

अस्पर्शयोगो वै नाम सर्वसत्त्वसुखो हितः ।

Asparsha yoga is a beneficial, pleasant for all,  
asparśa-yogo vai nāma sarva-sattva-sukho hitaḥ

अविवादोऽविरुद्धश्च देशितस्तं नमाम्यहम् ॥२॥

indisputable, and non-contradictory teaching. I bow to it.  
avivādo 'viruddhaś ca deśitas taṃ namāmy aham

भूतस्य जातिमिच्छन्ति वादिनः केचिदेव हि ।

Some postulate that the existent is born.  
bhūtasya jātim icchanti vādinaḥ kecid eva hi

अभूतस्यापरे धीरा विवदन्तः परस्परम् ॥३॥

Others postulate the birth of the non-existent. They mutually  
dispute this.

abhūtasypāpare dhīrā vivadantaḥ parasparam

भूतं न जायते किञ्चिदभूतं नैव जायते ।

The existent cannot be born, nor can the nonexistent be born.  
bhūtaṃ na jāyate kiñcid abhūtaṃ naiva jāyate

विवदन्तो द्वया ह्येवमजातिं ख्यापयन्ति ते ॥४॥

Arguing in this manner, they accept non-origination.  
vivadanto dvayā hy evam ajātiṃ khyāpayanti te

सांसिद्धिकी स्वाभाविकी सहजा अकृता च या

Established, natural, innate, or uncreated – thus is  
sāmsiddhikī svābhāvikī sahajā akṛtā ca yā

प्रकृतिः सेति विज्ञेया स्वभावं न जहाति या ९

nature is understood. It cannot abandon it's nature.  
prakṛtiḥ seti vijñeyā svabhāvaṃ na jahāti yā

कारणाद्यद्यनन्यत्वमतः कार्यमजं यदि ।

If the effect is non-different from the cause, then it is unborn.  
kāraṇād yad yan anyatvam ataḥ kāryam ajaṃ yadi

जायमानाद्धि वै कार्यात्कारणं ते कथं ध्रुवम् १२

How can the cause be eternal when it is non-different from its effect?

jāyamānād dhi vai kāryāt kāraṇaṃ te kathaṃ dhruvam

यदि हेतोः फलात्सिद्धिः फलसिद्धिश्च हेतुतः ।

If cause is established by effect, and effect is established by cause,  
yadi hetoḥ phalāt siddhiḥ phala-siddhis ca hetutaḥ

कतरत्पूर्वनिष्पन्नं यस्य सिद्धिरपेक्षया ॥१८॥

which comes first to establish the other?

katarat pūrva-niṣpannaṃ yasya siddhir apekṣayā

अशक्तिरपरिज्ञानं क्रमकोपोऽथ वा पुनः ।

Inability (to answer) is ignorance. Then the sequence is invalid.

aśaktir aparijñānaṃ krama-kopo 'tha vā punaḥ

एवं हि सर्वथा बुद्धैरजातिः परिदीपिता ॥१९॥

Thus non-origination is demonstrated in every way by the wise.

evaṃ hi sarvathā buddhair ajātiḥ paridīpitā

प्रज्ञप्तेः सनिमित्तत्वमन्यथा द्वयनाशतः ।

Knowledge has objects, otherwise duality is destroyed.  
prajñapteḥ sanimittatvam anyathā dvaya-nāśataḥ

सङ्केशस्योपलब्धेश्च परतन्त्रास्तिता मता ॥२४॥

Due to the experience of pain, other systems also accept the existence of objects.

saṅkleśasyopalabdheś ca paratantrāstitā matā

चित्तं न संस्पृशत्यर्थं नार्थाभासं तथैव च ।

Consciousness does not contact objects nor their appearances.

cittaṃ na saṃspṛśaty arthaṃ nārthābhāsaṃ tathaiva  
ca

अभूतो हि यतश्चार्थो नार्थाभासस्ततः पृथक् २६

Therefore objects don't exist, and their appearances are no different.

abhūto hi yataś cārtho nārthābhāsas tataḥ pṛthak

अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति ।

If the world is beginningless, its end (moksha) cannot be established.

anāder antavattvaṃ ca saṃsārasya na setsyati

अनन्तता चाऽऽदिमतो मोक्षस्य न भविष्यति ३०

If moksha has a beginning, it cannot be eternal.

anantatā cādimato mokṣasya na bhaviṣyati

स्वप्ने चावस्तुकः कायः पृथगन्यस्य दर्शनात् ।

In a dream, your body is unreal since you have another one.  
svapne cāvastukaḥ kāyaḥ pṛthag anyasya darśanāt

यथा कायस्तथा सर्वं चित्तदृश्यमवस्तुकम् ॥ ३६ ॥

As it is for your body, so it is for everything experienced,  
being unreal.

yathā kāyas tathā sarvaṃ citta-dṛśyam avastukam

नास्त्यसद्धेतुकमसत्सदसद्धेतुकं तथा ।

No unreal thing has unreality as its cause. No real thing has unreality as its cause.

nasty asad-dhetukam asat sad asad-dhetukaṃ tathā

सच्च सद्धेतुकं नास्ति सद्धेतुकमसत्कुतः ॥ ४० ॥

No real thing has reality as its cause. No unreal thing has reality as its cause.

sac ca sad-dhetukaṃ nāsti sad-dhetukam asat kutaḥ

उपलम्भात्समाचारादस्तिवस्तुत्ववादिनाम् ।

For those committed to the existence of objects, due to perception or behavior,  
upalambhāt samācārād asti-vastutva-vādinām

जातिस्तु देशिता बुद्धैः अजातेऽसतां सदा ४२

these teachings about creation are taught by the wise for those who are afraid of non-origination.

jātis tu deśitā buddhaiḥ ajāteḥ satāṃ sadā

जात्याभासं चलाभासं वस्त्वाभासं तथैव च ।

Appearing to be created, moving, and existing as objects  
jāty-ābhāsaṃ calābhāsaṃ vastv-ābhāsaṃ tathaiva ca

अजाचलमवस्तुत्वं विज्ञानं शान्तमद्वयम् ॥४५॥

is unborn, non-objective, silent, nondual consciousness.  
ajācalam avastutvaṃ vijñānaṃ śāntam advayam

ऋजुवक्रादिकाभासमलातस्पन्दितं यथा ।

Like a firebrand appears to be straight or crooked,  
rju-vakrādikābhāsam alāta-spanditaṃ yathā

ग्रहणग्राहकाभासं विज्ञानस्पन्दितं तथा ॥४७॥

consciousness appears to be knower and known.  
grahaṇa-grāhākābhāsaṃ vijñāna-spanditaṃ tathā

अस्पन्दमानमलातमनाभासमजं यथा ।

Like a motionless firebrand has no appearance or birth,  
aspandamānam alātam anābhāsam ajaṃ yathā

अस्पन्दमानं विज्ञानमनाभासमजं तथा ॥ ४८ ॥

motionless consciousness has no appearance or birth.  
aspandamānaṃ vijñānam anābhāsam ajaṃ tathā

न निर्गतास्ते विज्ञानाद्रव्यत्वाभावयोगतः ।

They did not arise from consciousness because of unsubstantiality.

na nirgatās te vijñānād dravyatvābhāva-yogataḥ

कार्यकारणताभावाद्यतोऽचिन्त्याः सदैव ते ५२

Because there is no cause or effect, they are forever beyond comprehension.

kārya-kāraṇatābhāvād yato 'cintyāḥ sadaiva te

यावद्धेतुफलावेशस्तावद्धेतुफलोद्भवः ।

As long as cause and effect are contemplated, cause and effect arise.

yāvad dhetu-phalāveśas tāvad dhetu-phalodbhavaḥ

क्षीणे हेतुफलावेशे नास्ति हेतुफलोद्भवः ॥५५॥

When cause and effect are no longer contemplated, cause and effect cease to arise.

kṣīṇe hetu-phalāveśe nāsti hetu-phalodbhavaḥ

संवृत्या जायते सर्वं शाश्वतं नास्ति तेन वै ।

From an empirical point of view, everything is born. Therefore nothing is eternal.

saṃvṛtyā jāyate sarvaṃ śāśvataṃ nāsti tena vai

सद्भावेन ह्यजं सर्वमुच्छेदस्तेन नास्ति वै ॥५७॥

From a real point of view, everything is unborn. Therefore nothing gets destroyed.

sad-bhāvena hy ajaṃ sarvaṃ ucchedas tena nāsti vai

यथा स्वप्ने द्वयाभासं चित्तं चलति मायया ।

Just as in dream, duality appears when consciousness moves due to maya,

yathā svapne dvayābhāsaṃ cittaṃ calati māyayā

तथा जाग्रद्वयाभासं चित्तं चलति मायया ॥६१॥

so too, in the waking state, duality appears when consciousness moves due to maya.

tathā jāgrad dvayābhāsaṃ cittaṃ calati māyayā

यथा स्वप्नमयो जीवो जायते म्रियतेऽपि च ।

Just as a dream-person is born and dies,  
yathā svapna-mayo jīvo jāyate mriyate 'pi ca

तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ६८

so too, all these people appear and disappear.  
tathā jīvā amī sarve bhavanti na bhavanti ca

न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते ।

No one is born. No one has a birth.  
na kaścij jāyate jīvaḥ sambhavo 'sya na vidyate

एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥७१॥

This is the highest truth - nothing is born.  
etat tad uttamam satyam yatra kiñcin na jāyate

अजः कल्पितसंवृत्या परमार्थेन नाप्यजः ।

From an empirical point of view, atma is said to be unborn.  
But in reality, it is not even unborn.

ajaḥ kalpita-saṃvṛtyā paramārthena nāpy ajaḥ

परतन्त्राभिनिष्पत्त्या संवृत्या जायते तु सः ७४

From the point of view of other systems, atma is born.  
paratantrābhiniṣpattyā saṃvṛtyā jāyate tu saḥ

अभूताभिनिवेशाद्धि सदृशे तत्प्रवर्तते ।

Contemplating unreal things, consciousness engages with them.

abhūtābhiniveśād dhi sadrṣe tat pravartate

वस्त्वभावं स बुद्धैव निःसङ्गं विनिवर्तते ॥७९॥

Knowing the nonexistence of things, consciousness becomes detached and withdraws.

vastv-abhāvaṃ sa buddhvaiva niṣsaṅgaṃ vinivartate

कोट्यश्चतस्र एतास्तु ग्रहैर्यासां सदाऽऽवृतः ।

By accepting any of the four theories, Bhagavan remains hidden.

koṭyaś catasra etās tu grahair yāsāṃ sadāvṛtaḥ

भगवानाभिरस्पृष्टो येन दृष्टः स सर्वदृक् ॥८४॥

One who sees Bhagavan as untouched by these theories is enlightened.

bhagavān ābhir asprṣṭo yena drṣṭaḥ sa sarva-dr̥k

प्राप्य सर्वज्ञतां कृत्स्नां ब्राह्मण्यं पदमद्वयम् ।

Having become completely enlightened, attaining nondual brahman

prāpya sarvajñatām kṛtsnāṃ brāhmaṇyaṃ padam advayam

अनापन्नादिमध्यान्तं किमतः परमीहते ॥८५॥

with no beginning, middle or end, what more could be desired.

anāpannādimaḍhyāntaṃ kim ataḥ param īhate

अलब्धावरणाः सर्वे धर्माः प्रकृतिनिर्मलाः ।

All beings are never veiled, always pure,

alabhāvaraṇāḥ sarve dharmāḥ prakṛti-nirmalāḥ

आदौ बुद्धास्तथा मुक्ता बुध्यन्त इति नायकाः १८

eternally enlightened and free. Thus the wise know.

ādau buddhās tathā muktā budhyanta iti nāyakāḥ

दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् ।

Known with difficulty, extremely profound, birthless, same, pure,

durdarśam atigambhīram ajaṃ sāmyaṃ viśāradam

बुद्ध्वा पदमनानात्वं नमस्कुर्मो यथाबलम् १००

nondual – knowing that reality, we bow to the best of our ability.

buddhvā padam anānātvaṃ namaskurmo yathābalam