

# Vivekacūḍāmaṇi – Crest Jewel of Discrimination – 108 Verses (by Ādi Śaṅkarācārya)

## MAṄGALĀCARAṆA - INTRODUCTORY PRAYER

### Verse 1: Prayer

सर्व वेदान्त सिद्धान्त गोचरम् तम् अगोचरम्  
गोविन्दम् परमानन्दम् सद्गुरुम् प्रणतो अस्मि अहम् (1)  
sarva vedānta siddhānta gocaram tam agocaram  
govindam paramānandam sadgurum praṇato asmi aham (1)

I remain saluting that teacher Govinda, who is limitless and of the nature of joy, who is not objectified by the senses and the mind but is known through the mahāvākyas of all the upaniṣads.

## PRECIOUSNESS OF HUMAN BIRTH

### Verse 2: The Three Graces of Life

दुर्लभम् त्रयम् एव एतत् देव अनुग्रह हेतुकम्  
मनुष्यत्वम् मुमुक्षुत्वम् महापुरुष संश्रयः (3)  
durlabham trayam eva etat deva anugraha hetukam  
manuṣyatvam mumukṣutvam mahāpuruṣa saṁśrayaḥ (3)

The status of a human being, the disposition of one who longs for freedom and being under the tutelage of a teacher - this three-fold blessing is difficult to gain and has its cause only in the grace of the Lord.

### Verse 3: Reason to Strive Now?

लब्ध्वा कथञ्चित् नर जन्म दुर्लभम्  
तत्र अपि पुंस्त्वम् श्रुति पार दर्शनम्  
यः स्व आत्म मुक्त्यै न यतेत मूढधीः  
सः हि आत्महा स्वम् विनिहन्ति असद्गहात् (4)  
labdhvā kathañcit nara janma durlabham  
tatra api puṁstvam śruti pāra darśanam  
yaḥ sva ātma muktyai na yateta mūḍhadhīḥ  
saḥ hi ātmahā svam vinihanti asadgrahāt (4)



Having somehow obtained the rare human birth and there too, exalted qualities and mastery over the Vedas, that person of deluded intellect who would not strive for his / her freedom is indeed committing suicide. By holding on to the unreal he / she destroys oneself.

## ACTION AND KNOWLEDGE

### Verse 4: Need for Knowledge on this Path

वदन्तु शास्त्राणि यजन्तु देवान्  
कुर्वन्तु कर्माणि भजन्तु देवताः  
आत्म ऐक्य बोधेन विना विमुक्तिः  
न सिद्ध्यति ब्रह्म शत अन्तरे अपि (6)  
vadantu śāstrāṇi yajantu devān  
kurvantu karmāṇi bhajantu devatāḥ  
ātma aikya bodhena vinā vimuktiḥ  
na siddhyati brahma śata antare api (6)

Let people study the scriptures; let them propitiate devās through Vedic rituals; let them do altruistic activities; let them worship the gods. Without the knowledge of the oneness of the self, even after a period of the rule of hundreds of Brahmajis mokṣa is not accomplished.

### Verse 5: Karma-Yoga Brings Purity

चित्तस्य शुद्धये कर्म न तु वस्तु उपलब्धये  
वस्तु सिद्धिः विचारेण न किञ्चित् कर्म कोटिभिः (11)  
cittasya śuddhaye karma na tu vastu upalabdhaye  
vastu siddhiḥ vicāreṇa na kiñcit karma koṭibhiḥ (11)

Action is for purification of the mind, not for gaining (knowing) the truth. Knowledge of the truth is by inquiry alone; not even a little knowledge is gained by crores of actions.

### Verse 6: Enquiry & Guidance Needed

अतः विचारः कर्तव्यः जिज्ञासोः आत्म वस्तुनः  
समासाद्य दया सिन्धुम् गुरुम् ब्रह्मविद् उत्तमम् (15)  
ataḥ vicāraḥ kartavyaḥ jijñāsoḥ āma vastunaḥ  
samāsādyā dayā sindhum gurum brahmavid uttamam (15)

Therefore, having properly approached a teacher who is an ocean of compassion and the best among the knowers of Brahman, inquiry into the truth of oneself is to be done by one who wants to know the truth.



# ADHIKĀRITVAM - THE STUDENT'S QUALIFICATION

## Verse 7: Success Depends on Readiness

अधिकारिणम् आशास्ते फल सिद्धिः विशेषतः

उपाया देश काल आद्याः सन्ति अस्मिन् सहकारिणः (14)

adhikāriṇam āśāste phala siddhiḥ viśeṣataḥ

upāyā deśa kāla ādyāḥ santi asmin sahakāriṇaḥ (14)

Accomplishment of the desired end especially calls for a qualified person. Place, time, etc are auxiliary means in this pursuit.

## Verse 8: Conditions for Success & Failure

साधनानि अत्र चत्वारि कथितानि मनीषिभिः

येषु सत्सु एव सन्निष्ठा यत् अभावे न सिध्यति (18)

sāadhanāni atra catvāri kathitāni manīṣibhiḥ

yeṣu satsu eva sanniṣṭhā yat abhāve na sidhyati (18)

In this context the four means for making one qualified for the knowledge are told by those who have an ascertained vision of the śruti. In their presence only firmness of knowledge takes place and in their absence, it does not take place.

## Verse 9: What are the Four Means?

आदौ नित्य अनित्य वस्तु विवेकः परिगण्यते

इह अमुत्र फल भोग विरागः तत् अनन्तरम्

शम आदि षट् सम्पत्तिः मुमुक्षुत्वम् इति स्फुटम् (19)

ādau nitya anitya vastu vivekaḥ parigaṇyate

iha amutra phala bhoga virāgaḥ tat anantaram

śama ādi ṣaṭ sampattiḥ mumukṣutvam iti sphuṭam (19)

The four means for making one qualified is thus clearly reckoned: first the discriminative understanding between what is eternal and what is time-bound; then the absence of longing for enjoyment of pleasures here and hereafter; then the six-fold qualifications like śama, etc and the longing for mokṣa.

## Verse 10: Viveka

ब्रह्म सत्यम् जगत् मिथ्या इति एवम् रूपः विनिश्चयः

सः अयम् नित्य अनित्य वस्तु विवेकः समुदाहृतः (20)

brahma satyam jagat mithyā iti evam rūpaḥ viniścayaḥ

saḥ ayam nitya anitya vastu vivekaḥ samudāhṛtaḥ (20)



Ascertainment in this form that Brahman is eternal and the world is time-bound is presented as discriminative understanding between nitya and anitya.

### Verse 11: Vairagya

तत् वैराग्यम् जिहासा या दर्शन श्रवण आदिभिः  
देह आदि ब्रह्म पर्यन्तम् हि अनित्यम् भोग वस्तुनि (21)  
tat vairāgyam jihāsā yā darśana śravaṇa ādibhiḥ  
deha ādi brahma paryantam hi anityam bhoga vastuni (21)

Vairāgya is a mental disposition characterised by the absence of longing in all time-bound objects of enjoyment from this body upto Brahmani, attained through seeing, hearing, etc.

### Verse 12: Śama (Mind Management)

विरज्य विषय व्रातात् दोष दृष्ट्या मुहुः मुहुः  
स्व लक्ष्ये नियत अवस्था मनसः शम उच्यते (22)  
virajya viṣaya vrātāt doṣa dr̥ṣṭyā muhuḥ muhuḥ  
sva lakṣye niyata avasthā manasaḥ śama ucyate (22)

The mind's abiding in its own goal through dispassion towards the whole host of objects by seeing their limitations again and again, is said to be śama, resolution of the mind.

### Verse 13: Dama (Physical Self-Control)

विषयेभ्यः परावर्त्य स्थापनम् स्व स्व गोलके  
उभयेषाम् इन्द्रियाणाम् स दमः परिकीर्तितः (23)  
viṣayebhyaḥ parāvartya sthāpanam sva sva golake  
ubhayeṣām indriyāṇām sa damaḥ parikīrtitaḥ (23)

The placing of both the organs of perception and action in their respective places after withdrawing them from their respective objects is said to be dama.

### Verse 14: Uparati & Titiksha

बाह्य अनालम्बनम् वृत्तेः एषा उपरतिः उत्तमा (23)  
सहनम् सर्व दुःखानाम् अप्रतीकारपूर्वकम् | चिन्ता विलापरहितम् सा तितिक्षा निगद्यते (24)  
bāhya anālambanam vṛtteḥ eṣā uparatiḥ uttamā (23)  
sahanam sarva duḥkhānām apratikārapūrvakam | cintā vilāparahitam sā titikṣā nigadyate (24)



[23] Freeing the thoughts from the influence of objects, this is the highest form of Uparati (self-withdrawal). [24] Objectivity to all pains without any anxiety, complaint or any attempt of revenge is said to be titikṣā (ability to endure the ups & downs of life / determination).

### Verse 15: Śraddhā (Provisional Trust in the Teaching)

शास्त्रस्य गुरु वाक्यस्य सत्य बुद्धि अवधारणा  
सा श्रद्धा कथिता सद्धिः यया वस्तु उपलभ्यते (25)  
śāstrasya guru vākyaśya satya buddhi avadhāraṇā  
sā śraddhā kathitā sadbhiḥ yayā vastu upalabhyate (25)

That conviction that the śāstra and the words of the teacher are true is said to be śraddhā by the wise by which the truth is known.

### Verse 16: Samādhāna (One-pointedness)

सर्वदा स्थापनम् बुद्धेः शुद्धे ब्रह्मणि सर्वथा  
तत् समाधानम् इति उक्तम् न तु चित्तस्य लालनम् (26, Alt 27)  
sarvadā sthāpanam buddheḥ śuddhe brahmaṇi sarvathā  
tat samādhānam iti uktam na tu cittasya lālanam (26, Alt 27)

Always and in every way focusing/placing the buddhi on Awareness (Brahman) is called samadana; it is not pacifying or entertaining the mind.

### Verse 17: Mumukshutva

अहङ्कार आदि देह अन्तान् बन्धान् अज्ञान कल्पितान्  
स्वस्वरूप अवबोधेन मोक्तुम् इच्छा मुमुक्षुता (27, Alt 28)  
ahaṅkāra ādi deha antān bandhān ajñāna kalpitān  
svasvarūpa avabodhena moktum icchā mumukṣutā (27, Alt 28)

Burning desire to let go of attachment to objects [ie; hoping some worldly object or future heaven will save me] that is born of self-ignorance, and recognizing the Self as the highest value, is mumukṣutā (the disposition of a mumukṣu).

## APPROACHING A TEACHER

### Verse 18: Reason for Approaching a Guru

उक्त साधन सम्पन्नः तत्त्व जिज्ञासुः आत्मनः  
उपसीदेत् गुरुं प्राज्ञं यस्मात् बन्ध विमोक्षणम् (32, Alt 33)  
ukta sādhanā sampannaḥ tattva jijñāsuḥ ātmanaḥ



upasīdet gurum prājñam yasmāt bandha vimokṣaṇam (32, Alt 33)

The one who wants to know the truth of oneself and is endowed with the aforesaid qualifications should approach the teacher who has the knowledge of the śāstra which would liberate from bondage.

## CHARACTERISTICS OF THE GURU

### Verse 19: Qualifications of a Guru

श्रोत्रियः अवृजिनः अकामहतः यः ब्रह्मवित्तमः

ब्रह्मणि उपरतः शान्तः निरिद्धन इव अनलः

अहेतुक दया सिन्धुः बन्धुः आनमतां सताम् (33, Alt 34/35)

śrotriyaḥ avṛjinaḥ akāmahataḥ yaḥ brahmavittamaḥ

brahmaṇi uparataḥ śāntaḥ nirindhana iva analaḥ

ahetuka dayā sindhuḥ bandhuḥ ānamatām satām (33, Alt 34/35)

\* Combined with Verse 20 below.

### Verse 20: Attitude of the Disciple

तम् आराध्य गुरुं भक्त्या प्रह्व प्रश्रय सेवनैः

प्रसन्नं तम् अनुप्राप्य पृच्छेत् ज्ञातव्यम् आत्मनः (34, Alt 36)

tam ārādhya gurum bhaktyā prahva praśraya sevanaīḥ

prasannaṁ tam anuprāpya prcchet jñātavyam ātmanaḥ (34, Alt 36)

[V19 & 20 Combined] Having worshipped with devotion that teacher - the one who has studied the śāstras, who does not have pāpa, who is not affected by desires, who is a knower of Brahman with the mind resolved in the knowledge of Brahman, who is calm like the fire that does not have any more fuel, who is an ocean of compassion without any reason, who is a helpful friend to the seekers who salute him with appreciation - one must approach him who is pleased by the service (done to him) with a proper attitude and ask him as to what is to be known about oneself.

### Verse 21: His Painful Encounter in the World

दुर्वार संसार दवाग्नि तप्तं

दोधूयमानं दुरदृष्ट वातैः

भीतं प्रपन्नं परिपाहि मृत्योः

शरण्यम् अन्यं यत् अहं न जाने (36, Alt 38)

durvāra saṁsāra davāgni taptaṁ

dodhūyamānaṁ duradrṣṭa vātaiḥ

bhītaṁ prapannaṁ paripāhi mṛtyoḥ



śaraṇyam anyam yat aham na jāne (36, Alt 38)

Oh teacher! please protect me - who is frightened of death and seeking refuge, who is scorched by the forest fire of saṁsāra which cannot be put out, who is shaken repeatedly by the winds of pāpa - as I see no other refuge.

## Verse 22: Acknowledging the Goodness of Saints

शान्ताः महान्तः निवसन्ति सन्तः

वसन्तवत् लोकहितं चरन्तः

तीर्णाः स्वयं भीमभवार्षं जनान्

अहेतुना अन्यान् अपि तारयन्तः (37, Alt 39)

śāntāḥ mahāntāḥ nivasanti santaḥ

vasantavat lokahitam carantaḥ

tīrṇāḥ svayam bhīmabhavārṇavam janān

ahetunā anyān api tārayantaḥ (37, Alt 39)

Such composed, great, saintly people do live doing good to people, like the spring, themselves having crossed the frightening ocean of saṁsāra and making other people also cross without any expectation in return.

## Verse 23: Guru Expresses his Confidence

मा भैष्ट विद्वंस्तव न अस्ति अपायः

संसारसिन्धोः तरणे अस्ति उपायः

येन एव याता यतयः अस्य पारं

तम् एव मार्गं तव निर्दिशामि (43, Alt 45)

mā bhaiṣṭa vidvaṁstava na asti apāyaḥ

saṁsārasindhoḥ taraṇe asti upāyaḥ

yena eva yātā yatayaḥ asya pāram

tam eva mārgam tava nirdiśāmi (43, Alt 45)

Oh learned one! Do not be afraid. There is no more danger for you. There is a means for crossing the ocean of saṁsāra. I will show you the same way by which alone people of right effort have gone to the other shore of this ocean of saṁsāra.

## Verse 24: Roles of Ignorance & Knowledge

अज्ञानयोगात् परमात्मनः तव हि अनात्मबन्धः ततः एव संसृतिः

तयोः विवेक उदितबोधवह्निः अज्ञानकार्यं प्रदहेत् समूलम् (47, Alt 49)

ajñānayogāt paramātmanaḥ tava hi anātmabandhaḥ tataḥ eva saṁsṛtiḥ

tayoḥ viveka uditabodhahvniḥ ajñānakāryam pradahet samūlam (47, Alt 49)



There is indeed the bondage with anātmā for you, the limitless self, due to association with ignorance. This flow of birth and death results from that alone. The fire of knowledge born of the discrimination between the ātmā and anātmā would burn away the effects of ignorance along with the root cause.

## THE DISCIPLE'S QUESTIONS

### Verse 25: Disciple's Seven Questions

को नाम बन्धः कथम् एषः आगतः  
कथं प्रतिष्ठा अस्य कथं विमोक्षः  
कः असौ अनात्मा परमः कः आत्मा  
तयोः विवेकः कथम् एतत् उच्यताम् (51)  
kaḥ nāma bandhaḥ katham eṣaḥ āgataḥ  
katham pratiṣṭhā asya katham vimokṣaḥ  
kaḥ asau anātmā paramaḥ kaḥ ātmā  
tayoḥ vivekaḥ katham etat ucyatām (51)

The student wants to know the following: (1) the nature and origin of bondage, (2) how bondage is sustained, (3) how to liberate oneself from it, (4) the nature of the not-Self, (5) the nature of the Self and (6) how to discriminate between the Self and the not-Self.

### Verse 26: The Sravana Begins...

यत् बोद्धव्यं तव इदानीं  
आत्मा अनात्म विवेचनम्  
तत् उच्यते मया सम्यक्  
श्रुत्वा आत्मनि अवधारय (71, Alt 73)  
yat boddhavyam tava idānīm  
ātmā anātmā vivecanam  
tat ucyate mayā samyak  
śrutvā ātmani avadhāraya (71, Alt 73)

That discriminative analysis between the ātmā and anātmā which is to be known by you is being told properly. Having listened to the teaching ascertain in yourself (make it your own).

## WHAT IS ANĀTMĀ - NOT-SELF?

### Verse 27: The Seat of Various Experiences

पञ्चीकृतेभ्यः भूतेभ्यः स्थूलेभ्यः पूर्व-कर्मणा  
समुत्पन्नम् इदं स्थूलं भोग-आयतनम् आत्मनः



अवस्था जागरः तस्य स्थूल-अर्थ-अनुभवः यतः (88, Alt 90)

pañcīkṛtebhyaḥ bhūtebhyaḥ sthūlebhyaḥ pūrva-karmaṇā  
samutpannam idaṁ sthūlaṁ bhoga-āyatanam ātmanaḥ  
avasthā jāgaraḥ tasya sthūla-artha-anubhavaḥ yataḥ (88, Alt 90)

This physical body is born, as a result of the karma of previous lives, from the gross elements which have undergone the process of grossification and is the place of experiences for the jīva. The waking state is that in which his experiences of the objects of the physical world take place.

## Verse 28: “Eight Cities” of the Subtle Body

वाग्-आदि पञ्च श्रवण-आदि पञ्च  
प्राण-आदि पञ्च अभ्र-मुखानि पञ्च  
बुद्धि-आदि अविद्या अपि च काम-कर्मणी  
पुरि-अष्टकं सूक्ष्म-शरीरम् आहुः (96, Alt 98)  
vāg-ādi pañca śravaṇa-ādi pañca  
prāṇa-ādi pañca abhra-mukhāni pañca  
buddhi-ādi avidyā api ca kāma-karmaṇī  
puri-aṣṭakaṁ sūkṣma-śarīram āhuḥ (96, Alt 98)

These eight ‘cities’ together constitute the subtle body: (1) five organs of action such as the organ of speech, (2) the five sense organs of perception such as organ of hearing, (3) the five prāṇas, (4) the five subtle elements beginning with space, (5) the intellect, etc. (intellect, mind, ego and memory), (6) ignorance, (7) desire and (8) all the actions of the body.

## Verse 29: Characteristics of Subtle Body & It's Strongest in Dream State

इदं शरीरं शृणु सूक्ष्म-संज्ञितं  
लिङ्गं तु अपञ्चीकृत-भूत-सम्भवम्  
स-वासनं कर्म-फल-अनुभावकम्  
स्व-अज्ञानतः अनादिः उपाधिः आत्मनः (97, Alt 99)  
idaṁ śarīraṁ śṛṇu sūkṣma-samjñitaṁ  
liṅgaṁ tu apañcīkṛta-bhūta-sambhavam  
sa-vāsanam karma-phala-anubhāvakam  
sv-ajñānataḥ anādiḥ upādhiḥ ātmanaḥ (97, Alt 99)

स्वप्नो भवति अस्य विभक्तिः अवस्था  
स्व-मात्र-शेषेण विभाति यत्र (98, Alt 100)  
svapno bhavati asya vibhaktiḥ avasthā  
sva-mātra-śeṣeṇa vibhāti yatra (98, Alt 100)



[V97] Know that this subtle body is also known as liṅga-śarīra. It is indeed born of the elements in their subtle state and is possessed of impressions of previous experiences. It is the experiencer of the results of actions, viz., puṇya and pāpa, and is the beginningless upādhi for the jīvātmā. [V98] Dream is its distinct state in which it shines alone without the physical body.

### Verse 30: Subtle Body as an Instrument

सर्वव्यापृतिकरणं लिङ्गम् इदं  
स्यात् चिदात्मनः पुंसः  
वास्यादिकम् इव तक्षणः तेन एव आत्मा  
भवति असङ्गः अयम् (100, Alt 102)  
sarva-vyāpṛti-karaṇam liṅgam idam  
syāt cidātmanah puṁsaḥ  
vāsyādikam iva takṣṇaḥ tena eva ātmā  
bhavati asaṅgaḥ ayam (100, Alt 102)

The subtle-body is the jiva's tool for performing action, just as chisel is for a carpenter. The jiva [individual], whose nature is actionless consciousness - unattached [to gross/subtle body], is free of the subtle body, but becomes an apparent actor when consciousness illumines the subtle body.

### Verse 31: What is Maya?

अव्यक्तनाम्नी परमेशशक्तिः  
अनाद्यविद्या त्रिगुणात्मिका परा  
कार्यानुमेया सुधिया एव माया  
यया जगत् सर्वम् इदं प्रसूयते (108, Alt 110)  
avyaktanāmnī parameśaśaktiḥ  
anādyavidyā triguṇātmikā parā  
kāryānumeyā sudhiyā eva māyā  
yayā jagat sarvam idam prasūyate (108, Alt 110)

That māyā, through which this whole world is born, is called avyakta (unmanifest) and is the power of the limitless Lord. She is the beginningless ignorance, of the nature of the three guṇas viz., sattva, rajas and tamas. Her existence is to be inferred from her effects, by a person with a clear mind. By Her is this entire universe projected.

### Verse 32: Maya is Indescribable

सत् न अपि असत् न अपि उभयात्मिका न  
भिन्ना अपि अभिन्ना अपि उभयात्मिका न  
साङ्गा अपि अनङ्गा हि उभयात्मिका न  
महा अद्भुता अनिर्वचनीय-रूपा (109, Alt 111)



sat na api asat na api ubhayātmikā na  
bhinnā api abhinnā api ubhayātmikā na  
sāṅgā api anaṅgā hi ubhayātmikā na  
mahā adbhūtā anirvacanīya-rūpā (109, Alt 111)

Māyā cannot be said as real or non-existent or combination of real and non-existent; is not separate or non-separate from Brahman nor combined in nature of separate and non-separate; does not have parts nor is partless or combined in nature. She is a great wonder and cannot be categorically explained.

**Chinmaya:** Maya is: **i)** Neither existent; nor non-existent; nor is She of both these natures; **ii)** She is neither different from them; nor the same as them; nor is She of both these natures; **iii)** She is neither made up of parts; nor is She whole; nor is She of both these natures; Indeed, most wonderful is She! Beyond description in words is She!

### Verse 33: What is the Unmanifest?

अव्यक्तम् एतत् त्रिगुणैः निरुक्तम्  
तत्कारणम् नाम शरीरम् आत्मनः  
सुषुप्तिः एतस्य विभक्तिः अवस्था  
प्रलीण-सर्व-इन्द्रिय-बुद्धि-वृत्तिः (120, Alt 122)  
avyaktam etat triguṇaiḥ niruktam  
tat kāraṇam nāma śarīram ātmanaḥ  
susuptiḥ etasya vibhaktiḥ avasthā  
pralīṇa-sarva-indriya-buddhi-vṛttiḥ (120, Alt 122)

This unmanifest māyā is explained in the form of the three guṇas and it is called the causal-body of the ātmā. Sleep is ātmā's distinct state in which all the activities of the senses and the mind are resolved.

**Chinmaya:** The Unmanifest is said to be the three Gunas; it is verily the individual Causal Body; it is specially similar to “Deep Sleep”, since all functions of mind and senses are dormant.

## WHAT IS ĀTMĀ - LIMITLESS SELF?

### Verse 34: Introduction to the Self

अथ ते सम्प्रवक्ष्यामि स्वरूपं परमात्मनः  
यद्-विज्ञाय नरः बन्धात् मुक्तः कैवल्यम्-अश्नुते (124, Alt 126)  
atha te sampravakṣyāmi svarūpaṁ paramātmānaḥ  
yad-vijñāya naraḥ bandhāt muktaḥ kaivalyam-aśnute (124, Alt 126)

Now I will teach you that nature of the paramātmā, limitless self, knowing which one is freed from bondage and gains oneness with Īśvara.



### Verse 35: The Absolute Entity

अस्ति कश्चित् स्वयं नित्यम् अहं-प्रत्यय-लम्बनः  
अवस्था-त्रय-साक्षी सन् पञ्च-कोश-विलक्षणः (125, Alt 127)  
asti kaścīt svayaṁ nityam ahaṁ-pratyaya-lambanaḥ  
avasthā-traya-sākṣī san pañca-kośa-vilakṣaṇaḥ (125, Alt 127)

There is one who is self-existent. He is manifest all the time in the 'I' thought. Being distinct from the five-fold kośa (as though coverings), he is the witness of the three states of experience.

### Verse 36: The True "I" or Self

यो विजानाति सकलं जाग्रत्-स्वप्न-सुषुप्तिषु  
बुद्धि-तत्-वृत्ति-सद्भावम् अभावम्-अहम्-इति-अयम् (126, Alt 128)  
yo vijānāti sakalaṁ jāgrat-svapna-suṣuptiṣu  
buddhi-tat-vṛtti-sadbhāvam abhāvam, aham-iti-ayam (126, Alt 128)

This is the ātmā who, as the 'I', knows all - the presence and absence of the mind and its thoughts - in the waking, dream and sleep states of experience.

#### THE "ANVAYA-VYATIREKA" METHOD

THE FOUR PRINCIPLES	THE FOUR STATES				FINAL VERDICT
	WAKING	DREAM	DEEP SLEEP	Yogic Nirvikalpa	
1. Gross Body	Present	Absent	Absent	Absent	Vyatireka
2. Subtle Body	Present	Present	Absent	Absent	Vyatireka
3. Causal Body	Present	Present	Present	Absent	Vyatireka
4. The SELF	Present	Present	Present	Present	Anvaya

### Verse 37: The Unseen Seer

यः पश्यति स्वयं सर्वं, यं न पश्यति कश्चन  
यः-चेतयति बुद्धि-आदि, न तत्-यं चेतयति-अयम् (127, Alt 129)  
yaḥ paśyati svayaṁ sarvaṁ, yaṁ na paśyati kaścana  
yaḥ-cetayati buddhi-ādi, na tat-yaṁ cetayati-ayam (127, Alt 129)



This is the ātmā who sees all by himself without any aid, but whom none sees; who illumines the mind, etc but whom the mind, etc do not illumine.

## Verse 38: The Self & the Universe

प्रकृति-विकृति-भिन्नः शुद्ध-बोध-स्वभावः  
सत्-असत्-इदम्-अशेषं भासयन्-निर्विशेषः  
विलसति परमात्मा जाग्रदादिषु-अवस्था-सु  
अहम्-अहम्-इति साक्षात् साक्षी-रूपेण बुद्धेः (135, Alt 137)  
prakṛti-vikṛti-bhinnaḥ śuddha-bodha-svabhāvaḥ  
sat-asat-idam-aśeṣaṁ bhāsayan-nirviśeṣaḥ  
vilasati paramātmā jāgrad-ādiṣu-avasthā-su  
aham-aham-iti sākṣāt sākṣī-rūpeṇa buddheḥ (135, Alt 137)

The paramātmā shines directly as ‘I’, ‘I’ in all the three states of experience like waking, etc as the witness of the mind, illumining without exception all these - elements and elementals - with forms and the formless, itself remaining changeless.

**Chinmaya:** Different from Prakriti and its modifications, (the Self is) of the form of pure Knowledge; The entire visible and invisible Universe is a manifestation of That attributeless Absolute; The Supreme Self manifests itself in all the three states – waking, dream, sleep – as the “I am, I am” ego-sense directly in the intellect, and the witnessing consciousness behind intellect.

## WHAT IS BONDAGE?

### Verse 39: The Origin of Bondage

अत्र अनात्मनि अहम् इति मतिः बन्धः एषः अस्य पुंसः  
प्राप्तः अज्ञानात् जनन मरण क्लेश सम्पात हेतुः  
येन एव अयं वपुः इदम् असत् सत्यम् इति आत्म बुद्ध्या  
पुष्यति उक्षति अवति विषयैः तन्तुभिः कोशकृत् वत् (137, Alt 138)  
atra anātmāni aham iti matiḥ bandhaḥ eṣaḥ asya puṁsaḥ  
prāptaḥ ajñānāt janana maraṇa kleśa sampāta hetuḥ  
yena eva ayaṁ vapuḥ idam asat satyam iti ātma buddhyā  
puṣyati ukṣati avati viṣayaiḥ, tantubhiḥ kośakṛt vat (137, Alt 138)

In this context, the sense of ‘I’ in the anātmā, not-self, is the bondage for the person. This is gained due to ignorance and is the cause for falling into the afflictions of birth and death. Just as a silkworm lays a trap for itself with the threads, the jīva taking this changing body as real and as ‘I’, due to ignorance, nourishes it, anoints it and protects it.



**Chinmaya:** Identifying himself with the not-Self here – this is the origin of the bondage of man. In the wake of this ignorance come births and deaths and the miseries associated with them. Due to this alone, man regards this perishable body as real, and with the notion that it is “me”, He nourishes, bathes and preserves it with the help of sense objects, and gets bound as a silkworm in its cocoon woven by its own threads.

## THE CAUSE OF BONDAGE

### Verse 40: How Truth is Veiled

अखण्ड नित्य अद्वय बोध शक्त्या  
स्फुरन्तम् आत्मानम् अनन्त वैभवम्  
समावृणोति आवृत्ति शक्तिः एषा  
तमोमयी राहुः इव अर्क बिम्बम् (139, Alt 141)  
akhaṇḍa nitya advaya bodha śaktyā  
sphurantam ātmānam ananta vaibhavam  
samāvṛṇoti āvṛtti śaktiḥ eṣā  
tamomayī rāhuḥ iva arka bimbam (139, Alt 141)

This māyā's power of veiling which consists predominantly of tamas, covers this ātmā that is shining with the power of the indivisible non- dual awareness without beginning and end, as even Rāhu covers the disc of the sun [like the tiny moon eclipses the sun].

### Verse 41: Merciless Persecution by Rajas

तिरोभूते स्वात्मनि अमल तर तेजोवति पुमान्  
अनात्मानं मोहात् अहम् इति शरीरं कलयति  
ततः काम क्रोध प्रभृतिभिः अमुं बन्धन गुणैः  
परं विक्षेपाख्या रजस उरु शक्तिः व्यथयति (140, Alt 142)  
tirobhūte svātmani amala tara tejovati pumān  
anātmānam mohāt aham iti śarīram kalayati  
tataḥ kāma krodha prabhṛtibhiḥ amuṁ bandhana guṇaiḥ  
paraṁ vikṣepākhyā rajasa uru śaktiḥ vyathayati (140, Alt 142)

When ātmā which is of the nature of pure awareness free from any impurity is eclipsed, the person considers the anātmā, body as ātmā. Then the strong power of rajas, known as vikṣepa, afflicts him much with the binding qualities of desire, anger and the like.

**Chinmaya:** When a man's own Self is hidden from him, the Self that is all purity and splendour, then he, out of ignorance, associates “I am” with the Not-Self, i.e. the body, and identifies himself with it. Then, by the fetters of lust, anger, and its train of vices, he gets bound inextricably, as the projecting power of Rajas mercilessly persecutes him.



## Verse 42: Consequence of Maya's Powers

एताभ्याम् एव शक्तिभ्यां बन्धः पुंसः समागतः

याभ्यां विमोहितो देहं मत्वा आत्मानं भ्रमति अयम् (144, Alt 146)

etābhyām eva śaktibhyāṁ bandhaḥ puṁsaḥ samāgataḥ

yābhyāṁ vimohito dehaṁ matvā ātmānaṁ bhramati ayam (144, Alt 146)

This bondage has come about for the person due to these two powers alone, deluded by which the person wanders about taking the body as ātmā.

**Chinmaya:** From these two ‘powers’ (veiling & projecting), man’s bondage has sprung forth. Deluded by them, man mistakes his body for the Self, and wanders from life to life!

## Verse 43: The “Tree” of Bondage

बीजं संसृति भूमिजस्य तु तमो देह आत्म धीः अङ्कुरः

रागः पल्लवम् अम्बु कर्म तु वपुः स्कन्धः असवः शाखिकाः

अग्राणि इन्द्रिय संहतिः च विषयाः पुष्पाणि दुःखं फलं

नाना कर्म समुद्भवं बहुविधं भोक्ता अत्र जीवः खगः (145, Alt 147)

bījaṁ saṁsṛti bhūmijasya tu tamaḥ deha ātma dhīḥ aṅkuraḥ

rāgaḥ pallavam ambu karma tu vapuḥ skandhaḥ asavaḥ śākhikāḥ

agrāṇi indriya saṁhatiḥ ca viṣayāḥ puṣpāṇi duḥkhaṁ phalaṁ

nānā karma samudbhavaṁ bahuvidhaṁ bhoktā atra jīvaḥ khagaḥ (145, Alt 147)

For the tree of saṁsāra, ignorance is indeed the seed; the sense of ‘I’ in the physical body is the sprout; the desires are the foliage; the actions are the waters; the body is the trunk; the prāṇas are the branches; the aggregate of the sense organs and organs of action are the twigs; the sense objects are the flowers; the fruits are the different types of sorrow born of varieties of actions. Here the jīva is the enjoying bird.

**Chinmaya:** The seed for the Tree of Samsara is verily Ignorance. Body-identification is the sprout; desires are its tender leaves; d. work is its water; while the body is its trunk; the Pranas are its branches; the sense organs are its twigs; the sense objects are its flowers; miseries are the fruit; born out of different actions of a variety of kinds; the experiencer (Jiva) here is the individual bird (perched upon the tree)!

## HOW DOES ONE GAIN FREEDOM FROM ANATAMA? - GAINING MOKṢA

## Verse 44: The Step-by-Step Path to Freedom



श्रुति प्रमाण एक मतेः स्वधर्म निष्ठा  
तया एव आत्म विशुद्धिः अस्य  
विशुद्ध बुद्धेः परमात्म वेदनं  
तेन एव संसार समूल नाशः (148, Alt 150)  
śruti pramāṇa eka mateḥ svadharma niṣṭhā  
tayā eva ātma viśuddhiḥ asya  
viśuddha buddheḥ paramātma vedanam  
tena eva saṁsāra samūla nāśaḥ (148, Alt 150)

For the one whose mind is committed to the śruti as a means of knowledge, a commitment to one's own dharma is there. By that commitment alone purification of his mind follows. For the one whose mind is purified, recognition of the limitless self takes place. By that recognition the destruction of the saṁsāra along with its cause, i.e. ignorance, results.

## DIFFERENTIATING ĀTMĀ FROM ANĀTMĀ

### Verse 45: Process of Negation

मुञ्ज आदि ईकाम् इव दृश्य वर्गात्  
प्रत्यञ्चम् आत्मानम् असङ्गम् अक्रियम्  
विविच्य तत्र प्रविलाप्य सर्वं  
तदा आत्मना तिष्ठति यः स मुक्तः (153, Alt 155)  
muñja ādi ikām iva dṛśya vargāt  
pratyañcam ātmānam asaṅgam akriyam  
vivicya tatra pravilāpya sarvaṁ  
tadā ātmanā tiṣṭhati yaḥ sa muktaḥ (153, Alt 155)

He is free, who separating the unassociated innermost self, the subject - which is actionless - from the whole host of objects as even separating the inside stalk from the muñja grass and resolving everything there in that ātmā stays, by knowledge, as that very ātmā.

**Chinmaya:** Like the sheaths in the stalk of a grass stem, are the sheaths of the “seen”, the not-Self. The Subjective Self that is unattached and actionless, is first differentiated from them (the sheaths); then the sheaths are all merged into It; and finally one remains identified with It. He who does this, becomes free.

### Verse 46: Food Sheath

देहः अयम् अन्न भवनः अन्नमयः तु कोशः  
च अन्नेन जीवति विनश्यति तद् विहीनः  
त्वक् चर्म मांस रुधिर अस्थि पुरीष राशिः  
न अयम् स्वयं भवितुम् अर्हति नित्य शुद्धः (154, Alt 156)  
dehaḥ ayam anna bhavanaḥ annamayah tu kośaḥ



ca annena jīvati vinaśyati tad vihināḥ  
tvak carma māmśa rudhira asthi purīṣa rāśiḥ  
na ayam svayaṁ bhavitum arhati nitya śuddhaḥ (154, Alt 156)

This physical body has come into being because of food; it is sustained by food and dies without food. It is a modification of food which is indeed as though a covering for the ātmā. This pack of dermis, epidermis, flesh, blood, bone and refuse does not itself deserve to be the ātmā that is ever pure.

### Verse 47: Body is a Known Object

पूर्व जनेः अधिमृतेः अपि न अयम् अस्ति  
जात क्षण क्षण गुणः अनियत स्वभावः  
न एकः जडः च घटवत् परिदृश्यमानः  
स्वात्मा कथं भवति भाव विकार वेत्ता (155, Alt 157)  
pūrvam janeḥ adhimṛteḥ api na ayam asti  
jāta kṣaṇa kṣaṇa guṇaḥ aniyata svabhāvaḥ  
na ekaḥ jaḍaḥ ca ghaṭavat paridṛśyamānaḥ  
svātmā katham bhavati bhāva vikāra vettā (155, Alt 157)

This physical body does not exist before birth and after death; it gains new attributes with the birth of every moment and is of uncertain nature; it is not a single unit (but is an assemblage) and inert; it is an object of perception like a pot. How can it be the self who is the knower of the modifications?

**Chinmaya:** Before birth as well as after death, it (the body) does not exist; When born, it is of a fleeting nature, and full of uncertainty, i.e. ever-changing; It is diversified and inert, and, like a jar, has all the qualities of only a sense object; How then can it be the Self, which is the witness of all changes in all things?

### Verse 48: Composition & Function of Pranamaya Kosha

कर्मेन्द्रियैः पञ्चभिः अञ्जितः अयम्  
प्राणो भवेत् प्राणमयः तु कोशः  
येन आत्मवान् अन्नमयः अनुपूर्णः  
प्रवर्तते असौ सकल क्रियासु (165, Alt 167)  
karmendriyaiḥ pañcabhiḥ añcitaḥ ayam  
prāṇaḥ bhavet prāṇamayaḥ tu kośaḥ  
yena ātmavān annamayaḥ anupūrṇaḥ  
pravartate asau sakala kriyāsu (165, Alt 167)

The prāṇa endowed with the five organs of action forms this prāṇamaya-kośa, a covering as if for the ātmā, pervaded by which this body becomes alive and engages in all activities.



**Chinmaya:** The five faculties of the organs of action together with the Prana or the vital airs, constitute the Pranamaya Kosha, indeed. By this sheath, the life-force is breathed into every part of the Food sheath. Then only is this body able to perform all its various activities and functions.

### Verse 49: Why Pranamaya Kosha is Non Self

न एव आत्मा अपि प्राणमयः वायु विकारः  
गन्ता अगन्ता वायुवत् अन्तः बहिः एषः  
यस्मात् किञ्चित् क्व अपि न वेत् इष्ट अनिष्टं  
स्वं वा अन्यं वा किञ्चन नित्यं परतन्त्रः (166)  
na eva ātmā api prāṇamayaḥ vāyu vikāraḥ  
gantā agantā vāyuvat antaḥ bahiḥ eṣaḥ  
yasmāt kiñcit kva api na vett iṣṭa aniṣṭam  
svam vā anyam vā kiñcana nityam paratantraḥ (166)

This prāṇamaya also can never be the self because the prāṇamaya is a modification of air, and goes in and comes out (of the body) like the air; does not know anything anywhere, anything desirable or not desirable [Prana cannot know the joys and sorrows], for itself or for others, and is always dependent.

### Verse 50: Composition of Manomaya Kosha

ज्ञानेन्द्रियाणि च मनः च मनोमयः स्यात्  
कोशः मम अहम् इति वस्तु विकल्प हेतुः  
सञ्ज्ञा आदि भेद कलना कलितः बलीयान्  
तत् पूर्व कोशम् अभिपूर्य विजृम्भते यः (167, Alt 168)  
jñānendriyāṇi ca manaḥ ca manomayaḥ syāt  
kośaḥ mama aham iti vastu vikalpa hetuḥ  
sañjñā ādi bheda kalanā kalitaḥ balīyān  
tat pūrva kośam abhipūrya vijṛmbhate yaḥ (167, Alt 168)

The organs of perception and the mind make up the manomaya kosha. It pervades the pranamaya kosha and is very powerful because it projects the seeming duality of “I” and “mine.” It can differentiate names and attributes.

### Verse 51: Why Mind Cannot be the Self

मनोमयः न अपि भवेत् परात्मा  
हि आदि अन्तवत्वात् परिणामि भावात्  
दुःख आत्मकत्वात् विषयत्व हेतोः  
द्रष्टा हि दृश्य आत्मतया न दृष्टः (183, Alt 185)  
manomayaḥ na api bhavet parātmā  
hi ādi antavatvāt pariṇāmi bhāvāt



duḥkha ātmakatvāt viṣayatva hetoḥ  
draṣṭā hi dṛśya ātmatayā na dṛṣṭaḥ (183, Alt 185)

The manomaya kośa can never be the paramātmā because it has a beginning and end, is subject to changes, has sorrow as its very nature, and is an object of perception. The subject (seer) is never seen to be in the form of the object (seen).

## Verse 52: Composition of Vijnanamaya Kosha

बुद्धिः बुद्धीन्द्रियैः सार्धं सवृत्तिः कर्तृ लक्षणः  
विज्ञानमय कोशः स्यात् पुंसः संसार कारणम् (184, Alt 186)  
buddhiḥ buddhīndriyaiḥ sārḍham savṛttiḥ kartṛ lakṣaṇaḥ  
vijñānamaya kośaḥ syāt puṁsaḥ saṁsāra kāraṇam (184, Alt 186)

The buddhi with its thought modifications and the organs of perception is the vijñānamaya-kośa which is of the nature of the doer and the cause of saṁsāra for the person.

**Chinmaya:** The intellect along with the organs of perception; together with its special thought modification, the root idea “I am the doer” that it itself creates; these comprise the Intellect Sheath. It is the cause of man’s transmigration.

## Verse 53: The “Reflection of Consciousness”

अनुव्रजत् चित् प्रतिबिम्ब शक्तिः  
विज्ञान सञ्ज्ञः प्रकृतेः विकारः  
ज्ञान क्रियावान् अहम् इति अजस्रं  
देह इन्द्रिय आदिषु अभिमन्यते भृशम् (185, Alt 187)  
anuvrajat cit pratibimba śaktiḥ  
vijñāna sañjñāḥ prakṛteḥ vikāraḥ  
jñāna kriyāvān aham iti ajasraṁ  
deha indriya ādiṣu abhimanyate bhṛśam (185, Alt 187)

This kośa known as vijñāna has the power of illumining due to the reflected consciousness which has entered it; it is a modified form of prakṛti having the function of knowledge and action and always identifies totally with the body, sense organs, etc as ‘I’.

**Chinmaya:** Being but a “reflection of consciousness”, this sheath is a modification of Prakriti. It is always the “knower” and the “doer” in respect of the body and sense organs, and is completely identified with them.



## Verse 54: The Nature of “Jiva”

अनादि कालः अयम् अहं स्वभावः

जीवः समस्त व्यवहार वोढा

करोति कर्माणि अपि पूर्व वासनः

पुण्यानि अपुण्यानि च तत् फलानि (186, Alt 188)

anādi kālāḥ ayam ahaṁ svabhāvaḥ

jīvaḥ samasta vyavahāra voḍhā

karoti karmāṇi api pūrva vāsanaḥ

punyaṇi apunyaṇi ca tat phalāni (186, Alt 188)

\* Combined with Verse 55 below.

## Verse 55: The Nature of “Jiva”

भुङ्क्ते विचित्रासु अपि योनिषु व्रजन्

आयाति निर्याति अधः ऊर्ध्वम् एषः

अस्य एव विज्ञानमयस्य जाग्रत्

स्वप्न आदि अवस्थाः सुख दुःख भोगः (187, Alt 189)

bhunkte vicitrāsu api yoniṣu vrajan

āyāti niryāti adhaḥ ūrdhvam eṣaḥ

asya eva vijñānamayasya jāgrat

svapna ādi avasthāḥ sukha duḥkha bhogaḥ (187, Alt 189)

[V54-55 Combined] This vijñānamaya whose beginning cannot be determined has the ‘I’ sense due to identification with the body, etc and is the jīva, the carrier of all activities. Having the impressions of the previous karmas ingrained, he performs puṇya-karmas (actions enjoined by the śāstra) and pāpa-karmas (actions prohibited); he enjoys their results in various bodies above and below. Moving in various bodies he comes down and goes up. For this vijñānamaya alone are the three states of experience of waking, dreaming, and sleep, and the experience of joy and sorrow.

## Verse 56: Conclusion: Vijnanamaya Cannot be Self

अतः न अयम् परात्मा स्यात् विज्ञानमय शब्दतः

विकारित्वात् जडत्वात् च परिच्छिन्नत्व हेतुतः

दृश्यत्वात् व्यभिचारित्वात् न अनित्यः नित्यः इष्यते (206, Alt 208)

ataḥ na ayam parātmā syāt vijñānamaya śabdataḥ

vikāritvāt jaḍatvāt ca paricchinnavatva hetutaḥ

dṛśyatvāt vyabhicāritvāt na anityaḥ nityaḥ iṣyate (206, Alt 208)



This one with the name ‘vijñāna’ cannot be the paramātmā because he is subject to change, is not self-effulgent, is limited, is an object of perception and is inconsistent. The time-bound cannot be regarded as timeless.

## Verse 57: Composition & Features of Anandamaya Kosha

आनन्द प्रतिबिम्ब चुम्बित तनुः वृत्तिः तम-उजृम्भिता  
स्यात् आनन्दमयः प्रिय आदि गुणकः स्व इष्ट अर्थ लाभ उदयः  
पुण्यस्य अनुभवे विभाति कृतीनाम् आनन्द रूपः स्वयं  
सर्वः नन्दति यत्र साधु तनुभृत् मात्रः प्रयत्नं विना (207, Alt 209)  
ānanda pratibimba cumbita tanuḥ vṛttiḥ tama-ujṛmbhitā  
syāt ānandamayāḥ priya ādi guṇakaḥ sva iṣṭa artha lābha udayaḥ  
puṇyasya anubhave vibhāti kṛtīnām ānanda rūpaḥ svayaṁ  
sarvaḥ nandati yatra sādhu tanubhṛt mātraḥ prayatnaṁ vinā (207, Alt 209)

The ānandamaya kośa is a mental modification born of tamas; pervaded by reflected ānanda, possessing the attributes as priya, etc; and rises with the gain of a desirable object. For those who have done good deeds, it shines at the time of experiencing the puṇya. At that time everyone who has a body, rejoices well without effort, becoming that very ānanda itself.

**Chinmaya:** A reflection of the Bliss of the Self is modification that has risen from Tamas or Ignorance. This (modification) is the Anandamaya Kosha. Priya, Moda and Pramoda are its triple qualities that arise on some gaining of a desired object. When the fruits of good actions manifest as the experiences of such fortunate ones, the (three) forms of this happiness come spontaneously. In this state, everyone feels happy and pleased. This happens to all embodied beings, and it happens without the least effort by them!

## Verse 58: Its Manifestation in the Three States

आनन्दमय कोशस्य सुषुप्तौ स्फूर्तिः उत्कटा  
स्वप्न जागरयोः ईषत् इष्ट सन्दर्शन आदिना (208, Alt 210)  
ānandamaya kośasya suṣuptau sphūrtiḥ utkaṭā  
svapna jāgarayoḥ īṣat iṣṭa sandarśana ādinā (208, Alt 210)

The manifestation of the ānandamaya kośa is fully manifested in the deep sleep state, and only partially in the dream and waking states, depending upon the sight of pleasing objects.

## Verse 59: Conclusion: Anandamaya Cannot be Self

न एव अयम् आनन्दमयः परात्मा  
सोपाधिकत्वात् प्रकृतेः विकारात्



कार्यत्व हेतोः सुकृत क्रियायाः

विकार सङ्घात समाहितत्वात् (209, Alt 211)

na eva ayam ānandamayaḥ parātmā

sopādhikatvāt prakṛteḥ vikārāt

kāryatva hetoḥ sukṛta kriyāyāḥ

vikāra saṅghāta samāhitavat (209, Alt 211)

This ānandamaya can never be the parātmā because of having an upādhi, due to being a modification of prakṛti, on account of being a product of good deeds and because of being born of the assemblage of modifications, viz. priya, moda, and pramoda.

**Chinmaya:** This Bliss sheath, too, can never be the Supreme Self because it has attributes that are ever changing; it is a modification of Prakriti; it is created as a result of good actions done in the past (perhaps past lives); and it lies embedded in the other sheaths, which are in themselves all modifications.

## Verse 60: The Witness Survives the Negation

पञ्चानाम् अपि कोशानां निषेधे युक्तिः श्रुतेः

तत् निषेध अवधिः साक्षी बोध रूपः अवशिष्यते (210, Alt 212)

pañcānām api kośānām niṣedhe yuktitaḥ śruteḥ

tat niṣedha avadhiḥ sākṣī bodha rūpaḥ avaśiṣyate (210, Alt 212)

Even when the negation of the five kośas is done by logical inquiry based on śruti, the sākṣī, witness in the form of knowledge remains as the culmination of their negation.

## THE NATURE OF THE SELF - MEANING OF 'YOU' IN THE MAHĀVĀKYA

### Verse 61: Summary: What is the Self?

यः अयम् आत्मा स्वयम् ज्योतिः पञ्च कोश विलक्षणः

अवस्था त्रय साक्षी सन् निर्विकारः निरञ्जनः

सदा आनन्दः स विज्ञेयः स्वात्मत्वेन विपश्चिता (211, Alt 213)

yaḥ ayam ātmā svayam jyotiḥ pañca kośa vilakṣaṇaḥ

avasthā traya sākṣī san nirvikāraḥ nirañjanaḥ

sadā ānandaḥ sa vijñeyaḥ svātmatvena vipaścitā (211, Alt 213)

This ātmā - which is self-effulgent, distinct from the five kośas, the witness of the three states of experience yet changeless, untainted by any association and always of the nature of fullness - should be known as oneself by one who is capable of viveka.

### Verse 62: Disciple: “Nothing Left After Negation!”



शिष्य उवाच

मिथ्यात्वेन निषिद्धेषु कोशेषु एतेषु पञ्चसु

सर्व-अभावं विना किञ्चित् न पश्यामि अत्र हे गुरो

विज्ञेयं किम् उ वस्तु-अस्ति स्वात्मना अत्र विपश्चिता (212, Alt 214)

śiṣya uvāca

mithyātvena niṣiddheṣu koṣeṣu eteṣu pañcasu

sarva-abhāvaṁ vinā kiñcit na paśyāmi atra he guro

vijñeyaṁ kim u vastu-asti svātmanā atra vipaścitā (212, Alt 214)

Oh Guru, when these five kośas have been negated as not true, I do not see here anything except the absence of everything. Is there indeed any vastu to be known as oneself by the one who is, adept in the deliberation upon the self? [What entity then is there to be realised by a seeker of the Self as his own Self?]

### Verse 63: Teacher: “Yes, Good Question!”

सत्यम् उक्तं त्वया विद्वन् निपुणः असि विचारणे

अहम् आदि विकाराः ते तद् अभावः अयम् अपि अनु (213, Alt 215)

satyam uktam tvayā vidvan nipuṇaḥ asi vicāraṇe

aham ādi vikārāḥ te tat abhāvaḥ ayam api anu (213 , Alt 215)

सर्वे येन अनुभूयन्ते यः स्वयं न अनुभूयते

तम् आत्मानं वेदितारं विद्धि बुद्ध्या सुसूक्ष्मया (214, Alt 216)

sarve yena anubhūyante yaḥ svayaṁ na anubhūyate

tam ātmānaṁ veditāraṁ viddhi buddhyā susūkṣmayā (214, Alt 216)

**Andre:** All the changing states of the mind - like the ahamkara, thoughts, feelings, and their disappearance (as in deep sleep) - are perceived by ‘something’ constant behind them. That which knows all these experiences - but itself is never an object of experience - is the real Self, your true nature, the pure knower.

**Alt:** All This (koshas) is perceived by That (atman), but That (atman) you cannot perceive with This (koshas)! That is the Self, the real You, the only Knower.

### Verse 65: The Absolute ‘That’ & the Individual ‘This’

जाग्रत्-स्वप्न-सुषुप्तिषु स्फुटतरं यः असौ समुज्जृम्भते

प्रत्यक्-रूपतया सदा अहम्-अहम् इति अन्तः स्फुरन् एकधा

नाना-आकार-विकार-भागिनः इमान् पश्यन् अहम्-धी-मुखान्

नित्य-आनन्द-चित्-आत्मना स्फुरति तं विद्धि स्वम् एतं हृदि (217, Alt 219)

jāgrat-svapna-suṣuptiṣu sphuṭataraṁ yaḥ asau samujjīrmbhate



pratyak-rūpatayā sadā aham-aham iti antaḥ sphuran ekadhā  
nānā-ākāra-vikāra-bhāgināḥ imān paśyan aham-dhī-mukhān  
nitya-ānanda-cit-ātmanā sphurati taṁ viddhi svam etaṁ hṛdi (217, Alt 219)

May you know in your buddhi as yourself that ātmā as taught now, who clearly shines independently by itself in the waking, dream and sleep, always shining in the same form as 'I, I, I, etc' - as the innermost self, objectifying these various forms and modifications from ahaṅkāra onwards and which shines in the form of ānanda and consciousness that is not subject to time.

## THE NATURE OF BRAHMAN - MEANING OF 'THAT' IN THE MAHĀVĀKYA

**Verse 66: You can do this! You were made to succeed!**

ब्रह्म अभिन्नत्वं विज्ञानं भव मोक्षस्य कारणं  
येन अद्वितीयम् आनन्दं ब्रह्म सम्पद्यते बुधैः (223, Alt 225)  
brahma abhinnaṭva vijñānaṁ bhava mokṣasya kāraṇaṁ  
yena advitīyam ānandaṁ brahma sampadyate budhaiḥ (223, Alt 225)

That knowledge of the non-separateness of the self from Brahman - by which Brahman of the nature of non-dual happiness is gained by wise people - is the means for release from saṁsāra.

**Verse 67: What is Consciousness?**

सत्यं ज्ञानम् अनन्तं ब्रह्म  
विशुद्धं परं स्वतः सिद्धं  
नित्य आनन्द एक रसं प्रत्यक्  
अभिन्नं निरन्तरं जयति (225, Alt 227)  
satyaṁ jñānam anantaṁ brahma  
viśuddhaṁ paraṁ svataḥ siddhaṁ  
nitya ānanda eka rasaṁ pratyak  
abhinnaṁ nirantaraṁ jayati (225, Alt 227)

Brahman which is defined as existence, knowledge and limitless - is free from impurities, beyond māyā, self-evident, happiness not bound by time or degree, and is always available non-separate from oneself.

**Verse 68: Universe is Mithya**

सत् ब्रह्म कार्यं सकलं सत् एवम्  
तन्मात्रम् एतत् न ततः अन्यत् अस्ति  
अस्ति इति यः वक्ति न तस्य मोहः



विनिर्गतः निद्रितवत् प्रजल्पः (230, Alt 232)  
sat brahma kāryaṁ sakalaṁ sat evam  
tanmātram etat na tataḥ anyat asti  
asti iti yaḥ vakti na tasya mohaḥ  
vinirgataḥ nidritavat prajalpaḥ (230, Alt 232)

This entire world, having come from Brahman that is of the nature of existence, is always existence Brahman alone. There is nothing other than that Brahman. His delusion has not gone who says that there is another thing apart from Brahman. His words are like the blabbering of a dreaming man.

**Chinmaya:** So also, being only the effect of Brahman, this entire universe itself, in essence, cannot exist apart from Brahman. Anyone who says that “It (the world) is”, has not come out of delusion yet.

### Verse 69: The Substratum & the Superimposition

ब्रह्म एव इदं विश्वम् इति एव वाणी  
श्रौती ब्रूते अथर्व निष्ठा वरिष्ठा  
तस्मात् एतत् ब्रह्म मात्रं हि विश्वं  
न अधिष्ठानात् भिन्नता आरोपितस्य (231, Alt 233)  
brahma eva idaṁ viśvam iti eva vāṇī  
śrautī brūte atharva niṣṭhā variṣṭhā  
tasmāt etat brahma mātraṁ hi viśvaṁ  
na adhiṣṭhānāt bhinnatā āropitasya (231, Alt 233)

The great sentence that obtains in the Atharva Veda declares thus: ‘This world is Brahman alone.’ Therefore this world is Brahman alone for there is no separateness of the superimposed from the basis (truth). [For no superimposition can there be that is independent of its substratum.]

### Verse 70: Three Defects of Taking World as Real

सत्यं यदि स्यात् जगत् एतत्  
आत्मनः अनन्तत्व हानिः निगम अप्रमाणता  
असत्य वादित्वम् अपीक्षितुः स्यात्  
न एतत् त्रयं साधु हितं महात्मानां (232, Alt 234)  
satyam yadi syāt jagat etat  
ātmanaḥ anantatva hāniḥ nigama apramāṇatā  
asatya vāditvam apīkṣituḥ syāt  
na etat trayam sādhu hitam mahātmānām (232, Alt 234)

If this world were to be real, then there would be damage to the limitlessness of the ātmā, loss of Veda’s validity as a pramāṇa and the position of Lord becoming one who speaks untruth. All these three are neither proper nor wholesome to pure-minded people.



## Verse 71: The Lord's Words in the Gita

ईश्वरः वस्तु तत्त्वज्ञः न च अहं तेषु अवस्थितः

न च मत्स्थानि भूतानि इति एवम् एव व्यचीकल्पत् (233, Alt 235)

īśvaraḥ vastu tatvajñaḥ na ca ahaṁ teṣu avasthitaḥ

na ca matsthāni bhūtāni iti evam eva vyacīkrpat (233, Alt 235)

The Lord [in B.Gita] who knows the truth of Brahman declared, 'I [satya] am not in them [mithya]; no beings [mithya] are in Me [satyam]'

## Verse 72: Why Universe is Not Absolutely Real

यदि सत्यं भवेत् विश्वं सुषुप्तौ उपलभ्यताम्

यत् न उपलभ्यते किञ्चित् अतः असत् स्वप्नवत् मृषा (234, Alt 236)

yadi satyaṁ bhavet viśvaṁ suṣuptau upalabhyatām

yat na upalabhyate kiñcit ataḥ asat svapnavat mṛṣā (234, Alt 236)

If the world were real, let it be perceived in deep sleep. Because it is not at all available in deep sleep, therefore it is unreal like the unreal dream.

**Chinmaya:** If the universe were true, it would have been perceived even in the deep sleep state. As it is not at all perceived there, it must be, like dream - false and unreal.

## Verse 73: A Superimposition Cannot be Independent

अतः पृथक् न अस्ति जगत् परात्मनः

पृथक् प्रतीतिः तु मृषा गुणादिवत्

आरोपितस्य अस्ति किम् अर्थवत्ता

अधिष्ठानम् आभाति तथा भ्रमेण (235, Alt 237)

ataḥ pṛthak na asti jagat parātmanaḥ

pṛthak pratītiḥ tu mṛṣā guṇādivat

āropitasya asti kim arthavattā

adhiṣṭhānam ābhāti tathā bhrameṇa (235, Alt 237)

Therefore the world is not separate from Brahman, whereas the perception of the separateness of the jagat from Brahman is false like the snake superimposed on the rope. It is due to mithyātvam Brahman appears as jagat.



## AIKYAM - ONENESS - MEANING OF 'ARE' IN THE MAHĀVĀKYA

### Verse 74: Overview of "That You Are" Mahavakya

तत्-त्वं पदाभ्याम् अभिधीयमानयोः  
ब्रह्म आत्मनोः शोधितयोः यत् इत्थं  
श्रुत्या तयोः तत्-त्वम्-असि इति सम्यक्  
एकत्वम् एव प्रतिपाद्यते मुहुः (241, Alt 243)  
tat-tvaṁ padābhyām abhidhīyamānayoḥ  
brahma ātmanoḥ śodhitayoḥ yat itthaṁ  
śrutyā tayoh tat-tvam-asi iti samyak  
ekatvam eva pratipādyate muhuḥ (241, Alt 243)

If Brahman and ātmā indicated by the words 'that' and 'you' are analysed in the said manner, the oneness of Brahman and ātmā alone is repeatedly well-pointed out by the mahāvākya, 'you are that.'

**Chinmaya:** By the terms TAT 'That' and TVAM 'You' are indicated respectively two technical principles: Ishwara, the macrocosm, and Jiva, the microcosm. When their conditionings are eliminated in a way that the Shrutis prescribe, i.e. by taking their absolute or implied meanings, then "TAT-TWAM-ASI" refers to: Brahman as the common identity (between Ishwara and Jiva). This is established by repeated practice.

### Verse 75: Remove the Contradictory Qualities

एक्यम् तयोः लक्षितयोः न वाच्ययोः  
निगद्यते अन्योन्य विरुद्ध धर्मिणोः  
खद्योत भान्वोः इव राज भृत्ययोः  
कूप अम्बु राश्योः परमाणु मेर्वोः (242, Alt 244)  
ekyam tayoh lakṣitayoh na vācyayoh  
nigadyate anyonya viruddha dharminoh  
khadyota bhānvoḥ iva rāja bhr̥tyayoh  
kūpa ambu rāśyoh paramāṇu mervoh (242, Alt 244)

That oneness is said between their implied meanings. It is not said between the immediate/literal meanings of 'you' and 'that' which have mutually opposed qualities like the glow-worm and the sun, the king and the servant, the well and the ocean, and an atom and Mount Meru.

### Verse 76: Conditionings are Different & Unreal

तयोः विरोधः अयम् उपाधि कल्पितः  
न वास्तवः कश्चित् उपाधिः एषः  
ईशस्य माया महत् आदि कारणं



जीवस्य कार्यं शृणु पञ्च कोशाः (243, Alt 245)  
tayoh virodhaḥ ayam upādhi kalpitaḥ  
na vāstavaḥ kaścit upādhiḥ eṣaḥ  
īśasya māyā mahat ādi kāraṇaṁ  
jīvasya kāryaṁ śṛṇu pañca kośāḥ (243, Alt 245)

The difference or contradiction between the two is created by this upādhi (adjunct). There is no real difference. Māyā [predominantly Sattvic] is the upādhi of Īśvara which is the cause of mahat [vast universe] - whereas the five sheaths which are a product is the upādhi of jīva. [In the case of Jiva, the conditioning is Avidya, resulting in the five sheaths that compose man.]

## Verse 77: Eliminating the Conditionings

एतौ उपाधी पर जीवयोः तयोः  
सम्यक् निरासे न परः न जीवः  
राज्यं नरेन्द्रस्य भटस्य खेटकः  
तयोः अपोहे न भटः न राजा (244, Alt 246)  
etau upādhī para jīvayoh tayoh  
samyak nirāse na paraḥ na jīvaḥ  
rājyaṁ narendrasya bhaṭasya khetakaḥ  
tayoh apohe na bhaṭaḥ na rājā (244, Alt 246)

These two (māyā and pañcakośas) are the upādhis of Īśvara and jīva. When their negation is done, there is no Īśvara, no jīva. The kingdom is the upādhi of the king and the shield that of the soldier. When the removal of these two is done there is no king, no soldier.

## Verse 78: Proper & Improper Way of Resolving Jiva & Ishvara

ततः तु तौ लक्षणया सुलक्ष्यौ  
तयोः अखण्ड एक रसत्व सिद्धये  
न अलं जहत्या न तथा अजहत्या  
किन्तु उभय अर्थ आत्मिकया एव भाव्यम् (247, Alt 249)  
tataḥ tu tau lakṣaṇayā sulakṣyau  
tayoh akhaṇḍa eka rasatva siddhaye  
na alam jahatyā na tathā ajahatyā  
kintu ubhaya artha ātmikayā eva bhāvyam (247, Alt 249)

**Andre:** To understand that jīva and Īśvara are one Consciousness, we need to use a form of implication [method of deriving non-literal meaning from a word, which leads to implied meaning]. We can't just throw away all their apparent characteristics (jahallakṣaṇā; the method of total rejection), nor can we keep all of them as they are (ajahallakṣaṇā; the method of complete retention). We must selectively discard the superficial, limiting aspects (like the jīva's body or Īśvara's creative power) and retain their fundamental, shared nature of consciousness.



**Dayananda:** Therefore, they (jīva and Īśvara) should be indicated by a process of implication, for establishing the undivided oneness of these two. It is not enough to indicate by jahallakṣaṇā [where the primary meaning is entirely abandoned], total rejection; similarly not by ajahallakṣaṇā [where the primary meaning is fully retained], by total non-rejection; but it should be considered by a process of a combination of the two.

### Verse 79: Example: “This is that Devadatta”

सः देवदत्तः अयम् इति इह च एकता  
विरुद्ध धर्म अंशम् अपास्य कथ्यते  
यथा तथा तत्त्वम् असीति वाक्ये  
विरुद्ध धर्मान् उभयत्र हित्वा (248, Alt 250)  
saḥ devadattaḥ ayam iti iha ca ekatā  
viruddha dharma aṁśam apāsyā kathyate  
yathā tathā tattvam asi iti vākye  
viruddha dharmān ubhayatra hitvā (248, Alt 250)

\* Combined with Verse 80 below.

### Verse 80: Truth Lies in the Essence of Both

संलक्ष्य चित् मात्रतया सदा आत्मनोः  
अखण्ड भावः परिचीयते बुधैः  
एवं महावाक्य शतेन कथ्यते  
ब्रह्म आत्मनोः ऐक्यम् अखण्ड भावः (249, Alt 251)  
saṁlakṣya cit mātratayā sadā ātmanoḥ  
akhaṇḍa bhāvaḥ paricīyate budhaiḥ  
evaṁ mahāvākya śatena kathyate  
brahma ātmanoḥ aikyam akhaṇḍa bhāvaḥ (249, Alt 251)

[V79-80 Combined] Just as in the sentence ‘this is that Devadatta,’ the oneness is stated giving up the contradictory part, so too in the sentence ‘you are that’ giving up the contradictory parts in both the words and keeping in view the oneness in the form of consciousness alone, the undividedness of the Brahman and jīva is understood by vivekīs. In this manner, the undivided oneness of Brahman and jīva is revealed by hundreds of mahāvākyas.

**Chinmaya:** V79: “This is that Devadatta” – this sentence indicates an identity: Contradictory portions of qualities are eliminated in order to bring out the identity. In the same manner, in the statement, “That Thou Art”, the contradictory elements on both sides (‘That’ and ‘Thou’) have to be given up. (Then the identity of Ishwara and Jiva is recognised.) V80: One carefully notes that Knowledge Absolute is the essence of both. The indivisible essence, i.e. Jiva = Brahman, is recognised by the wise. In this way, there



are scriptural declarations by the hundreds which express the identity between Ishwara and Jiva, and reveal their complete Oneness in essence.

## Verse 81: Let the Universe Remind us of Brahman

मृत्कार्यं सकलं घट आदि सततं मृत्मात्रम् एव अभितः  
तद्वत् सज्जनितं सदात्मकम् इदं सन्मात्रम् एव अखिलम्  
यस्मात् न अस्ति सतः परं किमपि तत् सत्यं स आत्मा स्वयं  
तस्मात् तत्त्वम् असि प्रशान्तम् अमलं ब्रह्म अद्वयं यत् परम् (251, Alt 253)  
mṛtkāryaṁ sakalaṁ ghaṭa ādi satataṁ mṛt mātram eva abhitaḥ  
tadvat sam-janitaṁ sat ātmakam idaṁ sat mātram eva akhilaṁ  
yasmāt na asti sataḥ paraṁ kimapi tat satyaṁ sa ātmā svayaṁ  
tasmāt tattvam asi praśāntam amalaṁ brahma advayaṁ yat param (251, Alt 253)

All that is produced of clay like the pot, etc is always nothing but clay all through. Similarly, all that is born of sat (existence) having its being in sat is nothing but sat alone. Because there is nothing other than sat, that sat is the truth; that is itself the ātmā; therefore you are that Brahman which is free from modifications and stains and is limitless and non- dual.

**Chinamaya:** All the effects or modifications of mud, such as the pot, etc, are accepted without question as mud alone. So too this universe: It is born of Existence alone, it is of the nature of Existence, and will ever be entirely Existence alone. Since there is nothing other than Reality, and whatever there is existing is That, one's very own Self also has to be That Reality. Therefore, the "That Thou Art" experience makes one utterly serene and free of all blemish; one becomes the non-dual, supreme Reality!

## Verse 82: Let the World be Seen as a Dream Only

निद्रा कल्पित देश काल विषय ज्ञात्रादि सर्वं यथा  
मिथ्या तद्वत् इह अपि जाग्रति जगत् स्वाज्ञान कार्यत्वतः  
यस्मात् एवम् इदं शरीर करण प्राण अहम् आदि अपि असत्  
तस्मात् तत्त्वम् असि प्रशान्तम् अमलं ब्रह्म अद्वयं यत् परम् (252, Alt 254)  
nidrā kalpita deśa kāla viṣaya jñātrādi sarvaṁ yathā  
mithyā tadvat iha api jāgrati jagat svājñāna kāryatvataḥ  
yasmāt evaṁ idaṁ śarīra karaṇa prāṇa aham ādi api asat  
tasmāt tattvam asi praśāntam amalaṁ brahma advayaṁ yat param (252, Alt 254)

Just as all that is created in dream - like space, time, object, knower, etc is not real - similarly here too in the waking state, the world being a product of self-ignorance is not real. Because of this reason, this body, mind-sense-complex, prāṇa, ahaṅkāra, etc - are also not real. Therefore, you are that non-dual Brahman which is free from modifications, impurity, and limitations.



**Chinmaya:** The projections in a dream are a construction every place, every moment, every object made known in the dream – just as all of it is regarded as being unreal, so also even here, in our waking state, the world that we see, being the effect of our own ignorance, should also be regarded as being unreal. This body and the organs functioning in it, the Pranas, the ego, etc, are all just as unreal. Therefore, the “That Thou Art” experience makes one utterly serene and free of all blemish; one becomes the non-dual, supreme Reality!

## JĪVANMUKTI - THE FRUIT OF THE KNOWLEDGE OF ONENESS

### Verse 83: The Man of STEADY WISDOM

ब्रह्म आत्मनोः शोधितयोः एक भाव अवगाहिनी  
निर्विकल्पा च चित् मात्रा वृत्तिः प्रज्ञा इति कथ्यते  
सुस्थिता सा भवेत् यस्य जीवन्मुक्तः स उच्यते (427, Alt 428)  
brahma ātmanoḥ śodhitayoḥ eka bhāva avagāhīnī  
nirvikalpā ca cit mātṛā vṛttiḥ prajñā iti kathyate  
susthitā sā bhavet yasya jīvanmuktaḥ sa ucyate (427, Alt 428)

The antaḥkaraṇa-vṛtti whose object is oneness between jīva and Īśvara - which is in the form of consciousness, free from the subject-object duality, is called prajñā. He, for whom this knowledge is firm, is called jīvanmukta -liberated while living.

**Chinmaya:** Between Brahman and the Self, a thorough differentiation or analysis brings one to see the Oneness between them. Free from limitations and duality, and concerned only with pure knowledge – such a state of mind is defined as “Illumination”. One who is steady in this state of illumination – such a one is known as “a man of steady wisdom”.

### Verse 84: Jivanmukta's Fullness is Continuous

यस्य स्थिता भवेत् प्रज्ञा यस्य आनन्दः निरन्तरः  
प्रपञ्चः विस्मृत प्रायः स जीवन्मुक्तः इष्यते (428, Alt 429)  
yasya sthitā bhavet prajñā yasya ānandaḥ nirantaraḥ  
prapañcaḥ vismrta prāyaḥ sa jīvanmuktaḥ iṣyate (428, Alt 429)

He is said to be a jīvanmukta - whose knowledge is clear, whose ānanda (fullness) is continuous and for whom the world is more or less forgotten.

**Chinmaya:** He in whom this illumination is very steady; for such a one the experience of Bliss is endless; For whom the phenomenal world is as good as forgotten or non-existent – such a one is considered to be a Jivanmukta.



## Verse 85: Absence of 'I' and 'My'

वर्तमाने अपि देहे अस्मिन् छायावत् अनुवर्तिनी  
अहन्ता ममता अभावः जीवन्मुक्तस्य लक्षणम् (431, Alt 432)  
varttamāne api dehe asmin chāyāvat anuvarttinī  
ahantā mamatā abhāvaḥ jīvanmuktasya lakṣaṇam (431, Alt 432)

The characteristic mark of a jīvanmukta is the absence of the 'I sense' and 'my sense' for him even while he remains in the body which follows him like a shadow.

**Chinmaya:** Even when the body-idea persists, it exists only as a shadow following him; there is an absence of the 'I' and 'my' concepts – This is an indication of the state of a Jivanmukta.

## Verse 86: Constancy in a Sage

अतीत अननुसन्धानं भविष्यत् अविचारणम्  
औदासीन्यम् अपि प्राप्ते जीवन्मुक्तस्य लक्षणम् (432, Alt 433)  
atīta ananusandhānaṁ bhaviṣyat avicāraṇam  
audāsīnyam api prāpte jīvanmuktasya lakṣaṇam (432, Alt 433)

Not recollecting the past with guilt or regret, not being concerned about the future and being dispassionate with reference to the present are the characteristics of the jīvanmukta.

**Chinmaya:** Having no thoughts of enjoyments of the past, no thought of anticipation of the future; and indifference to present accomplishments – This is an indication of the state of a Jivanmukta.

## Verse 87: The Eye of Equanimity

गुण दोष विशिष्टे अस्मिन् स्वभावेन विलक्षणे  
सर्वत्र सम दर्शित्वं जीवन्मुक्तस्य लक्षणम् (433, Alt 434)  
guṇa doṣa viśiṣṭe asmin svabhāvena vilakṣaṇe  
sarvatra sama-darśitvaṁ jīvanmuktasya lakṣaṇam (433, Alt 434)

A vision of equanimity with reference to objects of this world, which are endowed with acceptable and unacceptable qualities and are distinct from each other by nature, is the characteristic of the jīvanmukta.

**Chinmaya:** In a world riddled with objects having defects which by nature are different from each other, the sage looks upon all with an eye of Equanimity – This is an indication of the state of a Jivanmukta.



## Verse 88: Even-Minded & Unperturbed

इष्ट अनिष्ट अर्थ सम्प्राप्तौ सम दर्शितया आत्मनि

उभयत्र अविकारित्वं जीवन्मुक्तस्य लक्षणम् (434, Alt 435)

iṣṭa aniṣṭa artha samprāptau sama darśitayā ātmani

ubhayatra avikāritvaṁ jīvanmuktasya lakṣaṇam (434, Alt 435)

The absence of elation or depression with reference to situations involving gain of desirable or undesirable objects - through a vision of equanimity - is the spontaneous expression of a jīvanmukta.

**Chinmaya:** Whether things are pleasing or painful – when confronted with either of these, he maintains in his mind an equal attitude to both; and remains unperturbed in both cases – This is an indication of the state of a Jivanmukta.

## Verse 89: Receiving Worship or Torture Alike

साधुभिः पूज्यमाने अस्मिन् पीड्यमाने अपि दुर्जनैः

समभावो भवेत् यस्य स जीवन्मुक्तः इष्यते (440, Alt 441)

sādhubhiḥ pūjyamāne asmin pīḍyamāne api durjanaiḥ

samabhāvo bhavet yasya sa jīvanmuktaḥ iṣyate (440, Alt 441)

Whether worshipped by people who are good or afflicted by people who are not good, one who has a vision of equanimity is called jīvanmukta.

**Chinmaya:** Though he may be worshipped by the virtuous, or tortured by those who are wicked; he who receives both of these with equanimity – he indicates the state of a Jivanmukta.

## Verse 90: End of Samsara

विज्ञात ब्रह्म तत्त्वस्य यथा पूर्वं न संसृतिः

अस्ति चेत् न स विज्ञात ब्रह्म भावः बहिर्मुखः (442, Alt 443)

vijñāta brahma tatvasya yathā pūrvam na saṁsṛtiḥ

asti cet na sa vijñāta brahma bhāvaḥ bahirmukhaḥ (442, Alt 443)

For the one who knows the nature of ātmā being Brahman there is no saṁsāra, a life of becoming. If there is saṁsāra, he is not the one who knows the nature of Brahman, but is an extrovert.

**Chinmaya:** For him who has realized the Essence of Brahman, as explained above, there is no reaching out for the sense objects; In the case where there is, know that there is no realisation of Brahman, but just its outer show!



## Verse 91: Sanchita is Annulled

अहं ब्रह्म इति विज्ञानात् कल्प कोटि शत आर्जितम्  
सञ्चितं विलयं याति प्रबोधात् स्वप्न कर्मवत् (447, Alt 448)  
aham brahma iti vijñānāt kalpa koṭi śata ārjitam  
sañcitaṁ vilayaṁ yāti prabodhāt svapna karmavat (447, Alt 448)

As even the actions done in dream get dissolved on waking, the accumulated results of actions collected over hundreds of crores of kalpas get destroyed by the knowledge that ‘I am Brahman.’

## Verse 92: Why Sanchita is Annuled

यत्कृतं स्वप्न वेलायां पुण्यं वा पापम् उल्बणम्  
सुप्त उत्थितस्य किं तत् स्यात् स्वर्गाय नरकाय वा (448, Alt 449)  
yatkr̥taṁ svapna velāyāṁ puṇyaṁ vā pāpam ulbaṇam  
supta utthitasya kiṁ tat syāt svargāya narakāya vā (448, Alt 449)

Can the good deeds or the terrible sinful deeds done during dream be the means to go to heaven or hell for the one who has woken from sleep?

**Chinmaya:** Whatever is imagined to be done in one’s dream – whether it be meritorious or intensely sinful – on arising from sleep, can all that dream-Karma take one to heaven or to hell?

## Verse 93: Unattached & Indifferent to Agama Karma

स्वम् असङ्गम् उदासीनं परिज्ञाय नभो यथा  
न श्लिष्यते यतिः किञ्चित् कदाचित् भावि कर्मभिः (449, Alt 450)  
svam asaṅgam udāsīnaṁ parijñāya nabho yathā  
na śliṣyate yatiḥ kiñcit kadācit bhāvi karmabhiḥ (449, Alt 450)

Knowing his self as one, unassociated and not being partial, the man of right effort is not tainted even a little, at any time, by the future actions, like space.

**Chinmaya:** One’s own Self is detached and indifferent, just as the sky, by realising well its own nature; Never is it concerned in the least about any type or any time of the actions yet to be performed.

## Verse 94: Unaffected by Agama-Karma Upadhi

न नभो घट योगेन सुरा गन्धेन लिप्यते  
तथा आत्मा उपाधि योगेन तद् धर्मैः न एव लिप्यते (450, Alt 451)  
na nabhaḥ ghaṭa yogena surā gandhena lipyate  
tathā ātmā upādhi yogena tad dharmaiḥ na eva lipyate (450, Alt 451)



Space is not affected by association with the pot or by the smell of the liquor. Similarly ātmā is never affected by association with the upādhis or their attributes.

## THE PRĀRABDHA OF A JĪVANMUKTA

### Verse 95: Prarabdha Has to be Worked Out

ज्ञान उदयात् पूरा अर्ब्धं कर्म ज्ञानात् न नश्यति

अदत्त्वा स्व-फलं लक्ष्यम् उद्दिश्य उत्सृष्ट बाणवत् (451, Alt 452)

jñāna udayāt pūrā arabdham karma jñānāt na naśyati

adattvā sva-phalam lakṣyam uddīśya utsṛṣṭa bāṇavat (451, Alt 452)

Like the arrow released directed against the target, the karma-phala that has begun fructifying before the rise of knowledge does not go away by knowledge without giving its result.

### Verse 96: Karma Once Sent, Must Be Experienced

व्याघ्र-बुद्ध्या विनिर्मुक्तः बाणः पश्चात् तु गो-मतौ

न तिष्ठति छिनति एव लक्ष्यम् वेगेन निर्भरम् (452, Alt 453)

vyāghra-buddhyā vinirmuktaḥ bāṇaḥ paścāt tu go-matau

na tiṣṭhati chinati eva lakṣyam vegena nirbharam (452, Alt 453)

An arrow released with the idea of striking a tiger does not stop when it is discovered later to be a cow but surely does indeed strike the target.

### Verse 97: Relation to Prarabdha is Like to Dream State

उपाधि तादात्म्य विहीन केवल

ब्रह्म आत्मना एव आत्मनि तिष्ठतः मुनेः

प्रारब्ध सद्भाव कथा न युक्ता

स्वप्न अर्थ सम्बन्ध कथा इव जाग्रतः (454, Alt 455)

upādhi tādātmya vihīna kevala

brahma ātmanā eva ātmani tiṣṭhataḥ muneḥ

prārabdha sadbhāva kathā na yuktā

svapna artha sambandha kathā iva jāgrataḥ (454, Alt 455)

The talk of existence of prārabdha for the sage who remains in himself as non-dual Brahman, free from identification with the upādhis is not proper. It is like talking of connection for the waker with the dream objects.



**Chinmaya:** Being free from the limitations of all conditionings, being absorbed in the non-dual Brahman alone – in such a sage, individuality remains only in name. Regarding the existence of Prarabdha Karma, there is no question of having any relation to it. It is like one's relationship to dream objects – where is the question when the man gets up?

## Verse 98: The Self Has Nothing to Do With It

अजः नित्यः इति ब्रूते श्रुतिः अमोघ वाक्  
तद् आत्मना तिष्ठतः अस्य कुतः प्रारब्ध कल्पना (459, Alt 460)  
ajāḥ nityaḥ iti brūte śrutiḥ amogha vāk  
tad ātmanā tiṣṭhataḥ asya kutaḥ prārabdha kalpanā (459, Alt 460)

Śruti declares thus: ātmā is unborn and not bound by time. Śruti is indeed of infallible words. For one who remains as that very unborn, timeless ātmā - how is this imputing of prārabdha? [... how can Prarabdha be attributed to such a sage?]

## Verse 99: Prarabdha Itself is an Illusion

शरीरस्य अपि प्रारब्ध कल्पना भ्रान्तिः एव हि  
अध्यस्तस्य कुतः सत्त्वम् असत्त्वस्य कुतः जनिः  
अजातस्य कुतः नाशः प्रारब्धम् असतः कुतः (461, Alt 462)  
śārīrasya api prārabdha kalpanā bhrāntiḥ eva hi  
adhyastasya kutaḥ sattvam asattvasya kutaḥ janiḥ  
ajātasya kutaḥ nāśaḥ prārabdham asataḥ kutaḥ (461, Alt 462)

Prārabdha for the body is a delusion, as a superimposed thing has no real existence. Where is birth for that which has no independent existence? Where is destruction for that which is unborn? Where is prārabdha for what is unreal?

## Verse 100: Prarabdha is Only a Relative Theory

ज्ञानेन अज्ञान कार्यस्य समूलस्य लयो यदि  
तिष्ठति अयम् कथं देहः इति शङ्कावतः जडान्  
समाधातुं बाह्य दृष्ट्या प्रारब्धं वदति श्रुतिः (463)  
jñānenā ajñāna kāryasya samūlasya layaḥ yadi  
tiṣṭhati ayam katham dehaḥ iti śaṅkāvataḥ jaḍān  
samādhātum bāhya dṛṣṭyā prārabdham vadati śrutiḥ (463)

The śruti talks of prārabdha from an empirical standpoint to satisfy those dull-witted persons who raise a question thus: how does this body continue to remain if resolution of the product of ignorance along with its cause takes place in the wake of knowledge?



**Chinmaya:** By knowledge, the effects of ignorance, root and all, are destroyed. DOUBT: “If that is so, how does this body continue to remain alive?” ANSWER: To appease those who entertain such gross doubts, an answer is given from a relative standpoint: the Shruti hypothesises the theory of Prarabdha.

## THE ESSENCE OF TEACHING

### Verse 101: The Conclusion: Be Rooted in Brahman

वेदान्त सिद्धान्त निरुक्तिः एषा  
ब्रह्म एव जीवः सकलं जगत् च  
अखण्ड रूप स्थितिः एव मोक्षः  
ब्रह्म अद्वितीये श्रुतयः प्रमाणम् (478, Alt 479)  
vedānta siddhānta niruktiḥ eṣā  
brahma eva jīvaḥ sakalaṁ jagat ca  
akhaṇḍa rūpa sthitiḥ eva mokṣaḥ  
brahma advitīye śrutayaḥ pramāṇam (478, Alt 479)

The jīva as well as the entire world are Brahman alone; liberation is only the staying in the knowledge of the partless nature of Brahman; thus in brief is the conclusion of Vedanta. All the śrutis are the pramāṇa - means of knowledge - with reference to the non-dual Brahman.

**Chinmaya:** Of all Vedantic and philosophical discussions the final opinion is this: i) Brahman alone is the individual entity as well as the entire manifested world; ii) To be ever rooted in the indivisible entity alone is called Liberation; iii) The statement that Brahman is Non-dual has its authority in the scriptures.

## THE STUDENT'S ECSTATIC EXPRESSION OF UNDERSTANDING

### Verse 102: I am Free from the Shark of Transmigration

धन्यः अहं कृत कृत्यः अहं विमुक्तः अहं भव ग्रहात्  
नित्य आनन्द स्वरूपः अहं पूर्णः अहं त्वत् अनुग्रहात् (488, Alt 489)  
dhanyaḥ ahaṁ kṛta kṛtyaḥ ahaṁ vimuktaḥ ahaṁ bhava grahāt  
nitya ānanda svarūpaḥ ahaṁ pūrṇaḥ ahaṁ tvat anugrahāt (488, Alt 489)

Due to your grace I am blessed; I am the one who has accomplished all that is to be accomplished; I am released from the hold of saṁsāra; I am of the nature of ānanda free from lack and always there; I am the whole.

**Chinmaya:** I am blessed, I have reached life's fulfillment; I am free from the shark of transmigration; I am the embodiment of eternal Bliss; I am full – all due to thy infinite Grace!



## Verse 103: The Supreme Majesty of Thy Grace

स्वाराज्य साम्राज्य विभूतिः एषा  
भवत् कृपा श्री महित प्रसादात्  
प्राप्ता मया श्री गुरवे महात्मने  
नमो नमः ते अस्तु पुनः नमो अस्तु (517, Alt 518)  
svārājya sāmrajya vibhūtiḥ eṣā  
bhavat kṛpā śrīmahima prasādāt  
prāptā mayā śrī gurave mahātmane  
namo namaḥ te astu punaḥ namo astu (517, Alt 518)

This glory of being the emperor of my own kingdom is gained due to your grace and the grace of Īśvara. Salutations to the Guru, mahātmā who is as great as Brahman. May my salutation be unto you; may my salutation be again unto you.

**Chinmaya:** I have gained freedom and sovereignty, and all this grandeur by the supreme majesty of your Grace. and the Grace of Mother Saraswati. For all that has been gained by me, O noble Teacher! O great one! My salutations, my salutations unto Thee! Again and again, my salutations unto Thee!

## GURU'S FINAL WORDS

### Verse 104: Threefold Programme for Realisation

स्वम् एव सर्वतः पश्यन् मन्यमानः स्वम् अद्वयम्  
स्व आनन्दम् अनुभुञ्जानः कालं नय महामते (524, Alt 525)  
svam eva sarvataḥ paśyan manyamānaḥ svam advayam  
sva ānandam anubhuñjānaḥ kālaṁ naya mahāmate (524, Alt 525)

O great one! Spend your time seeing the ātmā in all situations everywhere, recognising yourself as the non-dual ātmā and enjoying the ānanda of yourself.

**Chinmaya:** i) Always beholding your Self alone; ii) contemplating upon It as the Non-dual Reality; iii) and enjoying the Bliss of the Self; may you pass your time, O intelligent One!

## CONCLUSION

### Verse 105: Disciple Asks for Blessings Before Leaving

इति श्रुत्वा गुरोः वाक्यं प्रश्रयेण कृत आनतिः  
स तेन समनुज्ञातः ययौ निर्मुक्त बन्धनः (576, Alt 577)  
iti śrutvā guroḥ vākyaṁ praśrayeṇa kṛta ānatiḥ



sa tena samanujñātaḥ yayau nirmukta bandhanaḥ (576, Alt 577)

**Chinmaya:** Hearing the words of the Teacher, the disciple prostrated to him with reverence, and after he obtained the Guru's permission, he went his way, freed from all bondages.

### Verse 106: Guru Continues Teaching Other Students

गुरुः एवं सदा आनन्द सिन्धौ निर्मग्न मानसः

पावयन् वसुधां सर्वां विचचार निरन्तरम् (577, Alt 578)

guruḥ evaṁ sadā ānanda sindhau nirmagna mānasah

pāvayan vasudhām sarvāṁ vicacāra niranantaram (577, Alt 578)

**Chinmaya:** And the Teacher, alone again but in eternal ānanda, his mind immersed in the ocean of that ānanda, blessing everyone wherever he goes in the world, continues his wanderings once again.

### Verse 107: Concluding Statement

इति आचार्यस्य शिष्यस्य संवादेन आत्म लक्षणम्

निरूपितं मुमुक्षूणां सुख बोध उपपत्तये (578, Alt 579)

iti ācāryasya śiṣyasya saṁvādena ātma lakṣaṇam

nirūpitaṁ mumukṣūṇāṁ sukha bodha upapattaye (578, Alt 579)

The nature of the ātmā has been unfolded through the dialogue between the guru and the disciple for the easy understanding on the part of the mumukṣus.

### Verse 108: The Author's Aim – to Reach Out to Suffering Man

संसार अध्वनि ताप भानु किरण प्रोद्धत दाह व्यथा खिन्नानां

जल काङ्क्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम्

अत्यासन्न सुधा अम्बुधिं सुखकरं ब्रह्म अद्वयं दर्शयति

एषां शङ्कर भारती विजयते निर्वाण सन्दायिनी (580, Alt 581)

saṁsāra adhvani tāpa bhānu kiraṇa prodbhūta dāha vyathā khinnānām

jala kāṅkṣayā marubhuvi bhrāntyā paribhrāmyatām

atyāsanna sudhā ambudhiṁ sukhakaram brahma advayaṁ darśayati

eṣāṁ śaṅkara bhāratī vijayate nirvāṇa sandāyinī (580, Alt 581)

**Chinmaya:** In the journey through this realm of change, the rays of the scorching sun cause burning pains in those afflicted by them; Those parched beings desirous of drinking water, being in delusion and trapped in a burning desert, roam about desperately in search of it. In the pages of this book lies the ocean of Bliss which promises to quench them – the Supreme Brahman, Non-dual in nature is shown to them. This is the aim and purpose of Sri Shankaracharya to write this glorious message, sure to bring victory, and place them well on the Path to Liberation.

