

भोग्यानां भोक्तृशेषत्वान्
bhogyānām bhoktr-śeṣatvāt

मा भोग्येष्वनुरज्यताम् ।
mā bhogyeṣu anurajyatām

भोक्तार्येव प्रधानेऽतो
bhoktari eva pradhāne ataḥ

ऽनुरागं तं विधित्सति ॥
anurāgam tam vidhitsati (202)

Objects are for the sake of the enjoyer. They should not be loved for their own sake. Since the enjoyer is primary, love should be given to him. Thus it is taught.

इति न्यायेन सर्वस्माद्
iti nyāyena sarvasmāt

भोग्यजाताद्विरक्तधीः ।
bhogya-jātāt virakta-dhīḥ

उपसंहृत्य तां प्रीतिं
upasaṁhṛtya tāṁ prītim

भोक्तार्येवं बुभुत्सते ॥
bhoktari evam bubhutsate (204)

In this way, one should become indifferent to all objects of enjoyment, withdrawing one's love for them, and desire instead to know the enjoyer (atma).

स्रक्कन्दनवधूवस्त्र
srak-candana-vadhū-vastra-

सुवर्णादिषु पामरः ।
suvarṇa-ādiṣu pāmarah

अप्रमत्तो यथा तद्वत्
apramattaḥ yathā tadvat

न प्रमाद्यति भोक्तारि ॥
na pramādyati bhoktari (205)

Like a lowly person is focused on garlands, sandal paste, women, clothes, gold, etc, so too, one should not waver in being focused on the enjoyer (atma).

विविञ्चता भोक्तृतत्त्वं
vivincatā bhoktr-tattvam

जाग्रदादिष्वसङ्गता ।
jāgrat-ādiṣu asaṅgatā

अन्वयव्यतिरेकाभ्यां
anvaya-vyatirekābhyām

साक्षिण्यध्यवसीयते ॥
sākṣiṇi adhyavasīyate (210)

By discriminating the truth of the enjoyer through method of anvaya-vyatireka, the detached nature of the witness to all three states of experience can be known.

त्रिषु धामसु यद्भोग्यं
triṣu dhāmasu yat bhogyam

भोक्ता भोगश्च यद्भवेत् ।
bhoktā bhogaḥ ca yat bhavet

तेभ्यो विलक्षणः साक्षी
tebhyaḥ vilakṣaṇaḥ sākṣī

चिन्मात्रोऽहं सदाशिवः ॥
cinmātraḥ aham sadāśivaḥ (215)

Distinct from the enjoyed, enjoyer, and enjoyment in all three states of experience, I am the witness, pure consciousness, ever auspicious.

एवं विवेचिते तत्त्वे
evam vivecite tattve

विज्ञामयशब्दितः ।
vijñānamaya-śabditaḥ

चिदाभासो विकारी यो
cidābhāsaḥ vikārī yaḥ

भोक्तृत्वं तस्य शिष्यते ॥
bhoktr̥tvam tasya śiṣyate (216)

When truth (of atma) has been discerned in this way, what remains is the enjoyer, changing cidabhasa, known as the vijñanamaya kosha.

विलयोऽप्यस्य सुप्त्यादौ
vilayaḥ api asya supti-ādau

साक्षिणा ह्यनुभूयते ।
sākṣiṇā hi anubhūyate

एतादृशं स्वस्वभावं
etādr̥śam sva-svabhāvam

विविनक्ति पुनः पुनः ॥
vivinakti punaḥ punaḥ (218)

The resolution of it (cidabhasa) in deep sleep is experienced by the witness. Observing this again and again, one can know one's true nature to be thus.

विविच्य नाशं निश्चित्य
vivicya nāśam niścitya

पुनर्भोगं न वाञ्छति ।
punaḥ bhogam na vānc̥hati

मुमूर्षुः शायितो भूमौ
mumūrṣuḥ śāyitaḥ bhūmau

विवाहं कोऽभिवाञ्छति ॥
vivāham kaḥ abhivānc̥hati (219)

Having discerned (atma) and having determined that (cidabhasa) is subject to destruction, one no longer desires pleasure. What dying man lying on the ground desires marriage?

इत्यभिप्रेत्य भोक्तारम्
iti abhipretya bhoktāram

आक्षिपत्यविशङ्कया ।
ākṣipati aviśaṅkayā

कस्य कामायेति ततः
kasya kāmāya iti tataḥ

शरीरानुज्वरो न हि ॥
śarīra-anujvaraḥ na hi (222)

Having considered thus, rejecting the enjoyer without doubt, the text says "he would not afflict the body" after saying "for whose gratification."

स्थूलं सूक्ष्मं कारणं च
sthūlam sūkṣmam kāraṇam ca

शरीरं त्रिविधं स्मृतम् ।
śarīram trividham smṛtam

अवश्यं त्रिविधोऽस्त्येव
avaśyam trividhaḥ asti eva

तत्र तत्रोचितो ज्वरः ॥
tatra tatra ucitaḥ jvaraḥ (223)

Bodies are of three types - gross, subtle and causal. Certainly, they are subject to three kinds of corresponding afflictions.

एते ज्वराः शरीरेषु
ete jvarāḥ śarīreṣu

त्रिषु स्वाभाविका मताः ।
triṣu svābhāvikāḥ matāḥ

वियोगे तु ज्वरैस्तानि
viyoge tu jvaraiḥ tāni

शरीराण्येव नासते ॥
śarīrāṇi eva na āsate (227)

These afflictions are natural to the three bodies. When the bodies become free from afflictions, they cease to function.

चिदाभासे स्वतः कोऽपि
cidābhāse svataḥ kaḥ api

ज्वरो नास्ति यतश्चितः ।
jvaraḥ na asti yataḥ citaḥ

प्रकाशैकस्वभावत्वम्
prakāśa-eka-svabhāvatvam

एव दृष्टं न चेतरेत् ॥
eva drṣṭam na ca itarat (229)

No affliction affects cidabhasa itself because its true nature is seen to be consciousness alone, not otherwise.

चिदाभासेऽप्यसम्भाव्या
cidābhāse api asaṃbhāvyāḥ

ज्वराः साक्षिणि का कथा ।
jvarāḥ sākṣiṇi kā kathā

एवमेवैकतां मेने
evam api ekatām mene

चिदाभासो ह्यविद्यया ॥
cidābhāsaḥ hi avidyayā (230)

These afflictions cannot affect cidabhasa, what to speak of sakshi. Due to ignorance, cidabhasa identifies with them.

पुत्रदारेषु तप्यत्सु
putra-dāreṣu tapyatsu

तपामीति यथा वृथा ।
tapāmi iti yathā vṛthā

मन्यते पुरुषस्तद्वद्
manyate puruṣaḥ tadvat

आभासोऽप्यभिमन्यते ॥
ābhāsaḥ api abhimanyate (233)

Just as a person feels afflicted when his son or wife suffers, so too, cidabhasa is identified (with afflictions).

विविच्य भ्रान्तिमुज्झित्वा
vivicya bhrāntim ujjhitvā

स्वमप्यगणयन् सदा ।
svam api agaṇayan sadā

चिन्तयन्साक्षिणं कस्माच्
cintayan sākṣiṇam kasmāt

शरीरमनुसञ्चरेत् ॥
śarīram anusamjvaret (234)

Having discerned (atma), having rejected error, not counting oneself, always contemplating on the sakshi, how could one afflict one's body?

अथवावस्तुसर्पादि
ayathā-vastu-sarpa-ādi-

ज्ञानं हेतुः पलायने ।
jnānam hetuḥ palāyane

रज्जुज्ञानेऽहिधीध्वस्तौ
rajju-jnāne ahi-dhī-dhvastau

कृतमप्यनुशोचति ॥
kṛtam api anuśocati (235)

Mistaking a rope for a snake is the cause for running away. When the rope is known and the illusion of snake destroyed, one feels ashamed.

मिथ्याभियोगदोषस्य
mithyā-abhiyoga-doṣasya

प्रायश्चित्तत्वसिद्धये ।
prāyaścitta-prasiddhaye

क्षमापयन्निवात्मानं
kṣamāpayan iva ātmānam

साक्षिणं शरणं गतः ॥
sākṣiṇam śaraṇam gataḥ (236)

For the error of false accusation, one apologizes to
for the sake of atonement. Similarly, one seeks
refuge in sakshi-atma.

यौवराज्ये स्थितो राज
yauvarājye sthitaḥ rāja-

पुत्रः साम्राज्यवाञ्छया ।
putraḥ sāmrajya-vāncḥayā

राजानुकारी भवति
rāja-anukārī bhavati

तथा साक्ष्यनुकार्ययम् ॥
tathā sākṣi-anukārī ayam (240)

The son of a king, heir to the throne and desiring to
become king, imitates his father. So too, this
(cidabhasa) imitates the sakshi.

दशमोऽपि शिरस्ताडं
daśamaḥ api śiraḥ-tāḍam

रुदन्बुद्ध्वा न रोदिति ।
rudan buddhvā na roditi

शिरोव्रणस्तु मासेन
śiraḥ-vraṇaḥ tu māsenā

शनैः शाम्यति नो तदा ॥
śanaiḥ śāmyati no tadā (247)

The tenth man, who cried and beat his head, stops
crying when he gains knowledge. But the wounds to
his head will slowly heal in a month.

दशमामृतिलाभेन
daśama-amṛti-lābhena

जातो हर्षो व्रणव्यथाम् ।
jātaḥ harṣaḥ vraṇa-vyathām

तिरोधत्ते मुक्तिलाभस्
tirodhatte muktilābhaḥ

तथा प्रारब्धदुःखिताम् ॥
tathā prārabdha-duḥkhitām (248)

Learning that the tenth is alive, he rejoices and
forgets the pain of his wounds. So too, becoming
enlightened, one forgets the pain due to prarabdha
karma.

शमयत्यौषधेनायं

śamayati auśadhena ayam

दशमः स्वं व्रणं यथा ।

daśamaḥ svam vraṇam yathā

भोगेन शमयित्वैतत्

bhogena śamayitvā etad

प्रारब्धं मुच्यते तथा ॥

prārabdham mucyate tathā (250)

Like the tenth man heals his wounds with medicine, so too, having exhausted one's prarabdha karma, one is liberated.

किमिच्छन्निति वाक्योक्तः

kim icchan iti vākya-uktaḥ

शोकमोक्ष उदीरितः ।

śoka-mokṣaḥ udīritaḥ

आभासस्य ह्यवस्थैषा

ābhāsasya hi avasthā eṣā

षष्ठी तृप्तिस्तु सप्तमि ॥

ṣaṣṭī tr̥ptiḥ tu saptamī (251)

The verse, 'Desiring what?' indicates freedom from suffering. This is the sixth state for cidabhasa. The seventh state is perfect contentment.

साङ्कुशा विषयैस्तृप्तिर्

sāṅkuṣā viṣayaiḥ tr̥ptiḥ

इयं तृप्तिर्निरङ्कुशा ।

iyam tr̥ptiḥ nirāṅkuṣā

कृतं कृत्यं प्रापणीयं

kṛtam kṛtyam prāpaṇīyam

प्राप्तमित्येव तृप्यति ॥

prāptam iti eva tr̥pyati (252)

The contentment due to objects is limited, but this contentment limitless. This contentment is feeling that everything is done, everything is achieved.

निद्राभिक्षे स्नानशौचे

nidrā-bhikṣe snāna-śauce

नेच्छामि न करोमि च ।

na icchāmi na karomi ca

द्रष्टारश्चेत्कल्पयन्ति

draṣṭāraḥ cet kalpayanti

किं मे स्यादन्यकल्पनात् ॥

kim me syāt anya-kalpanāt (258)

I do not desire to sleep, beg for alms, or bathe, nor do I perform these acts. If observers project these upon me, how do their projections affect me?

शृण्वन्त्वज्ञाततत्त्वास्ते
śṛṅvantu ajnāta-tattvāḥ te

जानन् कस्माच्छृणोम्यहम् ।
jānan kasmāt śṛṅomi aham

मन्यन्तां संशयापन्ना
manyantām saṁśaya-āpannāḥ

न मन्येऽहमसंशयः ॥
na manye aham asaṁśayaḥ (260)

Let the ignorant listen (to Vedanta). Having gained knowledge, why should I listen? Those with doubts should reflect. I have no doubts, so I do not reflect.

विपर्यस्तो निदिध्यासेत्
viparyastah nidhidhyāset

किं ध्यानमविपर्ययात् ।
kim dhyānam aviparyayāt

देहात्मत्वविपर्यासं
deha-ātmatva-viparyāsam

न कदाचिद्भ्रजाम्यहम् ॥
na kadācit bhajāmi aham (261)

One with erroneous convictions should practice nididhyasana. I never experience confusion of the body and self. In the absence of erroneous convictions, why should I practice nididhyasana?

अहं मनुष्य इत्यादि
aham manuṣyaḥ iti ādi-

व्यवहारो विनाप्यमुम् ।
vyavahārah vinā apī amum

विपर्यासं चिराभ्यस्त
viparyāsam cira-abhyasta-

वासनातोऽवकल्पते ॥
vāsanātaḥ avakalpyate (262)

Even in the absence of erroneous convictions, I behave like a man due to the impressions from many prior births.

विक्षेपो नास्ति यस्मान्मे
vikṣepaḥ na asti yasmāt me

न समाधिस्ततो मम ।
na samādhiḥ tataḥ mama

विक्षेपो वा समाधिर्वा
vikṣepaḥ vā samādhiḥ vā

मनसः स्याद्विकारिणः ॥
manasaḥ syāt vikāriṇaḥ (265)

Because there is no distraction for me, I have no need for samadhi. Both distraction and absorption belong to the changing mind.

व्यवहारो लौकिको वा
vyavahāraḥ laukikaḥ vā

शास्त्रीयोऽप्यन्यथापि वा ।
śāstrīyaḥ vā anyathā api vā

ममाकर्तुरलेपस्य
mama akartuḥ alepasya

यथारब्धं प्रवर्तताम् ॥
yathā ārabdham pravartatām (267)

Whatever worldly, religious, or other activities arise for me, an uninvolved non-doer, let them take place according to my prarabdha karma.

अथवा कृतकृत्योऽपि
athavā kṛta-kṛtyaḥ api

लोकानुग्रहकाम्यया ।
loka-anugraha-kāmyayā

शास्त्रीयेणैव मार्गेण
śāstrīyeṇa eva mārgēṇa

वर्तेऽहं का मम क्षतिः ॥
varte aham kā mama kṣatiḥ (268)

Or, even though I am fulfilled, I can act according the scriptures for the sake of the world. What do I have to lose?

वपुर्वाग्धीषु निर्बन्धः
vapuḥ-vāk-dhīṣu nirbandhaḥ

कर्मिणो न तु साक्षिणि ।
karmināḥ na tu sākṣiṇi

ज्ञानिनः साक्ष्यलेपत्वे
jnāninaḥ sākṣi-alepatve

निर्बन्धो नेतरत्र हि ॥
nirbandhaḥ na itaratra hi (272)

Restrictions on body, speech, and mind are for doers of actions, not for the sakshi. For the enlightened, being an uninvolved witness, there can be no restriction.

प्रवृत्तिर्नोपयुक्ता चेन्
pravṛttiḥ na upayuktā cet

निवृत्तिः क्वोपयुज्यते ।
nivr̥ttiḥ kva upayujyate

बोधहेतुर्निवृत्तिश्चेद्
bodha-hetuḥ nirvr̥ttiḥ cet

बुभुत्सायां तथेतरा ॥
bubhutsāyām tathā itarā (276)

Doubt: Action is useless.

Reply: What is the use inaction?

Doubt: Inaction helps one gain knowledge.

Reply: Action can also help one know.

नाविद्या नापि तत्कार्यं
na avidyā na api tat-kāryam

बोधं बाधितुमर्हति ।
bodham bādhitum arhati

पुरैव तत्त्वबोधेन
purā eva tattva-bodhena

बाधिते ते उभे यतः ॥
bādHITE te ubhe yataḥ (278)

Ignorance and its effects cannot negate knowledge because both of these are already negated by knowledge of reality.

आदावविद्यया चित्रैः
ādaU avidyayā citraiḥ

स्वकार्यैर्जृम्भमाणया ।
svakāryaiḥ jṛmbhamāṇayā

युद्धा बोधोऽजयत्सोऽद्य
yuddhvā bodhaḥ ajayat saḥ adya

सुदृढो बाध्यतां कथम् ॥
sudṛḍhaḥ bādhyatām katham (281)

At first, knowledge conquered powerful ignorance and its various effects. Now, that knowledge is more firm. How could it be obstructed?

तिष्ठन्तुवज्ञानतत्कार्यं
tiṣṭhantu ajnāna-tat-kārya-

शवा बोधेन मारिताः ।
śavāḥ bodhena māritāḥ

न भीतिर्बोधसम्राजः
na bhītiḥ bodha-samrājah

कीर्तिः प्रत्युत तस्य तैः ॥
kīrtiḥ pratyuta tasya taiḥ (282)

Let the corpses of ignorance and its effects, destroyed by knowledge, remain. The emperor of knowledge fears them not. On the contrary, they proclaim his glory.

विद्वांश्चेत्तादृशां मध्ये
vidvān cet tādrśām madhye

तिष्ठेत्तदनुरोधतः ।
tiṣṭhet tat-anurodhataḥ

कायेन मनसा वाचा
kāyena manasā vācā

करोत्येवाखिलाः क्रियाः ॥
karoti eva akhilāḥ kriyāḥ (285)

If the enlightened is among people performing actions, he acts accordingly, performing all necessary actions with his body, mind and speech.

एष मध्ये बुभुत्सूनां
eṣa madhye bubhutsūnām

यदा तिष्ठेत्तदा पुनः ।
yadā tiṣṭhet tadā punaḥ

बोधायैषां क्रियाः सर्वा
bodhāya eṣām kriyāḥ sarvāḥ

दूषयंस्त्यजतु स्वयम् ॥
dūṣayan tyajatu svayam (286)

If he is among people seeking knowledge, for the sake of teaching, he shows the defects of all actions and himself gives them up.

अधिक्षिप्तस्ताडितो वा
adhikṣiptas tāḍitaḥ vā

बालेन स्वपिता तदा ।
bālena svapitā tadā

न क्लिश्नाति न कुप्येत
na kliśnāti na kupyeta

बालं प्रत्युत लालयेत् ॥
bālam pratyuta lālayet (288)

When a father is disrespected or beaten by his child, he is neither hurt nor angry. On the contrary, he plays with the child.

येनायं नटनेनात्र
yena ayam naṭanena atra

बुध्यते कार्यमेव तत् ।
budhyate kāryam eva tat

अज्ञप्रबोधान्नैवान्यत्
ajna-prabodhāt na eva anyat

कार्यमस्त्यत्र तद्विदः ॥
kāryam asti atra tat-vidaḥ (290)

Through whatever behavior the ignorant can be enlightened, that is the duty of the wise. Except for enlightening the ignorant, there is no other duty for wise.

कृतकृत्यतया तृप्तः
kr̥ta-kr̥tyatayā tṛptaḥ

प्राप्तप्राप्यतया पुनः ।
prāpta-prāpyatayā punaḥ

तृप्यन्नेवं स्वमनसा
tṛpyan evam svamanasā

मन्यतेऽसौ निरन्तरम् ॥
manyate asau nirantaram (291)

Perfectly content, having achieved all to be achieved, having obtained all to be obtained, feeling satisfied, with his mind he always thinks thus:

धन्योऽहं धन्योऽहं नित्यं
dhanyaḥ aham dhanyaḥ aham nityam

स्वात्मानमञ्जसा वेद्मि ।
svātmānam anjasā vedmi

धन्योऽहं धन्योऽहं ब्रह्म
dhanyaḥ aham dhanyaḥ aham brahma-

नन्दो विभाति मे स्पष्टम्॥
ānandaḥ vibhāti me spaṣṭam (292)

**Blessed am I, for I always know myself truly!
Blessed am I, for the fullness of reality shines
clearly for me!**

अहो शास्त्रमहो शास्त्रम्
aho śāstram aho śāstram

अहो गुरुरहो गुरुः ।
aho guruḥ aho guruḥ

अहो ज्ञानमहो ज्ञानम्
aho jñānam aho jñānam

अहो सुखमहो सुखम् ॥
aho sukham aho sukham (297)

**Oh! Great are the scriptures!
Oh! Great is the guru!
Oh! Great is knowledge!
Oh! Great is happiness!**