

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.

ईश्वरेणापि जीवेन
īśvareṇāpi jīvena

सृष्टं द्वैतं प्रपञ्च्यते ।
sṛṣṭam dvaitam prapañcyate

विवेके सति जीवेन
viveke sati jīvena

हेयो बन्धः स्फुटीभवेत् ॥
heyo bandhaḥ sphuṭī-bhavet (1)

This chapter explains the duality created by Ishvara
and jiva. When this is discerned, the bondage to be
removed by the jiva will be clear.

मायां तु प्रकृतिं विद्यान्
māyāṃ tu prakṛtiṃ vidyān

मायिनं तु महेश्वरम् ।
māyinaṃ tu maheśvaram

स मायी सृजतीत्याहुः
sa māyī sṛjatītyāhuḥ

श्वेताश्वतर शाखिनः ॥
śvetāśvatara śākhinaḥ (2)

The Svetasvatara Upanishad says: "Know maya as
prakriti and the wielder of maya as Ishvara who
creates the world."

बहु स्यामहमेवातः
baḥu syām aham evātaḥ

प्रजायेयेति कामतः ।
prajāyeyeti kāmataḥ

तपस्तप्त्वाऽसृजत्सर्वं
tapas taptvā 'sṛjat sarvaṃ

जगदित्याह तैत्तिरिः ॥
jagad ityāha taittiriḥ (5)

The Taittiriya Upanishad says that with the desire, 'I
shall be many, so I shall create,' Ishvara created the
world through his tapas.

विस्फुलिङ्गा यथा वह्नेर्
visphuliṅgā yathā vahner

जायन्तेऽक्षरतस्तथा ।
jāyante 'kṣaratas tathā

विविधाश्चिञ्जडा भावा
vividhāś cij-jaḍā bhāvā

इत्याथर्वणिकी श्रुतिः ॥
ity ātharvaṇikī śrutiḥ (7)

The Mundaka Upanishad says that just as sparks emanate from fire, so from immutable brahman arose various animate and inanimate things.

कृत्वा रूपान्तरं जैवं
kṛtvā rūpāntaram jaivam

देहे प्राविशदीश्वरः ।
dehe prāviśad īśvaraḥ

इति ताः श्रुतयः प्राहुर्
iti tāḥ śrutayaḥ prāhur

जीवत्वं प्राणधारणात् ॥
jīvatvam prāṇa-dhāraṇāt (10)

Scriptures say that Ishvara entered the jiva's body after creating it. The body gains life due to being supported by prana.

चैतन्यं यदधिष्ठानं
caitanyam yad adhiṣṭhānam

लिङ्गदेहश्च यः पुनः ।
liṅga-dehaś ca yaḥ punaḥ

चिच्छाया लिङ्गदेहस्था
cic-chāyā liṅga-dehasthā

तत्संघो जीव उच्यते ॥
tat saṅgho jīva ucyate (11)

Fundamental consciousness, the subtle body, and reflected consciousness – these three together constitute the jiva.

मोहादनीशतां प्राप्य
mohād anīśatām prāpya

मग्नो वपुषि शोचति ।
magno vapuṣi śocati

ईशसृष्टमिदं द्वैतं
īśa-sṛṣṭam idaṃ dvaitam

सर्वमुक्तं समासतः ॥
sarvam uktam samāsataḥ (13)

Due to ignorance, the jiva, taking himself as separate from Ishvara and immersed in a body, suffers. Thus is described in brief the duality created by Ishvara.

मायावृत्त्यात्मको हीश
māyāvṛṭṭy-ātmako hīśa-
संकल्पः साधनं जनौ ।
saṅkalpaḥ sādhanam janau
मनोवृत्त्यात्मको जीव
mano-vṛṭṭy-ātmako jīva-
संकल्पो भोगसाधनम् ॥
saṅkalpo bhoga-sādhanam (19)

Ishvara's sankalpa, which is a function of maya, is the cause for creation. The jiva's sankalpa, which is a function of the mind's activity, is the cause for experience (of that creation).

ईशनिर्मितमण्यादौ
īśa-nirmita-maṇyādau
वस्तुन्येकविधे स्थिते ।
vastuny ekavidhe sthite
भोक्तृधीवृत्तिनानात्वात्
bhokṭṛ-dhī-vṛṭṭi-nānātvāt
तद्भोगो बहुधेष्यते ॥
tad-bhogo bahudheṣyate (20)

While gems, etc. created by Ishvara remain the same, they are experienced differently due to differences in people's minds.

प्रियोऽप्रिय उपेक्ष्यश्चेत्
priyo 'priya upekṣyaś cet
इत्याकारा मणिगास्त्रयः ।
ity ākārā maṇigāstrayaḥ
सृष्टा जीवैरीशसृष्टं
srṣṭā jīvair īśa-srṣṭam
रूपं साधारणं त्रिषु ॥
rūpaṁ sādharmaṇam triṣu (22)

The jiva feels desirability, worthlessness or indifference towards a gem, but the gem created by Ishvara is the same in all three cases.

भ्रान्तिस्वप्नमनोराज्य
bhrānti-svapna-manorājya-
स्मृतिष्वस्तु मनोमयम् ।
smṛtiṣv astu manomayam
जाग्रन्मानेन मेयस्य
jāgran-mānena meyasya
न मनोमयतेति चेत् ॥
na manomayateti cet (26)

PP: Though the mind affects objects perceived in states of delusion, dream, memory, and imagination, the mind cannot affect objects perceived in the waking state.

मूषासिक्तं यथा ताम्रं
mūṣāsiktaṃ yathā tāmraṃ

तन्निभं जायते तथा ।
tan-nibhaṃ jāyate tathā

रूपादीन् व्याप्नुवच्चित्तं
rūpādīn vyāpnuvac-cittaṃ

तन्निभं दृश्यते ध्रुवम् ॥
tan-nibhaṃ dr̥śyate dhruvam (28)

S: Just as melted copper assumes the form of the mould, so the mind assumes the form of the object perceived by it.

मातुर्मानाभिनिष्पत्तिर्
mātur mānābhiniṣpattir

निष्पन्नं मेयमेति तत् ।
niṣpannaṃ meyam eti tat

मेयाभिसंगतं तच्च
meyābhisaṃgataṃ tac ca

मेयाभत्वं प्रपद्यते ॥
meyābhatvaṃ prapadyate (30)

From the observer, a sense organ reaches out to the object, and having made contact with it, assumes its form.

सत्येवं विषयौ द्वौ स्तो
saty evaṃ viṣayau dvau sto

घटौ मृण्मयधीमयो ।
ghaṭau mṛṇmaya-dhīmayau

मृण्मयो मानमेयः स्यात्
mṛṇmayo māna-meyaḥ syāt

साक्षिभाष्यस्तु धीमयः ॥
sākṣi-bhāṣyas tu dhīmayaḥ (31)

That being so, there are two objects, the ‘material’ and the ‘mental’. The material object is cognised by through the sense organ. The mental object is illumined by the sakshi.

अन्वयव्यतिरेकाभ्यां
anvaya-vyatirekābhyāṃ

धीमयो जीवबन्धकृत् ।
dhīmayo jīva-bandhakṛt

सत्यस्मिन्सुखदुःखे स्तस्
saty asmin sukha-duḥkhe stas

स्तस्मिन्नसति न द्वयम् ॥
tasminn asati na dvayam (32)

By the method of anvaya-vyatireka, the mental creation understood to be the cause for bondage. When it exists, sukha and dukha exist. When it does not exist, those two are absent.

असत्यपि च बाह्यार्थे

asaty api ca bāhyārthe

स्वप्नादौ बध्यते नरः ।

svapnādaḥ badhyate naraḥ

समाधिसुप्तिमूर्च्छासु

samādhi-supti-mūrcchāsu

सत्यप्यस्मिन्न बध्यते ॥

saty apy asmin na badhyate (33)

In dream, a person suffers bondage even in the absence of external objects. In samadhi, coma, and deep sleep, he is not bound.

दूरदेशं गते पुत्रे

dūra-deśaṃ gate putre

जीवत्येवात्र तत्पिता ।

jīvaty evātra tat-pitā

विप्रलम्भकवाक्येन

vipralambhaka-vākyena

मृतं मत्वा प्ररोदिति ॥

mṛtaṃ matvā praroditi (34)

Even though his far-away son was alive, due to the statement of a liar, the father cried, having concluded the son was dead.

मृतेऽपि तस्मिन्वार्तायाम्

mṛte 'pi tasmin vārtāyām

अश्रुतायां न रोदिति ।

aśrutāyāṃ na roditi

अतः सर्वस्य जीवस्य

ataḥ sarvasya jīvasya

बन्धकृन्मानसं जगत् ॥

bandhakṛṇ mānaśaṃ jagat (35)

If his son had died but he did not hear the news, the father would not cry. Therefore, the cause for everyone's bondage is one's mental creation.

बन्धश्चेन्मानसं द्वैतं

bandhaś cen mānaśaṃ dvaitaṃ

तन्निरोधेन शाम्यति ।

tan-nirodhena śāmyati

अभ्यासेद्योगमेवातो

abhyāsed yogam evāto

ब्रह्मज्ञानेन किं वद ॥

brahma-jñānena kiṃ vada (38)

PP: If bondage due to one's mental creation is removed by making the mind silent, then meditation alone should be practiced. What is the need for knowledge of brahman?

तात्कालिकद्वैतशान्ताव्
tāt-kālika-dvaita-śāntāv

अप्यागामीजनीक्षयः ।
apy āgāmī-janī-kṣayaḥ

ब्रह्मज्ञानं विना न स्यात्
brahma-jñānaṃ vinā na syāt

इति वेदान्तदिण्डिमः ॥
iti vedānta-ḍiṇḍimaḥ (39)

S: Though (bondage is gone) while the mind is silent, the destruction of future bondage is not possible without knowledge of brahman. Thus say the teachings of Vedanta.

अबाधकं साधकं च
abādhakaṃ sādhaḥkaṃ ca

द्वैतमीश्वरनिर्मितम् ।
dvaitam īśvara-nirmitam

अपनेतुमशक्यं च
apanetum aśakyaṃ ca

इत्यास्तां तद्विष्यते कुतः ॥
ity āstāṃ tad dviṣyate kutaḥ (42)

The world of duality created by Ishvara is not an obstacle; it is an aid. Creation cannot be destroyed, so let it be. Why should it be hated?

अनिवृत्तेऽपीशसृष्टे
anivṛtte 'pīśa-sṛṣṭe

द्वैते तस्य मृषात्मताम् ।
dvaita tasya mṛṣātmatām

बुद्ध्वा ब्रह्माद्वयं बोद्धुं
buddhvā brahmādvayaṃ boddhuṃ

शक्यं वस्त्वैक्यवादिना ॥
śakyaṃ vastv-aihya-vādinā (40)

Even though Ishvara's creation continues to exist, having understood it to be false, nondual brahman can be known by one who recognizes the one reality.

जीवद्वैतं तु शास्त्रीयम्
jīva-dvaitaṃ tu śāstrīyam

अशास्त्रीयमिति द्विधा ।
aśāstrīyam iti dvidhā

उपाददीत शास्त्रीयम्
upādādīta śāstrīyam

अतत्त्वस्यावबोधनात् ॥
ātattvasyāvabodhanāt (43)

The world of duality created by the jiva is of two kinds: scriptural and non-scriptural. The scriptural should be employed until brahman is known.

शास्त्राण्यधीत्य मेधावी
śāstrāṅy adhītya medhāvī
अभ्यस्य च पुनः पुनः ।
abhyasya ca punaḥ punaḥ
परमं ब्रह्म विज्ञाय
paramaṁ brahma vijñāya
उल्कावत्तान्यथोत्सृजेत् ॥
ulkāvat tāny athotsrjet (45)

A wise person, having studied the scriptures and repeatedly practiced them, should set them aside after discovering brahman, like a torch (is set aside after use).

अशास्त्रीयमपि द्वैतं
aśāstrīyam api dvaitaṁ
तीव्रं मन्दमिति द्विधा ।
tīvraṁ mandam iti dvidhā
कामक्रोधादिकं तीव्रं
kāma-krodhādikaṁ tīvraṁ
मनोराज्यं तथेतरत् ॥
manorājyaṁ tathetarat (49)

The mental world which is not scriptural is of two kinds, intense and mild. That which gives rise to desire, anger, etc is intense. Imagination is mild.

उभयं तत्त्वबोधात्प्राङ्
ubhayaṁ tattva-bodhāt prāṅ
निवार्यं बोधसिद्धये ।
nivāryaṁ bodha-siddhaye
शमः समाहितत्वं च
śamaḥ samāhitatvaṁ ca
साधनेषु श्रुतं यतः ॥
sādhanēṣu śrutaṁ yataḥ (50)

Before inquiring into brahman, both of these are to be removed for the sake of gaining knowledge. Mental quietude and concentration are necessary, according to the scriptures.

काम्यादिदोषदृष्ट्याद्याः
kāmyādi-doṣa-drṣṭyādyāḥ
कामादित्यागहेतवः ।
kāmādi-tyāga-hetavaḥ
प्रसिद्धा मोक्षशास्त्रेषु
prasiddhā mokṣa-śāstreṣu
तानन्विष्य सुखी भव ॥
tān anviṣya sukhī bhava (58)

The scriptures on liberation teach that desires, etc can be overcome by seeing their defects. Follow these teachings and be happy.

त्यज्यतामेष कामादिर्
tyajyatām eṣa kāmādir

मनोराज्ये तु का क्षतिः ।
manorājye tu kā kṣatiḥ

अशेषदोषबीजत्वात्
aśeṣa-doṣa-bījatvāt

क्षतिर्भगवतेरिता ॥
kṣatir bhagavateritā (59)

PP: Desires, etc should be removed, but what is the harm of imagination?

S: It causes harm, being the source of all problems. Thus says Sri Krishna.

ध्यायतो विषयान्पुंसः
dhyāyato viṣayān puṃsaḥ

सङ्गस्तेषूपजायते ।
saṅgas teṣūpajāyate

सङ्गात्संजायते कामः
saṅgāt saṃjāyate kāmāḥ

कामात्क्रोधोऽभिजायते ॥
kāmāt krodho 'bhijāyate (60)

For a person dwelling on objects, attachment arises. From attachment, desire is born. From desire, anger is born. Gita 2-62

शक्यं जेतुं मनोराज्यं
śakyaṃ jetuṃ manorājyaṃ

निर्विकल्पसमाधितः ।
nirvikalpa-samādhitaḥ

सुसम्पादः क्रमात्सोऽपि
susampādaḥ kramāt so 'pi

सविकल्पसमाधिना ॥
savikalpa-samādhinā (61)

Imagination can be conquered by nirvikalpa samadhi, which can gradually be attained through the practice of savikalpa samadhi.

विक्षिप्यते कदाचिद्धीः
vikṣipyate kadācid dhīḥ

कर्मणा भोगदायिना ।
karmaṇā bhoga-dāyinā

पुनः समाहिता सा स्यात्
punaḥ samāhitā sā syāt

तदैवाभ्यासपाटवात् ॥
tadaivābhyāsa-pāṭavāt (66)

The mind can sometimes be distracted due to the fructification of karma. But that mind can be concentrated again through skillful practice.

विक्षेपो यस्य नास्त्यस्य
vikṣepo yasya nāsty asya

ब्रह्मवित्त्वं न मन्यते ।
brahmavittvaṃ na manyate

ब्रह्मैवायमिति प्राहुर्
brahmaivāyam iti prāhur

मुनयः पारदर्शिनः ॥
munayaḥ pāra-darśinaḥ (67)

One whose mind is not subject to distraction is not merely a knower of brahman but is brahman itself. Thus say the sages who discovered brahman.

जीवन्मुक्तेः परा काष्ठा
jīvan-mukteḥ parā kāṣṭhā

जीवद्वैतविवर्जनात् ।
jīva-dvaita-vivarjanāt

लभ्यतेऽसावतोऽत्रेदम्
labhyate 'sāv ato' tredam

इशद्वैताद्विवेचितम् ॥
īśa-dvaitād vivecitam (69)

The ultimate goal of jivanmukti is attained through the removal of one's mental creation. That is obtained by discerning its difference from Ishvara's creation.