

वेदान्तानामशेषाणाम्  
vedāntānam aśeṣāṅām

आदिमध्यावसानतः ।  
ādi-madhya-avasānataḥ

ब्रह्मात्मन्येव तात्पर्यम्  
brahma-ātmani eva tātparyam

इति धीः श्रवणं भवेत् ॥  
iti dhīḥ śravaṇam bhavet (101)

Shravana is the process of understanding that Vedanta - at its beginning, middle and end - teaches the identity of Jīva and Brahman.

बहुजन्मदृढाभ्यासात्  
baḥu-janma-dr̥ḍha-abhyāsāt

देहादिष्वात्मधीः क्षणात् ।  
dehādiṣu ātma-dhīḥ kṣaṇāt

पुनः पुनरुदेत्येवं  
punaḥ punaḥ udeti evam

जगत्सत्यत्वधीरपि ॥  
jagat satyatva-dhīḥ api (103)

Because of the firm habit of many births, each moment one thinks the body is the Self and the world is real.

विपरीता भावनेयम्  
viparītā bhāvanā iyam

ऐकाग्र्यात्सा निवर्तते ।  
aikāgryāt sā nivartate

तत्त्वोपदेशात् प्रागेव  
tattva-upadeśāt prāk eva

भवत्येतदुपासनात् ॥  
bhavati etat upāsanāt (104)

This is called viparita bhavana. It is removed by the practice of one-pointed meditation. Even before being taught the truth, one-pointedness comes from devotional meditation.

तच्चिन्तनं तत्कथनम्  
tat-cintanam tat-kathanam

अन्योन्यं तत्प्रबोधनम् ।  
anyonyam tat-prabodhanam

एतदेकपरत्वं च  
etat eka-paratvam ca

ब्रह्माभ्यासं विदुर्बुधाः ॥  
brahma-abhyāsam viduḥ budhāḥ (106)

Meditating on that, teaching that, mutually discussing that — the wise call this single-minded activity brahma-abhyasa.

आत्मा देहादिभिन्नोऽयं  
ātmā dehādi-bhinnaḥ ayam  
मिथ्या चेदं जगत् तयोः ।  
mithyā ca idam jagat tayoh  
देहाद्यात्मत्वसत्यत्व  
dehādi-ātmatva-satyatva-  
धीर्विपर्ययभावना ॥  
dhīḥ viparyaya-bhāvanā (111)

This Self is different from the body and the world is unreal. Erroneous thinking consists in thinking the body to be the Self and the world to be real.

तत्त्वभावनया नश्येत्  
tattva-bhāvanayā naśyet  
सातो देहातिरिक्तताम् ।  
sā ataḥ deha-atiriktatām  
आत्मनो भावयेत्तद्वत्  
ātmanaḥ bhāvayet tadvat  
मिथ्यात्वं जगतोऽनिशम् ॥  
mithyātvam jagataḥ aniśam (112)

This (erroneous thinking) is destroyed by contemplation on truth. Therefore one should always contemplate on the Self different from the body and on the unreality of the world.

किं मन्त्रजपवन्मूर्ति  
kim mantra-japavat mūrti-  
ध्यानवच्चात्मभेदधीः ।  
dhyānavat vā ātma-bheda-dhīḥ  
जगन्मिथ्यात्वधीश्चात्र  
jagat-mithyātva-dhīḥ ca atra  
व्यावर्त्या स्यादुतान्यथा ॥  
vyāvartyā syāt uta anyathā (113)

Doubt: Is the difference of the Self from the body and the unreality of the world to be meditated on like reciting a mantra, visualizing a deity, or in some other way?

अन्यथेति विजानीहि  
anyathā iti vijānīhi  
दृष्टार्थत्वेन भुक्तिवत् ।  
dr̥ṣṭa-arthatvena bhuktivat  
बुभुक्षुर्जपवद्भुङ्क्ते  
bubhukṣuḥ japavat bhun̄kte  
न कश्चिन्नियतः क्वचित् ॥  
na kaścit niyataḥ kvacit (114)

Reply: No, it is different because the result is immediately enjoyed, like a hungry man enjoys eating. Unlike the repetition of mantras, there is no injunction at all.

क्षुधेव दृष्टबाधाकृद्  
kṣudhā iva dr̥ṣṭa-bādhā-kṛt

विपरीता च भावना ।  
viparītā ca bhāvanā

जेया केनाप्युपायेन  
jeyā kena api upāyena

नास्त्यत्रानुष्ठितेः क्रमः ॥  
na asti atra anuṣṭhiteḥ kramaḥ (117)

Erroneous thinking, like hunger, causes immediate suffering. It must be conquered in any way. There is no rule regarding it.

कृषिवाणिज्यसेवादौ  
kṛṣi-vāṇijya-sevādau

काव्यतर्कादिकेषु च ।  
kāvya-tarkādikeṣu ca

विक्षिप्यते प्रवृत्ता धीस्  
vikṣipyate pravṛṭtyā dhīḥ

तैस्तत्त्वस्मृत्यसम्भवात् ॥  
taiḥ tattva-smṛti-asambhavāt (124)

A mind engaged in farming, business, service, poetry, logic, etc. is distracted and cannot dwell on the truth.

तत्त्वविस्मृतिमात्रान्न  
tattva-vismṛti-mātrāt na

अनर्थः किन्तु विपर्ययात् ।  
anarthaḥ kintu viparyayāt

विपर्येतुं न कालोऽस्ति  
viparyetum na kālaḥ asti

झटिति स्मरतः क्वचित् ॥  
jhaṭiti smarataḥ kvacit (126)

Momentary forgetfulness of the truth is not disastrous; but erroneous thinking is. Quickly recalling (the truth), there is no time for erroneous thinking.

तत्त्व स्मृतेरवसरो  
tattva-smṛteḥ avasaraḥ

नास्त्यन्याभ्यासशालिनः ।  
na asti anya-abhyāsa-śāliṇaḥ

प्रत्युताभ्यासघातित्वाद्  
pratyuta abhyāsa-ghātitvāt

बलात्तत्त्वमपेक्ष्यते ॥  
balāt tattvam upekṣyate (127)

There is no opportunity for recalling the truth for one engaged in other subjects. Due to such engagement, one necessarily neglects the truth.

जनकादेः कथं राज्यम्  
janakādeḥ katham rājyam

इति चेद्दृढबोधतः ।  
iti cet dr̥ḍha-bodhataḥ

तथा तवापि चेत्तर्कं  
tathā tava api cet tarkam

पठ यद्वा कृषिं कुरु ॥  
paṭha yadvā kṛṣim kuru (130)

Doubt: How did people like Janaka rule?  
Reply: Because of their strong knowledge.  
If you also have that, then you can study logic or  
engage in farming.

मिथ्यात्ववासनादाढ्ये  
mithyātva-vāsanā-dārḍhye

प्रारब्धक्षयकाङ्क्षया ।  
prārabdha-kṣaya-kāṅkṣayā

अक्लिश्यन्तः प्रवर्तन्ते  
akliśyantaḥ pravartante

स्वस्वकर्मानुसारतः ॥  
sva-sva-karma-anusārataḥ (131)

Being convinced of the unreality of the world, while  
waiting for their prarabdha karma to be exhausted,  
they engage in their own work, free from any  
suffering.

मार्गे गन्त्रोर्द्वयोः श्रान्तौ  
mārge gantroḥ dvayoḥ śrāntau

समायामप्यदूरताम् ।  
samāyām api adūratām

जानन्धैर्याद्भुतं गच्छेत्  
jānan dhairyāt drutam gacchet

अन्यस्तिष्ठति दीनधीः ॥  
anyaḥ tiṣṭhati dīna-dhīḥ (134)

Of two travelers on the road who are equally tired,  
the one knowing the destination is near goes quickly  
with patience, but the other feels discouraged and  
remains at rest.

साक्षात्कृतात्मधीः सम्यक्  
sākṣātkṛta-ātma-dhīḥ samyak

अविपर्ययबाधितः ।  
aviparyaya-bādhitaḥ

किमिच्छन्कस्य कामाय  
kim icchan kasya kāmāya

शरीरमनुसञ्चरेत् ॥  
śarīram anusanjvaret (135)

One who has properly realized the truth of oneself  
and is free from erroneous thinking -- 'desiring what  
and to please whom will he afflict his body and  
mind.'

जगन्मिथ्यात्वधीभावाद्  
jagat-mithyātva-dhī-bhāvāt

आक्षिप्तौ काम्यकामुकौ ।  
ākṣiptau kāmya-kāmukau

तयोरभावे सन्तापः  
tayoraḥ abhāve santāpaḥ

शाम्येन्निःस्नेहदीपवत् ॥  
śāmyet niḥsneha-dīpavat (136)

Due to knowing the unreality of the world, there is neither desire nor the desirer. In their absence, suffering ceases like a lamp without oil.

अर्थानामर्जने क्लेशस्  
arthānām ārjane kleśaḥ

तथैव परिपालने ।  
tathā eva paripālāne

नाशे दुःखं व्यये दुःखं  
nāśe duḥkham vyaye duḥkham

धिगर्थान्क्लेशकारिणः ॥  
dhik arthān kleśa-kāriṇaḥ (139)

Acquiring wealth and protecting it causes suffering. When wealth is lost or spent it brings sadness. Fie upon this wealth - the source of suffering!

मांसपाञ्चातिकायास्तु  
māṃsa-pāncāli-kāyāḥ tu

यन्त्रलोलेऽङ्गपञ्जरे ।  
yantra-lole aṅga-panjare

स्नाय्वस्थिग्रन्थिशालिन्याः  
snāyu-asthi-granthi-śālinyāḥ

स्त्रियाः किमिव शोभनम् ॥  
striyāḥ kim iva śobhanam (140)

What beauty is in women whose bodies are like puppets of flesh with limbs controlled by strings, endowed with tendons, bones and joints?

क्षुधया पीड्यमानोऽपि  
kṣudhayā pīḍyamānaḥ api

न विषं ह्यत्तुमिच्छति ।  
na viṣam hi attum icchati

मिष्टान्नध्वस्ततृड्जानन्  
miṣṭā-anna-dhvasta-trḍ jānan

नामूढस्तज्जिघत्सति ॥  
na amūḍhaḥ tat jighatsati (142)

Even afflicted with hunger, no one wants to eat poison. Much less will a wise person already satisfied by sweets want to eat it.

प्रारब्धकर्मप्राबल्याद्  
prārabdha-karma-prābalyāt

भोगेष्विच्छा भवेद्यदि ।  
bhogeṣu icchā bhavet yadi

क्लिश्यनेव तदाप्येष  
kliśyan eva tadā api eṣaḥ

भुङ्क्ते विष्टिगृहीतवत् ॥  
bhun̄kte viṣṭi-gr̄hītavat (143)

If the strength of prarabdha karma creates a desire for enjoyment, a wise one enjoys with reluctance like a man who is forced to work.

नायं क्लेशोऽत्र संसार  
na ayam kleśaḥ atra saṃsāra-

तापः किन्तु विरक्तता ।  
tāpaḥ kintu viraktatā

भ्रान्तिज्ञाननिदानो हि  
bhrānti-jnāna-nidānaḥ hi

तापः सांसारिकः स्मृतः ॥  
tāpaḥ sāṃsārikaḥ smṛtaḥ (145)

This is not the affliction of worldly suffering, but dispassion, because worldly suffering is understood to be caused by erroneous thinking.

मनसो निगृहीतस्य  
manasaḥ nigr̄hītasya

लीलाभोगोऽल्पकोऽपि यः ।  
līla-abhogaḥ alpakaḥ api yaḥ

तमेवालब्धविस्तारं  
tam eva alabdha-vistāram

क्लिष्टत्वाद्बहु मन्यते ॥  
kliṣṭatvāt bahu manyate (149)

For one who has controlled his mind, even a little pleasure is enough knowing that all pleasures bring suffering.

बद्धमुक्तो महीपालो  
baddha-muktaḥ mahīpālaḥ

ग्राममात्रेण तुष्यति ।  
grāma-mātreṇa tuṣyati

परैर्न बद्धो नाक्रान्तो  
paraiḥ na baddhaḥ na ākrāntaḥ

न राष्ट्रं बहु मन्यते ॥  
na rāṣṭram bahu manyate (150)

A king freed from prison is content with just a village. For kings who are neither imprisoned or conquered, even a kingdom is not enough.

विवेके जाग्रति सति

viveke jāgrati sati

दोषदर्शनलक्षणे ।

doṣa-darśana-lakṣaṇe

कथमारब्धकर्मापि

katham ārabdha-karma api

भोगेच्छां जनयिष्यति ॥

bhoga-icchām janayiṣyati (151)

**Doubt:** When discrimination about the defects of enjoyment is awakened, how can prarabdha karma give rise to the desire for enjoyment?

नैष दोषो यतोऽनेक

na eṣaḥ doṣaḥ yataḥ aneka-

विधं प्रारब्धमीक्ष्यते ।

vidham prārabdham īkṣyate

इच्छानिच्छा परेच्छा च

icchā-anicchā-parecchā ca

प्रारब्धं त्रिविधं स्मृतम् ॥

prārabdham trividham smṛtam (152)

**Reply:** This is not a problem because there are several kinds of prarabdha karma. It is understood as being threefold: iccha (desire), anichha (non-desire), and parechha (other's desire).

अपथ्यसेविन्श्चौरा

apathya-sevinaḥ corāḥ

राजदाररता अपि ।

rāja-dāra-ratāḥ api

जानन्त एव स्वानर्थम्

jānanta eva sva-anartham

इच्छन्त्यारब्धकर्मतः ॥

icchanti ārabdha-karmataḥ (153)

Those who eat harmful food, thieves, and those attracted to a king's wife understand the harm to oneself. Due to prarabdha karma, they desire thus.

स्वभावजेन कौन्तेय

svabhāvajena kaunteya

निबद्धः स्वेन कर्मणा ।

nibaddhaḥ svena karmaṇā

कर्तुं नेच्छसि यन्मोहात्

kartum na icchasi yat mohāt

करिष्यस्यवशोऽपि तत् ॥

kariṣyasi avaśaḥ api tat (161)

'O Arjuna, you are bound by actions born of your own nature. Even if you do not want to act, you will be compelled to act due to delusion.

नानिच्छन्तो न चेच्छन्तः  
na anicchantāḥ na ca icchantāḥ

परदाक्षिण्यसंयुताः ।  
para-dākṣiṇya-saṃyutāḥ

सुखदुःखे भजन्त्येतत्  
sukha-duḥkhe bhajanti etat

परेच्छा पूर्वकर्म हि ॥  
parecchā-pūrva-karma hi (162)

Neither being unwilling or willing, those with compassion for others experience pleasure and pain. This is due to pareccha prarabdha karma.

कथं तर्हि किमिच्छन्निति  
katham tarhi kim icchan iti

एवमिच्छा निषिध्यते ।  
evam icchā niṣidhyate

नेच्छानिषेधः किन्त्विच्छा  
na icchā niṣedhaḥ kintu icchā

बाधो भर्जितबीजवत् ॥  
bādhaḥ bharjita-bījavat (163)

Doubt: Does this desire not contradict the verse that says he is desireless?

Reply: The verse does not mean desires are absent, but that they are powerless like roasted seeds.

दग्धबीजमरोहेऽपि  
dagdha-bījam arohe api

भक्षणायोपयुज्यते ।  
bhakṣaṇāya upyujyate

विद्वदिच्छाप्यल्पभोगं  
vidvat-icchā api alpa-bhogam

कुर्यान्न व्यसनं बहु ॥  
kuryāt na vyasanam bahu (165)

A roasted seed cannot grow, but is used for eating. So too, the desires of a knower do not lead to further suffering, but only to a little enjoyment.

मा विनश्यत्वयं भोगो  
mā vinaśyatu ayam bhogaḥ

वर्धतामुत्तरोत्तरम् ।  
vardhatām ūttarottaram

मा विघ्नाः प्रतिबध्नन्तु  
mā vighnāḥ pratibadhnantu

धन्योऽस्म्यस्मादिति भ्रमः ॥  
dhanyaḥ asmi asmāt iti bhramaḥ (167)

"May this pleasure not come to an end but go on increasing. May no obstacles interfere. I am blessed by this." Such is delusion.



यदभावि न तद्भावि

yat abhāvi na tat bhāvi

भावि चेन्न तदन्यथा ।

bhāvi cet na tat anyathā

इति चिन्ताविषग्नोऽयं

iti cintā-viṣaghaṇaḥ ayam

बोधो भ्रमनिवर्तकः ॥

bodhaḥ bhrama-nivartakaḥ (168)

That which karma has not destined to happen will not happen. That which karma has destined to happen cannot be otherwise. This knowledge removes the poison of anxiety and delusion.

मायामयत्वं भोग्यस्य

māyā-mayatvam bhogasya

बुद्धास्थामुपसंहरन् ।

buddhvā āsthām upasaṃharan

भुञ्जानोऽपि न सङ्कल्पं

bhunjānaḥ api na saṅkalpam

कुरुते व्यसनं कुतः ॥

kurute vyasanam kutaḥ (170)

Knowing the unreality of enjoyment, dropping any dependence, even while enjoying, an enlightened person has no commitment to it. How could it lead to further suffering?

स्वप्नेन्द्रजालसदृशम्

svapna-indrajāla-sadr̥śam

अचिन्त्यरचनात्मकम् ।

acintya-racanā-ātmakam

दृष्टनष्टं जगत्पश्यन्

dr̥ṣṭa-naṣṭam jagat paśyan

कथं तत्रानुरज्जति ॥

katham tatra anurajyati (171)

Seeing the world like a dream or magic, an incomprehensible fabrication, momentary, how could one become attached?

इन्द्रजालमिदं द्वैतम्

indrajālam idam dvaitam

अचिन्त्यरचनात्वतः ।

acintya-racanātvataḥ

इत्यविस्मरतो हानिः

iti avismarataḥ hāniḥ

का वा प्रारब्धभोगतः ॥

kā vā prārabdha-bhogataḥ (174)

This world of duality is like a magical creation, being an incomprehensible fabrication. For one who never forgets this, what harm comes from enjoyments due to prarabdha karma?

विद्यारब्धे विरुद्धेते  
vidyā-ārabdhe virudhyete

न भिन्नविषयत्वतः ।  
na bhinna-viṣayatvataḥ

जानद्भिरप्यैन्द्रजाल  
jānadbhiḥ api aindrajāla-

विनोदो दृश्यते खलु ॥  
vinodaḥ drśyate khalu (176)

Knowledge and prarabhdha karma do not oppose each other because they have different objects. Even knowing (that it is not real), one enjoys a magic show.

अन्यथा याज्ञवल्क्यादेर्  
anyathā yājñavalkyādeḥ

आचार्यत्वं न सम्भवेत् ।  
ācāryatvam na sambhavet

द्वैतदृष्टावविद्वत्ता  
dvaita-drṣṭau avidvattā

द्वैतादृष्टौ न वाग्वदेत् ॥  
dvaita-adrṣṭāu na vāk vadet (184)

Otherwise it is not possible for Yājñavalkya and others to be teachers. If one sees duality, he has no knowledge. If one does not see duality, he cannot teach.

निर्विकल्पसमाधौ तु  
nirvikalpa-samādhau tu

द्वैतादर्शनहेतुतः ।  
dvaita-adarśana-hetutaḥ

सैवापरोक्षविद्येति  
sā eva aparokṣa-vidyā iti

चेत्सुषुप्तिस्तथा न किम् ॥  
cet suṣuptiḥ tathā na kim (185)

Doubt: There is direct knowledge in nirvikalpa samadhi due to the absence of seeing duality.  
Reply: Then would it not be the same in deep sleep?

उभयं मिलितं विद्या  
ubhayam militam vidyā

यदि तर्हि घटादयः ।  
yadi tarhi ghaṭa-ādayaḥ

अर्धविद्याभाजिनः स्युः  
ardha-vidyā-bhājinaḥ syuḥ

सकलद्वैतविस्मृतेः ॥  
sakala-dvaita-vismṛteḥ (187)

Doubt: True knowledge requires both (knowledge of Self and non-experience of duality).  
Reply: Then objects like pots which do not experience duality are half-enlightened.

मशकध्वनिमुख्यानां  
maśaka-dhvani-mukhyānām

विक्षेपाणां बहुत्वतः ।  
vikṣepāṇām bahutvataḥ

तत्त्वविद्या तथा न स्याद्  
tava vidyā tathā na syāt

घटादीनां यथा दृढा ॥  
ghaṭādinām yathā dṛḍhā (188)

Your knowledge, subject to many distractions like the buzzing of mosquitoes, is not as strong as the knowledge of pots, etc. which are not subject to such distractions (due to not experiencing duality).

जगन्मिथ्यात्ववत् स्वात्मा  
jagat-mithyātvavat svātmā-

ऽसाङ्गत्वस्य समीक्षणात् ।  
asaṅgatvasya samīkṣaṇāt

कस्य कामायेति वचो  
kasya kāmāya iti vacaḥ

भोक्त्रभावविवक्षया ॥  
bhoktr-abhāva-vivkṣayā (192)

Due to seeing the unreality of the world and the uninvolvedness of the Self, to show the absence of being an enjoyer, the verse says, 'for the sake of whose enjoyment.'

किं कूटस्थश्चिदाभासः  
kim kūṭasthaḥ cid-ābhāsaḥ

ऽथवा किं वोभयात्मकः ।  
athavā kim vā ubhaya-ātmakaḥ

भोक्ता तत्र न कूटस्थो  
bhoktā tatra na kūṭasthaḥ

ऽसाङ्गत्वाद्भोक्तृतां व्रजेत् ॥  
asaṅgatvāt bhoktrtām vrajet (194)

Is the enjoyer unchanging consciousness, reflected consciousness, or a union of both? Unchanging consciousness cannot be the enjoyer since it is uninvolved.

सुखदुःखाभिमानाख्यो  
sukha-duḥkha-abhimāna-ākhyāḥ

विकारो भोग उच्यते ।  
vikāraḥ bhogaḥ ucyate

कूटस्थस्य विकारी चेत्  
kūṭasthaḥ ca vikārī cet

येतन्न व्याहतं कथम् ॥  
etat na vyāhatam katham (195)

Enjoyment requires changes due to identification with pleasure and pain. If unchanging consciousness undergoes change, how is this not a contradiction?

विकारिबुद्धधीनत्वाद्  
vikāri-buddhi-adhīnatvāt

आभासे विकृतावपि ।  
ābhāse vikṛtau api

निरधिष्ठानविभ्रान्तिः  
niradhiṣṭhāna-vibhrāntiḥ

केवला न हि तिष्ठति ॥  
kevalā na hi tiṣṭhati (196)

Even though reflected consciousness undergoes change because of the changing intellect, it does not exist alone, independently of consciousness (and therefore is not the enjoyer).

उभयात्मक एवातो  
ubhaya-ātmakaḥ eva ataḥ

लोके भोक्ता निगद्यते ।  
loke bhoktā nigadyate

तद्गतात्मानमारभ्य  
tādṛk ātmānam ārabhya

कूटस्थः शेषितः श्रुतौ ॥  
kūṭasthaḥ śeṣitaḥ śrutāu (197)

People say that both (unchanging consciousness with reflected consciousness) are the enjoyer. But scriptures begin with both and conclude that unchanging consciousness alone is the Self.

कूटस्थसत्यतां स्वस्मिन्  
kūṭastha-satyatām svasmin

अध्यस्यात्माविवेकतः ।  
adhyasya ātma-avivekataḥ

तात्त्विकीं भोक्तृतां मत्वा  
tāttvikīm bhokṛtām matvā

न कदाचिज्जिहासति ॥  
na kadācit jihāsati (200)

Superimposing the reality of unchanging consciousness on reflected consciousness due to non-discrimination, one considers enjoyership to be real and never wants to lose it.