

नमः श्रीशंकरानन्द  
namaḥ shrī-shankarānanda-

गुरुपादाम्बुजन्मने  
guru-pādāmbu-janmane

सविलासमहामोह  
savilāsa-mahā-moha-

ग्राहग्रासैककर्मणे  
grāha-grāsaika-karmane (1.1)

Salutations to the lotus feet of my guru,  
Sri Shankarananda, whose only work is to destroy  
the great monster of delusion along with its effects.

आत्मानं चेद्विजानीयाद्  
ātmānam cet vijāniyāt

अयमस्मीति पूरुषः ।  
ayam asmi iti pūruṣaḥ

किमिच्छन्कस्य कामाय  
kim icchan kasya kāmāya

शरीरमनुसञ्चरेत् ॥  
śarīram anusanjvaret (1)

When a person has realized his true nature, desiring  
what and for whose sake would he afflict his body?

अस्याः श्रुतेरभिप्रायः  
asyāḥ śruteḥ abhiprāyaḥ

सम्यगत्र विचार्यते ।  
samyak atra vicāryate

जीवन्मुक्तस्य या तृप्तिः  
jīvan-muktasya yā tr̥ptiḥ

सा तेन विशदायते ॥  
sā tena viśadāyate (2)

In this chapter, the meaning of this verse is inquired  
into. Thereby the perfect contentment of a liberated  
person is clearly explained.

भ्रमाधिष्ठानभूतात्मा  
bhrama-adhiṣṭhāna-bhūtātmā

कूटस्थासङ्गचिद्वपुः ।  
kūṭastha-asāṅga-cit-vapuḥ

अन्योन्याध्यासतोऽसङ्ग  
anyonya-adhyāsataḥ asaṅga-

धीस्थजीवोऽत्र पूरुषः ॥  
dhīstha-jīvaḥ atra pūruṣaḥ (5)

The substratum of illusion is immutable, non-  
relational consciousness. Due to superimposition,  
associated with the intellect, it becomes a person.

अधिष्ठानांशसंयुक्तं  
adhiṣṭhāna-aṃśa-samyuktam

भ्रमांशमवलम्बते ।  
bhrama-aṃśam avalambate

यदा तदाहं संसारी  
yadā tadā aham saṃsārī

इति एवं जीवोऽभिमन्यते ॥  
iti evam jīvaḥ abhimanyate (7)

When the conscious substratum is wrongly identified with the body and mind, one identifies as an individual person subject to worldly suffering.

भ्रमांशस्य तिरस्काराद्  
bhrama-aṃśasya tiraskārāt

अधिष्ठानप्रधानता ।  
adhiṣṭhāna-pradhānatā

यदा तदा चिदात्माहम्  
yadā tadā cit-ātmā aham

असङ्गोऽस्मीति बुद्ध्यते ॥  
asaṅgaḥ asmi iti buddhyate (8)

When identification with the body and mind is given up and one identifies with the substratum, then one realizes oneself as non-relational pure consciousness.

लौकिकव्यवहारेऽहं  
laukika-vyavahare aham

गच्छामीत्यादिके बुधः ।  
gacchāmi iti ādike budhaḥ

विविच्यैव चिदाभासं  
vivicya eva cidābhāsam

कूटस्थात्तं विवक्षति ॥  
kūṭasthāt tam vivakṣati (12)

From the worldly standpoint, when the wise say 'I am going', they mean reflected consciousness, differentiated from unchanging consciousness.

असङ्गोऽहं चिदात्माहम्  
asaṅgaḥ aham cidātmā aham

इति शास्त्रीयदृष्टितः ।  
iti śāstrīya-drṣṭitaḥ

अहंशब्दं प्रयुङ्क्तेऽयं  
aham-śabdāṃ prayuṅkte ayam

कूटस्थे केवले बुधः ॥  
kūṭasthe kevale budhaḥ (13)

From the scriptural standpoint, "I" means non-relational pure consciousness. The wise use the word "I" with reference to the unchanging non-dual Self.

कूटस्थोऽस्मीति बोधोऽपि  
kūṭasthaḥ asmi iti bodhaḥ api

मिथ्या चेन्नेति को वदेत् ।  
mithyā cet na iti kaḥ vadet

न हि सत्यतयाभीष्टं  
na hi satyatayā abhīṣṭam

रज्जुसर्पविसर्पणम् ॥  
rajju-sarpa-visarpaṇam (16)

(Doubt) The thought, "I am unchanging consciousness" is illusory.  
(Reply) Who denies it? The movement of a rope-snake is not accepted as real.

अयमित्यपरोक्षत्वम्  
ayam iti aparokṣatvam

उच्यते चेत्तदुच्यताम् ।  
ucyate cet tat ucyatām

स्वयम्प्रकाशचैतन्यम्  
svayam-prakāśa-caitanyam

अपरोक्षं सदा यतः ॥  
aparokṣam sadā yataḥ (21)

(Doubt) The word 'this' (in the verse) refers to something knowable.  
(Reply) True, because consciousness is self-luminous and directly experienced.

तादृशेनापि बोधेन  
tādṛśena api bodhena

संसारो हि निवर्तते ।  
saṃsāraḥ hi nivartate

यक्षानुरूपो हि बलिर्  
yakṣa-anurūpaḥ hi baliḥ

इत्याहुर्लौकिका जनाः ॥  
iti āhuḥ laukikā janāḥ (17)

By such knowledge, worldly suffering comes to an end. There is a saying that sacrifice offered to a deity must be appropriate to that deity.

परोक्षमपरोक्षं च  
parokṣam aparokṣam ca

ज्ञानमज्ञानमित्यदः ।  
jñānam ajñānam iti adaḥ

नित्यापरोक्षरूपेऽपि  
nitya-aparokṣa-rūpe api

द्वयं स्याद्दशमे यथा ॥  
dvayam syāt daśame yathā (22)

Even though it is always directly known, we speak of the Self as being known directly or indirectly, or as being known or unknown, as in the story of the tenth man.

न मृतो दशमोऽस्तीति  
na mṛtaḥ daśamaḥ asti iti

श्रुत्वाप्तवचनं तदा ।  
śrutvā āpta-vacanam tadā

परोक्षत्वेन दशमं  
parokṣatvena daśamam

वेत्ति स्वर्गादिलोकवत् ॥  
vetti svarga-ādi-lokavat (26)

When told, "The tenth is not dead," he has indirect knowledge of the tenth, like knowledge about heaven, etc.

त्वमेव दशमोऽसीति  
tvam eva daśamaḥ asi iti

गणयित्वा प्रदर्शितः ।  
gaṇayitvā pradarśitaḥ

अपरोक्षतया ज्ञात्वा  
aparokṣatayā jnātvā

हृष्यत्येव न रोदिति ॥  
hr̥ṣyati eva na roditi (27)

When told, "You are the tenth," after being shown, having counted, and gaining direct knowledge, he stops crying and rejoices.

अज्ञानावृतिविक्षेप  
ajnāna-āvṛti-vikṣepa-

द्विविधज्ञानतृप्तयः ।  
dvividha-jnāna-tr̥ptayaḥ

शोकापगम इत्येते  
śoka-apagamaḥ iti ete

योजनीयाश्चिदात्मनि ॥  
yojanīyaḥ cit-ātmani (28)

In knowing the Self, there are seven stages: ignorance, covering, projecting, indirect knowledge, direct knowledge, cessation of grief, and perfect contentment.

संसारासक्तचित्तः सन्  
saṃsāra-āsakta-cittaḥ san

श्चिदाभासः कदाचन ।  
cidābhāsaḥ kadācana

स्वयम्प्रकाशकूटस्थं  
svayam-prakāśa-kūṭastham

स्वतत्त्वं नैव वेत्त्ययम् ॥  
svatattvam na eva vetti ayam (29)

Reflected consciousness, with a mind absorbed in worldly activities, does not know its true nature as self-evident unchanging consciousness.

न भाति नास्ति कूटस्थ  
na bhāti na asti kūṭasthaḥ

इति वक्ति प्रसङ्गतः ।  
iti vakti prasaṅgataḥ

कर्ता भोक्ताहमस्मीति  
kartā bhoktā aham asmi iti

विक्षेपं प्रतिपद्यते ॥  
vikṣepam pratipadyate (30)

"Unchanging consciousness does not appear or exist" are conclusions due to covering. "I am the doer and enjoyer" are conclusions due to projection.

अस्ति कूटस्थ इत्यादौ  
asti kūṭasthaḥ iti ādau

परोक्षं वेत्ति वार्त्तया ।  
parokṣam vetti vārtayā

पश्चात्कूटस्थ एवास्मि  
paścāt kūṭasthaḥ eva asmi

इत्येवं वेत्ति विचारतः ॥  
iti evam vetti vicārataḥ (31)

One gains indirect knowledge that unchanging consciousness exists from teachings. Then through self-inquiry, one directly knows "I am unchanging consciousness."

कर्ता भोक्तेत्येवमादि  
kartā bhoktā iti evam ādi

शोकजातं प्रमुञ्चति ।  
śoka-jātam pramuncati

कृतं कृत्यं प्रापणीयं  
kṛtam kṛtyam prāpaṇīyam

प्राप्तमित्येव तुष्यति ॥  
prāptam iti eva tuṣyati (32)

One is freed from notions of being doer and enjoyer which cause suffering. One feels content having accomplished all to be accomplished and gaining all to be gained.

अमार्गेण विचार्याथ  
amārgeṇa vicārya atha

नास्ति नो भाति चेत्यसौ ।  
na asti no bhāti ca iti asau

विपरीतव्यवहृतिर्  
viparīta-vyavahr̥tiḥ

अवृतेः कार्यमिष्यते ॥  
āvṛteḥ kāryam iṣyate (36)

Due to improper inquiry, to conclude "Unchanging consciousness does not exist or appear" is incorrect thinking due to covering.

देहद्वयचिदाभास  
deha-dvaya-cidābhāsa-

रूपो विक्षेप ईरितः ।  
rūpaḥ vikṣepaḥ īritah

कर्तृत्वाद्यखिलः शोकः  
kartr̥tva-ādi-akhilāḥ śokaḥ

संसाराख्योऽस्य बन्धकः ॥  
saṃsāra-ākhyāḥ asya bandhakaḥ (37)

Identification of reflected consciousness with the body and mind is called projection. It causes one's bondage to doership, etc. and to the suffering of worldly life.

ज्ञानद्वयेन नष्टेऽस्मिन्  
jnāna-dvayena naṣṭe asmin

अज्ञाने तत्कृतावृतिः ।  
ajnāne tat-kṛta-āvṛtiḥ

न भाति नास्ति चेत्येषा  
na bhāti na asti ca iti eṣā

द्विविधापि विनश्यति ॥  
dvividhā api vinaśyati (44)

When ignorance is destroyed by the two kinds of knowledge, its effects - covering and the notion 'It does not appear or exist' - also perish.

परोक्षज्ञानतो नश्येद्  
parokṣa-jnānataḥ naśyet

असत्त्वावृत्तिहेतुता ।  
asattva-āvṛti-hetutā

अपरोक्षज्ञाननाश्या  
aparokṣa-jnāna-nāśyā

ह्यभानावृत्तिहेतुता ॥  
hi abhāna-āvṛti-hetutā (45)

Indirect knowledge destroys the notion that it does not exist. Direct knowledge destroys the notion that it does not appear.

अभानावरणे नष्टे  
abhāna-āvaraṇe naṣṭe

जीवत्वारोपसङ्ख्यात् ।  
jīvatva-āropa-saṃkṣayāt

कर्तृत्वाद्यखिलः शोकः  
kartr̥tva-ādi-akhilāḥ śokaḥ

संसाराख्यः निवर्तते ॥  
saṃsāra-ākhyāḥ nivartate (46)

When the covering is destroyed, due removing the projection of individuality, the suffering of worldly life due to doership, etc. is removed.

निवृत्ते सर्वसंसारे  
nivṛtte sarva-saṁsāre

नित्यमुक्तत्वभासनात् ।  
nitya-muktatva-bhāsanāt

निरङ्कुशा भवेत्तृप्तिः  
niraṅkuśā bhavet tṛptiḥ

पुनः शोकासमुद्भवात् ॥  
punaḥ śoka-asamudbhavāt (47)

When worldly suffering is destroyed by the revelation of one's eternal freedom, unfettered contentment is gained due to the absence of suffering.

अयमित्यपरोक्षत्वम्  
ayam iti aparokṣatvam

उक्तं तद्विविधं भवेत् ।  
uktam tat dvividham bhavet

विषयस्वप्रकाशत्वाद्  
viṣaya-svaprakāśatvāt

धियाप्येवं तदीक्षणात् ॥  
dhiyā api evam tat īkṣaṇāt (49)

The direct knowledge of the Self as 'this' (in the verse) is twofold: the Self is self-luminous, and the intellect perceives it as self-luminous.

परोक्षज्ञानकालेऽपि  
parokṣa-jnāna-kāle api

विषयस्वप्रकाशता ।  
viṣaya-svaprakāśatā

समाब्रह्म स्वप्रकाशम्  
samā brahma svaprakāśam

अस्तीत्येवं विबोधनात् ॥  
asti iti evam vibodhanāt (50)

With indirect knowledge also, the self-luminous nature is the same, due to the knowledge that the self-luminous brahman exists.

अहं ब्रह्मेत्यनुल्लिख्य  
aham brahma iti anullikhya

ब्रह्मास्तीत्येवमुल्लिखेत् ।  
brahma asti iti evam ullikhet

परोक्षज्ञानमेतन्न  
parokṣa-jnānam etat na

भ्रान्तं बाधानिरूपणात् ॥  
bhrāntam bādha-anirūpaṇāt (51)

Indirect knowledge, knowing 'Brahman exists' but not 'I am Brahman', is not erroneous because it cannot be negated.

दशमोऽस्तीत्यविभ्रान्तं  
daśamaḥ asti iti vibhrāntam

परोक्षज्ञानमीक्ष्यते ।  
parokṣa-jnānam īkṣyate

ब्रह्मास्तीत्यपि तद्वत्स्याद्  
brahma asti iti api tadvat syāt

अज्ञानावरणं समम् ॥  
ajnāna-āvaraṇam samam (57)

The statement 'The tenth lives' is not false; it is indirect knowledge. Similarly, the indirect knowledge 'Brahman exists' is not false. In both cases the covering of ignorance is the same.

आत्मा ब्रह्मेति वाक्यार्थे  
ātmā brahma iti vākya-arthe

निःशेषेण विचारिते ।  
niḥśeṣeṇa vicārite

व्यक्तिरुल्लिख्यते यद्वद्  
vyaktiḥ ullikkhyate yadvat

दशमस्त्वमसीत्यतः ॥  
daśamaḥ tvam asi iti ataḥ (58)

With proper inquiry into the statement 'The Self is Brahman,' direct knowledge is realized just as with the statement, 'You are the tenth'.

दशमः क इति प्रश्ने  
daśamaḥ kaḥ iti praśne

त्वमेवेति निराकृते ।  
tvam eva iti nirākṛte

गणयित्वा स्वेन सह  
gaṇayitvā svena saha

स्वमेव दशमं स्मरेत् ॥  
svam eva daśamam smaret (59)

When he asks "Where is the tenth?" and told "You are" then having counted along with himself, he recognizes himself as the tenth.

सदेवेत्यादिवाक्येन  
sat eva iti-ādi-vākyaena

ब्रह्मसत्त्वं परोक्षतः ।  
brahma-sattvam parokṣataḥ

गृहीत्वा तत्त्वमस्यादि  
grhītvā tat-tvam-asi-ādi-

वाक्याद्व्यक्तिं समुल्लिखेत् ॥  
vākyaāt vyaktim samullikhet (61)

Texts like 'Before creation, brahman alone existed', give indirect knowledge of brahman. But understanding the text 'That thou art' gives direct knowledge.



अन्नप्राणादिकोषेषु  
anna-prāṇa-ādi-kośeṣu

सुविचार्य पुनः पुनः ।  
suvicārya punaḥ punaḥ

आनन्दव्यक्तिमीक्षित्वा  
ānanda-vyaktim īkṣitvā

ब्रह्मलक्षाप्ययूयुजत् ॥  
brahma-lakṣma api ayūyujat (65)

(Bhṛgu) having inquired into the five koshas and having discovered the ananda-maya kosha, understood it to indicate brahman.

सत्यं ज्ञानमनन्तं च  
satyam jñānam anantam ca

इत्येवं ब्रह्मस्वलक्षणम् ।  
iti evam brahma-svalakṣaṇam

उक्त्वा गुहाहितत्वेन  
uktvā guha-āhitatvena

कोशेष्वेतत् प्रदर्शितम् ॥  
kośeṣu etat pradarśitam (66)

The scripture first speaks of the nature of Brahman as existence, knowledge, limitless. It then describes the Self hidden in the five sheaths.

अवान्तरेण वाक्येन  
avāntareṇa vākyena

परोक्षा ब्रह्मधीर्भवेत् ।  
parokṣā brahma-dhīḥ bhavet

सर्वत्रैव महावाक्य  
sarvatra eva mahāvākya-

विचारादपरोक्षधीः ॥  
vicārāt aparokṣa-dhīḥ (69)

Indirect knowledge of brahman can be gained from other scriptural statements, but direct knowledge is gained by inquiry into the mahavakyas.

आलम्बनतया भाति  
ālambanatayā bhāti

योऽस्मत्प्रत्ययशब्दयोः ।  
yaḥ asmat-pratyaya-śabdayoḥ

अन्तःकरणसम्भिन्न  
antaḥkaraṇa-saṃbhinna-

बोधः स त्वम्पदाभिधः ॥  
bodhaḥ saḥ tvam-pada-abidhaḥ (71)

The consciousness which is the basis for the word and idea "I", which is intertwined with the mind, is indicated by the word, tvam (you).

मायोपाधिर्जगद्योनिः  
māyā-upādhiḥ jagat-yoniḥ

सर्वज्ञत्वादिलक्षणः ।  
sarvajnatva-ādi-lakṣaṇaḥ

पारोक्ष्यशबलः सत्य  
pāroksya-śabalaḥ satya-

आद्यात्मकस्तत्पदाभिधः ॥  
ādi-ātmakaḥ tat-pada-abhidhaḥ (72)

Consciousness conditioned by māyā, as the cause for the universe, characterized as is all-knowing etc, known indirectly, whose nature is existence, etc, is indicated by the word tat (that).

प्रत्यक्परोक्षतैकस्य  
pratyak-parokṣatā ekasya

सद्वितीयत्वपूर्णता ।  
sadvitīyatva-pūrṇatā

विरुद्धेते यतस्तस्माल्  
viruddhyete yataḥ tasmāt

लक्षणा सम्प्रवर्तते ॥  
lakṣaṇā sampravartate (73)

Immediate-direct, dual-complete - because these qualities in one thing are contradictory, the implied meaning must be employed.

तत्त्वमस्यादिवाक्येषु  
tat-tvam-asi-ādi-vākyeṣu

लक्षणा भागलक्षणा ।  
lakṣaṇā bhāga-lakṣaṇā

सोऽयमित्यादिवाक्यस्थ  
saḥ ayam iti-ādi-vākyastha-

पदयोरिव नापरा ॥  
padayoḥ iva na aparā (74)

In statements like 'tat tvam asi,' the implied meaning by partial elimination is to be used, not others, as in the case of "This is that Devadatta."

आस्तां शास्त्रस्य सिद्धान्तो  
āstām śāstrasya siddhāntaḥ

युक्त्या वाक्यात्परोक्षधीः ।  
yuktyā vākyaāt parokṣa-dhīḥ

स्वर्गादिवाक्यवन्नेवं  
svarga-ādi-vākyavat na evam

दशमे व्यभिचारतः ॥  
daśame vyabhicārataḥ (80)

(Doubt:) Through reasoning and scripture, only indirect knowledge is gained, as in the case of heaven. (Reply:) Not so, because in the case of the tenth man it is otherwise.

स्वतोऽपरोक्षजीवस्य  
svataḥ aparokṣa-jīvasya

ब्रह्मत्वमभिवाञ्छतः ।  
brahmatvam abhivāncataḥ

नश्येत्सिद्धापरोक्षत्वम्  
naśyet siddha-aparokṣatvam

इति युक्तिर्महत्यहो ॥  
iti yuktiḥ mahati aho (81)

For a person knowing himself directly, gaining (indirect) knowledge of brahman would destroy that knowledge. Such reasoning is amazing!

अन्तःकरणसाहित्य  
antaḥkaraṇa-sāhitya-

राहित्याभ्यां विशिष्यते ।  
rāhityābhyām viśiṣyate

उपाधिर्जीवभावस्य  
upādhiḥ jīva-bhāvasya

ब्रह्मतायाश्च नान्यथा ॥  
brahmatāyāḥ ca na anyathā (85)

The difference between Jiva and Brahman is due to the presence or absence of the conditioning medium of mind. There is no other difference.

अतद्व्यावृत्तिरूपेण  
atat-vyāvṛtti-rūpeṇa

साक्षाद्विधिमुखेन च ।  
sākṣāt vidhi-mukhena ca

वेदान्तानां प्रवृत्तिः स्याद्  
vedāntānām pravṛttiḥ syāt

द्विधेत्याचार्यभाषितम् ॥  
dvidhā iti ācārya-bhāṣitam (87)

Teachers say that Vedanta reveals Brahman both by negating what is it is not and by affirming positive characteristics.

अन्तःकरणसन्त्यागाद्  
antaḥkaraṇa-santyaḡāt

अवशिष्टे चिदात्मनि ।  
avaśiṣṭe cit-ātmani

अहं ब्रह्मेति वाक्येन  
aham brahma iti vākyaena

ब्रह्मत्वं साक्षिणीक्ष्यते ॥  
brahmatvam sākṣiṇi īkṣyate (89)

After negating the mind, when only consciousness remains, the witness's nature as brahman is revealed by the statement 'I am Brahman.'

बुद्धितत्स्थचिदाभासौ  
buddhi-tatstha-cidābhāsau

द्वावपि व्याप्तो घटम् ।  
dvau api vyāpnuṭaḥ ghaṭam

तत्राज्ञानं धिया नश्येत्  
tatra ajnānam dhiyā naśyet

अभासेन घटः स्फुरेत् ॥  
ābhāseṇa ghaṭaḥ sphuret (91)

A pot is known by means of both intellect and reflected consciousness. Ignorance is removed by the intellect, and the pot is revealed by reflected consciousness.

ब्रह्मण्यज्ञाननाशाय  
brahmaṇi ajnāna-nāśāya

वृत्तिव्याप्तिरपेक्षिता ।  
vṛtti-vyāptiḥ apekṣitā

स्वयं स्फुरणरूपत्वान्  
svayam sphuraṇa-rūpatvāt

न अभास उपयुज्यते ॥  
na ābhāsaḥ upayujyate (92)

Cognition by the intellect is required to destroy ignorance of brahman. But because it is self-luminous, reflected consciousness is not necessary.

चक्षुर्दीपावपेक्ष्येते  
cakṣuḥ-dīpau apekṣyete

घटादेर्दर्शने तथा ।  
ghaṭa-ādeḥ darśane yathā

न दीपदर्शने किन्तु  
na dīpa-darśane kintu

चक्षुरेकमपेक्ष्यते ॥  
cakṣuḥ ekam apekṣyate (93)

The eye and light are both necessary to see a pot, but not so in seeing a lamp - only the eye is necessary.

अस्तु बोधोऽपरोक्षोऽत्र  
astu bodhaḥ aparokṣaḥ atra

महावाक्यात् तथाप्यसौ ।  
mahāvākyaṭ tathāpi asau

न दृढः श्रवणादीनाम्  
na dṛḍhaḥ śravaṇa-ādīnām

आचार्यैः पुनरीरणात् ॥  
ācāryaiḥ punaḥ īraṇāt (97)

Even though direct knowledge is gained from the mahavakya, it might not be firm. So further sravana, manana and nididhyasana is prescribed by teachers.

बाढं सन्ति ह्यदार्ढ्यस्य  
bāḍham santi hi adārḍhyasya

हेतवः श्रुत्यनेकता ।  
hetavaḥ śruti-anekatā

असम्भाव्यत्वमर्थस्य  
asambhāvyatvam arthasya

विपरीता च भावना ॥  
viparītā ca bhāvanā (99)

**The causes for lack of firmness are: apparently contradictory texts, doubts about the possibility of direct knowledge, and incorrect habitual thinking.**