

नमः श्रीशंकरानन्द

namaḥ shrī-shankarānanda-

गुरुपादाम्बुजन्मने

guru-pādāmbu-janmane

सविलासमहामोह

savilāsa-mahā-moha-

ग्राहग्रासैककर्मणे

grāha-grāsaika-karmane (1.1 - Introductory verse)

Salutations to the lotus feet of my guru,
Sri Shankarananda, whose only work is to destroy
the great monster of delusion along with its effects.

सदद्वैतं श्रुतं यत्तत्

sad-advaitaṃ śrutaṃ yat tat

पञ्चभूतविवेकतः ।

pañca-bhūta-vivekataḥ

बोद्धुं शक्यं ततो भूत

boddhum śakyaṃ tato bhūta-

पञ्चकं प्रविविच्यते ॥

pañcakam pravivicyate (1)

The nondual reality taught in scripture can be known
by discerning the five elements. This process of
discernment will now be discussed.

शब्दस्पर्शौ रूपरसौ

śabda-sparśau rūpa-rasau

गन्धो भूतगुणा इमे ।

gandho bhūta-guṇā ime

एकद्वित्रिचतुःपञ्च

eka-dvi-tri-catuḥ-pañca-

गुणा व्योमादिषु क्रमात् ॥

guṇā vyomādiṣu kramāt (2)

The properties of the five elements are sound,
touch, color, taste and smell. Space, air, fire, water
and earth have one, two, three, four and five of these
properties respectively.

श्रोत्रं त्वक्क्षुषि जिह्वा

śrotraṃ tvak cakṣuṣi jihvā

घ्राणं चेन्द्रियपञ्चकम् ।

ghrāṇam cendriya-pañcakam (6)

The five senses (which perceive them) are hearing,
touch, sight, taste and smell.

कर्णादिगोलकस्थं तच्
karṇādi-golakasthaṃ tac

छब्दादिग्राहकं क्रमात् ।
chabdādi-grāhakaṃ kramāt

सौक्ष्म्यात्कार्यानुमेयं तत्
saukṣmyāt kāryānumeyaṃ tat

प्रायो धावेद्वहिर्मुखम् ॥
prāyo dhāved bahir-mukham (7)

The five senses operate through the ears, skin, eyes, tongue, and nose. The senses are subtle, known through their effects. They mostly travel outwards.

वाक्पाणिपादपायूप
vāk-pāṇi-pāda-pāyūpa-

स्थैरक्षैस्तत्क्रियाजनिः ।
sthair akṣais tat-kriyā-janiḥ

मुखादिगोलकेष्वास्ते
mukhādi-golakeṣv āste

तत्कर्मेन्द्रियपञ्चकम् ॥
tat karmendriya-pañcakam (11)

The five organs of action operate through the mouth, hands, feet, anus and genitals.

मनो दशेन्द्रियाध्यक्षं
mano daśendriyādhyakṣaṃ

हृत्पद्मगोलके स्थितम् ।
hṛt-padma-golake sthitam

तच्चान्तःकरणं बाह्ये
tac cāntaḥkaraṇaṃ bāhye-

ष्वस्वातन्त्र्याद्विनेन्द्रियैः ॥
ṣvasvātantryād vinendriyaiḥ (12)

The mind rules over ten organs of sense and action. It dwells in heart. Because it depends on those organs to relate to external objects, it is called antahkarana, the internal organ.

अक्षेष्वर्थार्पितेष्वेतद्
akṣeṣv arthārpiteṣv etad

गुणदोषविचारकम् ।
guṇa-doṣa-vicārakam

सत्त्वं रजस्तमश्चास्य
sattvaṃ rajas tamaś cāsya

गुणा विक्रियते हि तैः ॥
guṇā vikriyate hi taiḥ (13)

The mind judges the merits and defects of objects perceived by the senses. The mind has sattva, rajas and tamas qualities. It changes according to them.

सात्त्विकैः पुण्यनिष्पत्तिः
sāttvikaiḥ puṇya-niṣpattiḥ

पापोत्पत्तिश्च राजसैः ।
pāpotpattiś ca rājasaiḥ

तामसैर्नोभयं किन्तु
tāmasair nobhayaṃ kintu

वृथायुःक्षपणं भवेत् ॥
vr̥thāyuh-kṣapaṇaṃ bhavet (15)

Dharma is produced by sattva. Sin is produced by rajas. Neither are produced by tamas, but it wastes one's life.

एकादशेन्द्रियैर्युक्त्या
ekādaśendriyaiḥ yuktyā

शास्त्रेणाप्यवगम्यते ।
śāstreṇāpy avagamyate

यावत्किञ्चिद्भवेदेतद्
yāvat kiṃcid bhaved etad

इदं शब्दोदितं जगत् ॥
idaṃ śabdoditaṃ jagat (18)

Whatever is grasped by the 11 organs, by reasoning, and by scripture -- is the world, referred to as 'this.'

इदं सर्वं पुरा सृष्टेर्
idaṃ sarvaṃ purā sṛṣṭer

एकमेवाद्वितीयकम् ।
ekam evādvitīyakam

सदेवासीन्नामरूपे
sad evāsīn nāmarūpe

नास्तामित्यारुणेर्वचः ॥
nāstām ity āruṇer vacaḥ (19)

"Before all this was created was reality alone, one without a second. There was neither name nor form," so said Aruni.

वृक्षस्य स्वगतो भेदः
vr̥kṣasya svagato bhedaḥ

पत्रपुष्पफलादिभिः ।
patra-puṣpa-phalādibhiḥ

वृक्षान्तरात्सजातीयो
vr̥kṣāntarāt saajātiyo

विजातीयः शिलादितः ॥
vijātīyaḥ śilāditaḥ (20)

A tree has internal difference due to its leaves, flowers, fruits etc. A tree is different from other trees, and is different from rocks, etc.

तथा सद्वस्तुनो भेद
tathā sad-vastuno bheda-
त्रयं प्राप्तं निवार्यते ।
trayaṃ prāptaṃ nivāryate

ऐक्यावधारणद्वैत
aikyāvadhāraṇa-dvaita-

प्रतिषेधैस्त्रिभिः क्रमात् ॥
pratiṣedhais tribhiḥ kramāt (21)

These three differences for brahman are negated,
one by one, by ascertaining its oneness.

सतो नावयवाः शंक्यास्
sato nāvayavāḥ śankyās

तदंशस्यानिरूपणात् ।
tad-aṃśasyānirūpaṇāt

नामरूपे न तस्यांशौ
nāmarūpe na tasya aṃśau

तयोरद्याप्यनुद्भवात् ॥
tayor adyāpy anudbhavāt (22)

Brahman cannot be thought to possess parts
because its parts cannot be described. Brahman
cannot possess names and forms because they did
not exist before creation.

सदन्तरं सजातीयं
sad antaraṃ sajātīyaṃ

न वैलक्षण्यवर्जनात् ।
na vailakṣaṇya-varjanāt

नामरूपोपाधिभेदं
nāma-rūpopādhi-bhedaṃ

विना नैव सतो भिदा ॥
vinā naiva sato bhidā (24)

(For brahman) there is no difference from a similar
object because nothing else exists. Without
differences arising due to name and form, brahman
remains without difference.

विजातीयमसत्तत्तु
vijātīyam asat tat tu

न खल्वस्तीति गम्यते ।
na khalv astīti gamyate

नास्यातः प्रतियोगित्वं
nāsyātaḥ pratiyogitvaṃ

विजातीयाद्भिदा कुतः ॥
vijātīyād bhidā kutaḥ (25)

(For brahman) there is no difference between
dissimilar objects. Since brahman has no
counterpart, how could there be a difference due to
something else?

एकमेवाद्वितीयं सत्
ekam evādvitīyaṃ sat

सिद्धमत्र तु केचन ।
siddham atra tu kecana

विह्वला असदेवेदं
vihvalā asad evedaṃ

पुरासीदित्यवर्णयन् ॥
purāsīd ity avarṇayan (26)

Thus it is established that brahman is one only without a second. But some are confused the verse, “nothing existed before creation”.

अनादृत्य श्रुतिं मौख्याद्
anādr̥tya śrutim maurkhyād

इमे बौद्धस्तपस्विनः।
ime bauddhas tapasvinaḥ

आपेदिरे निरामत्वम्
āpedire nirāmatvam

अनुमानैकचक्षुशः ॥
anumānaika-cakṣuśaḥ (31)

These austere Buddhists, due to ignorance, rejecting the scriptures, using inference alone, reached only nothingness.

चोद्यं वा परिहारो वा
codyaṃ vā parihāro vā

क्रियतां द्वैतभाषया ।
kriyatāṃ dvaita-bhāṣayā

अद्वैतभाषया चोद्यं
advaita-bhāṣayā codyaṃ

नास्ति नापि तदुत्तरम् ॥
nāsti nāpi tad uttaram (39)

Questions are raised and answered from the standpoint of duality. From the standpoint of non-duality, neither questions nor answers are possible.

तदा स्तिमितगम्भीरं
tadā stimita-gambhīraṃ

न तेजो न तमस्ततम् ।
na tejo na tamas tatam

अनाख्यमनभिव्यक्तं
anākhyam anabhivyaktaṃ

सत्किंचिदवशिष्यते ॥
sat kiṃcid avasiṣyate (40)

Then (after dissolution) something remains that is unmoving, deep, neither light or darkness, pervasive, nameless, and unmanifest.

सद्वस्तु सुद्धं त्वस्माभिर्
sad vastu suddham tvasmābhir

निश्चितैरनुभूयते ।
niścítair anubhūyate

तूष्णीं स्थितौ न शून्यत्वं
tūṣṇīṃ sthitau na śūnyatvaṃ

शून्यबुद्धेस्तु वर्जनात् ॥
śūnya-buddhes tu varjanāt (44)

That pure reality is experienced by us who have ascertained it. When established in silence, there is not nothing, rather there is consciousness of nothing.

सद्बुद्धिरपि चेन्नास्ति
sad-buddhir api cen nāsti

मास्त्वस्य स्वप्रभत्वतः ।
māstv asya svaprabhatvataḥ

निर्मनस्कत्वसाक्षित्वात्
nirmanaskatva-sākṣitvāt

सन्मात्रं सुगमं नृणाम् ॥
san-mātraṃ sugamaṃ nṛṇām (45)

PP: But consciousness of existence is absent in silence. S: It does not matter. Because brahman is self-revealing and witness of the mind's silence, it is easily understood as pure existence.

मनोजृम्भनराहित्ये
mano-jṛmbhana-rāhitye

यथा साक्षी निराकुलः ।
yathā sākṣī nirākulaḥ

मायाजृम्भणतः पूर्वं
māyā-jṛmbhaṇataḥ pūrvaṃ

सत्तथैव निराकुलम् ॥
sat tathaiva nirākulam (46)

Just as the witness is inactive in the absence of mental activity, so too, prior to the activity of maya, brahman remained inactive.

निस्तत्त्वा कार्यगम्यास्य
nistattvā kārya-gamyāsya

शक्तिर्मायाग्निशक्तिवत् ।
śaktir māyāgni-śaktivat

न हि शक्तिः क्वचित्कैश्चिद्
na hi śaktiḥ kvacit kaiścīd

बुद्ध्यते कारयतः पुरा ॥
buddhyate kārayataḥ purā (47)

Brahman's power of maya, though not real, can be inferred from its effects like the power of fire. Before an effect appears, the power behind it can never be known by anyone.

नासदासीन्नो सदासीत्
nāsad āsīn no sad āsīt

तदानीं किन्त्वभूत्तमः ।
tadānīm kintv abhūt tamaḥ

सद्योगात्तमसः सत्त्वं
sad-yogāt tamasah sattvaṃ

न स्वतस्तन्निषेधनात् ॥
na svatas tan-niṣedhanāt (50)

“There was neither non-existence nor existence then, only darkness.” The existence of darkness (maya) is due to brahman, not due to itself because it can be negated.

अत एव द्वितीयत्वं
ata eva dvitīyatvaṃ

शून्यवन्न हि गण्यते ।
śūnyavan na hi gaṇyate

न लोके चैत्रतच्छक्त्योर्
na loke caitra-tac-chaktyor

जीवितं गण्यते पृथक् ॥
jīvitaṃ gaṇyate pṛthak (51)

Thus, maya, like nothingness, cannot be considered separate entity. In the world too, a man and his power are not considered separately.

सर्वथा शक्तिमात्रस्य
sarvathā śakti-mātrasya

न पृथग्गणना क्वचित् ।
na pṛthag gaṇanā kvacit

शक्तिकार्यं तु नैवास्ति
śakti-kāryaṃ tu naivāsti

द्वितीयं शङ्क्यते कथम् ॥
dvitīyaṃ śaṅkyate katham (53)

Power is never considered to be independent (of its substratum). When no effects of power (maya) existed (before creation), how could there be duality?

पादोऽस्य विश्वा भूतानि
pādo 'sya viśvā bhūtāni

त्रिपादस्ति स्वयं प्रभः ।
tripād asti svayaṃ prabhaḥ

इत्येकदेशवृत्तित्वं
ity eka-deśa-vṛttitvaṃ

मायाया वदति श्रुतिः ॥
māyāyā vadati śrutiḥ (55)

“Creation is only a quarter of brahman, the other three quarters are self-revealing.” Thus the scriptures say that maya is but a part of brahman.

विष्टभ्याहमिदं कृत्स्नम्
viṣṭabhyāham idaṃ kṛtsnam

एकांशेन स्थितो जगत् ।
ekāṃśena sthito jagat

इति कृष्णोर्जुनायाह
iti kṛṣṇorjunāyāha

जगतस्त्वेकदेशताम् ॥
jagat astv eka-deśatām (56)

“The world is sustained by a part of me,” thus Krishna says to Arjuna that the world exists due to just a part.

निरंशेऽप्यंशमारोप्य
niraṃśe 'py aṃśam āropya

कृत्स्नेऽशे वेति पृच्छतः ।
kṛtsneṃ 'śe veti pṛcchataḥ

तद्भाषयोत्तरं ब्रूते
tad-bhāṣayottaraṃ brūte

श्रुतिः श्रोतुर्हितैषिणी ॥
śrutiḥ śrotur hitaiṣiṇī (58)

Asked whether maya pervades the whole or part of Brahman, scripture describes partless brahman as having parts to bless the questioner.

सत्तत्त्वमाश्रिता शक्तिः
sat-tattvam āśritā śaktiḥ

कल्पयेत्सति विक्रियाः ।
kalpayet sati vikriyāḥ

वर्णा भित्तिगता भित्तौ
varṇā bhitti-gatā bhittau

चित्रं नानाविधं यथा ॥
citraṃ nānā-vidhaṃ (59)

Maya, with brahman as its basis, creates various objects of the world, just as colors on a wall create various pictures on the wall.

आद्यो विकार आकाशः
ādyo vikāra ākāśaḥ

सोऽवकाशस्वभावान् ।
so 'vakāśa-svabhāvān

आकाशोऽस्तीति सत्तत्त्वम्
ākāśo 'stīti sat-tattvam

आकाशेऽप्यनुगच्छति ॥
ākāśe 'py anugacchati (60)

The first modification (of maya) is space which accommodates things. Space derives its existence from brahman, its substratum.

या शक्तिः कल्पयेद्योम
yā śaktiḥ kalpayed vyoma
सा सद्योम्नोरभिन्नताम् ।
sā sad-vyomnor abhinnatām
आपाद्य धर्मधर्मित्वं
āpādya dharma-dharmitvaṃ
व्यत्ययेनावकल्पयेत् ॥
vyatyayenāvakalpayet (63)

The power of maya that created space also created the difference between space and brahman - as property and substance - though they are non-separate.

सतो व्योमत्वमापन्नं
sato vyomatvam āpannaṃ
व्योमः सत्तां तु लौकिकाः ।
vyomnaḥ sattām tu laukikāḥ
तार्किकाश्चावगच्छन्ति
tārikikāś cāvagacchanti
मायाया उचितं हि तत् ॥
māyāya ucitaṃ hi tat (64)

Though existence (brahman) has gained spaceness, people and philosophers say that space has gained existence. This is due to maya.

यद्यथा वर्तते तस्य
yad yathā vartate tasya
तथात्वं भाति मानतः ।
tathātvam bhāti mānataḥ
अन्यथात्वं भ्रमेणेति
anyathātvam bhrameṇeti
न्यायोऽयं सर्वलौकिकः ॥
nyāyo 'yaṃ sarva-laukikaḥ (65)

A thing appears as it is due to correct understanding. So too, it appears differently due to ignorance. This is a common principle among people.

एवं श्रुतिविचारात्प्राक्
evaṃ śruti-vicārāt prāk
यद्यथा वस्तु भासते ।
yad yathā vastu bhāsate
विचारेण विपर्येति
vicāreṇa viparyeti
ततस्तच्चिन्त्यतां वियत् ॥
tatas tac cintyatām viyat (66)

The way a thing appears prior to scriptural inquiry is quite different from how it appears after inquiry. Therefore, let us reflect on the nature of space.

सद्वस्त्वधिकवृत्तित्वाद्
sad-vastv-adhika-vṛttitvād

धर्मि व्योमस्तु धर्मता ।
dharmi vyomnas tu dharmatā

धिया सतः पृथक्कारे
dhiyā sataḥ pṛthak-kāre

ब्रूहि व्योम किमात्मकम् ॥
brūhi vyoma kim-ātmakam (68)

Since existence (brahman) is more pervasive, it is the substance and space is the attribute. Having mentally separated space from existence, what is the nature of space?

भातीति चेद्भातु नाम
bhātīti ced bhātu nāma

भूषणं मायिकस्य तत् ।
bhūṣaṇaṃ māyikasya tat

यदसद्भासमानं तन्
yad asad-bhāsamānaṃ tan

मिथ्या स्वप्नगजादिवत् ॥
mithyā svapna-gajādivat (70)

If you say that space is experienced, we reply: let it be so. That is the glory of maya, that an unreal object can falsely appear like an elephant, etc. in a dream.

जातिव्यक्ती देहिदेहौ
jāti-vyaktī deh-idehau

गुणद्रव्ये यथा पृथक् ।
guṇa-dravye yathā pṛthak

वियत्सतोस्तथैवास्तु
viyat-satos tathaivāstu

पार्थक्यं कोऽत्र विस्मयः ॥
pārthakyaṃ ko 'tra vismayah (71)

As there is a distinction between a group and individual, a person and his body, a property and substance, so too is the difference between existence (brahman) and space. What is surprising?

ज्ञस्य भाति सदा व्योम
jñasya bhāti sadā vyoma

निस्तत्त्वोल्लेखपूर्वकम् ।
nistattvollekhā-pūrvakam

सद्वस्त्वपि विभात्यस्या
sad-vastv api vibhāty asya

निश्छिद्रत्वपुरःसरम् ॥
niśchidratva-puraḥ-saram (75)

To a knower, space appears with its lack of reality and brahman appears unassociated with the properties of space.

एवमाकाशमिथ्यात्वे
evam ākāśa-mithyātve

सत्सत्यत्वे च वासिते ।
sat-satyatve ca vāsīte

न्यायेनानेन वाखादेः
nyāyenānena vāyvādeḥ

सद्वस्तु प्रविविच्यताम् ॥
sad-vastu pravivicyatām (77)

Thus when the unreality of space and the reality of Brahman are firmly established, by the same method one should differentiate Brahman from air and other elements.

सद्वस्तुन्येकदेशस्था
sad-vastuny eka-deśasthā

माया तत्रैकदेशगम् ।
māyā tatraika-deśagam

वियत्तत्राप्येकदेश
viyat tatrāpy eka-deśa-

गतो वायु प्रकल्पितः ॥
gato vāyu prakalpitaḥ (78)

With regard to brahman, maya is limited. With regard to maya, space is more limited. With regard to space, air is more limited.

वायुरस्तीति सद्भावः
vāyur astīti sad-bhāvaḥ

सतो वायौ पृथक्कृते ।
sato vāyau pṛthak-kṛte

निस्तत्त्वरूपता माया स्व
nistattva-rūpatā māyā sva-

भावो व्योमगो ध्वनिः ॥
bhāvo vyomago dhvaniḥ (80)

Air exists due to existence (brahman). If existence is removed from air, maya - without existence - remains. Sound inheres in space.

निस्तत्त्वरूपतैवात्र
nistattva-rūpataivātra

मायात्वस्य प्रयोजिका ।
māyātvasya prayojikā

सा शक्तिकार्ययोस्तुल्या
sā śakti-kāryayos tulyā

व्यक्ताव्यक्तत्वभेदिनोः ॥
vyaktāvyaktatva-bhedinoḥ (84)

Air is unreal because it is a product of maya. Unreality is common to maya and its products, though the products are perceptible and maya is not.

सद्वस्तुब्रह्मशिष्टोऽशो
sad-vastu brahma śiṣṭo 'ṁśo

वायुर्मिथ्या यथा वियत् ।
vāyur mithyā yathā viyat

वासयित्वा चिरं वायोर्
vāsayitvā ciraṁ vāyor

मिथ्यात्वं मरुतं त्यजेत् ॥
mithyātvaṁ marutaṁ tyajet (86)

The reality of air is brahman, the remainder is unreal as in the case of space. After reflecting on the unreality of air for a long time, one should give up the notion of air.

सन्मायाव्योमवाय्वंशैर्
san-māyā-vyoma-vāyvaṁśair

युक्तस्याग्नेर्निजो गुणः।
yuktasyāgner nijo guṇaḥ

रूपं तत्र सतः सर्वम्
rūpaṁ tatra sataḥ sarvam

अन्यद्बुद्ध्या विविच्यताम् ॥
anyad buddhyā vivicyatām (90)

Fire - endowed with existence, maya, space and air - has its own property: color. Except for existence, all its other properties unreal. One should understand this by discrimination.

चिन्तयेद्वाहेमप्येव
cintayed vahnim apy evaṁ

मरुतो न्यूनवर्तिनम् ।
maruto nyūna-vartinam

ब्रह्माण्डावरणेष्वेषां
brahmāṇḍāvaraṇeṣv eṣāṁ

न्यूनाधिकविचारणा ॥
nyūnādhika-vicāraṇā (87)

In the same way, one should reflect on fire which is more limited than air. One should reflect similarly on the relative limitations of the other elements in the world.

सतो विवेचिते वह्नौ
sato vivecite vahnau

मिथ्यात्वे सति वासिते ।
mithyātve sati vāsīte

आपो दशांशतो न्यूनाः
āpo daśāṁśato nyūnāḥ

कल्पिता इति चिन्तयेत् ॥
kalpitā iti cintayet (91)

When the underlying existence and unreality of fire have been discerned, one should reflect on the nature of water being one-tenth part of fire.

सतो विवेचितास्वप्सु
sato vivecitāsv apsu

तन्मिथ्यात्वे च वासिते ।
tan-mithyātve ca vāsīte

भूमिर्दशांशतो न्यूना
bhūmir daśāṃśato nyūnā

कल्पिताप्स्विति चिन्तयेत् ॥
kalpitāpsv iti cintayet (93)

When the underlying existence and unreality of water have been discerned, one should reflect on the nature of earth being one-tenth part of water.

ब्रह्माण्डलोकदेहेषु
brahmāṇḍa-loka-deheṣu

सद्वस्तुनि पृथक्कृते ।
sad-vastuni pṛthak-kṛte

असन्तोऽण्डादयो भान्तु
asanto 'ṇḍādayo bhāntu

तद्भानेऽपीह का क्षतिः ॥
tad-bhāne 'pīha kā kṣatiḥ (97)

Removing existence from each body and world in the cosmos, all the worlds become non-existent, yet they appear. What does it matter if they still appear?

भूतभौतिकमायानाम्
bhūta-bhautika-māyānām

असत्त्वेऽत्यन्तवासिते ।
asattve 'tyanta-vāsīte

सद्वस्त्वद्वैतमित्येषा
sad-vastvadvaitam ity eṣā

धीर्विपर्येति न क्वचित् ॥
dhīr viparyeti na kvacit (98)

Having deeply reflected on the unreality of the elements, things, and maya, one's understanding of nondual existence will never be lost.

सदद्वैतात्पृथग्भूते
sad-advaitāt pṛthag-bhūte

द्वैते भूम्यादिरूपिणि ।
dvaite bhūmy-ādi-rūpiṇi

तत्तदर्थक्रिया लोके
tat-tad-ārtha-kriyā loke

यथा दृष्टा तथैव सा ॥
yathā dṛṣṭā tathaiva sā (99)

When the duality of the world of elements has been differentiated from the underlying nondual existence, all objects and actions in the world will continue to appear as before.

द्वैतावज्ञा सुस्थिता चेद्
dvaitāvajñā susthitā ced

अद्वैता धीः स्थिरा भवेत् ।
advaitā dhīḥ sthirā bhavet

स्थैर्ये तस्याः पुमानेष
sthairye tasyāḥ pumāṇ eṣa

जीवन्मुक्त इतीर्यते ॥
jīvan-mukta itīryate (102)

When the intellect consistently disregards duality, it becomes firmly established in nonduality. One who is firmly rooted in this is called a jivanmukta.

एषा ब्राह्मी स्थितिः पार्थ
eṣā brāhmī sthitiḥ pārtha

नैनां प्राप्य विमुह्यति ।
naināṃ prāpya vimuhyati

स्थित्वास्यामन्तकालेऽपि
sthitvāsyām anta-kāle 'pi

ब्रह्मनिर्वाणमृच्छति ॥
brahma-nirvāṇam ṛcchati (103)

‘O Arjuna, this is being established in brahman. Gaining this, no one becomes deluded. Being established in this at the last moment, one gains oneness with Brahman’.

सदद्वैतेऽनृतद्वैते
sad-advaite 'nrta-dvaite

यदन्योऽन्यैक्यवीक्षणम् ।
yad anyo 'nyaikya-vīkṣaṇam

तस्यान्तकालस्तद्भेद
tasyānta-kālas tad-bheda-

बुद्धिरेव न चेतारः ॥
buddhir eva na cetaraḥ (104)

One’s “last moment” of experiencing duality comes from knowing the difference between nondual existence and unreal duality; and nothing else.

दिने दिने स्वप्नसुप्तयोर्
dine dine svapna-suptyor

अधीते विस्मृतेऽप्ययम् ।
adhīte vismr̥te 'py ayam

परेद्युर्नानधीतः स्यात्
paredyur nānadhītaḥ syāt

तद्वद् विद्या न नश्यति ॥
tadvad vidyā na naśyati (107)

As what is studied each day is forgotten during dream and sleep but returns the next day, so too, knowledge (of brahman) is never lost.

प्रमाणोत्पादिता विद्या

pramāṇotpāditā vidyā

प्रमाणं प्रबलं विना ।

pramāṇaṃ prabalaṃ vinā

न नश्यति न वेदान्तात्

na naśyati na vedāntāt

प्रबलं मानमीक्षत ॥

prabalaṃ mānam īkṣate (108)

Knowledge based on Vedantic teachings is not destroyed unless negated by stronger evidence. But there is no stronger evidence than Vedanta.

तस्माद्वेदान्तसंसिद्धं

tasmād vedānta-saṃsiddhaṃ

सदद्वैतं न बाध्यते ।

sad-advaitaṃ na bādhyate

अन्तकालेऽप्यतो भूत

antakāle 'py ato bhūta-

विवेकान्निर्वृतिः स्थिता ॥

vivekān nirvṛtiḥ sthitā (109)

Therefore, knowledge of nondual brahman established by Vedanta is not negated, even at the last moment. Due to discrimination of the elements, one remains established in perfect peace.