं भाति यायात्तद्वद्भ्रमोऽप्यनु ।
भ्रमनाशे भवेन्मुक्तिः सैव काष्ठा परा गतिः ॥

96. Even as this Truth begins to shine, even so will the delusion flee off. With the extinction of delusion will dawn liberation. That is the supreme and ultimate attainment.

97. नाशभीतिनिवृत्त्यर्थमहो दर्शनमात्मनः ।
द्वुत्तमेवानुभूयेत महदानन्दवैभवम् ॥

97. Perception of Self is meant for the extinction of the fear of destruction. Soon thereafter will be realized the grand blissfulness.

98. सर्वोत्तमफलं ह्येतत्स्वप्नजाग्रद्विचारणम् ।
दृक्सत्यसाक्षात्काराद्धि सिद्धिर्भवति नान्यथा ॥

98. Reflecting upon the nature of dream and wakefulness conduces to the best result. By the direct realization of the Truth of the Seer, spiritual perfection takes place indeed, not by anything else.

99. चित्तभावमतिक्रम्य चेतनात्मत्वमाश्रय ।
चेतनायाः विलासो हि चित्तबुद्धीन्द्रियाणि वै ॥

99. Rise above mindfulness and seek refuge under the Self, which is Consciousness. Mind, intelligence and the senses are but the display of Consciousness alone.

100. द्रष्टृभिन्नं जगन्नास्ति दृग्भिन्नं नास्ति चित्तता ।
चेत्यचिन्तनचित्तानि चेतनामात्रमेव हि ॥

100. There is no world different from the Seer. There is no mindness different from the Seer. The visibles, thoughts and the mind are but the Consciousness alone.

**101. हृत्स्वयं चेतनामात्रं हृत्स्थितो निर्मलः सदा ।
जगद्दृश्यं दर्शनं च प्रविलाप्य भवाभवः ॥**

101. The inner core is but Consciousness. Abide in the heart, the inner core, and always be pure, immaculate. Dissolving the world, visibles and their vision, be supra-worldly.

**102. आकाशकोशपरिजृम्भितभूतभावा
नाकाशतत्त्वमणुमात्रमतिक्रमन्ते ।
हृत्कोशजन्यभवभावविकल्पजालं
हन्मात्ररूपमणुमात्रमतिक्रमेत्किम् ॥**

102. All the creations and elements hovering profusely in the sheath of space do not the least overpower the spatial existence. Will the entire network of doubts and agitations hovering within the sheath of the heart, likewise, the least affect the core of the very heart?

तज्ज्ञप्रकरणम्

VI. On the Knower of Truth

103. दृश्यभ्रमपरित्यागादेव दृङ्मात्रसुस्थितिः ।
दृश्यसंस्पर्शवेलायां मुक्तजीवो भवामलः ॥

103. By abandoning the illusion of the visibles alone is the abidance in the Seer possible. Even when the visibles are around and their contact takes place, be liberated as the Soul and remain pure, untouched.

104. तदेव ज्ञानसौभाग्यं सौम्यसुन्दरभासनम् ।
स्थितप्रज्ञस्थितिश्चायं स्थितधीत्वमहो पुनः ॥

104. That indeed is the great fortune of spiritual wisdom when shines the brilliance of beautiful equalness. This is the state of the *sthitaprajña*. Again, this is the *sthitadhi* state also.

105. नदीप्रवाहागमने ह्यंभोधेर्निश्चलात्मता ।
दृश्यसंस्पर्शवेलायामन्तर्निश्चलता तथा ॥

105. By the arrival of the flowing rivers, the ocean's immovability is evident. The inner poise and stability during the contact of the visibles is also alike.

106. दृग्बुद्धव्यवहारस्तु प्रभावातिशयः खलु ।
बोधपारम्यमहिमा सर्वत्र हि विराजते ॥

106. The activities and interactions of the awakened one, the Seer, are no doubt excellent, grand and luminous. In them will always come to light, the supremacy of spiritual wisdom and ecstasy.

107. आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चन ।
श्रुत्या स्पष्टीकृतमिदं ह्यात्मज्ञस्य महाबलम् ॥

107. How magnificent is the power and strength of the Self-knower, is made very clear by the Scripture in its statement: He who knows Brahman has no cause for fear at all.

108. तुल्यपर्यायवान्नित्यं लोकव्यापारकोमलः ।
लोकमंगलकृद्भूत्वा स्वच्छश्चरति भास्करः ॥

108. The Self-knower is a living illustration of equalness. He stands beautifully with his interaction with the world. Ever devoted to bring auspiciousness to the world, he moves about pure and brilliant like the sun.

109. मातुः समीपं यद्वद्वै जनाः सौहृदकाङ्क्षिणः ॥
तद्वद्गच्छन्ति निरतं प्रजास्तत्त्वज्ञसन्निधिम् ॥

109. Just as people seek the proximity of the mother, aspiring loving care and attention, so do people constantly go to the presence of the Knower.

110. विष्णोः सकाशं गरुडः सर्पेण सह मोदते ।
सन्ति मिश्रस्वभावाश्च ज्ञानिनः सन्निधौ मुदा ॥

110. Like the Eagle (Garuḍa) and the Cobra reside delightfully in the presence of Lord Vishnu, in the Knower's presence live those with a variety of nature and tendencies.

111. प्रार्थ्यमानमनेकं स्यात्तस्मात्स्वस्यानुसारतः ।
दया ज्ञानं च सर्वेषामुत्तमं शोभनं वरम् ॥

111. There will be many things to be yearned for in the presence of the Knower. But compassion and wisdom are always the best and most desirable boon to be sought.

**112. ज्ञानिसंगमलाभाद्वै मुक्तिसिद्धिर्भवत्यनु ।
संसारजीवितं पूर्णमस्ति स्वात्मप्रकाशतः ॥**

112. By the contact and association of the Knower, liberation will be attained, no doubt. Life in the world will attain fullness only by gaining the brilliance of one's own Self.

**113. पश्य सत्यमिदं सम्यग्गाय चाप्यनिशं मुदा ।
पश्यन्गायन् रसं भुञ्जन् मग्नो भव हि सर्वशः ॥**

113. See this Truth well. Sing it delightfully. Seeing and singing aloud, tasting its elixir, be immersed in it always.

**114. एष एव हि जीवस्य सर्वोत्तममहोत्सवः ।
सर्वेऽप्यागम्य सम्यग्वै कुरुध्वं तुष्टिर्नर्तनम् ॥**

114. This indeed is the best and most excellent festival for the human soul. Ye, all men and women, do come and dance delightfully, contently.

**115. अहमेषस्त्वयं चेति वयं यूयमिमे च ते ।
सर्व एव जगत्संज्ञाः सर्वास्त्यक्त्वा पुरो भव ॥**

115. I, this, this one, we, you, this other, those — all these are but names of the world, the visible. Leave them all and march forward.

**116. वाग्गतीर्मत्सरान् हित्वा ह्यन्तर्विश विचारतः ।
वक्तुं गन्तुं न वा किञ्चित्पश्येस्तत्र स्थिरो भव ॥**

116. Eschewing the course of verbosity and competition, enter through introspection inside. Remain stable and poised there, where you will not find anything to be said or gone to.

**117. येनैव ग्रस्यते सर्वं तस्यालंभमपूर्वकम् ।
बन्धमुक्त्योरतीतः सन् स्वस्मिन्मग्नः सदा भव ॥**

117. Embrace of that, which enfolds everything and all, is unique, singular. Immersed in the grace of your own Self, be above both bondage and liberation.

**118. तदेव ह्यन्तरात्मा स्यात्तद्धि स्याद्ब्रह्म निर्गुणम् ।
तदेव हीश्वरः साक्षात्तदेव परमाश्रयः ॥**

118. That is indeed the inmost Self; that is the same as the taintless Brahman; it is equally the Lord; that is the supreme Refuge.

**119. बालवद्भिक्षुवद्वापि भ्रान्तवद्वा पिशाचवत् ।
दिगम्बरः साम्बरो वा चरेत्प्राज्ञः स्वदृक्सदा ॥**

119. The supreme Knower will ramble, meander, like a child or a staunch ascetic, even like one mad or even a ghost, wearing dress or nude, always Self-seeing.

**120. सदा भवति सत्स्वच्छं केवलं निर्गुणं परम् ।
कदापि न भवेदन्यदत्र शास्त्रार्थसंग्रहः ॥**

120. The Supreme Reality is always taintless, singular, devoid of the *guṇas* and absolute. It never becomes otherwise. This is the brief message of all the Scriptures.

**121. सा काष्ठा सा परा भूमिः यत्रान्यत्र स्फुरत्यहो ।
अनुत्तमं हि तत्स्थानं नित्यमंगलरूपकम् ॥**

121. That is the end, that is the supreme refuge, when nothing else does reveal. Supreme and excellent is that abode, where inheres endless auspiciousness.

**122. सम्यक्स एव वेत्ता स्यादण्वन्यत्र भवेदिह ।
तत्सकाशं प्रयान्त्यस्मान्मंगलान्यखिलानि वै ॥**

122. He is the full Knower, for whom not even a vee bit, an atomic measure, of anything else exists. It is to such a one that all kinds of fortune and auspiciousness flow.

**123. विज्ञानविभवग्राही विवेकनिधिदायकः ।
विवेकिजनहेत्वर्थं वर्तते स महामनाः ॥**

123. Possessing the affluence of spiritual Wisdom, gifting the treasure of discrimination, that great Soul exists for the sake of those who are desirous of *viveka*.

**124. संसारसंकटवशादभितप्तलोकं
संसारतारकदिशां प्रतिबोध्य नित्यम् ।
स्वानन्दसागरनिमज्जनभाग्यमन्तः
सन्दर्शयत्यतिविशारदबोधचन्द्रः ॥**

124. Like the radiant autumn moon, the Knower of Truth guides the people afflicted by the torment of worldliness, by enlightening them about the means to overcome their plight and revealing the fortune of bathing in the ocean of inner bliss.

गुरुसन्निधिप्रकरणम्

VII. On Gurusannidhi

125. गच्छ तत्सन्निधिं तूर्णं शृणु तद्वचनामृतम् ।
दर्शनाच्छ्रवणाद्भूरि पवित्रो भव निःस्पृहः ॥

125. Go to his presence as soon as possible. Listen to his nectarine words. By seeing and hearing him, be pure and desireless.

126. क्षित्यां वहति या गंगा प्रवाहो सलिलस्य वै ।
ज्ञानगंगा वरा ह्येषा चरत्याकाश एव हि ॥

126. The Ganges that flows on this earth is but the flow of water. But this, the wisdom flow is far superior. It permeates even space.

127. ज्ञस्य सन्निधिरेवास्याः निर्मलप्रभवो हि वै ।
तस्मात्सर्वप्रकारेण तज्ज्ञसन्निधिमाश्रय ॥

127. The pure source of this wisdom Gaṅgā(flow) is but the presence of the Knower. Therefore by all means, seek refuge under his presence.

128. ज्ञानिसंगमनादेव गृहं पूतं भविष्यति ।
धरित्र्यामुत्तमं जन्म यस्मात्सर्वजनोन्नतिः ॥

128. The house will become purified by the association of the Knower. The noble birth on this earth takes place by this. Only from such births the well-being of the people will follow.

129. श्रेयःसंसरणार्थं हि चरत्येष युगक्रमः ।
सत्संगः सज्जनस्नेहः गुरुसेवा च मुक्तिदा ॥

129. This age-old order, sequence goes on for the sake of preserving the supreme felicity. Association with the Wise, love and care of the Wise, service to the Guru – these bestow liberation.

**130. गुरुशिष्यक्रमेणैव ब्रह्मविद्या प्रचार्यते ।
गुरुवर्यः सदा सेव्यः गुरोरेव कृपा परा ॥**

130. Brahnavidyā is disseminated by the Guru-śiṣya sequence. The adorable Guru is always to be worshipped and served. The mercy of the Guru is the supreme in life.

**131. विचारसौभाग्यसमृद्धिवेगात्
विवेकधन्यत्वमवाप्य तूर्णम् ।
विज्ञानमाहात्म्यमहाप्रभुत्वं
संप्राप्य तिष्ठामलकोमलात्मा ॥**

131. By dint of the excellence of fortune showered by truthful introspection, attaining expeditiously the enrichment of discrimination and winning the lordship of the splendour of Spiritual Wisdom, rest well as the beautiful pure Soul.

* * *