

स्थूलो मांसमयो देहो  
sthūlo māmsa-mayo deho

Sthūla sharīra is the body made of flesh.

सूक्ष्मः स्याद्वासनामयः ।  
sūkshmah syād vāsanā-mayah

Sūkshma sharīra is made of impressions

ज्ञानकर्मेन्द्रियैः सार्धं  
jnāna-karmendriyaih sārdham

together with sense organs, motor organs,

धीप्राणौ तच्छरीरौ ॥ १ ॥  
dhī-prānau tac-charīragau

intellect and life-force present in the subtle body.

अज्ञानं कारणं साक्षी  
ajñānam kāranam sākshī

Kārana sharīra is ignorance.

बोधस्तेषां विभासकः ।  
bodhas teshām vibhāsakah

Witness is the consciousness that illumines them.

बोधाभासो बुद्धिगतः  
bodhābhāso buddhi-gatah

The reflection of consciousness in the mind

कर्ता स्यात्पुण्यपापयोः ॥ २ ॥  
kartā syāt punya-pāpayoh

is the doer of good and bad acts.

स एव संसरेत्कर्म०

sa eva samsaret karma-

He (doer) travels ceaselessly,

वशाल्लोकद्वये सदा ।

vashāl loka-dvaye sadā

in this life and the next, due to karma.

बोधाभासाच्छुद्धबोधं

bodhābhāsāc chuddha-bodham

Pure consciousness should be distinguished

विविच्यादतियत्नतः ॥ ३ ॥

vivicyād atiyatnatah

from reflected consciousness with great effort.

जागरस्वप्नयोरेव

jāgara-svapnayor eva

In the waking and dream states alone,

बोधाभासविडम्बना ।

bodhābhāsa-vidambanā

the reflection of consciousness appears.

सुप्तौ तु तल्लये बोधः

suptau tu tal-laye bodhah

But in deep sleep when it resolves,

शुद्धो जाड्यं प्रकाशयेत् ॥ ४ ॥

shuddho jādyam prakāshayet

pure consciousness illumines ignorance.

जागरेऽपि धियस्तूष्णीं०

jāgare 'pi dhiyas tūshnīm-

In the waking state, even silence in the mind

भावः शुद्धेन भास्यते ।

bhāvah shuddhena bhāsyate

is illumined by pure consciousness.

धीव्यापाराश्च चिद्भास्याश्

dhī-vyāpārāsh ca cid-bhāsyāsh

Activities of the mind are also illumined by consciousness

चिदाभासेन संयुताः ॥ ५ ॥

cid-ābhāseṇa samyutāh

together with the reflection of consciousness.

वह्निप्तजलं ताप०

vanhi-tapta-jalam tāpa-

Just as water, heated by fire,

युक्तं देहस्य तापकम् ।

yuktam dehasya tāpakam

acquires heat that can burn one's body,

चिद्भास्या धीस्तदाभास०

cid-bhāsyā dhīs tad-ābhāsa-

so too, the intellect, illumined by consciousness,

युक्तान्यं भासयेत्तथा ॥ ६ ॥

yuktānyam bhāsayet tathā

acquires its reflection and illumines other things.

रूपादौ गुणदोषादि०  
rūpādau guna-doshādi-

Notions like the qualities and defects of forms, etc.

विकल्पा बुद्धिगाः क्रियाः ।  
vikalpā buddhigāh kriyāh  
are activities of the mind.

ताः क्रिया विषयैः सार्धं  
tāh kriyā vishayaih sārdham  
Those activities, together with their objects,

भासयन्ती चितिर्मता ॥ ७ ॥  
bhāsayantī citir matā  
are understood as being illumined by consciousness.

रूपाच्च गुणदोषाभ्यां  
rūpāc ca guna-doshābhyām

Distinct from the qualities and defects of those forms

विविक्ता केवला चितिः ।  
viviktā kevalā citih  
is pure consciousness.

सैवानुवर्तते रूपं  
saivānuvartate rūpa-

That (consciousness) conforms

रसादीनां विकल्पने ॥ ८ ॥  
rasādīnām vikalpane  
to the cognitions of form, taste, etc.

क्षणे क्षणेऽन्यथाभूता

kshane kshane 'nyathā-bhūtā

Moment by moment, cognitions of the mind change,

धीविकल्पाश्चितिर्न तु ।

dhī-vikalpāsh citir na tu

but not consciousness.

मुक्तासु सूत्रवद्बुद्धि०

muktāsu sūtravad buddhi-

Like the thread in a string of pearls,

विकल्पेषु चितिस्तथा ॥१॥

vikalpeshu citis tathā

consciousness is present in all cognitions.

मुक्ताभिरावृतं सूत्रं

muktābhir āvritam sūtram

Thread, hidden within the pearls,

मुक्तयोर्मध्य ईक्ष्यते ।

muktayor madhya īkshyate

can be seen between two pearls.

तथा वृत्तिविकल्पैश्चि

tathā vṛitti-vikalpaish ca

So too, (consciousness, hidden) by mental activities

स्पष्टा मध्ये विकल्पयोः ॥१०॥

spashtā madhye vikalpayoh

can be seen between two cognitions.

नष्टे पूर्वविकल्पे तु  
 nashte pūrva-vikalpe tu  
 When the prior cognition has subsided  
 यावदन्यस्य नोदयः ।  
 yāvad anyasya nodayah  
 and another has not yet arisen,  
 निर्विकल्पकचैतन्यं  
 nirvikalpaka-caitanyam  
 cognition-free consciousness  
 स्पष्टं तावद्विभासते ॥ ११ ॥  
 spashtam tāvad vibhāsate  
 shines clearly.

एकद्वित्रिक्षणेष्वेवं  
 eka-dvi-tri-kshaneshvevam  
 Gradually increasing for one, two, then three moments,  
 विकल्पस्य निरोधनम् ।  
 vikalpasya nirodhanam  
 the restraint of all cognitions  
 क्रमेणाभ्यस्यतां यत्नाद्  
 kramenābhyasyatām yatnād  
 should be practiced with effort  
 ब्रह्मानुभवकाङ्क्षिभिः ॥ १२ ॥  
 brahmānubhava-kānkshibhih  
 by those who seek the experience of brahman.

सविकल्पकजीवोऽयं

savikalpaka-jīvo 'yam

This person with cognitions

ब्रह्म तन्निर्विकल्पकम् ।

brahma tan nirvikalpakam

is (recognized to be) cognition-free brahman

अहं ब्रह्मेति वाक्येन

aham brahmeti vākyaena

through the teaching, "I am brahman."

सोऽयमर्थोऽभिधीयते ॥ १३ ॥

so 'yam artho 'bhidhīyate

That is the main idea being taught.

सविकल्पकचिद्वोऽहं

savikalpaka-cid yo 'ham

The one who is consciousness with cognitions

ब्रह्मैकं निर्विकल्पकम् ।

brahmaikam nirvikalpakam

is me -- non-separate from brahman and cognition-free.

स्वतःसिद्धा विकल्पास्ते

svatah siddhā vikalpās te

These self-evident cognitions

निरोद्धव्याः प्रयत्नतः ॥ १४ ॥

niroddhavyāh prayatnatah

are to be restrained with effort.

शक्यः सर्वनिरोधेन

shakyah sarva-nirodhena

By complete restraint (of all cognitions)

समधिर्योगिनां प्रियः ।

samādhir yoginām priyah

samādhī, desired by yogis, is possible.

तदशक्तौ क्षणं रुद्ध्वा

tad ashaktau kshanaṁ ruddhvā

If that is not possible, then (practice) momentary restraint

श्रद्धालुर्ब्रह्मतात्मनः ॥ १५ ॥

shraddhā lur brahmatātmanah

with the belief that atma is brahman.

श्रद्धालुर्ब्रह्मतां स्वस्य

shraddhā lur brahmatām svasya

The faithful should meditate on one's nature as brahman

चिन्तयेद्बुद्धिवृत्तिभिः ।

cīntayed buddhi-vrittibhih

using the activities of his mind.

वाक्यवृत्त्या यथाशक्ति

vākya-vṛittyā yathā-shakti

Having understood these teachings as much as possible,

ज्ञात्वा ह्यभ्यस्यतां सदा ॥ १६ ॥

jñātvā hyabhyasyatām sadā

contemplate that truth always.



तच्चिन्तनं तत्कथनं

tac cintanam tat kathanam

Meditating on that, talking about that,

अन्योन्यं तत्प्रबोधनम् ।

anyonyam tat prabodhanam

teaching each other about that,

एतदेकपरत्वं च

etad eka-paratvam ca

being focused on that...

ब्रह्माभ्यासं विदुर्बुधाः ॥ १७ ॥

brahmābhāsam vidur budhāh

the wise ones call this contemplation on brahman.

देहात्मधीवद् ब्रह्मात्म०

dehātma-dhīvad brahmātma-

When one's knowledge of atma being brahman is as firm

धीदार्षे कृतकृत्यता ।

dhī-dārdhye kṛita-kṛityatā

as the notion that atma is the body, then one is complete.

यदा तदायं म्रियतां

yadā tadāyam mriyatām

When that person dies,

मुक्तोऽसौ नात्र संशयः ॥ १८ ॥

mukto 'sau nātra samshayah

he is liberated, without doubt.