

नमः श्रीशंकरानन्द  
namah 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.

गुहाहितं ब्रह्म यत्तत्  
guhāhitam brahma yat tat

पञ्चकोशविवेकतः ।  
pañcakośa-vivekataḥ

बोद्धुं शक्यं ततः कोश  
boddhum śakyaṁ tataḥ kośa-

पञ्चकं प्रविविच्यते ॥  
pañcakaṁ pravivicyate (1)

Brahman, which is hidden (in the "cave" of the five  
koshas), can be known by differentiating it from the  
koshas. Therefore, the five koshas are now  
differentiated.

देहादभ्यन्तरः प्राणः  
dehād abhyantaraḥ prāṇaḥ

प्राणादभ्यन्तरं मनः ।  
prāṇād abhyantaram manah

ततः कर्ता ततो भोक्ता  
tataḥ kartā tato bhoktā

गुहा सेयं परम्परा ॥  
guhā seyaṁ paramparā (2)

Within the body is prana. Within prana is mind.  
Within that is the agent. Within that is the enjoyer.  
This series is the "cave."

पितृभुक्तान्नजाद्वीर्याज्  
pitr-bhuktānnajād vīryāj

जतोऽन्नेनैव वर्धते ।  
jāto 'nnaiva vardhate

देहः सोऽन्नमयो नात्मा  
dehaḥ so 'nna-mayo nātmā

प्राक्कोर्ध्वं तदभावतः ॥  
prāk cordhvaṁ tad-abhāvataḥ (3)

The body, born of the parent's seed which is created  
by consumed food, grows due to food alone. It is  
the annamaya kosha. It is not atma because of it's  
non-existence before birth and after death.

पूर्णो देहे बलं यच्छन्  
pūrṇo dehe balaṃ yacchan

अक्षाणां यः प्रवर्तकः ।  
akṣāṇāṃ yaḥ pravartakaḥ

वायुः प्राणमयो नासाव्  
vāyuh prāṇa-mayo nāsāv

आत्मा चैतन्यवर्जनात् ॥  
ātmā caitanya-varjanāt (5)

The air pervading the body, giving power to the body and energizing the senses, is the pranamaya kosha. It is not atma because it is devoid of consciousness.

अहन्तां ममतां देहे  
ahantāṃ mamatāṃ dehe

गृहादौ च करोति यः ।  
gṛhādau ca karoti yaḥ

कामाद्यवस्थया भ्रान्तो  
kāmadya-avasthayā bhrānto

नासावात्मा मनोमयः ॥  
nāsāv ātmā mano-mayaḥ (6)

That which causes I-ness of the body and my-ness of one's house, etc. is the manomaya kosha. It is not atma because it is deluded by conditions like desire etc.

लीना सुप्तौ वपुर्बोधे  
līnā suptau vapur bodhe

व्याप्तुयादानखाग्रगा ।  
vyāpnuyād ānakhāgragā

चिच्छायोपेतधीर्नात्मा  
cic-chāyopeta-dhīr nātmā

विज्ञानमयशब्दभाक् ॥  
vijñānamaya-śabda-bhāk (7)

The vijnanamaya kosha, accompanied by reflected consciousness, pervades the body up to the nails but resolves in deep sleep. It is not atma.

कर्तृत्वकरणत्वाभ्यां  
kartṛtva-karaṇatvābhyāṃ

विक्रियेतान्तरिन्द्रियम् ।  
vikriyetāntar-indriyam

विज्ञानमनसी अन्तर्  
vijñāna-manasī antar-

बहिश्चैते परस्परम् ॥  
bahiś caite parasparam (8)

The antahkarana, composed of both the vijnanamaya and manomaya koshas, is endowed with agency and sense organs which function within and outside respectively.

काचिदन्तर्मुखा वृत्तिर्  
kācid antar-mukhā vṛttir

आनन्दप्रतिबिम्बभाक् ।  
ānanda-pratibimba-bhāk

पुण्यभोगे भोगशान्तौ  
puṇya-bhoge bhoga-śāntau

निद्रारूपेण लीयते ॥  
nidrā-rūpeṇa liyate (9)

Some inward-turned vrittis reflect ananda when punya karma fructifies, and then resolve when the fructification ends. (anandamaya kosha)

कादाचित्कत्वतो नात्मा  
kādācitkatvato nātmā

स्यादानन्दमयोऽप्ययम् ।  
syād ānandamayo 'py ayam

बिम्बभूतो य आनन्द  
bimba-bhūto ya ānanda

आत्मासौ सर्वदास्थितेः ॥  
ātmāsau sarvadā-sthiteḥ (10)

This anandamaya kosha is not atma because it is transient. The ananda reflected in it is atma because that is permanent.

ननु देहमुपक्रम्य  
nanu deham upakramya

निद्रानन्दान्तवस्तुषु ।  
nidrānandānta-vastuṣu

मा भूदात्मत्वमन्यस्तु  
mā bhūdaṭmatvam anyas tu

न कश्चिदनुभूयते ॥  
na kaścid anubhūyate (11)

(PP) If all the koshas from the body to anandamaya kosha are negated, there remains nothing else to be experienced.

बाढं निद्रादयः सर्वे  
bāḍhaṃ nidrādayaḥ sarve

ऽनुभूयन्ते न चेतारः ।  
'nubhūyante na cetaraḥ

तथाप्येतेऽनुभूयन्ते  
tathāpy ete 'nubhūyante

येन तं को निवारयेत् ॥  
yena taṃ ko nivārayet (12)

(S) Correct. All the koshas like ananda, etc. are experienced and nothing else. Yet who can deny that by which they are experienced?

स्वयमेवानुभूतित्वात्  
svayam evānubhūtitvāt

विद्यते नानुभाव्यता ।  
vidyate nānubhāvyaatā

ज्ञातृज्ञानान्तराभावात्  
jñātṛ-jñānāntarābhāvāt

अज्ञेयो न त्वसत्तया ॥  
ajñeyo na tv asattayā (13)

Because atma is experience itself, it cannot be an object of experience. Since there is no other knower or knowledge, it is unknowable, but not because it does not exist.

येनेदं जानते सर्वं  
yenedaṃ jānate sarvaṃ

तं केनान्येन जानताम् ।  
taṃ kenānyena jānatām

विज्ञातारं केन विद्याच्  
vijñātāraṃ kena vidyāc

छक्तं वेद्ये तु साधनम् ॥  
chaktaṃ vedye tu sādhanam (17)

How can that by which the whole world is known be known by anything else? How can the knower be known? Instruments of knowledge can only know their respective objects.

स्वयञ्ज्योतिर्भवत्येष  
svayaṃ-jyotir bhavaty eṣa

पुरोऽस्मात्भासतेऽखिलात् ।  
puro 'smāt bhāsate 'khilāt

तमेव भान्तमन्वेति  
tam eva bhāntam anveti

तद्भासा भासते जगत् ॥  
tad-bhāsā bhāsate jagat (16)

Scripture says, 'This atma is self-revealing,' 'Before the entire universe existed, atma alone shined,' 'It alone shines, by its light, the world is revealed.'

यस्मिन्यस्मिन्नस्ति लोके  
yasmin yasminn asti loke

बोधस्तत्तदुपेक्षणे ।  
bodhas tat-tad-upekṣaṇe

यद्बोधमात्रं तद्ब्रह्म  
yad bodha-mātraṃ tad brahma

इत्येवं धीर्ब्रह्मनिश्चयः ॥  
ity evaṃ dhīr brahma-niścayaḥ (21)

For each object perceived in the world, when the objects are dismissed, what remains is pure consciousness. That is brahman. Understanding thus is the discernment of brahman.

पञ्चकोषपरित्यागे  
pañcakoṣa-parityāge

साक्षिबोधावशेषतः ।  
sākṣi-bodhāvaśeṣataḥ

स्वस्वरूपं स एव स्याच्  
sva-svarūpaṃ sa eva syāc

छून्यत्वं तस्य दुर्घटम् ॥  
chūnyatvaṃ tasya durghaṭam (22)

When the five koshas are dismissed, because witness consciousness remains, that is one's true nature. It cannot be non-existent.

अस्ति तावत्स्वयं नाम  
asti tāvat svayaṃ nāma

विवादाविषयत्वतः ।  
vivādāviṣayatvataḥ

स्वस्मिन्नपि विवादश्चेत्  
svasminn api vivādaś cet

प्रतिवाद्यत्र को भवेत् ॥  
prativādy atra ko bhavet (23)

One's self surely exists. This cannot be debated. If one were to assert the non-existence of the self, who would make the argument?

कीदृक्तरहीति चेत्पृच्छेद्  
kīdr̥k tarhīti cet pṛcched

इदृक्ता नास्ति तत्र हि ।  
īdr̥ktā nāsti tatra hi

यदनीदृगतादृक्  
yad anīdr̥g-atādr̥k ca

तत्स्वरूपं विनिश्चिनु ॥  
tat svarūpaṃ viniścīnu (26)

If you ask what kind of thing atma is, we reply that it cannot be described like that. That which cannot be described as 'like this' or 'like that' should be discerned as your true nature.

अक्षाणां विषयस्त्वीदृक्  
akṣāṇāṃ viṣayas tv īdr̥k

परोक्षस्तादृगुच्यते ।  
parokṣas tādr̥g ucyate

विषयी नाक्षविषयः  
viṣayī nākṣa-viṣayaḥ

स्वत्वन्नास्य परोक्षता ॥  
svatvān nāsyā parokṣatā (27)

A sense object is said to be 'like this.' A remote object said to be 'like that.' The subject cannot be a sense object. And because it is one's self, it cannot be remote.

अवेद्योऽप्यपरोक्षोऽतः

avedyo 'py aparokṣo 'taḥ

स्वप्रकाशो भवत्ययम् ।

svaprakāśo bhavaty ayam

सत्यं ज्ञानमनन्तं च

satyaṃ jñānam anantaṃ ca

इत्यस्तीह ब्रह्मलक्षणम् ॥

ity astīha brahma-lakṣaṇam (28)

Though it cannot known as an object because it is immediately known. It is self-revealing, existence, consciousness, limitlessness. These words are used to describe brahman.

सत्यत्वं बाधराहित्यं

satyatvaṃ bādha-rāhityaṃ

जगद्धाधैकसाक्षिणः ।

jagad-bādhaika-sākṣiṇaḥ

बाधः किंसाक्षिको ब्रूहि

bādhaḥ kiṃ-sākṣiko brūhi

न त्वसाक्षिक इष्यते ॥

na tv asākṣika iṣyate (29)

That which is non-negatable is real. If the witness of the negatable world is negated, who could witness that? No negation can be unwitnessed.

अत एव श्रुतिर्बाध्यं

ata eva śrutir bādhyam

बाधित्वा शेषयत्यदः ।

bādhitvā śeṣayaty adaḥ

स एष नेति नेत्यात्मा

sa eṣa neti nety ātmā

इत्यतद्बाधवृत्तिरूपतः ॥

ity atad-vyāvṛtti-rūpataḥ (32)

Therefore, scripture negates everything negatable except for atma. By saying, "atma is 'not this, not this,'" it negates everything else.

इदंरूपं तु यद्यावत्

idaṃ-rūpaṃ tu yad yāvat

तत्त्यक्तुं शक्यतेऽखिलम् ।

tat-tyaktuṃ śakyate 'khilam

अशक्यो ह्यनिदंरूपः

aśakyo hy anidaṃ-rūpaḥ

स आत्मा बाधवर्जितः ॥

sa ātmā bādha-varjitaḥ (33)

Whatever is 'this' can be negated, but what is not 'this' can never be negated. That is the non-negatable atma.

सत्यं ज्ञानमनन्तं यद्  
satyaṃ jñānam anantaṃ yad

ब्रह्म तद्वस्तु तस्य तत् ।  
brahma tad vastu tasya tat

ईश्वरत्वं तु जीवत्वम्  
īśvaratvam tu jīvatvam

उपाधिद्वयकल्पितम् ॥  
upādhi-dvaya-kalpitaṃ (37)

Brahman - existence, consciousness, limitlessness -  
it the reality that becomes Ishvara and Jiva due to  
superimposition by the two upadhis (maya and  
avidya).

शक्तिरस्त्यैश्वरी काचित्  
śaktir asty aiśvarī kācit

सर्ववस्तुनियामिका ।  
sarva-vastu-niyāmikā

आनन्दमयमारभ्य  
ānanda-mayam ārabhya

गूढा सर्वेषु वस्तुषु ॥  
gūḍhā sarveṣu vastuṣu (38)

The power of Ishvara (maya) controls everything  
from anandamaya kosha onwards. It is hidden in all  
things.

चिच्छायावेशतः शक्तिश्  
cic-chāyāveśataḥ śaktiś

चेतनेव विभाति सा ।  
cetaneva vibhāti sā

तच्छक्त्युपाधिसंयोगाद्  
tac-chakty-upādhi-saṃyogād

ब्रह्मैवेश्वरतां व्रजेत् ॥  
brahmaiveśvaratāṃ vrajet (40)

This power (maya), associated with reflected  
consciousness, appears to be conscious. Due to  
association with that power, brahman becomes  
Ishvara.

कोषोपाधिविवक्षायां  
koṣopādhi-vivakṣāyāṃ

याति ब्रह्मैव जीवताम् ।  
yāti brahmaiva jīvatām

पिता पितामहश्चैकः  
pitā pitāmahaś caikaḥ

पुत्रपौत्रौ यथा प्रति ॥  
putra-pautrau yathā prati (41)

Brahman becomes Jiva with reference to the five  
koshas, like a man becomes father or grandfather  
with reference to his son or his grandson.

पुत्रादेरविवक्षायां  
putrāder avivakṣāyāṃ  
न पिता न पितामहः ।  
na pitā na pitāmahaḥ  
तद्वन्नेशो नापि जीवः  
tadvan neśo nāpi jīvaḥ  
शक्तिकोषाविवक्षणे ॥  
śakti-koṣāvivakṣaṇe (42)

A man is neither a father or grandfather without reference to his son, etc. So too, brahman is neither Ishvara or Jiva without reference to maya and the five koshas.

य एवं ब्रह्म वेदैष  
ya evaṃ brahma vedaiṣa  
ब्रह्मैव भवति स्वयम् ।  
brahmaiva bhavati svayam  
ब्रह्मणो नास्ति जन्मातः  
brahmaṇo nāsti janmātaḥ  
पुनरेष न जायते ॥  
punareṣa na jāyate (43)

He who knows brahman thus becomes brahman. Brahman has no birth and therefore is not born again.