



Atma Bodha Self-Knowledge of Sri Shankara

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Verse 1

तपोभिः क्षीणपापानां
tapobhiḥ kṣīṇa-pāpānām
For those who are purified by austerities,
शान्तानां वीतरागिणाम् ।
śāntānām vīta-rāgiṇām
who are contemplative, free from desire,
मुमुक्षुणामपेक्ष्योऽयम्
mumukṣuṇām apekṣyo 'yam
and seeking enlightenment,
आत्मबोधो विधीयते ॥१॥
ātma-bodho vidhiyate
Atma Bodha has been composed.

Verse 2

बोधोऽन्यसाधनेभ्यो हि
bodho 'nya-sādhanebhyo hi
As opposed to other spiritual practices,
साक्षान्मोक्षैकसाधनम् ।
sākṣān mokṣaika-sādhanam
self-knowledge is the direct means for enlightenment,
पाकस्य वह्निवज्ज्ञानं
pākasya vahnivaj jñānaṃ
just as fire is the direct means for cooking.
विना मोक्षो न सिध्यति ॥२॥
vinā mokṣo na sidhyati
Without self-knowledge, enlightenment is impossible.

Verse 3

अविरोधितया कर्म
avirodhitayā karma
Other spiritual practices can coexist with ignorance,

नाविद्यां विनिवर्तयेत् ।
nāvidyāṃ vinivartayet
so they can't remove ignorance.

विद्याविद्यां निहन्त्येव
vidyāvidyāṃ nihantyeva
Self-knowledge alone removes ignorance,

तेजस्तिमिरसङ्घवत् ॥३॥
tejas-timira-saṅghavat
like light removes darkness.

Verse 4

परिच्छन्न इवाज्ञानात्
paricchanna ivājñānāt
Because the true self, atma, is covered by ignorance,

तन्नाशे सति केवलः ।
tan-nāśe sati kevalaḥ
when that ignorance is removed

स्वयं प्रकाशते ह्यात्मा
svayaṃ prakāśate hyātmā
atma reveals itself,

मेघापार्येऽशुमानिव ॥४॥
meghāpārye 'ṛśumān iva
like the sun reveals itself when clouds drift away.

Verse 5

अज्ञानकलुषं जीवं
ajñāna-kaluṣaṃ jīvaṃ
A person, tainted by ignorance,

ज्ञानाभ्यासाद्विनिर्मलम् ।
jñānābhyāsād vinirmalam
is purified when ignorance vanishes
due to self-knowledge.

कृत्वा ज्ञानं स्वयं नश्येज्
kṛtvā jñānaṃ svayaṃ naśyej
Then, that self-knowledge itself vanishes,

जलं कतकरेणुवत् ॥५॥
jalaṃ kataka-reṇuvat
like the powder used to purify water.

Verse 6

संसारः स्वप्नतुल्यो हि
saṃsāraḥ svapna-tulyo hi
The world is like a dream,

रागद्वेषादिसङ्कुलः ।
raga-dveṣādi-saṅkulaḥ
filled with pleasant and unpleasant experiences.

स्वकाले सत्यवद्भाति
svakāle satyavad bhāti
It seems real

प्रबोधे सत्यसद्भवेत् ॥६॥
prabodhe satyasadbhavet
until you wake up and discover that it's not.

Verse 7

तावत्सत्यं जगद्भाति
tāvat satyaṃ jagad bhāti
The world seems absolutely real,

शुक्तिकारजतं यथा ।
śuktikā-rajataṃ yathā
like a glittering seashell seems like a piece of silver,

यावन्न ज्ञायते ब्रह्म
yāvan na jñāyate brahma
until brahman is discovered

सर्वाधिष्ठानमद्वयम् ॥७॥
sarvādhiṣṭhānam advayam
as the world's underlying non-dual reality.

Verse 8

सच्चिदात्मन्यनुस्यूते
sac-cid-ātmany anusyūte
Created from the sentient, underlying reality,

नित्ये विष्णौ प्रकल्पिताः ।
nitye viṣṇau prakalpitāḥ
eternal and all-pervasive,

व्यक्तयो विविधाः सर्वा
vyaktayo vividhāḥ sarvā
are all things that exist,

हाटके कटकादिवत् ॥८॥
hāṭake kaṭakādivat
like a bracelet made from gold.

Verse 9

यथाकाशो हृषीकेशो
yathākāśo hr̥ṣīkeśo
Like the space in many pots,

नानोपाधिगतो विभुः ।
nānopādhigato vibhuḥ
all-pervasive consciousness dwells in many bodies

तद्भेदाद्भिन्नवद्भाति
tad-bhedād bhinnavad bhāti
and seems divided by them.

तन्नाशे केवलो भवेत् ॥९॥
tan-nāśe kevalo bhavet
In the absence of pots or bodies,
space and consciousness remain undivided.

Verse 10

नानोपाधिवशादेव
nānopādhivaśād eva
The attributes of bodies,

जातिवर्णाश्रमादयः ।
jāti-varṇāśramādayaḥ
like caste, color, status, etc.

आत्मन्यारोपितास्तोये
ātmany āropitās toye
are superimposed on atma,

रसवर्णादि भेदवत् ॥१०॥
rasa-varṇādi bhedavat
like different tastes & colors superimposed on water.

Verse 11

पंचिकृतमहाभूत
pañcīkṛta-mahābhūta-
Composed of physical elements

संभवं कर्मसंचितम् ।
saṃbhavaṃ karma-saṃcitam
and born due to karma

शरीरं सुखदुःखानां
śarīraṃ sukha-duḥkhānāṃ
is the physical body, where pleasure and pain

भोगायतनमुच्यते ॥११॥
bhogāyatanam ucyate
are experienced.

Verse 12

पंचप्राणमनोबुद्धि
pañca-prāṇa-mano-buddhi-
Having five vital forces, mind, intellect,

दशेन्द्रियसमन्वितम् ।
daśendriya-samanvitam
and ten faculties,

अपंचिकृतभूतोत्थं
apañcīkṛta-bhūtotthaṃ
made of subtle elements,

सूक्ष्माङ्गं भोगसाधनम् ॥१२॥
sūkṣmāṅgaṃ bhogasāadhanam
the subtle body is the means for experience.

Verse 13

अनाद्यविद्यानिर्वाच्या
anādyavidyānirvācyā
Beginningless, indescribable ignorance

कारणोपाधिरुच्यते ।
kāraṇopādhir ucyate
is said to be the causal body.

उपाधित्रितयादन्यम्
upādhi-tritayād anyam
Distinct from these three bodies

आत्मानमवधारयेत् ॥१३॥
ātmānam avadhārayet
is your inner self, atma, which you should discern.

Verse 14

पंचकोशादियोगेन
pañcakośādi-yogena
In the presence of the five sheaths,

तत्तन्मय इव स्थितः ।
tat-tan-maya iva sthitaḥ
atma seems to acquire their natures,

शुद्धात्मा नीलवस्त्रादि
śuddhātmā nīla-vastrādi-
like in the presence of a blue cloth,

योगेन स्फटिको यथा ॥१४॥
yogena sphaṭiko yathā
a clear crystal appears blue.

Verse 15

वपुस्तुषादिभिः कोशैर्
vapus tuṣādibhiḥ kośair
Like rice kernels covered by husk,

युक्तं युक्तवघाततः ।
yuktaṃ yukty-avaghātataḥ
by threshing it with reason,

आत्मानमन्तरं शुद्धं
ātmānam antaraṃ śuddhaṃ
atma, the pure, inner Self,

विविञ्च्यत्तण्डुलं यथा ॥१५॥
viviñcyāt taṇḍulaṃ yathā
should be separated.

Verse 16

सदा सर्वगतोऽप्यात्मा
sadā sarvagato 'py ātmā
Even though atma is all-pervasive,

न सर्वत्रावभासते ।
na sarvatrāvabhāsate
it doesn't appear everywhere.

बुद्धावेवावभासेत
buddhāv evāvabhāseta
In the mind alone it shines,

स्वच्छेषु प्रतिबिम्बवत् ॥१६॥
svaccheṣu pratibimbavat
like a reflection on a shiny surface.

Verse 17

देहेन्द्रियमनोबुद्धि
dehendriya-mano-buddhi-
Separate from your body, senses, mind, intellect,

प्रकृतिभ्यो विलक्षणम् ।
prakṛtibhyo vilakṣaṇam
and world, independent

तद्वृत्तिसाक्षिणं विद्याद्
tad-vṛtti-sākṣiṇaṃ vidyād
as the witness of them all –

आत्मानं राजवत्सदा ॥१७॥
ātmānaṃ rājavat sadā
like a king – atma should be known thus.

Verse 18

व्यापृतेष्विन्द्रियेष्व्वात्मा
vyāpṛteṣv indriyeṣv ātmā
When your body, mind and senses are active,

व्यापारीवाविवेकिनाम् ।
vyāpārīvāvivekinām
atma also seems to be active, due to ignorance,

दृश्यतेऽभ्रेषु धावत्सु
dṛśyate 'bhreṣu dhāvatsu
like when clouds drift across the moon,

धावन्निव यथा शशी ॥१८॥
dhāvanniva yathā śaśī
it's the moon that seems to move.

Verse 19

आत्मचैतन्यमाश्रित्य

ātma-caitanyam āśritya

With the help of the conscious self, atma,

देहेन्द्रियमनोधियः ।

dehendriya-mano-dhiyaḥ

your body, mind and senses

स्वक्रियार्थेषु वर्तन्ते

svakriyārtheṣu vartante

engage in various activities, like

सूर्यालोकं यथा जनाः ॥१९॥

sūryālokaṃ yathā janāḥ

people engage in activities with the help of sunlight.

Verse 20

देहेन्द्रियगुणान्कर्माण्य्

dehendriya-guṇān karmāṅy

The qualities & activities of your body, mind & senses

अमले सच्चिदात्मनि ।

amale sac-cid-ātmani

are attributed to pure consciousness, atma,

अध्यस्यन्त्यविवेकेन

adhyasyanty avivekena

due to ignorance,

गगने नीलतादिवत् ॥२०॥

gagane nīlatādivat

like blueness is falsely attributed to space.

Verse 21

अज्ञानान्मानसोपाधेः

ajñānān mānasopādheḥ

Due to ignorance, your mind's

कर्तृत्वादीनि चात्मनि ।

kartṛtvādīni cātmani

qualities and activities are attributed to atma,

कल्प्यन्तेऽम्बुगते चन्द्रे

kalpyante 'mbu-gate candre

like when the moon is reflected in water,

चलनादि यथाम्भसः ॥२१॥

calanādi yathāmbhasaḥ

the water's ripples are attributed to the moon.

Verse 22

रागेच्छासुखदुःखादि

rāgecchā-sukha-duḥkhādi

Desire, pleasure, pain, etc.

बुद्धौ सत्यां प्रवर्तते ।

buddhau satyāṃ pravartate

are experienced when your mind is active,

सुषुप्तौ नास्ति तन्नाशे

suṣuptau nāsti tan-nāśe

but cease to exist in dreamless sleep,

when your mind is inactive.

तस्माद्बुद्धेस्तु नात्मनः ॥२२॥

tasmād buddhes tu nātmanaḥ

Therefore, they belong to your mind,

not to the conscious self, atma.

Verse 23

प्रकाशोऽर्कस्य तोयस्य

prakāśo 'rkasya toyasya

The sun's nature is brightness, water's nature

शैत्यमग्नेर्यथोष्णता ।

śaityam agner yathoṣṇatā

is coolness, and fire's nature is hotness. So too,

स्वभावः सच्चिदानन्द

svabhāvaḥ sac-cid-ānanda-

atma's nature is existence, consciousness, fullness,

नित्यनिर्मलतात्मनः ॥२३॥

nitya-nirmalatātmanah

changelessness and purity.

Verse 24

आत्मनः सच्चिदंशश्च

ātmanah sac-cid-aṁśāś ca

When atma's pure existence and consciousness

बुद्धेर्वृत्तिरिति द्वयम् ।

buddher vṛttir iti dvayam

are united with your mind's activities,

संयोज्य चाविवेकेन

saṁyojya cāvivekena

then due to ignorance

जानामीति प्रवर्तते ॥२४॥

jānāmīti pravartate

you experience being an individual person.

Verse 25

आत्मनो विक्रिया नास्ति

ātmano vikriyā nāsti

Atma is unchanging consciousness,

बुद्धेर्बोधो न जात्विति ।

buddher bodho na jātviti

and your mind is itself insentient.

जीवः सर्वमलं ज्ञात्वा

jīvaḥ sarvam alaṁ jñātvā

Considering yourself an individual person, a jiva,

ज्ञाता द्रष्टेति मुह्यति ॥२५॥

jñātā draṣṭeti muhyati

you wrongly assume that you see and know objects.

Verse 26

रज्जुसर्पवदात्मानं

rajju-sarpavad ātmānaṁ

Like misidentifying a rope as a snake,

जीवं ज्ञात्वा भयं वहेत् ।

jīvaṁ jñātvā bhayaṁ vahet

misidentifying atma as a limited person causes fear.

नाहं जीवः परात्मेति

nāhaṁ jīvaḥ parātmēti

If you know, "I am atma, not a jiva,"

ज्ञातं चेन्निर्भयो भवेत् ॥२६॥

jñātaṁ cen nirbhayo bhavet

then you will have no fear.

Verse 27

आत्मावभासयत्येको
ātmāvabhāsayaty eko
Atma alone reveals

बुद्ध्यादीनीन्द्रियाण्यपि ।
buddhyādīnīndriyāṅy api
the activities of your mind and senses,

दीपो घटादिवत्स्वात्मा
dīpo ghaṭādivatsv ātmā
like a shining lamp reveals a clay pot.

जडैस्तैर्नावभास्यते ॥२७॥
jaḍais tair nāvabhāsyate
But your mind & senses, being insentient,
cannot reveal atma.

Verse 28

स्वबोधे नान्यबोधेच्छा
svabodhe nānyabodhecchā
No other consciousness is required to reveal

बोधरूपतयात्मनः ।
bodha-rūpatayātmanah
the self-revealing conscious Self, atma,

न दीपस्यान्यदीपेच्छा
na dīpasyānya-dīpecchā
like no other lamp is required

यथा स्वात्मप्रकाशने ॥२८॥
yathā svātma-prakāśane
to see a lamp shining by itself.

Verse 29

निषिध्य निखिलोपाधीन्
niṣidhya nikhilopādhīn
After negating your body, mind and senses

नेति नेतीति वाक्यतः ।
neti netīti vākyaṭaḥ
with the teaching, "Neti neti – I am not all this,"

विद्यादैक्यं महावाक्यैर
vidyād aikyaṃ mahāvākyaṅyair
using the mahavakyas, you should realize the oneness

जीवात्मपरमात्मनोः ॥३१॥
jīvātma-paramātmanoh
of your consciousness and brahman.

Verse 30

आविद्यकं शरीरादि
āvidyakam śarīrādi
Your body, mind and senses, born of ignorance,

दृश्यं बुद्बुदवत्क्षरम् ।
dṛśyaṃ budbudavat kṣaram
are as impermanent as bubbles in water.

एतद्विलक्षणं विद्याद्
etad-vilakṣaṇaṃ vidyād
You should know you are independent of them,

अहं ब्रह्मेति निर्मलम् ॥३०॥
ahaṃ brahmeti nirmalam
thinking, "I am pure brahman."

Verse 31

देहान्यत्वान्न मे जन्म
dehānyatvān na me janma-
"Because I am not my body, I have no birth,

जराकार्श्यलयादयः ।
jarā-kārsya-layādayaḥ
old age, decay or death.

शब्दादिविषयैः सङ्गो
śabdādi-viṣayaiḥ saṅgo
I have no association with worldly objects

निरिन्द्रियतया न च ॥३१॥
nirindriyatayā na ca
because I am independent of my senses."

Verse 32

अमनस्त्वान्न मे दुःख
amanastvān na me duḥkha-
"Because I am not my mind, I have no suffering,

रागद्वेषभयादयः ।
rāga-dveṣa-bhayādayaḥ
desire, aversion or fear.

अप्राणो ह्यमनाः शुभ्र
aprāṇo hyamanāḥ śubhra
Independent of my prana and mind,
I am pure consciousness,

इत्यादि श्रुतिशासनात् ॥३२॥
ityādi śruti-śāsanāt
as the scriptures say."

Verse 33

निर्गुणो निष्क्रियो नित्यो
nirguṇo niṣkriyo nityo
"Attribute-free, motionless, eternal,

निर्विकल्पो निरंजनः ।
nirvikalpo niraṃjanaḥ
thought-free, stainless,

निर्विकारो निराकारो
nirvikāro nirākāro
unchanging and formless –

नित्यमुक्तोऽस्मि निर्मलः ॥३३॥
nitya-mukto 'smi nirmalaḥ
I am eternally free and pure."

Verse 34

अहमाकाशवत्सर्वं
aham ākāśavat sarvaṃ
"I am like space,

बहिरन्तर्गतोऽच्युतः ।
bahir-antar-gato 'cyutaḥ
inside and outside of everything, immutable,

सदा सर्वसमः सिद्धो
sadā sarva-samaḥ siddho
always content, perfect,

निःसङ्गो निर्मलोऽचलः ॥३४॥
niḥsaṅgo nirmalo 'calaḥ
detached, pure, and immovable."

Verse 35

नित्यशुद्धविमुक्तैकम्
nitya-śuddha-vimuktaikam
"Eternally pure and free,

अखण्डानन्दमद्वयम् ।
akhaṇḍānandam advayam
undivided fullness, non-dual,

सत्यं ज्ञानमनन्तं यत्
satyaṃ jñānam anantaṃ yat
real, conscious and limitless –

परं ब्रह्माहमेव तत् ॥३५॥
paraṃ brahmāham eva tat
I am indeed that supreme brahman."

Verse 36

एवं निरन्तराभ्यस्ता
evaṃ nirantarābhyastā
Through constant practice of these contemplations,

ब्रह्मैवास्मीति वासना ।
brahmaivāsmīti vāsanā
the conviction, "I am brahman"

हरत्यविद्याविक्षेपान्
haraty avidyāvikṣepān
removes ignorance and identification,

रोगानिव रसायनम् ॥३६॥
rogāniva rasāyanam
like medicine removes illness.

Verse 37

विविक्तदेश आसीनो
vivikta-deśa āsīno
Seated in a solitary place,

विरागो विजितेन्द्रियः ।
virāgo vijitendriyaḥ
free from desire, undistracted,

भावयेदेकमात्मानं
bhāvayed ekam ātmānaṃ
you should meditate on atma being one

तमनन्तमनन्यधीः ॥३७॥
tam anantam ananyadhīḥ
and limitless, with unswerving attention.

Verse 38

आत्मन्येवाखिलं दृश्यं
ātmany evākhilaṃ dṛśyaṃ
Merging the entire world into atma

प्रविलाप्य धिया सुधीः ।
pravilāpya dhiyā sudhīḥ
through contemplation,

भावयेदेकमात्मानं
bhāvayed ekam ātmānaṃ
you should meditate on atma being one

निर्मलाकाशवत्सदा ॥३८॥
nirmalākāśavat sadā
and eternally pure, like space.

Verse 39

रूपवर्णादिकं सर्वं

rūpa-varṇādikaṃ sarvaṃ

Giving up all identification with the body,

विहाय परमार्थवित् ।

vihāya paramārthavit

an enlightened person,

परिपूर्णचिदानन्द

paripurṇaṃ cid-ānanda-

whose true nature is limitless consciousness,

स्वरूपेणावतिष्ठते ॥३९॥

svarūpeṇāvatiṣṭhate

abides in that nature.

Verse 40

ज्ञातृज्ञानज्ञेयभेदः

jñātṛ-jñāna-jñeya-bhedah

Distinctions between knower, knowledge & known

परे नात्मनि विद्यते ।

pare nātmani vidyate

are absent in the true Self, atma,

चिदानन्दैकरूपत्वाद्

cid-ānandaika-rūpatvād

because it's nature is limitless, nondual consciousness.

दीप्यते स्वयमेव तत् ॥४०॥

dīpyate svayam eva tat

It alone shines.

Verse 41

एवमात्मारणौ ध्यान

evam ātmāraṇau dhyāna-

On atma, like on a fireboard,

मथने सततं कृते ।

mathane satataṃ kṛte

constant drilling with the spindle of meditation

उदितावगतिज्वाला

uditāvagatir jvālā

kindles the flame of knowledge

सर्वाज्ञानेन्धनं दहेत् ॥४१॥

sarvājñānendhanaṃ dahet

and burns up the fuel of ignorance.

Verse 42

अरुणेनेव बोधेन

aruṇeneva bodhena

Like at sunrise, the dawn of knowledge

पूर्वं सन्तमसे हृते ।

pūrvaṃ san tamase hṛte

removes the darkness of ignorance.

तत आविर्भवेदात्मा

tata āvirbhaved ātmā

Then atma reveals

स्वयमेवांशुमानिव ॥४२॥

svayam evāṃśumān iva

its own nature, like the shining sun.

Verse 43

आत्मा तु सततं प्राप्तो
ātmā tu satataṃ prāpto
Even though atma is always present,

ऽप्यप्राप्तवदविद्यया ।
'pyaprāptavad avidyayā
it seems absent due to ignorance.

तन्नाशे प्राप्तवद्भाति
tan-nāśe prāptavad bhāti
When ignorance is removed,
it seems like atma is found,

स्वकण्ठाभरणं यथा ॥४३॥
svakaṅṭhābharaṇaṃ yathā
like the gold chain on one's neck.

Verse 44

स्थाणौ पुरुषवद्भ्रान्त्या
sthāṅau puruṣavad bhrāntyā
Like a tree stump is mistaken for a thief,

कृता ब्रह्मणि जीवता ।
kṛtā brahmaṇi jīvatā
brahman is mistaken for a limited person, jiva.

जीवस्य तात्त्विके रूपे
jīvasya tāttvike rūpe
When the jiva's true nature is discovered,

तस्मिन्दृष्टे निवर्तते ॥४४॥
tasmin dṛṣṭe nivartate
the mistake disappears.

Verse 45

तत्त्वस्वरूपानुभवाद्
tattva-svarūpānubhavād
After realizing your true nature,

उत्पन्नं ज्ञानमंजसा ।
utpannaṃ jñānam aṃjasā
knowledge arises immediately

अहं ममेति चाज्ञानं
ahaṃ mameti cājñānaṃ
and removes ignorance like "I" and "mine,"

बाधते दिग्भ्रमादिवत् ॥४५॥
bādhate dig-bhramādivat
like the sun removes confusion about directions.

Verse 46

सम्यग्विज्ञानवान् योगी
samyag-vijñānavān yogī
Enlightened yogis see

स्वात्मन्येवाखिलं जगत् ।
svātmany evākhilaṃ jagat
the entire world in themselves

एकं च सर्वमात्मानम्
ekaṃ ca sarvam ātmānam
and see everything as non-separate from atma,

ईक्षते ज्ञानचक्षुषा ॥४६॥
īkṣate jñāna-cakṣuṣā
with the eye of knowledge.

Verse 47

आत्मैवेदं जगत्सर्वम्
ātmaivedaṃ jagat sarvam
This entire world is atma alone.

आत्मनोऽन्यन्न विद्यते ।
ātmano 'nyan na vidyate
Nothing exists other than atma,

मृदो यद्वद्धटादीनि
mṛdo yadvad ghaṭāḍīni
like pots are nothing but clay.

स्वात्मानं सर्वमीक्षते ॥४७॥
svātmānaṃ sarvam īkṣate
Thus everything is seen as oneself.

Verse 48

जीवन्मुक्तस्तु तद्विद्वान्
jīvan-muktas tu tad vidvān
By knowing brahman, enlightened persons

पूर्वोपाधिगुणान्स्त्यजेत् ।
pūrvopādhi-guṇāns tyajet
cease to identify with their bodies and minds.

सच्चिदानन्दरूपत्वात्
sac-cid-ānanda-rūpatvāt
Because their true nature is limitless,
unchanging consciousness,

भवेद्भ्रमरकीटवत् ॥४८॥
bhaved bhramara-kīṭavat
they become brahman like larvae become wasps.

Verse 49

तीर्त्वा मोहार्णवं हत्वा
tīrtvā mohārṇavaṃ hatvā
Crossing the ocean of delusion,

रागद्वेषादिराक्षसान् ।
raga-dveṣādi-rākṣasān
destroying the demons of attraction and aversion,

योगी शान्तिसमायुक्त
yogī śānti-samāyukta
yogis, endowed with peace,

आत्मारामो विराजते ॥४९॥
ātmārāmo virājate
revel in themselves.

Verse 50

बाह्यानित्यसुखासक्तिं
bāhyānitya-sukhāsaktiṃ
Free from attachment to worldly pleasures,

हित्वात्मसुखनिर्वृतः ।
hitvātma-sukha-nirvṛtaḥ
content with the fullness of atma,

घटस्थदीपवत्स्वस्थः
ghaṭastha-dīpavat svasthaḥ
like a lamp shining inside a pot,

स्वान्तरेव प्रकाशते ॥५०॥
svāntareva prakāśate
the enlightened ones shine, established in themselves.

Verse 51

उपाधिस्थोऽपि तद्धर्मैर्
upādhistho 'pi tad-dharmair
Even though embodied, by their bodies

अलिप्तो व्योमवन्मुनिः ।
alipto vyomavan muniḥ
the enlightened are unaffected, like space.

सर्वविन्मूढवत्तिष्ठेद्
sarvavin mūḍhavat tiṣṭhed
Even though enlightened, they act like fools,

असक्तो वायुवच्चरेत् ॥५१॥
asakto vāyuvac caret
moving about without attachment, like the wind.

Verse 52

उपाधिविलयाद्विष्णौ
upādhi-vilayād viṣṇau
When their bodies die,

निर्विशेषं विशेन्मुनिः ।
nirviśeṣaṃ viśen muniḥ
the enlightened merge into all-pervasive consciousness

जले जलं वियद्बोम्नि
jale jalaṃ viyad vyomni
like water into water, like space into space,

तेजस्तेजसि वा यथा ॥५२॥
tejas tejasi vā yathā
or like fire into fire.

Verse 53

यल्लाभान्नापरो लाभो
yal lābhān nāparo lābho
Gaining which, nothing remains to be
attained,

यत्सुखान्नापरं सुखम् ।
yat sukhān nāparaṃ sukham
no other happiness,

यज्ज्ञानान्नापरं ज्ञानं
yaj jñānān nāparaṃ jñānaṃ
no other knowledge –

तद्ब्रह्मेत्यवधारयेत् ॥५३॥
tad brahmety avadhārayet
that brahman should be realized.

Verse 54

यद्दृष्ट्वा नापरं दृश्यं
yad dṛṣṭvā nāparaṃ dṛśyaṃ
Seeing which, nothing remains to be seen,

यद्भूत्वा न पुनर्भवः ।
yad bhūtvā na punar bhavaḥ
becoming which, there is no rebirth,

यज्ज्ञात्वा नापरं ज्ञेयं
yaj jñātvā nāparaṃ jñeyaṃ
knowing which, nothing remains to be known –

तद्ब्रह्मेत्यवधारयेत् ॥५४॥
tad brahmety avadhārayet
that brahman should be realized.

Verse 55

तिर्यगूर्ध्वमधः पूर्णं

tiryag ūrdhvam adhaḥ pūrṇam

Extending endlessly, around, above and below,

सच्चिदानन्दमद्वयम् ।

sac-cid-ānandam advayam

limitless, unchanging consciousness, non-dual,

अनन्तं नित्यमेकं यत्

anantaṁ nityam ekaṁ yat

infinite, eternal and one –

तद्ब्रह्मेत्यवधारयेत् ॥५५॥

tad brahmety avadhārayet

that brahman should be realized.

Verse 56

अतद्व्यावृत्तिरूपेण

atad-vyāvṛtti-rūpeṇa

Through a process of negation,

वेदान्तैर्लक्ष्यतेऽद्वयम् ।

vedāntair lakṣyate 'dvayam

Vedanta teaches that brahman is non-dual,

अखण्डानन्दमेकं यत्

akhaṇḍānandam ekaṁ yat

one, limitless fullness –

तद्ब्रह्मेत्यवधारयेत् ॥५६॥

tad brahmety avadhārayet

that brahman should be realized.

Verse 57

अखण्डानन्दरूपस्य

akhaṇḍānanda-rūpasya

Of brahman's limitless fullness,

तस्यानन्दलवाश्रिताः ।

tasyānanda-lavāśritāḥ

only a tiny portion

ब्रह्माद्यास्तारतम्येन

brahmādyās tāratamyena

is enjoyed by gods like Brahma,

भवन्त्यानन्दिनोऽखिलाः ॥५७॥

bhavanty ānandino 'khilāḥ

who thereby become fulfilled.

Verse 58

तद्युक्तमखिलं वस्तु

tad yuktam akhilaṁ vastu

Brahman is present in all objects

व्यवहारस्तदन्वितः ।

vyavahāras tad-anvitaḥ

and in all activities.

तस्मात्सर्वगतं ब्रह्म

tasmāt sarva-gataṁ brahma

Therefore, brahman is all pervasive,

क्षीरे सर्पिरिवाखिले ॥५८॥

kṣīre sarpir ivākhile

like the fat in whole milk.

Verse 59

अनण्वस्थूलमह्रस्वम्
anaṇva-sthūlam ahrasvam
Neither tiny or large, neither short

अदीर्घमजमव्ययम् ।
adīrgham ajam avyayam
or long, unborn, undecaying,

अरूपगुणवर्णाख्यं
arūpa-guṇa-varṇākhyam
without form, quality or color –

तद्ब्रह्मेत्यवधारयेत् ॥५९॥
tad brahmety avadhārayet
that brahman should be realized.

Verse 60

यद्भासा भास्यतेऽर्कादि
yad-bhāsā bhāsyate 'rkādi
By which light, the sun and moon shine,

भास्यैर्यत्तु न भास्यते ।
bhāsyair yat tu na bhāsyate
but which shines without the help of any other light,

येन सर्वमिदं भाति
yena sarvam idaṃ bhāti
by which the entire world is illumined –

तद्ब्रह्मेत्यवधारयेत् ॥६०॥
tad brahmety avadhārayet
that brahman should be realized.

Verse 61

स्वयमन्तर्बहिर्व्याप्य
svayam antar-bahir-vyāpya
Pervading the world and extending beyond,

भासयन्नखिलं जगत् ।
bhāsayann akhilaṃ jagat
illumining the entire universe,

ब्रह्म प्रकाशते वह्नि
brahma prakāśate vahni-
brahman shines like a glowing

प्रतप्तायसपिण्डवत् ॥६१॥
prataptāyasa-piṇḍavat
red-hot lump of iron.

Verse 62

जगद्विलक्षणं ब्रह्म
jagad-vilakṣaṇam brahma
Brahman is other than the universe,

ब्रह्मणोऽन्यन्न किञ्चन ।
brahmaṇo 'nyan na kiṃcana
but nothing exists other than brahman.

ब्रह्मान्यद्भाति चेन्मिथ्या
brahmānyad bhāti cen mithyā
If something other than brahman seems to exist,

यथा मरुमरीचिका ॥६२॥
yathā marumarīcikā
then it is false, like a mirage.

Verse 63

दृश्यते श्रूयते यद्यद्
drśyate śrūyate yad yad
All that is seen or heard

ब्रह्मणोऽन्यन्न तद्वेत् ।
brahmaṇo 'nyan na tad bhavet
is nothing but brahman.

तत्त्वज्ञानाच्च तद्ब्रह्म
tattva-jñānāc ca tad brahma
With knowledge, brahman is realized to be identical

सच्चिदानन्दमद्वयम् ॥६३॥
sac-cid-ānandam advayam
to your limitless, unchanging, non-dual consciousness.

Verse 64

सर्वगं सच्चिदात्मानं
sarvagam sac-cid-ātmānam
The all-pervasive, unchanging, conscious Self

ज्ञानचक्षुर्निरीक्षते ।
jñāna-cakṣur nirīkṣate
is discovered with the eye of wisdom.

अज्ञानचक्षुर्नेक्षते
ajñāna-cakṣur nekṣeta
One without the eye of wisdom cannot discover it,

भास्वन्तं भानुमन्धवत् ॥६४॥
bhāsvantaṁ bhānum andhavat
like the blind cannot see the sun.

Verse 65

श्रवणादिभिरुद्दीप्त
śravaṇādibhir uddīpta-
Through the practice of Vedanta,

ज्ञानाग्निपरितापितः ।
jñānāgni-paritāpitaḥ
you become engulfed by the blazing fire of knowledge

जीवः सर्वमलान्मुक्तः
jīvaḥ sarva-malān muktaḥ
and freed from all impurities,

स्वर्णवद्द्योतते स्वयम् ॥६५॥
svarṇavad dyotate svayam
shining like gold.

Verse 66

हृदाकाशोदितो ह्यात्मा
hṛd-ākāśodito hyātmā
Atma abides in your heart

बोधभानुस्तमोऽपहृत् ।
bodha-bhānus tamo 'pahṛt
as the light of consciousness, destroying ignorance,

सर्वव्यापी सर्वधारी
sarva-vyāpī sarva-dhārī
pervading the universe, sustaining all,

भाति भासयतेऽखिलम् ॥६६॥
bhāti bhāsayate 'khilam
and illumining everything.

Verse 67

दिग्देशकालाद्यनपेक्ष्य सर्वगं

dig-deśa-kālādy-anapekṣya sarvagam

Atma pervades all directions, times and places,

शीतादिहृन्नित्यसुखं निरंजनम् ।

śītādihr̥ṇ nitya-sukham niraṃjanam

removing suffering and bestowing pure, eternal joy.

यः स्वात्मतीर्थं भजते विनिष्क्रियः

yaḥ svātma-tīrtham bhajate viniṣkriyaḥ

By worshipping at this holy pilgrimage place in yourself

स सर्ववित्सर्वगतोऽमृतो भवेत् ॥६७॥

sa sarvavit sarva-gato 'mṛto bhavet

you become enlightened, limitless and immortal.