

॥ मनीषापञ्चकं ॥

Manīshā Pancakam

अन्नमयादन्नमयमथवा

annamayād annamayam athavā

To move this body from that body,

चैतन्यमेव चैतन्यात् ।

caitanyam eva caitanyāt

or to move this consciousness from that consciousness,

यतिवर दूरीकर्तुं वाञ्छसि किं

yativara dūrīkartum vāchasi kim

O sage, which do you want me to move away

ब्रूहि गच्छ गच्छेति ॥

brūhi gaccha gaccheti

when you say, "Go! Go!"

Question 1

<p>किं गङ्गाम्बुनि बिम्बितेऽम्बरमणौ kim gangāmbuni bimbite 'mbara-manau If the sun is reflected in the waters of the Ganga,</p> <p>चाण्डालवीथीपयेः cāndāla-vīthīpayeh or in a stream flowing through a slum,</p> <p>पूरे वाऽन्तरमस्ति काञ्चनघटी pūre vā 'ntaram asti kāncana-ghatī is there any difference? Or for space in a golden vessel</p> <p>मृत्कुम्भयोर्वाऽम्बरे ॥ mrit-kumbhayor vā 'mbare and space in a clay pot?</p>	<p>Question 2a</p>
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<p>प्रत्यग्वस्तुनि निस्तरङ्गसहजा pratyag-vastuni nistaranga-sahajā With regard to atma, the tranquil, natural</p> <p>नन्दावभोधाम्बुधौ nandāvbhodh-āmbudhau ocean of limitless consciousness,</p> <p>विप्रोऽयं श्वपचोऽयमित्यपि महान् vipro 'yam shvapaco 'yam ityapi mahān How can one say "He is a brahman, he is an outcaste"?</p> <p>कोऽयं विभेधभ्रमः । ko 'yam vibhedha-bhramah Such distinctions are erroneous.</p>	<p>Question 2b</p>
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जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा Verse 1a
 jāgrat-svapna-sushuptishu sphutatarā
 In the states of waking, dream, and deep sleep,
 या संविदुज्जृम्भते
 yā samvid ujjrimbhate
 consciousness shines
 या ब्रह्मादिपिपीलिकान्ततनुषु
 yā brahmādi-pipīlikānta-tanushu
 in all beings from Brahmaji to an ant,
 प्रोता जगत्साक्षिणी ।
 protā jagat-sākshinī
 the all-pervasive, awareful witness of creation.

सैवाहं न च दृश्यवस्त्विति दृढ Verse 1b
 saivāham na ca drishya-vastviti dridha
 "I am that consciousness, not a seen object."
 प्रज्ञापि यस्यास्ति चेत्
 prajnāpi yasyāsti cet
 If one has this firm wisdom,
 चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुर्
 cāndālo 'stu sa tu dvijo 'stu gurur
 he is my guru, be he an outcaste or a brahman.
 इत्येषा मनीषा मम ॥१॥
 ityeshā manīshā mama
 Thus is my conviction.

<p>ब्रह्मैवाहमिदं जगच्च सकलं brahmaivāham idam jagac ca sakalam I am indeed brahman. This entire world</p> <p>चिन्मात्रविस्तारितं cinmātra-vistāritam is a projection of pure consciousness.</p> <p>सर्वं चैतदविद्यया त्रिगुणया sarvam caitad avidyayā trigunayā Because of ignorance,</p> <p>ऽशेषं मया कल्पितम् । 'shesham mayā kalpitam all this has been projected by me.</p>	Verse 2a
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<p>इत्थं यस्य दृढा मतिः सुखतरे ittham yasya dridhā matih sukhtare One whose mind is firmly established</p> <p>नित्ये परे निर्मले nitye pare nirmale in this blissful, eternal, absolute, pure truth,</p> <p>चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुर् cāndālo 'stu sa tu dvijo 'stu gurur he is my guru, be he an outcaste or a brahman.</p> <p>इत्येषा मनीषा मम ॥ २ ॥ ityeshā manīshā mama Thus is my conviction.</p>	Verse 2b
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शश्वन्नश्वरमेव विश्वमखिलं
 shasvan-nashvaram eva vishvam akhilam
 The entire world is constantly decaying.

निश्चित्य वाचा गुरोर्
 nishcitya vācā guror
 Having ascertained this through the guru's teachings,

नित्यं ब्रह्म निरन्तरं विमृशता
 nityam brahma nirantaram vimrishatā
 he continually contemplates eternal brahman

निर्व्याजशान्तात्मना ।
 nirvyāja-shāntātmanā
 with an silent mind.

Verse 3a

भूतं भावि च दुष्कृतं प्रदहता
 bhūtam bhāvi ca dushkritam pradahatā
 By burning his past and future karmas

संविन्मये पावके
 samvin-maye pāvake
 in the fire of knowledge,

प्रारब्धाय समर्पितं स्ववपुर्
 prārabdhāya samarpitam svavapur
 his own body is offered in surrender.

इत्येषा मनीषा मम ॥ ३ ॥
 ityeshā manīshā mama
 Thus is my conviction.

Verse 3b

या तिर्यङ्नरदेवताभिरहम् Verse 4a
 yā tiryran-nara-devatābhir aham
 By animals, people and gods,
 इत्यन्तः स्फुटा गृह्यते
 ityantah sphutā grihyate
 consciousness is clearly experienced within as "I"
 यद्भासा हृदयाक्षदेहविषया
 yad-bhāsā hridayāksha-deha-vishayā
 Mind, senses, body, and objects appear due to its light,
 भान्ति स्वतोऽचेतनाः ।
 bhānti svato 'cetanāh
 even though they are insentient.

तां भास्यैः पिहितार्कमण्डलनिभां Verse 4b
 tām bhāsyaih pihitārka-mandala-nibhām
 They are illumined like when the sun is covered by clouds.
 स्फूर्तिं सदा भावयन्
 sphūrtim sadā bhāvayan
 Always meditating on consciousness,
 योगी निर्वृतमानसो हि गुरुर्
 yogī nirvrita-mānaso hi gurur
 that yogi whose mind is fulfilled...is my guru.
 इत्येषा मनीषा मम ॥ ४ ॥
 ityeshā manīshā mama
 Thus is my conviction.

यत्सौख्याम्बुधिलेशलेशत इमे
yat-saukhyāmbudhi-lesha-leshata ime

Verse 5a

By a fraction of a fraction of the ocean of happiness

शक्रादयो निर्वृता
shakrādayo nirvritā

gods like Indra are fulfilled.

यच्चित्ते नितरां प्रशान्तकलने
yac-citte nitarām prashānta-kalane

In a completely silenced mind,

लब्ध्वा मुनिर्निर्वृतः ।
labdhvā munir nirvritah

a sage, having found the ocean of happiness, is fulfilled.

यस्मिन्नित्यसुखाम्बुधौ गलितधीर्
yasmin nitya-sukhāmbudhau galitadhīr

Verse 5b

One whose intellect has melted into that ocean of happiness

ब्रह्मैव न ब्रह्मविद्
brahmaiva na brahmaavid

is brahman indeed, not merely a knower of brahman.

यः कश्चित्स सुरेन्द्रवन्दितपदो
yah kashcit sa surendra-vandita-pado

Whoever he may be, his feet are worshiped by Indra.

नूनं मनीषा मम ॥५॥
nūnam manīshā mama

This indeed is my conviction.