

आत्मा ह्याकाशवज्जीवैर्घटाकाशैरिवोदितः ।

Like space becomes pot-space, atma becomes a jiva
ātmā hy ākāśavaj jīvair ghaṭākāśair ivoditaḥ

घटादिवच्च सङ्घातैर्जातावेतन्निदर्शनम् ॥३॥

with a body, like a pot. This is an illustration.
ghaṭādivac ca saṅghātair jātāv etan nidarśanam

घटादिषु प्रलीनेषु घटाकाशादयो यथा ।

When a pot is destroyed, pot-space
ghaṭādiṣu pralīneṣu ghaṭākāśādayo yathā

आकाशे सम्प्रलीयन्ते तद्वज्जीवा इहाऽऽत्मनि ॥४॥

merges with space. So too, jiva merges with atma.
ākāśe sampraliyante tadvaj jīvā ihā'tmani

यथैकस्मिन्घटाकाशे रजोधूमादिभिर्युते ।

When one pot-space is dusty or smoky,
yathaikasmin ghaṭākāśe rajo-dhūmādibhir yute

न सर्वे सम्प्रयुज्यन्ते तद्वज्जीवाः सुखादिभिः ॥५॥

others are not affected. So too, when the jiva is happy, etc.
na sarve samprayujyante tadvaj jīvāḥ sukhādibhiḥ

नाऽऽकाशस्य घटाकाशो विकारावयवौ यथा ।

Pot-space is not a modification or part of space.
nā 'kāśasya ghaṭākāśo vikārāvayavau yathā

नैवाऽऽत्मनः सदा जीवो विकारावयवौ तथा ७

So too, jiva is not a modification or part of atma.
naivā 'tmanaḥ sadā jīvo vikārāvayavau tathā

यथा भवति बालानां गगनं मलिनं मलैः ।

For the ignorant, space is affected by dust.

yathā bhavati bālānāṃ gaganam malinaṃ malaiḥ

तथा भवत्यबुद्धानामात्माऽपि मलिनो मलैः ॥८॥

So too, for the ignorant, atma is affected by impurities.

tathā bhavaty abuddhānām ātmā 'pi malino malaiḥ

मरणे सम्भवे चैव गत्यागमनयोरपि ।

In death and birth, in going and coming,

maraṇe sambhave caiva gatyāgamanayor api

स्थितौ सर्वशरीरेषु आकाशेनाविलक्षणः ॥९॥

in being in all bodies, (atma) is similar to space.

sthitau sarva-śarīreṣu ākāśēnāvilakṣaṇaḥ

सङ्घाताः स्वप्नवत्सर्वे आत्ममायाविसर्जिताः ।

All bodies and minds are created by māyā like in a dream.

saṅghātāḥ svapnavat sarve ātma-māyā-visarjitāḥ

आधिक्ये सर्वसाम्ये वा नोपपत्तिर्हि विद्यते ॥१०॥

For their superiority or sameness, there is no proof.

ādhikyē sarva-sāmye vā nopapattir hi vidyate

रसादयो हि ये कोशा व्याख्यातास्तैत्तिरीयके ।

For the five koshas taught in the Taittiriya Upanishad,

rasādayo hi ye kośā vyākhyātās taittirīyake

तेषामात्मा परो जीवः खं यथा सम्प्रकाशितः ११

atma is the supreme self, as in the prior example of space.

teṣām ātmā paro jīvaḥ khaṃ yathā samprakāśitaḥ

जीवात्मनोरनन्यत्वमभेदेन प्रशस्यते ।

The non-separateness of jiva and atma is praised (in scripture)
jīvātmanor ananyatvam abhedena praśasyate

नानात्वं निन्द्यते यच्च तदेवं हि समञ्जसम् ॥१३॥

and its manyness is condemned. Thus it is correct.
nānātvam nindyate yac ca tad evaṃ hi samañjasam

मृल्लोहविस्फुलिङ्गाद्यैः सृष्टिर्या चोदिताऽन्यथा ।

Diversity of creation, taught as clay, iron, sparks, etc.
mṛl-loha-visphuliṅgādyaiḥ sṛṣṭir yā coditā 'nyathā

उपायः सोऽवताराय नास्ति भेदः कथञ्चन ॥१५॥

are examples that lead to the complete absence of diversity.
upāyaḥ so 'vatārāya nāsti bhedaḥ kathañcana

आश्रमास्त्रिविधा हीनमध्यमोत्कृष्टदृष्टयः ।

There are three stages of life: low, middle, and high.
āśramās trividhā hīna-madhyamotkrṣṭa-drṣṭayaḥ

उपासनोपदिष्टेयं तदर्थमनुकम्पया ॥१६॥

Meditation is prescribed for them out of compassion.
upāsanopadiṣṭeyaṃ tad-artham anumampayā

अद्वैतं परमार्थो हि द्वैतं तद्भेद उच्यते ।

Nonduality is the highest truth. Duality is its product.
advaitaṃ paramārtho hi dvaitaṃ tad-bheda ucyate

तेषामुभयथा द्वैतं तेनायं न विरुध्यते ॥१८॥

For others, both are duality. This (teaching of ours) does not conflict with theirs.
teṣām ubhayathā dvaitaṃ tenāyaṃ na virudhyate

मायया भिद्यते ह्येतन्नान्यथाऽजं कथञ्चन ।

Due to māyā, this uncreated (atma) becomes diverse, not otherwise.

māyayā bhidyate hyetan nānyathā 'jaṃ kathañcana

तत्त्वतो भिद्यमाने हि मर्त्यताममृतं व्रजेत् ॥१९॥

If (atma) truly became diverse, then the immortal would become mortal.

tattvato bhidyamāne hi martyatām amṛtaṃ vrajet

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।

The immortal cannot become mortal. The mortal cannot become immortal.

na bhavaty amṛtaṃ martyaṃ na martyam amṛtaṃ tathā

प्रकृतेरन्यथाभावो न कथञ्चिद्भविष्यति ॥२१॥

The mutation one's true nature can never occur.

prakṛter anyathā-bhāvo na kathañcid bhaviṣyati

भूततोऽभूततो वाऽपि सृज्यमाने समा श्रुतिः ।

In reality or through maya, scriptures describe creation.

bhūtato 'bhūtato vā 'pi sṛjyamāne samā śrutiḥ

निश्चितं युक्तियुक्तिं च यत्तद्भवति नेतरत् ॥२३॥

But the teaching which is also supported by reasoning should be accepted, not otherwise.

niścitaṃ yukti-yuktiṃ ca yat tad bhavati netarat

नेह नानेति चाऽऽम्नायादिन्द्रो मायाभिरित्यपि ।

“There is no diversity” “Through māyā Indra (became many)” scriptures say,

neha nāneti cā 'mnāyādindro māyābhir ity api

अजायमानो बहुधा मायया जायते तु सः ॥२४॥

“Unborn, it become many.” Thus, atma is born due to māyā.

ajāyamāno bahudhā māyayā jāyate tu saḥ

स एष नेति नेतीति व्याख्यातं निहृते यतः ।

“It is not this, not this” – all was explained through negation.
sa eṣa neti netīti vyākhyātaṃ nihnute yataḥ

सर्वमग्राह्यभावेन हेतुनाऽजं प्रकाशते ॥२६॥

So, as being ungraspable, the unborn (atma) is revealed.
sarvam agrāhya-bhāvena hetunā 'jaṃ prakāśate

सतो हि मायया जन्म युज्यते न तु तत्त्वतः ।

The birth of the already-existent is possible only through māyā, not in reality.

sato hi māyayā janma yujyate na tu tattvataḥ

तत्त्वतो जायते यस्य जातं तस्य हि जायते २७

Mistaking birth to be real, one thinks the already-existent is born.

tattvato jāyate yasya jātaṃ tasya hi jāyate

असतो मायया जन्म तत्त्वतो नैव युज्यते ।

The unreal cannot be born through māyā or in reality,
asato māyayā janma tattvato naiva yujyate

वन्ध्यापुत्रो न तत्त्वेन मायया वाऽपि जायते २८

like the son of a barren woman cannot be born in reality or through māyā.

vandhyā-putro na tattvena māyayā vā 'pi jāyate

अद्वयं च द्वयाभासं मनः स्वप्ने न संशयः ।

In dream, the mind, though one, certainly appears as many.
advayaṃ ca dvayābhāsaṃ manaḥ svapne na saṃśayaḥ

अद्वयं च द्वयाभासं तथा जाग्रन्न संशयः ॥३०॥

So too, while awake, though one, it certainly appears as many.
advayaṃ ca dvayābhāsaṃ tathā jāgran na saṃśayaḥ

मनोदृश्यमिदं द्वैतं यत्किञ्चित्सचराचरम् ।

Perceived by the mind is this world of duality, moving and non-moving.

mano-dṛśyam idaṃ dvaitaṃ yat kiñcit sacarācaram

मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते ॥३१॥

But when the mind becomes no-mind, duality is not perceived.

manaso hy amanībhāve dvaitaṃ naivopalabhyate

आत्मसत्यानुबोधेन न सङ्कल्पयते यदा ।

Due to self-knowledge, when projections stop,
ātma-satyānubodhena na saṅkalpayate yadā

अमनस्तां तदा याति ग्राह्याभावे तदग्रहम् ॥३२॥

(the mind) becomes no-mind, free from projections, in the absence of perceptions.

amanastāṃ tadā yāti grāhyābhāve tad-agraham

निगृहीतस्य मनसो निर्विकल्पस्य धीमतः ।

An enlightened mind, controlled, free from projections,
nigṛhītasya manaso nirvikalpasya dhīmataḥ

प्रचारः स तु विज्ञेयः सुषुप्तेऽन्यो न तत्समः ३४

should be understood as being different from deep sleep,
not similarly.

pracāraḥ sa tu vijñeyaḥ suṣupte 'nyo na tat-samaḥ

लीयते हि सुषुप्ते तन्निगृहीतं न लीयते ।

(The mind) is resolved in deep sleep, but when controlled, it is not resolved.

līyate hi suṣupte tan-nigṛhītaṃ na līyate

तदेव निर्भयं ब्रह्म ज्ञानालोकं समन्ततः ॥३५॥

It becomes the fear-free brahman, shining with the light of wisdom.

tad eva nirbhayaṃ brahma jñānālokaṃ samantataḥ

सर्वाभिलापविगतः सर्वचिन्तासमुत्थितः ।

Free from the sense organs, above the mind,
sarvābhilāpa-vigataḥ sarva-cintāsamutthitaḥ

सुप्रशान्तः सकृज्ज्योतिः समाधिरचलोऽभयः ॥३७॥

absolutely tranquil, eternal light, unchanging, fear-free is
samadhi.

supraśāntaḥ sakṛj-jyotiḥ samādhir acalo 'bhayaḥ

अस्पर्शयोगो वै नाम दुर्दर्शः सर्वयोगिभिः ।

That known as “asparsha yoga” is difficult for all yogis
asparśa-yogo vai nāma durdarśaḥ sarva-yogibhiḥ

योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः ॥३९॥

because yogis look with fear upon that which is not fearful.
yogino bibhyati hy asmād abhaye bhaya-darśinaḥ

मनसो निग्रहायत्तमभयं सर्वयोगिनाम् ।

For all yogis, control of the mind produces fearlessness,
manaso nigrahāyattam abhayaṃ sarva-yoginām

दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥४०॥

cessation of suffering, enlightenment, and eternal peace.
duḥkha-kṣayaḥ prabodhaś cāpy akṣayā śāntir eva ca

उत्सेक उदधेर्यद्वत्कुशाग्रेणैकबिन्दुना ।

Like the ocean can be emptied by drops on a blade of grass,
utseka udadher yadvat kuśāgreṇaika-bindunā

मनसो निग्रहस्तद्वद्वेदपरिखेदतः ॥४१॥

so too, the mind can be controlled with persistence.
manaso nigrahas tadvad bhaved aparikhedataḥ

उपायेन निगृह्णीयाद्विक्षिप्तं कामभोगयोः ।

(The mind) distracted by desire and enjoyment should be controlled by proper means.

upāyena nigṛhṇīyād vikṣiptaṃ kāma-bhogayoḥ

सुप्रसन्नं लये चैव यथा कामो लयस्तथा ॥४२॥

Even when tranquil in sleep, that tranquility is like desire.

suprasannaṃ laye caiva yathā kāmo layas tathā

यदा न लीयते चित्तं न च विक्षिप्यते पुनः ।

When (the mind) is not resolved or distracted,

yadā na līyate cittaṃ na ca vikṣipyate punaḥ

अनिङ्गनमनाभासं निष्पन्नं ब्रह्म तत्तदा ॥ ४६॥

when it is still and free from projections, then brahman is attained.

aniṅganam anābhāsaṃ niṣpannaṃ brahma tat tadā