

वैतथ्यं सर्वभावानां स्वप्न आहुर्मनीषिणः ।

Everything in a dream, the wise declare false
vaitathyam sarva-bhāvānām svapna āhur manīṣiṇaḥ

अन्तःस्थानात्तु भावानां संवृतत्वेन हेतुना ॥१॥

because of being within and confined.
antaḥsthānāt tu bhāvānām saṁvṛtatvena hetunā

अन्तःस्थानात्तु भेदानां तस्माज्जागरिते स्मृतम् ।

antaḥsthānāt tu bhedānām tasmāj jāgarite smṛtam

यथा तत्र तथा स्वप्ने संवृतत्वेन भिद्यते ॥४॥

yathā tatra tathā svapne saṁvṛtatvena bhidyate

As in a dream (everything is false), so too in the waking state.
But dreams differ because of being within and confined.

स्वप्नजागरितस्थाने ह्येकमाहुर्मनीषिणः ।

Dream and waking states are the same, the wise say
svapna-jāgarita-sthāne hyekam āhur manīṣiṇaḥ

भेदानां हि समत्वेन प्रसिद्धेनैव हेतुना ॥५॥

because of the well-known similarity of different things.
bhedānām hi samatvena prasiddhenaiva hetunā

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।

That which doesn't exist before or after, is so in the present.
ādāv ante ca yan nāsti vartamāne 'pi tat tathā

वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥६॥

Though the same as the false, they are regarded as true.
vitathaiḥ sadṛśāḥ santo 'vitathā iva lakṣitāḥ

स्वप्नवृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् ।
In a dream, what is projected inside by the mind is unreal.
svapna-vṛttāv api tvantaś cetasā kalpitaṃ tvasat

बहिश्चेतोगृहीतं सदृष्टं वैतथ्यमेतयोः ॥९॥
What is perceived outside is real. Both are false.
bahiś-ceto-grhītaṃ sad dr̥ṣṭaṃ vai tathyam etayoḥ

जाग्रद्वृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् ।
In the waking state, what is projected inside by mind is unreal.
jāgrad-vṛttāv api tvantaś cetasā kalpitaṃ tvasat

बहिश्चेतोगृहीतं सदयुक्तं वैतथ्यमेतयोः ॥१०॥
What is perceived outside is real. Both are false.
bahiś-ceto-grhītaṃ sad yuktaṃ vai tathyam etayoḥ

उभयोरपि वैतथ्यं भेदानां स्थानयोर्यदि ।
If objects in both states are false,
ubhayor api vai tathyam bhedānāṃ sthānayor yadi

क एतान्बुध्यते भेदान् को वै तेषां विकल्पकः११
then who experiences them and who creates them?
ka etān budhyate bhedān ko vai teṣāṃ vikalpakaḥ

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया ।
The conscious self projects itself through it's own power.
kalpayaty ātmanātmānam ātmā devaḥ svamāyayā

स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥१२॥
That self experiences objects. This is Vedanta's conclusion.
sa eva budhyate bhedāniti vedānta-niścayaḥ

विकरोत्यपरान्भावानन्तश्चित्ते व्यवस्थितान् ।

It projects other things inside the mind.

vikaroty aparān bhāvān antaś-citte vyavasthitān

नियतांश्च बहिश्चित्त एवं कल्पयते प्रभुः ॥१३॥

Similarly, it creates definite things outside the mind.

niyatāṃś ca bahiś-citta evaṃ kalpayate prabhuḥ

जीवं कल्पयते पूर्वं ततो भावान्पृथग्विधान् ।

First it projects the jiva. Then it projects various objects,
jīvaṃ kalpayate pūrvam tato bhāvān pṛthag-vidhān

बाह्यानाध्यात्मिकांश्चैव यथाविद्यस्तथास्मृतिः ॥१६॥

both external and internal. As is knowledge, so too is memory.
bāhyān ādhyātmikāṃś caiva yathāvidyas tathāsmṛtiḥ

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता ।

Like a rope, not clearly seen in the darkness, is imagined

aniścitā yathā rajjur andhakāre vikalpitā

सर्पधारादिभिर्भावैस्तद्वदात्मा विकल्पितः ॥१७॥

as a snake, trickle of water, etc, so too is atma imagined.

sarpa-dhārādibhir bhāvais tadvad ātmā vikalpitaḥ

निश्चितायां यथा रज्ज्वां विकल्पो विनिवर्तते ।

When the rope is clearly known, the misperception ceases.

niścitāyāṃ yathā rajjvāṃ vikalpo vinivartate

रज्जुरेवेति चाद्वैतं तद्वदात्मविनिश्चयः ॥१८॥

It is a rope, nothing else. So too is knowledge of atma.

rajjur eveti cādvaitaṃ tadvad ātma-viniścayaḥ

प्राणादिभिरनन्तैश्च भावैरेतैर्विकल्पितः ।

As many things like prana, (atma) is considered.
prāṇādibhir anantaiś ca bhāvair etair vikalpitaḥ

मायैषा तस्य देवस्य यया सम्मोहितः स्वयम् १९

This is atma's maya by which it becomes confused.
māyaiṣā tasya devasya yayā sammohitaḥ svayam

प्राण इति प्राणविदो भूतानीति च तद्विदः ।

Prana is real, elements are real,
prāṇa iti prāṇavidō bhūtānīti ca tadvidaḥ

गुणा इति गुणविदस्तत्त्वानीति च तद्विदः ॥ २० ॥

qualities are real, categories are real – according to others.
guṇā iti guṇavidas tattvānīti ca tadvidaḥ

यं भावं दर्शयेद्यस्य तं भावं स तु पश्यति ।

Whatever is shown to be real, that is understood to be real.
yaṁ bhāvaṁ darśayed yasya taṁ bhāvaṁ sa tu paśyati

तं चावति स भूत्वाऽसौ तद्ग्रहः समुपैति तम् २९

That protects him, having become it. Conviction fills him.
taṁ cāvati sa bhūtvā 'sau tad-grahaḥ samupaiti tam

एतैरेषोऽपृथग्भावैः पृथगेवेति लक्षितः ।

From these various objects, this (atma) is considered different.
etair eṣo 'pṛthag-bhāvaiḥ pṛthag eveti lakṣitaḥ

एवं यो वेद तत्त्वेन कल्पयेत्सोऽविशङ्कितः ॥ ३० ॥

One who knows truly can think without confusion.
evaṁ yo veda tattvena kalpayet so 'viśaṅkitaḥ

स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।

Like dreams, magic, and cloud-cities are seen (to be false),
svapna-māye yathā dr̥ṣṭe gandharva-nagaraṃ yathā

तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥३१॥

so the entire world is seen – by those skilled in Vedanta.
tathā viśvam idaṃ dr̥ṣṭaṃ vedānteṣu vicakṣaṇaiḥ

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

Neither dissolution or creation, none bound or aspiring,
na nirodho na cotpattir na baddho na ca sādhaḥ

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥३२॥

no seeker or liberated – none exist. This is the highest truth.
na mumukṣur na vai mukta ity eṣā paramārthatā

भावैरसद्भिरेवायमद्वयेन च कल्पितः ।

As unreal objects and as nondual, (atma) is considered.
bhāvair asadbhir evāyam advayena ca kalpitaḥ

भावा अप्यद्वयेनैव तस्मादद्वयता शिवा ॥३३॥

But objects exist because of the nondual. So the nondual
is true.

bhāvā apy advayenaiva tasmād advayatā śivā

वीतरागभयक्रोधैर्मुनिभिर्वेदपारगैः ।

By the enlightened – free from desire, fear & anger, well-
versed in the Vedas –

vīta-raga-bhaya-krodhair munibhir veda-pāragaiḥ

निर्विकल्पो ह्ययं दृष्टः प्रपञ्चोपशमोऽद्वयः ॥३५॥

the changless, objectless, nondual (atma) is known.
nirvikalpo hy ayaṃ dr̥ṣṭaḥ prapañcōpaśamo 'dvayaḥ

तस्मादेवं विदित्वैनमद्वैते योजयेत्स्मृतिम् ।

Therefore, knowing this, you should fix your mind on the nondual.

tasmād evaṃ viditvainam advaite yojayet smṛtim

अद्वैतं समनुप्राप्य जडवल्लोकमाचरेत् ॥३६॥

Attaining the nondual, you should roam the world like a fool.

advaitaṃ samanuprāpya jaḍaval lokam ācaret