

यदपेक्ष्य तु नाम भवेत्त्रितयं

With reference to waking, dream and sleep,  
yad-apekṣya tu nāma bhavet tritayaṁ

परमात्मपदस्य तुरीयमिति ।

atma is called the fourth.  
paramātma-padasya turīyam iti

तदसत्यमसत्यगुणस्तु यतः

The three are unreal, being qualities of the unreal mind,  
tad asatyam asatya-guṇas tu yataḥ

परिनिर्मितसर्पविसर्पणवत् ॥

like the motion of a toy snake.  
parinirmita-sarpa-visarpaṇavat 153

यदपूर्वमबाह्यमनन्तरकं

Brahman has no cause, nothing external or internal,  
yad apūrvam abāhyam anantarakam

न च किञ्चन तस्य भवत्यपरम् ।

and no kind of (real) effect -  
na ca kiñcana tasya bhavaty aparam

इति वेदवचोऽनुशशास यतो

thus the Vedas have taught. Because of this,  
iti veda-vaco 'nuśāśāsa yato

वितथं परतोऽन्यदतः प्रगतम् ॥

anything other than brahman is understood to be unreal.  
vitatham parato 'nyad ataḥ pragatam 155

निखिलस्य मनःप्रमुखस्य यतो

The world, from mind onwards,  
nikhilasya manaḥ-pramukhasya yato

वितथत्वमवादि पुरा तु मया ।

was established by me as being false,  
vitathatvam avādi purā tu mayā

श्रुतियुक्तिबलेन ततोऽद्वयकं

based on scripture and reason. Therefore, nondual  
śruti-yukti-balēna tato 'dvayakam

परमक्षरमेव सदन्यदसत् ॥

brahman alone is real. All else is unreal.  
param akṣaram eva sad anyad asat 154

प्रतिषिध्य यतो बहिरन्तरपि

Because anything external, internal,  
pratiṣidhya yato bahir antar api

स्वविलक्षणमात्मन उक्तवती ।

or different from atma is negated by scripture,  
svavilakṣaṇam ātmana uktavati

अवबोधघनत्वमतोऽलन्यदसत्

atma is pure consciousness and anything else is unreal,  
avabodha-ghanatvam ato' nyad asal

लवणैकरसत्वनिदर्शनतः ॥

according to the teaching about saltiness (of water).  
lavaṇaika-rasatva-nidarśanataḥ 156

लवणैकरसत्वसमं भणितं

Atma is compared to the saltiness of water  
lavaṇaika-rasatva-samaṁ bhaṇitaṁ

स्वविलक्षणवस्तुनिषेधनतः ।

after negating anything different from it.  
svavilakṣaṇa-vastu-niṣedhanataḥ

अवबोधघनं परमात्मपदं

Atma is pure consciousness.  
avabodha-ghanam paramātma-padam

त्वमवेहि तदस्मि सदाहमिति ॥

You must understand, "I am always that."  
tvam avehi tad asmi sadāham iti 157

अहिनिर्ल्वयनीमहिरात्मतया

A snake considers it's skin as oneself  
ahi-nirlvayanīm ahir ātmatayā

जगृहे परिमोक्षणतस्तु पुरा ।

before shedding it  
jagrhe parimokṣaṇatas tu purā

परिमुच्य तु तामुरगः स्वबिले

in it's hole. After shedding it, the snake  
parimucya tu tām uragaḥ svabile

न पुनः समवेक्षत आत्मतया ॥

will never again consider it as oneself.  
na punaḥ samavekṣata ātmatayā 160

अविवेकत आत्मतया विदितं

Due to ignorance, you consider yourself to be  
avivekata ātmatayā viditam

कुशरीरमिदं भवताप्यहिवत् ।

this limited body, just like the snake.  
kuśarīram idam bhavatāpy ahivat

अहिवत्त्यज देहमिमं त्वमपि

Like the snake, you must abandon this body,  
ahivat tyaja deham imam tvam api

प्रतिपद्य चिदात्मकमात्मतया ॥

having understood yourself to be pure consciousness.  
pratipadya cid-ātmakam ātmatayā 161

रजनीदिवसौ न रवेर्भवतः

Day and night don't belong to the sun  
rajanī-divasau na ravē bhavataḥ

प्रभया सततं युत एष यतः ।

because it is always endowed with light.  
prabhayā satatam yuta eṣa yataḥ

अविवेकविवेकगुणावपि तौ

So too, the qualities of ignorance and knowledge  
aviveka-viveka-guṇāv api tau

भवतो न रवेरिव नित्यदृशेः ॥

don't belong to you, always shining like the sun.  
bhavato na ravē iva nitya-dṛṣēḥ 162

परिशुद्धविबुद्धविमुक्तदृशेर्

"For me, the witness - pure, consciousness, enlightened,  
pariśuddha-vibuddha-vimukta-dṛśer

अविवेकविवेकविवर्जनतः ।

free from ignorance and knowledge -  
aviveka-viveka-vivarjanataḥ

मम बन्धविमोक्षगुणौ भवतो

the states of bondage and freedom  
mama bandha-vimokṣa-guṇau bhavato

न कदाचिदपीत्यवगच्छ भृशम् ॥

never exist." Thus you should understand fully.  
na kadācid apīty avagaccha bhṛśam 163

अहमस्मि चरस्थिरदेहधियां

"For the minds of all bodies, moving or still,  
aham asmi cara-sthira-deha-dhiyāṁ

चरितस्य सदेक्षक एक इति ।

I am the one constant witness of their activities.  
caritasya sadekṣaka eka iti

न भवेदत एव मदन्य इति

There is nothing other than me." Thus  
na bhaved ata eva mad-anya iti

त्वमवेहि सुमेध इदं सुदृढम् ॥

you should understand firmly, O intelligent student.  
tvam avēhi sumedha idaṁ sudṛḍham 165

न मम ग्रहणोज्झनमस्ति मया

"For me, nothing need be grasped or removed, not by  
na mama grahaṇojjhanam asti mayā

न परेण दृशेरिति निश्चिनु भोः ।

another or by consciousness." Thus must you understand.  
na pareṇa dṛśēr iti niścīnu bhoḥ

न हि कस्यचिदात्मनि कर्म भवेन्

Because, nobody can be an object for oneself,  
na hi kasyacid ātmani karma bhaven

न कश्चिदिहास्ति मदन्य इति ॥

nor can anything be different from oneself.  
na ca kaścīd ihāsti mad-anya iti 164

गगने विमले जलदादिमले

In pure space, when clouds, etc.  
gagane vimale jaladādi-male

सति वासति वा न भिदास्ति यथा ।

are present, there is no difference. So too,  
sati vāsati vā na bhidāsti yathā

त्वयि सर्वगते परिशुद्धदृशौ

in you, all-pervasive pure consciousness,  
tvayi sarva-gate pariśuddha-dṛśau

न भिदास्ति तथा द्वयभेदकृता ॥

there is no difference caused by duality.  
na bhidāsti tathā dvaya-bheda-kṛtā 166

अनृतं द्वयमित्यवदाम पुरा

Duality is unreal. Thus we have already established.  
anṛtaṁ dvayam ity avadāma purā

व्यवहारमपेक्ष्य तु गीतमिदम् ।

This (duality) is mentioned only conventionally.  
vyavahāram apekṣya tu gītam idam

अनृतेन न सत्यमुपैति युजां

Reality does not become associated with the unreal  
anṛtena na satyam upaiti yujāṁ

न मरीचिजलेन नदी ह्रदिनी ॥

like a river does not become associated with mirage-water.  
na marīci-jalena nadī hradinī 167

परिकल्पितमित्यसदित्युदितं

Anything projected is unreal. Thus it was said.  
parikalpitam ity asad ity uditam

मन इत्यभिषब्दितमागमतः ।

So the mind is unreal. According to the scriptures  
mana ity abhiśabditam āgamataḥ

उपपत्तिभिरेव च सिद्धमतो

and reason, this was established. Therefore,  
upapattibhir eva ca siddham ato

भवतोऽन्यदशेषमभूतमिति ॥

everything other than you is unreal.  
bhavato 'nyad aśeṣam abhūtam iti 169

बहुनाभिहितेन किमु क्रियते

What is the use of saying more?  
bahunābhihitena kimu kriyate

शृणु सङ्ग्रहमत्र वदामि ततः ।

So, listen as I summarize it.  
śṛṇu saṅgraha-matra vadāmi tataḥ

त्वयि जागरितप्रभृति त्रितयं

Waking, dream and sleep, upon your consciousness  
tvayi jāgarita-prabhṛti tritayaṁ

परिकल्पितमित्यसदेव सदा ॥

are projected. Thus they are always unreal.  
parikalpitam ity asad eva sadā 168

यदबाह्यमनन्तरमेकरसं

Having nothing external or internal, having one essence,  
yad abāhyam anantaram eka-rasaṁ

यदकार्यमकारणमद्वयकम् ।

having no effect or cause, nondual,  
yad akāryam akāraṇam advayakam

यदशेषविशेषविहीनतरं

having no qualities whatsoever,  
yad aśeṣa-viśeṣa-vihīnataraṁ

दृशिरूपमनन्तमृतं तदसि ॥

that consciousness, limitless and real, you are.  
dṛśi-rūpam anantam ṛtaṁ tad asi 170

इयदेव मयोपनिषत्सु पदं

"To this extent I know brahman in the upanishads.  
iyad eva mayopaniṣatsu padaṁ

परमं विदितं न ततोऽस्त्यधिकम् ।

There is nothing further to be known."  
paramaṁ viditaṁ na tato 'sty adhikam

इति पिप्पलभक्ष इवाभ्यवदद्

Thus Pippalada said  
iti pippala-bhakṣa ivābhyavadad

ध्यवशिष्टमतिं विनिवारयितुम् ॥

to dismiss the idea that anything remains (to be known).  
dhy avaśiṣṭa-matiṁ vinivārayitum 171

अधुनास्मि सुनिर्वृत आत्मरतिः

"Now I am content, reveling in myself,  
adhunāsmi sunirvṛta ātma-ratiḥ

कृतकृत्य उपेक्षक एकमनाः ।

fulfilled, detached, single-minded,  
kṛta-kṛtya upekṣaka eka-manāḥ

प्रहसान्विषयान्मृगतोयसमान्

dismissing worldly objects like mirage-water.  
prahasān viṣayān mṛga-toya-samān

विचरामि महीं भवता सहितः ॥

I will wander the world with you."  
vicarāmi mahīṁ bhavatā sahitaḥ 173

इतरोऽपि गुरुं प्रणिपत्य जगौ

The student bowed to his guru and said,  
itaro 'pi gurum praṇipatya jagau

भगवन्निति तारितवानसि माम् ।

"Master, you have saved me,  
bhagavann iti tāritavān asi mām

अवबोधतरेण समुद्रमिमं

with this great wisdom, from the ocean  
avabodhatareṇa samudram imaṁ

मृतिजन्मजलं सुखदुःखझषम् ॥

of birth and death filled with pleasure and suffering."  
mṛti-janma-jalaṁ sukha-duḥkha-jhaṣam 172

गुरुशिष्यकथाश्रवणेन मया

This dialogue between teacher and student told by me is  
guru-śiṣya-kathā-śravaṇena mayā

श्रुतिवच्छ्रुतिसारसमुद्धरणम् ।

like a scripture, being a summary of their teachings.  
śrutivac chruti-sāra-samuddharaṇam

कृतमित्थमवैति य एतदसौ

One who understands this work  
kṛtam ittham avaiti ya etad asau

न पतत्युदधौ मृतिजन्मजले ॥

will not fall into the ocean of birth and death.  
na pataty udadhau mṛti-janma-jale 175

निगमोऽपि च यस्य इतिप्रभृतिर्

Scripture says, "For one who has as much devotion..."

nigamo 'pi ca yasya iti prabhṛtir

गुरुभक्तिमतः कथितं गुरुणा ।

For one who has such devotion, what is taught by the guru

guru-bhaktimataḥ kathitaṁ guruṇā

प्रतिभाति महात्मन इत्यवदत्

becomes as clear as for a great saint. Thus it is said,

pratibhāti mahātmana ity avadat

पठितव्यमतो गुरुभक्तियुतैः ॥

this should be studied by those devoted to the guru.

paṭhitavyam ato gurubhaktiyutaiḥ 177