

सकलं मनसा क्रियया जनितं

Everything in the world born of action
sakalaṁ manasā kriyayā janitaṁ

समवेक्ष्य विनाशितया तु जगत् |

is perishable. Understanding this intellectually,
samavekṣya vināśitayā tu jagat

निरविद्यत कश्चिदतो निखिलाद्

someone became detached from everything,
niravidyata kaścīd ato nikhilād

अविनाशि कृतेन न लभ्यमिति ||

thinking, "The imperishable cannot be gained by action."
avināśi kṛtena na labhyam iti 2

प्रतिपित्सुरसावविनाशि पदं

Desiring to know the imperishable, he embraced
pratipitsur asāv avināśi padaṁ

यतिधर्मरतो यतिमेव गुरुम् |

renounced life and approached a renounced guru,
yati-dharma-rato yatim eva gurum

विदितात्मसतत्त्वमुपेत्य कविं

a wise knower of the reality of atma.
viditātma-satattvam upetya kaviṁ

प्रणिपत्य निवेदितवान्स्वमतम् ||

After bowing, he said what was on his mind.
praṇipatyā niveditavān svamatam 3

भगवन्नुदधौ मृतिजन्मजले

"O Lord, into the ocean of birth and death,
bhagavann udadhau mṛti-janma-jale

सुखदुःखझषे पतितं व्यथितम् |

full of happiness and sorrow, I have fallen, suffering.
sukha-duḥkha-jhaṣe patitaṁ vyathitam

कृपया शरणागतमुद्धर माम्

Please lift me to safety!
kṛpayā śaraṇāgatam uddhara mām

अनुशाध्युपसन्नमनन्यगतिम् ||

Guide me, who seeks you with no other recourse."
anuśādhy upasannam ananya-gatim 4

विनिवर्त्य रतिं विषये विषमां

Turning away from the pleasure of objects,
vinivartya ratiṁ viṣaye viṣamāṁ

परिमुच्य शरीरनिबद्धमतिम् |

giving up misidentification with your body,
parimucya śarīra-nibaddha-matim

परमात्मपदे भव नित्यरतो

be absorbed in paramatma always.
paramātma-pade bhava nitya-rato

जहि मोहमयं भ्रममात्ममतेः ||

Give up erroneous delusion by knowing atma.
jahi mōha-mayaṁ bhramam ātma-mateḥ 5

विसृजान्नमयादिषु पञ्चसु ताम्

Give up forever, with regard to the five koshas,
visrjāna-mayādiṣu pañcasu tām

अहमस्मि ममेति मतिं सततम् ।

the wrong notions of "I" and "mine".
aham asmi mameti matiṁ satatam

दृशिरूपमनन्तमृतं विगुणं

Limitless consciousness, real, without qualities,
dṛśi-rūpam anantam ṛtaṁ viguṇaṁ

हृदयस्थमवेहि सदाहमिति ॥

abiding in the heart -- know always as the real "I".
hṛdayastham avehi sadāham iti 6

दिनकृत्प्रभया सदृशेन तदा

Like by the light of the sun (objects are revealed),
dinakṛt-prabhayā sadṛśena tadā

जनधीचरितं सकले स्वचिता ।

by unchanging I-consciousness, the activities of all minds
jana-dhī-caritaṁ sakale svacitā

विदितं भवताऽविकृतेन सदा

is always revealed.
viditaṁ bhavatā 'vikṛtena sadā

यत एवमतोऽसित एव सदा ॥

Since this is so, there is never bondage.
yata evam ato 'sita eva sadā 8

जलभेदकृता बहुतेव रवेर्

Due to different bodies of water is the manyness of the sun.
jala-bheda-kṛtā bahuteva raver

घटिकादिकृता नभसोऽपि यथा ।

Due to pots, etc is the manyness of space.
ghaṭikādi-kṛtā nabhaso 'pi yathā

मतिभेदकृता तु तथा बहुता

So too, due to different minds is the manyness
mati-bhedakṛtā tu tathā bahutā

तव बुद्धिदृशोऽविकृतस्य सदा ॥

of your ever-unchanging consciousness.
tava buddhi-dṛśo 'vikṛtasya sadā 7

उपरागमपेक्ष्य मतिर्विषयैर्

The mind, being affected by objects,
uparāgam apekṣya matir viṣayair

विषयावधृतिं कुरुते तु यतः ।

gains knowledge of them.
viṣayāvadhṛtiṁ kurute tu yataḥ

तत एव मतेर्विदिताविदिता

For the mind, all known or unknown
tata eva mater veditāviditā

विषयास्तु ततः परिणामवती ॥

are objects. Therefore, the mind is subject to change.
viṣayās tu tataḥ pariṇāmavatī 9

चरितं तु धियः सकलं सततं

All activities of the mind are always
caritaṁ tu dhiyaḥ sakalaṁ satataṁ

विदितं भवता परिशुद्धचिता |

known by pure I-consciousness.
viditaṁ bhavatā pariśuddha-citā

मतिभेदगुणो न हि तेऽस्ति ततो

So, the various qualities in the mind do not belong to you.
mati-bheda-guṇo na hi te 'sti tato

यत एवमतोऽसदृशस्तु धिया ||

Since this is so, you are different from the mind.
yata ēvam ato 'sadrśas tu dhiyā 11

विषयाकृतिसंस्थितिरेकविधा

One kind of thought is in the form of objects,
viṣayākṛti-saṁsthitir eka-vidhā

मनसस्तु सदा व्यवहारविधौ |

always present in the mind during worldly activities.
manasas tu sadā vyavahāra-vidhau

अहमित्यपि तद्विषया त्वपरा

Another kind of thought in the form of "I".
aham ity api tad-viṣayā tv aparā

मतिवृत्तिरवज्वलितात्मचिता ||

These mental activities are illumined by consciousness.
mati-vṛttir avajvalitātma-citā 14

परसंविदिताः सततं हि यतो

Always known by consciousness,
para-saṁviditāḥ satataṁ hi yato

न विदुः स्वममी विषयास्तु ततः |

objects cannot know themselves.
na viduḥ svam amī viṣayās tu tataḥ

मतयोऽपि तथा परसंविदिता

The mind is also always known by consciousness.
matayo 'pi tathā para-saṁviditā

न विदुः स्वममूर्विषयास्तु यथा ||

It cannot know itself, as in the case of those objects.
na viduḥ svam amūr viṣayās tu yathā 13

पुरुषस्य तु धर्मवदुद्भवति

(I-thought) seems like an attribute of consciousness
puruṣasya tu dharmavad udbhavati

स्वरसेन मतेः स्वगुणोऽपि यतः |

even though it is naturally an attribute of the mind.
svarasena mateḥ svaguṇo 'pi yataḥ

अत आत्मगुणं प्रतियन्ति जना

It seems like an attribute of consciousness for people
ata ātma-guṇaṁ pratiyanti janā

मतिवृत्तिमिमामहमित्यबुधाः ||

who don't know the I-thought to be a mental activity.
mati-vṛttim imām aham ity abudhāḥ 15

उपलभ्यघटादिनिभैव भवेन्

About perceived objects like pots,
upalabhya-ghaṭādi-nibhaiva bhaven

मनसो यदि संस्थितिरेकविधा |

if the mind has only one kind of thought,
manaso yadi saṁsthitir eka-vidhā

पुरुषस्य चितिश्च न विक्रियते

and since consciousness undergoes no change,
puruṣasya citiś ca na vikriyate

मतिवृत्तिमपेक्ष्य घटादिनिभाम् ||

mental activity would only be like a pot, etc.
mati-vṛttim apekṣya ghaṭādi-nibhām 17

अवगत्रवगम्यचिदात्मधियोर्

If the conscious knower and the known mind
avagantr-avagamyā-cidātma-dhiyōr

अहमित्यभिमानविहीनतया |

were without identification with the I-thought,
aham ity abhimāna-vihīnatayā

स्थितयोरभिमानपुरःसरकं

activities requiring identification with the I-thought
sthitayor abhimāna-puraḥsarakam

व्यवहारपथं न जनोऽवतरेत् ||

a person could not undertake.
vyavahāra-patham na jano 'vataret 18

अपहाय न कश्चिदहङ्करणं

Without the I-thought, no one
apahāya na kaścid ahaṅ-karaṇam

व्यवहारमुपैति कदाचिदपि |

ever engages in activities.
vyavahāram upaiti kadācid api

उपपन्नतरा हि मतेस्तु ततो

Therefore, this is true -- for the mind
upapannatarā hi mates tu tato

व्यवहारपथं प्रति कारणता ||

the I-thought is the cause for activity.
vyavahāra-patham prati kāraṇatā 20

चितिशक्तिगुणः किमहङ्करणं

Is the I-thought an attribute of consciousness,
citi-śakti-guṇaḥ kim ahaṅkaraṇam

किमु बुद्धिगुणोऽथ भवेदुभयोः |

or of the mind, or of both?
kimu buddhi-guṇo 'tha bhaved ubhayoḥ

इति चिन्त्यमिदं मनसानलसैर्

This should be mentally considered by diligent
iti cintyam idam manasānalasair

उपपत्तिभिरात्महितं यतिभिः ||

ascetics with reasoning for their own benefit.
upapattibhir ātma-hitam yatibhiḥ 21

मनसा पुरुषः पुरुषेण मनो

Consciousness with mind, mind with consciousness,
manasā puruṣaḥ puruṣeṇa mano

नभसा मुसलं मुसलेन नभः |

stick with space, space with stick --
nabhasā musalaṁ musalena nabhaḥ

न हि योगवियोगमुपैति कुतो

there is neither association nor disassociation. Why?
na hi yoga-viyogam upaiti kuto

ऽवयवित्वनिराकरणादमुतः ||

Because both (consciousness and space) have no parts.
'vayavitva-nirākaraṇād amutaḥ 27

न हि सावयवं विगतावयवैर्

An assemblage with the partless,
na hi sāvayavaṁ vigatāvayavair

विगतावयवं च न सावयवैः |

the partless with an assemblage --
vigatāvayavaṁ ca na sāvayavaiḥ

उपयाति युजामिति दृष्टमिदं

such an association is never seen.
upayāti yujām iti dr̥ṣṭam idaṁ

यत एवमतः स्थितमुक्तमदः ||

Since this is so, what was said remains true.
yata evam ataḥ sthitam uktam adaḥ 29

उपलभ्यमहङ्करणं भवितुं

The I-thought can be perceived,
upalabhyam ahaṅkaraṇaṁ bhavituṁ

क्षमते दृशिरूपगुणो न यतः |

so it cannot be an attribute of consciousness.
kṣamate dr̥ṣi-rūpa-guṇo na yataḥ

विषयाकृतिरञ्जितधीगुणवद्

Therefore, like an object-thought is an attribute of the mind,
viṣayākṛtir añjita-dhī-guṇavad

विषयत्वमहङ्करणस्य ततः ||

so too, the I-thought is an object.
viṣayatvam ahaṅ-karaṇasya tataḥ 33

विषयप्रकृतिं प्रतिपन्नवतीं

Perceiving both object-thoughts
viṣaya-prakṛtiṁ pratipannavatīṁ

मतिवृत्तिमहङ्करणं च मतेः |

and the I-thought of the mind,
mativṛttim ahaṅkaraṇaṁ ca mateḥ

उभयं परिपश्यति योऽविकृतः

seeing both without undergoing change,
ubhayaṁ paripaśyati yo 'vikṛtaḥ

परमात्मसदुक्तिरसौ पुरुषः ||

that is consciousness, called paramatma sat.
paramātma-sad-uktir asau puruṣaḥ 34

ननु देहभृदेष कथं भवता-

Q: But how can this indweller of the body
nanu dehabhṛd eṣa katham bhavatā-

भिहितः परमात्मसदुक्तिरिति |

be paramatma sat as you said?

bhihitaḥ paramātma-sad-uktir iti

न विरुद्धमवादिषमेतमहं

A: What I said is not incorrect

na viruddham avādiṣam etam aham

श्रुतिरप्यमुमर्थमुवाच यतः ||

because scripture says the same.

śrutir apy amum artham uvāca yataḥ 35

यदनभ्युदितं वदनेन सदा

It can never be uttered by speech,

yad anabhyuditaṁ vadanena sadā

नयनेन च पश्यति यन्न सदा |

nor seen by the power of sight,

nayanena ca paśyati yan na sadā

श्रवणेन च यन्न शृणोति सदा

nor heard with the power of hearing,

śravaṇena ca yan na śṛṇoti sadā

मनसापि च यन्मनुते न सदा ||

nor conceived of by the mind.

manasāpi ca yan manute na sadā 37

वदनं नयनं च तथा श्रवणं

Also, speech, sight, hearing,

vadanam nayanam ca tathā śravaṇam

मन एव च येन मतं सततम् |

and mind always function because of it.

mana ēva ca yena mataṁ satatam

अवगच्छ तदेव पदं परमं

You should understand that absolute reality.

avagaccha tad eva padaṁ paramam

त्वमिति श्रुतिरीक्षितुरुक्तवती ||

Thus scripture says to the inquirer.

tvam iti śrutir īkṣitur uktavatī 38

नभसोऽवयवो विकृतिश्च यथा

Neither a part or modification of space

nabhaso 'vayavo vikṛtiś ca yathā

घटिकादिनभो न भवेत्तु तथा |

is pot-space, etc. In the same way,

ghaṭikādi-nabhō na bhavet tu tathā

परमात्मन एष न चावयवो

neither a part of paramatma

paramātmana eṣa na cāvayavo

विकृतिश्च शरीरभृदित्यमृषा ||

nor a modification is the embodied self. Thus it is correct.

vikṛtiś ca śarīrabhṛd ity amṛṣā 40

जनितं वियदग्रणि येन जगत्

The world, from space onwards, was created
janitaṁ viyad-agraṇi yena jagat

परमात्मसदक्षरनामभृता |

by that called paramatma sat or akshara.
paramātma-sad-akṣara-nāmabhṛtā

प्रविवेश स एव जगत्स्वकृतं

That entered the world it created
praviveśa sa eva jagat svakṛtaṁ

खमिवेह घटं घटसृष्टिमनु ||

like space enters a created pot.
kham iveha ghaṭaṁ ghaṭa-sṛṣṭim anu 42

उदपद्यत खप्रमुखं हि जगत्

"The world, from space onwards, was created
udapadyata kha-pramukhaṁ hi jagat

परमात्मन इत्यपि याः श्रुतयः |

by paramatma." Even though scriptures say this,
paramātmana ity api yāḥ śrutayaḥ

अवधार्यत आभिरभेदमतिः

nonduality is established by them
avadhāryata ābhir abheda-matiḥ

परमात्मसतत्त्वसमर्पणतः ||

because the reality of everything is paramatma.
paramātma-satattva-samarpaṇataḥ 43

अनृतत्वमवाद्यसकृद्विकृतेर्

The falsity of modifications was declared many times
anṛtatvam avādy asakṛd vikṛter

निरधारि सदेव तु सत्यमिति |

and the reality of brahman alone was established
niradhāri sad eva tu satyam iti

श्रुतिभिर्बहुधैतदतोऽवगतं

by the scriptures in many ways. Therefore,
śrutibhir bahudhaitad ato 'vagataṁ

जगतो न हि जन्म विधेयमिति ||

the creation of the world is not the intent (of the scriptures).
jagato na hi janma vidheyam iti 45

स्थिरजङ्गमदेहधियां चरितं

Mental activities of people, moving or not -
sthira-jaṅgama-deha-dhiyāṁ caritaṁ

परिपश्यति योऽविकृतः पुरुषः |

consciousness perceives without undergoing change.
paripaśyati yo 'vikṛtaḥ puruṣaḥ

परमात्मसदुक्तिरसाविति यद्

That is called paramatma sat. Thus what
paramātma-sad-uktir asāv iti yad

भणितं तदतिष्ठिपमित्थमहम् ||

was said, I have established.
bhaṇitaṁ tad atiṣṭhipam ittham aham 47