VIVEKA - CHUDAMANI
OF
SRI SANKARACHARYA
VIVEKACHUDAMANI

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SRI SANKARACHARYA

Text with English Translation, Notes and an Index.

BY

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FOREWORD

Scarcely any introduction is needed for a book that professes to be, as its title—'Crest-jewel of Discrimination'—shows, a masterpiece on Advaita Vedanta, the cardinal tenet of which is: ब्रह्म सत्यं जगत्मिथ्या जीवं ब्रह्मेऽर्थं—'Brahman alone is real, the universe is unreal and the individual soul is no other than the Universal Soul.' Being an original production of Sankara's genius, the book combines with a searching analysis of our experience an authoritativeness and a depth of sincerity that at once carry conviction into the heart of its readers. The whole book is instinct with the prophetic vision of a Seer, a man of Realisation, and the expression, too, is so lucid and poetical that quite a new life has been breathed into the dry bones of philosophical discussion, and that, too, on the most abstruse subject ever known.

In preparing this edition, which is a reprint in book-form from the Prabuddha
Bharata, the translator gratefully acknowledges his indebtedness to the admirable Sanskrit commentary of Swami Kesavacharya of the Munimandal, Kan-khal, which along with the Hindi translation would be highly useful to those who want a fuller knowledge of this book.

For facility of reference an Index has been added, and the book, it is hoped, will in its present form be a vade-mecum to all students of Advaita Philosophy.
I bow to Govinda, whose nature is Bliss Supreme, who is the Sadguru, who can be known only from the import of all Vedanta, and who is beyond the reach of speech and mind.

['Viveka' means discrimination, 'Chudā' is crest, and 'Māni,' jewel. Hence the title means 'Crest-jewel of discrimination.' Just as the jewel on the crest of a diadem is the most conspicuous ornament on a person's body, so the present treatise is a masterpiece among works treating of discrimination between the Real and the unreal.

In this opening stanza salutation is made to God (Govinda), or to the Guru, in his absolute aspect. It may be interesting to note that the name of Sankara's Guru was Govindapāda, and the Sloka is ingeniously composed so as to admit of both interpretations.

Sadguru—lit. the highly qualified preceptor, and may refer either to Sankara's own Guru or to God Himself, who is the Guru of Gurus.]
2. For all beings a human birth is difficult to obtain, more so is a male body, rarer than that is Brahmimhood, rarer still is the attachment to the path of Vedic religion; higher than this is erudition in the Scriptures; discrimination between the Self and not-Self, Realisation, and continuing in a state of identity with Brahman,—these come next in order. (This kind of) Mukti is not to be attained except through the well-earned merits of a hundred crore of births.

3. There are three things which are rare indeed and are due to the grace of God—namely, a human birth, the longing for Liberation, and the protecting care of a perfected sage.

4. The man who having by some means obtained a human birth, with a male body
and mastery of the Vedas to boot, is foolish enough not to exert for self-liberation, verily commits suicide, for he kills himself by clinging to things unreal.

5. What greater fool is there than the man who having obtained a rare human body, and a masculine body too, neglects to achieve the real end of this life.

[ *The real end &c.—viz. Liberation.* ]

6. Let people quote scriptures and sacrifice to the gods, let them perform rituals and worship the deities, there is no Liberation for anyone without the realisation of one’s identity with the Atman, no, not even in the lifetime of a hundred Brahmás put together.

[ *Lifetime &c.—i. e., an indefinite length of time.* One day of Brahman (the Creator) is equivalent to 432 million years of human computation, which is supposed to be the duration of the world.* ]

[ *The Sanskrit is from the text.*]
7. There is no hope of Immortality by means of riches—such indeed is the declaration of the Vedas. Hence it is clear that works cannot be the cause of Liberation.

[The reference is to Yājnavalkya's words to his wife Maitreyi, Brihadāranyaka II.iv.2. Cf. the Vedic dictum, न कर्मणा न प्रजया धनेन यागितेयके अग्रस्तमानवयं—‘Neither by rituals, nor progeny, nor by riches, but by renunciation alone some attained immortality.’]

8. Therefore the man of learning should strive his best for Liberation, having renounced his desire for pleasures from external objects, duly approaching a good and generous preceptor, and fixing his mind on the truth inculcated by him.

[Duly—i.e. according to the prescribed mode. (Vide Mundaka I. ii. 12). The characteristics of a qualified Guru are given later on in sloka 33.]

9. Having attained the Yogarudha state, one should recover oneself, immersed in the sea of birth and death, by means of devotion to right discrimination.
**Vivekachudamani**

[ Vonrudha state—Described in Gita VI. 4.—
“When one is attached neither to sense-objects nor to actions, and has given up all desires, then he is said to be Vonrudha or to have ascended the Yoga-path.”]

10. Let the wise and erudite man, having commenced the practice of the realisation of the Atman, give up all works and try to cut loose the bonds of birth and death.

[All works—only Sakáma-Karma or works performed with a view to gaining more sense-enjoyment are meant, not selfless work.]

11. Work is for the purification of the mind, not for the perception of the reality. The realisation of Truth is brought about by discrimination and not in the least by ten millions of acts.

[The idea is, that works properly done cleanse the mind of its impurities, when the Truth flashes of itself.]
12. By adequate reasoning the conviction of the reality about the rope is gained, which puts an end to the great fear and misery caused by the snake worked up in the deluded mind.

[Reality of the rope—i.e. that it is a rope and not a snake, for which it was mistaken.]

13. The conviction of the Truth is seen to proceed from reasoning upon the salutary counsel of the wise, and not by bathing in the sacred waters, nor by gifts, nor by hundreds of Pranayamas.

[The wise—men of realisation.]

14. Success depends essentially on a qualified aspirant, and time, place and such other means are but auxiliaries in this regard.

[The qualifications will be enumerated in stanzas 16 and 17.]

15. Hence the seeker after the Reality of the Atman should take to reasoning, after
duly approaching the Guru—who should be the best of the knowers of Brahman, and an ocean of mercy.

16. The intelligent and learned man skilled in arguing in favour of the Scriptures and refuting counter-arguments against them,—one who has got the above characteristics is the fit recipient of the knowledge of the Atman.

17. The man of discrimination between the Real and the unreal, whose mind is turned away from the unreal, who possesses calmness and the allied virtues, and is longing for Liberation, is alone considered qualified to inquire after Brahman.

18. Regarding this, sages have spoken of four means of attainment, which alone being present, the devotion to Brahman succeeds, and in the absence of which, it fails.
19. First is enumerated the discrimination between the Real and the unreal, next comes the aversion to the enjoyment of fruits (of one's actions) here and hereafter, (next is) the group of six attributes, viz., calmness and the rest, and (last) is clearly the yearning for Liberation.

20. A firm conviction of the mind to the effect that Brahman is real and the universe unreal, is designated as the discrimination (Viveka) between the real and the unreal.

21. Vairágya or renunciation is the desire to give up all transitory enjoyments (ranging) from those of an (animate) body to those of Brahmáhood, (having already known their defects) from observation, instruction and so forth.

[From those......Brahmáhood.—Brahmá is the
highest being in the scale of relative existence. The seeker after Freedom has to transcend this scale, undetained by enjoyments implying subject-object relation, and realise his Self as Existence-Knowledge-Bliss Absolute.

Having already known etc.—दर्शनश्रव्यादिनिर्विभ: may also be rendered as, "(the giving up being effected) through all the enjoying organs and faculties.”

22. The resting of the mind steadfastly on its Goal (viz. Brahman) after having detached itself from the manifold of sense-objects by continually observing their defects, is called Sama or calmness.

23. Turning both kinds of sense-organs away from sense-objects and placing them in their respective centres is called Dama or self-control. The best Uparati or self-withdrawal consists in the mind-function ceasing to act by means of external objects.

[Both kinds of organs—viz. The organs of knowledge and those of action.]
24. The bearing of all afflictions without caring to redress them, being free (at the same time) from anxiety or lament on their score, is called Titiksha or forbearance.

25. Acceptance by firm judgment of the mind as true of what the scriptures and the Guru instruct, is called by the sages Sraddhá or faith, by means of which the Reality is perceived.

[Acceptance by firm judgment etc.—Not to be confused with what is generally called blind acceptance. The whole mind must attain to that perfect state of assured reliance on the truth of instructions received, without which a whole-hearted, one-pointed practice of those instructions is not possible.]

26. Not the mere indulgence of thought (in curiosity) but the constant concentration of the intellect (or the affirming faculty) on
the ever-pure Brahman is what is called Samâdhâna or self-settledness.

[Not the mere indulgence etc.—That is, not the mere intellectual or philosophical satisfaction in thinking of or studying the Truth.] The intellect must be sought to be resolved into the higher activity of concentration on the Truth.

27. Mumukshutâ or yearning for freedom is the desire to free oneself, by realising one's true nature, from all bondages from that of egoism to that of the body,—bondages superimposed by Ignorance.

28. Even though torpid or mediocre, this yearning for freedom, through the grace of the Guru, may bear fruit (being developed) by means of Vairágya (renunciation), Sama (calmness), and so on.

29. In his case verily whose renunciation and yearning for freedom are intense, calm-
ness and the other practices have (really) their meaning and bear fruit.

पत्योप्रेर्दता यथा विर्तक्त्वक्कुश्चयोः।
मरी सत्यंबंत्र शमातेर्यानयार्ता \|30\|

30. Where (however) this renunciation and yearning for freedom are torpid, there calmness and the other practices are as mere appearances, like water in a desert!

[Mere appearances etc.—i.e. they are without any stability and may vanish like the mirage any time. (For without burning renunciation and desire for Freedom, the other practices may be swept off by a strong impulse of मोह or some strong blind attachment. )]

मोच्चकारणसामथ्रां सतिरेव गरीयसि।
स्वस्वरूपायुसन्धानं सतिरियबियवीयते \|31\|

31. Among things conducive to Liberation, Devotion (Bhakti) alone holds the supreme place. The seeking after one's real nature is designated as Devotion.

[The seeking etc.—This definition is from the Advaita standpoint. Dualists who substitute Isvara, the Supreme Lord, for the Atman or Supreme Self immanent in being, of course define Bhakti otherwise. For example, Narada defines it as सा कस्मैचित् परमेषृणा—"It is of the nature of extreme love to some Being," and Sandilya, another authority
on the subject, puts it as त्वा पराधित्यमथे—“It is extreme attachment to Isvara, the Lord.” On reflection it will appear that there is not much difference between the definitions of the two schools.

32. Others maintain that the inquiry into the truth of one’s own Self is Devotion. The inquirer about the truth of the Atman who is possessed of the above-mentioned means of attainment should approach a wise preceptor, who confers emancipation from bondage;

[Truth of one’s own self &c.—This is simply putting the statement of the previous Sloka in another way, for we are the Atman in reality, though ignorance has veiled the truth from us.]

Above-mentioned—i. e. in Slokas 19 and 31.]

33. Who is versed in the Vedas, sinless, unsmitten by desire and a knower of Brahman par excellence, who has withdrawn himself into Brahman, (calm, like fire that has consumed its fuel,) who is a boundless reservoir of
mercy that knows no reason, and a friend of all good people who prostrate themselves before him:—

[Fire....fuel.—Cf. Svetasvatara, VI. 19. The state of mergence in Brahman, and (the) perfect cessation of all activity of the relative plane is meant.]

The Sloka is an adaptation of the language of Srutis.]

तमाराध्य गुरुं भक्त्या प्रह्मद्ययसेवने।
प्रसन्नं तमुपाध्य पुण्यज्ञातव्यमात्रम् ॥३४॥

34. Worshipping that Guru with devotion, and approaching him, when he is pleased with prostration, humility and service, (he) should ask him what he has got to know:—

स्वामिष्टमस्ते नत्तोकचवन्धो
कारुण्यसिन्धो पतितं भवाव्यो।
मायुद्दरात्मीयकर्मचक्रश्च।
ञ्ज्ञानयातिकारुण्यसुभामित्र्याय ॥३५॥

35. O Master, O friend of those that bow to thee, thou ocean of mercy, I bow to thee; save me, fallen as I am into this sea of birth and death, with a straightforward glance of thine eye, which sheds nectar-like grace supreme.

[The expression, abounding in hyperbole, is characteristically Oriental. The meaning is quite plain.]
36. Save me from death, afflicted as I am by the unquenchable fire of this world-forest, and shaken violently by the winds of an un-toward lot, terrified and (so) seeking refuge in thee, for I do not know of any other man with whom to seek shelter.

[Forest-fire &c.—The world (Samsāra) is commonly compared to a wilderness on fire. The physical and mental torments are referred to.

Untoward lot—the aggregate of bad deeds done in one's past incarnations, which bring on the evils of the present life.]

37. There are good souls, calm and magnanimous, who do good to others as does the spring, and who having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever.
[ Do good....spring—i. e. unasked, out of their heart’s bounty, as the spring infuses new life into animate and inanimate nature, unobserved and unsought. The next Sloka follows up the idea. ]

नथं स्वभावः स्वतं एव यत्तपः
अमापनोदप्रवश्च महात्मनाम।
सुधांशुरेष स्वयमर्ककक्षः
प्रभामितवत्तामवति चिन्ति किल \|३८॥

38. It is the very nature of the magnanimous to move of their own accord towards removing others’ troubles. Here, for instance, is the moon who, as everybody knows, voluntarily saves the earth parched by the flaming rays of the sun.

श्रीमान्तदरसान्त्वृत्तिकाहि: पूते: सुशोंतिषुद्धे-
रुपमदाकंक्षोधोविजते: श्रुतिसुधेववियामृते: सचय।
संततं मत्तिपदाचदहनज्वालामिरेनं प्रभो
अन्यास्ते मयोद्वीच्छिल्ल्याणगते: पाश्रेाक्ता:
स्वीक्रुता: \|३६॥

39. O Lord, with thy nectar-like speech, sweetened by the enjoyment of the elixir-like bliss of Brahman, pure, cooling to a degree, issuing in streams from thy lips as from a pitcher, and delightful to the ear,—do thou sprinkle me who am tormented by worldly afflictions as by the
tongues of a forest-fire. Blessed are those on whom even a passing glance of thine eye lights, accepting them as thine own.

[Stripped of metaphor the Sloka would mean: Take pity on me and teach me the way out of this world and its afflictions.]

40. How to cross this ocean of phenomenal existence, what is to be my fate, and which of the means should I adopt—as to these I know nothing. Condescend to save me, O Lord, and describe at length how to put an end to the misery of this relative existence.

[Which of the means: Among the various and often conflicting means prescribed in the Shastras, which am I to adopt?]

41. As he thus speaks, tormented by the afflictions of the world—which is like
a forest on fire—and seeking his protection, the saint eyes him with a glance softened with pity and spontaneously bids him give up all fear.

42. To him who has sought his protection, thirsting for liberation, who duly obeys the injunctions of the scriptures, who is of a pacified mind, and endowed with calmness,—(to such a one) the sage proceeds to inculcate the truth out of sheer grace:

[ This verse is an adaptation of Mundaka Upa. I. ii. 13.

To him who &c.—The adjectives imply that he is a qualified aspirant.]

43. Fear not, O learned one, there is no death for thee; there is a means of crossing this sea of relative existence; that
very way by which sages have gone beyond it, I shall inculcate to thee.

44. There is a sovereign means which puts an end to the fear of relative existence; through that thou wilt cross the sea of Samsára and attain bliss supreme.

45. Reasoning on the meaning of the Vedanta leads to efficient knowledge, which is immediately followed by the total annihilation of the misery born of relative existence.

46. Faith, devotion and the Yoga of meditation—these are mentioned by the Sruti as the immediate factors of Liberation
in the case of a seeker; whoever abides in these, gets Liberation from the bondage of the body, which is the conjuring of Ignorance.

[ The reference is to Kaivalya Upanishad i. 2.  
Faith—Shraddhā, Devotion—Bhakti. These have been defined in Slokas 25 and 31, 32.  
Bondage of the body—i.e. the identification of the Self with the body, which is solely due to Ignorance or Avidyā. ]

47. It is verily through the touch of Ignorance that thou who art the Supreme Self, findest thyself under the bondage of non-Self, whence alone proceeds the round of births and deaths. The fire of knowledge, kindled by the discrimination between these two, burns up the effects of Ignorance together with their root.

48. The disciple said: Condescend to listen, O Master, to the question I am
putting (to thee); I shall be gratified to hear a reply to the same from thy lips.

49. What is Bondage, forsooth? How has it come (upon the Self)? How does it continue to exist? How is one freed from it? Who is this non-Self? And who is the Supreme Self? And how can one discriminate between them?—Do tell me about all these.

50. The Guru replied: Blessed art thou! Thou hast achieved thy life's end and hast sanctified thy family, that thou wishest to attain Brahmanhood by getting free from the bondage of Ignorance!

51. A father has got his sons and others to free him from his debts, but he
has got none but himself to remove his bondage.

[ In this and the next few Slokas the necessity of direct realisation is emphasised as the only means of removing Ignorance. ]

52. The trouble such as that caused by a load on the head can be removed by others, but none but one's own self can put a stop to the pain which is caused by hunger and the like.

53. The patient who takes (the proper) diet and medicine is alone seen to recover completely,—not through work done by others.

54. The true nature of things is to be known *personally*, through the eye of clear illumination, and not through a sage: what the moon exactly is, is to be known
with one's own eyes; can others make him know it?

55. Who but one's own self can get rid of the bondage caused by the fetters of Ignorance, desire, action and the like, aye, even in a hundred crore of cycles?

[Ignorance of our real nature as the blissful Self leads to desire, which in its turn impels us to action, entailing countless sufferings.

Cycle—Kalpa, the entire duration of the evolved universe. See note on Sloka 6.]

56. Neither by Yoga, nor by Sankhya, nor by work, nor by learning, but by the realisation of one's identity with Brahman is Liberation possible, and by no other means.

[None of these, if practised mechanically, will bring on the highest knowledge—the absolute identity of the Jiva and Brahman—which alone, according to Advaita Vedanta, is the supreme way to liberation.

'Yoga' may mean Hathayoga which strengthens the body.

According to the Sankhya philosophy liberation
is achieved by the discrimination between Purusha and Prakriti. The Purusha is sentient but inactive, and all activity belongs to Prakriti, which is non-sentient, yet independent of the Purusha. The Sankhýyas also believe in a plurality of Purushas. These are the main differences between the Sankhya and Vedanta philosophies.

Work—Work for material ends, such as getting to heaven and so forth, is meant.

\[\text{\textit{\textbf{Work}}—Work for material ends, such as getting to heaven and so forth, is meant.}\]

57. The beauty of a guitar's form and the skill of playing on its chords serve merely to please some persons, they do not suffice to confer sovereignty.

\[\text{\textit{\textbf{57. The beauty of a guitar's form and the skill of playing on its chords serve merely to please some persons, they do not suffice to confer sovereignty.}}\]
the lowest class, and represents articulate speech. Hence, dabbling in mere terminology is meant.]

59. The study of Scriptures is useless as long as the highest Truth is unknown, and it is equally useless when the highest Truth has already been known.

[ Prior to realisation, mere book-learning without Discrimination and Renunciation is useless as it cannot give us Freedom, and to the man of realisation, it is all the more so, as he has already achieved his life's end. ]

60. The Scriptures consisting of many words are a dense forest which causes the mind to ramble merely. Hence the man of wisdom should earnestly set about knowing the true nature of the Self.

61. For one who has been bitten by the serpent of Ignorance the only remedy is the knowledge of Brahm; of what avail are the Vedas and Scriptures, Mantras and medicines to such a one?
62. A disease does not leave off if one simply utter the name of the medicine, without taking it; (similarly) without direct realisation one cannot be liberated by the mere utterance of the word Brahma.

63. Without causing the objective universe to vanish and without knowing the truth of the self, how is one to achieve liberation by the mere utterance of the word Brahma?—it would result merely in an effort of speech.

[Without causing...vanish.—By realising one’s identity with Brahma, the one without a second; in Samadhi, one becomes the pure Chit (knowledge absolute), and the duality of subject and object vanishes altogether. Short of this, ignorance which is the cause of all evil is not destroyed.]

64. Without killing one’s enemies, and possessing oneself of the splendour of the entire surrounding region one cannot claim
to be an emperor by merely saying, ‘I am an emperor.’

As a treasure hidden underground requires (for its extraction) competent instruction, excavation, the removal of stones and such other things lying above it and (finally) grasping, but never comes out by being (merely) called out by name, so the transparent Truth of the Self, which is hidden by Maya and its effects, is to be attained through the instructions of a knower of Brahman, followed by reflexion, meditation and so forth, but not through perverted argumentations.

[ Nikshepah—something remaining hidden. The idea is—one must undergo the necessary practice.]

Therefore the wise should, as in the case of disease and the like, personally strive by all the means in their power to be free from the bondage of repeated births and deaths.
67. The question that you have asked to-day is excellent, approved by those versed in the Shastras, aphoristic, pregnant with meaning and fit to be known by the seekers after Liberation.

68. Listen attentively, O learned one, to what I am going to say. By listening to it you shall be instantly free from the bondage of Samsara.

69. The first step to Liberation is the extreme aversion to all perishable things, then follow calmness, self-control, forbearance, and the utter relinquishment of all work enjoined in the Scriptures.
All work: all work done with motive, including the good ones prescribed in the Shastras and those that are evil—which men do prompted by their own nature.

ततः श्रुतिस्तन्मन्तरं सतच्छवः
ध्यानं चिरं नित्यनिरस्तरं मुने:।
ततोःशिवक्लपं परमेश्वर विद्वा-
निहैव निर्वाणाशुकं समृच्छति॥७०॥

70. Then come hearing, reflection on that, and long, constant and unbroken meditation, for the Muni. After that the learned one attains the supreme Nirvikalpa state and realises the bliss of Nirvana even in this life.

[ Compare Bri. Upa. II. iv. 5.

Hearing—of the Truth from the lips of the Guru.
Meditation—the flowing of the mind in one unbroken stream towards one object.
Muni—the man of reflection.

Nirvikalpa state—that state of the mind in which there is no distinction between subject and object—(all the mental activities are held in suspension, and the aspirant is one with his Atman.) It is a superconscious state, beyond all relativity, which can be felt by the fortunate seeker, but cannot be described in words.) The utmost that can be said of it is that it is inexpressible Bliss, and Pure Consciousness. Nirvåna, which literally means ‘blown out,’ is another name for this. ]
71. Now I am going to tell you fully about what you ought to know—the discrimination between the Self and non-Self. Listen to it and decide about it in your mind.

72. Composed of the seven ingredients viz., marrow, bones, fat, flesh, blood, skin, and cuticle, and consisting of the following limbs and their parts—legs, thighs the chest, arms, the back, and the head—

73. —This body, reputed to be the abode of the infatuation of ‘I and mine,’ is designated by sages as the gross body. The sky, air, fire, water and earth are subtle elements. They—
of which the gross body has been formed. They have got two states, one subtle and the other gross.}

74. Being united with parts of one another and becoming gross (they) form the gross body. And their subtle essences form sense-objects—the groups of five such as sound and the rest which conduce to the happiness of the experiencer, the individual soul.

[Being united &c.—The process is as follows: Each of the five elements is divided into two parts, one of the two halves is further divided into four parts. Then each gross element is formed by the union of one-half of itself with one-eighth of each of the other four.

Subtle essences—Tanmātrās.

Form sense-objects—by being received by the sense-organs.

Sound and the rest—sound, touch, smell, taste and sight.

Happiness &c.—Happiness includes its opposite, misery also.]

य एषु मृदा विपयेषु वक्षा
रागोख्यायेन छुदुर्वमेनः।
Those fools who are tied to these sense-objects by the stout cord of attachment, so very difficult to snap, come and depart, up and down, carried amain by the powerful emissary of one’s own action.

[Come and depart &c.—Become subject to birth and death and assume various bodies from those of angels to those of brutes, according to the merits of their work.]

Powerful emissary &c.—Just as culprit seizing things not belonging to him is put in fetters and sentenced by the royal affair in various ways, so the Jiva, oblivious of his real nature, through his attachment to sense-object is subjected to various kinds of misery.

The deer, the elephant, the moth, the fish and the black-bee—these five have died, being tied to one or other of the five senses viz., sound etc., through their own attachment. What then is in store for man who is attached to all these five!

[Their own attachment: The word ‘guna’ in the text means both ‘a rope’ and ‘a tendency.’]
77. Sense-objects are more virulent in their evil effects than the poison of the cobra even. Poison kills one who takes it, but those others kill one who even looks at them through the eyes.

* [Looks at them.......eyes.—The mention of the eyes here is only typical, and implies the other sense-organs also; contact with the external world by *any* organ, is intended. ]

78. He who is free from the terrible fetters of the hankering for the sense-objects so very difficult to get rid of, is alone fit for liberation, and none else.—even though he be versed in all the six Shastras.

* [Six Shastras.—The six schools of Indian philosophy are meant. Mere book-learning without (the heart's yearning for emancipation) will not produce any effect. ]
79. Those seekers after liberation who have got only an apparent dispassion (Vairâgya) and are trying to cross the ocean of Samsâra (relative existence), the shark of hankering catches by the throat and violently snatching away drowns them half-way.

[Snatching away—from the pursuit of Brahmanana.]

80. He who has killed the shark known as sense-object with the sword of mature dispassion, crosses the ocean of Samsâra, free from all obstacles.

[Dispassion—Vairâgya.]

81. Know that death quickly overtakes the stupid man who walks along the dreadful ways of sense-pleasure, whereas one who walks in accordance with the instructions of a well-wishing and worthy Guru, as also his own reasoning, achieves his end—know this to be true.
82. If indeed thou hast a craving for liberation shun sense-objects from a good distance as thou wouldst do poison and always cultivate carefully the nectar-like virtues of contentment, compassion, forgiveness, straight-forwardness, calmness and self-control.

83. Whoever leaves aside what should always be attempted, viz., the emancipation from the bondage of Ignorance without beginning, and passionately seeks to nourish this body—which is an object for others to enjoy—commits suicide thereby.

[ For others to enjoy: to be eaten perchance by dogs and jackals after death. ]

84. Whoever seeks to realise the Self
by devoting himself to the nourishment of the body, proceeds to cross a river by catching hold of a crocodile, mistaking it for a log.

85. So for a seeker after liberation the infatuation over things like the body is a dire death. He who has thoroughly conquered this deserves the state of freedom.

[Infatuation.—That I am the body or that the body etc. are mine.]

86. Conquer the infatuation over things like the body, one's wife and children,—conquering which the sages reach that Supreme State of Vishnu.

[Supreme State of Vishnu.—From Rig-Veda, I. xxii. 20-21.]

87. This gross body is to be deprecated for it consists of the skin, flesh, blood, arteries and veins, fat, marrow and bones, and full of other offensive things.
88. This gross body is produced by one's past actions out of the gross elements subdividing and combining with the other four, and is the medium of experience for the soul. That is its waking state in which it perceives gross objects.

[Subdividing etc.—Panchikarana: see note on Sloka 74.]

89. Identifying itself with this form the individual soul, though separate, enjoys gross objects, such as garlands and sandal-paste etc., by means of the external organs. Hence this body has its fullest play in the waking state.

90. Know this gross body to be like a house to the householder, on which rests man's entire dealing with the external world.
91. Birth, decay and death are the various characteristics of the gross body, as also stoutness etc.; childhood etc. are its different conditions; it has got various restrictions regarding caste and order of life; it is subject to various diseases, and meets with different kinds of treatment, such as worship, insult and high honours.

*Caste—Bråhmana &c. Order of life—Brahmacharya etc.* []

92. The ears, skin, eyes, nose and tongue are organs of knowledge, for they help us to cognise objects; the vocal organs, hands, legs etc. are organs of action, owing to their tendency for work.

*निगद्येतस्तः कर्षणः मनोधी-\textsuperscript{6}\textsuperscript{2}\textsuperscript{2} 
रद्धृतिशिखिच्चामिति स्वद्रतिभिः*
The inner organ (Antahkarana) is called Manas, Buddhi, Ego or Chitta, according to their respective functions: the Manas, from its considering the pros and cons of a thing; the Buddhi, from its property of determining the truth of objects; the Ego, from its identification with this body as one's own self; and the Chitta, from its function of seeking for pleasurable objects.

The same Prána becomes Prána, Apána, Vyána, Udána and Samána according to their diversity of functions and modifications, like gold and water etc.

[Like gold etc.—Just as the same gold is fashioned into various ornaments, and as water takes the form of foam, waves, etc.]
96. The five organs of action such as speech etc., the five organs of knowledge beginning with the ear, the group of five Pránas, Buddhi and the rest, together with Nescience, desire and action—these eight ‘cities’ make up what is called the subtle body.

[ Nescience &c.—See note on Sloka 55. ]

97. Listen,—this subtle body, called also Linga body, is produced out of the elements before their subdividing and combining with each other, is possessed of desires and causes the soul to experience the fruits of its actions. It is a beginning-less superimposition on the soul brought on by its own ignorance.
98—99. Dream is a state of the soul distinct from the waking state, where it shines by itself. In dreams Buddhi, by itself, takes on the role of the agent and the like, owing to various desires of the waking state, while the supreme Atman shines in its own glory,—with Buddhi as its only superimposition, the witness of everything, and is not touched by the least work that the Buddhī does. As it is wholly unattached, it is not touched by any work that its superimpositions may perform.

[Buddhi—here stands for the Antahkarana—the "inner organ" or mind.

By itself—indipendently of the objective world.

Takes on the role &c.—The Atman is the one intelligent principle, and whatever Buddhī does it does borrowing the light of the Atman.]
100. This subtle body is the instrument for all activity of the Atman, who is Knowledge Absolute, like the adze and other tools of a carpenter. Therefore this Atman is perfectly unattached.

101. Blindness, weakness, and sharpness are conditions of the eye, due to its fitness or defectiveness merely; so are deafness and dumbness etc. of the ear and so forth,—but never of the Atman, the Knower.

102. Inhalation and exhalation, yawning, sneezing, secretion, and leaving this body etc. are called by experts functions of Prána and the rest, while hunger and thirst are characteristics of Prána proper.
103. The inner organ (mind) has its seat in the organs such as the eye etc., as well as in the body, identifying itself with them and endued with a reflection of the Atman.

104. Know that it is Egoism which, identifying itself with the body, becomes the doer or enjoyer and in conjunction with the Gunas such as the Sattva, assumes the three different states.

[\textit{Gunas}—the three component factors of Prakriti. \textit{Different states}—those of waking etc.]

105. When the sense-objects are favourable it becomes happy, and it becomes miserable when the case is contrary. So happiness and misery are the characteristics of egoism, and not of the ever-blissful Atman.

106. Sense-objects are pleasurable only
as dependent on the Atman manifesting through them, and not independently, because the Atman is by its very nature the most beloved of all. Therefore the Atman is ever blissful, and never suffers misery.

[Vide Bri. Upa.—Yājnavalkya's teachings to his wife Maitreyi.]

107. That in profound sleep we experience the bliss of Atman independent of sense-objects, is clearly attested by Sruti, direct perception, tradition, and inference.

[Sruti—Chhândogya, Brihadâranyaka, Kausitaki and other Upanishads.

Jâgrati—is a plural verb.]

108. Avidya (Nescience) or Maya, called also the Undifferentiated, is the power of the Lord. It is without beginning, is made up of the three Gunas and is superior to the effects (as their cause). She is to be inferred by one of clear intellect only from the effects She produces.
It is She who brings forth this whole universe.

[The Undifferentiated—the perfectly balanced state of the three Gunas, where there is no manifested universe. When this balance is disturbed, then evolution begins.

Power of the Lord.—This distinguishes the Vedantic conception of Maya from the Sankhya view of Prakriti which they call insentient and at the same time independent.]

109. She is neither existent nor non-existent nor partaking of both characters; neither same nor different nor both;—neither composed of parts nor an indivisible whole nor both; She is most wonderful and cannot be described in words.

110. This Maya can be destroyed by the realisation of the pure Bṛahman, the
one without a second, just as the mistaken idea of a snake is removed by the discrimination of the rope. She has her Gunas known as Rajas, Tamas and Sattva, named after their respective functions.

111. Rajas has its Vikshepa-Shakti or projecting power which is of the nature of an activity, and from which this primeval flow of activity has emanated. From this also, the mental modifications such as attachment and the rest and grief and the like are continually produced.

[\textit{Vikshepa-shakti}—that power which at once projects a new form when once the real nature of a thing has been veiled by the \textit{avarana-shakti}, mentioned later in Sloka 113.]

\textit{Primeval flow etc.}—i. e. the phenomenal world, alternately evolving and going back into an involved state. Cf. Gita xv. 4.]
112. Lust, anger, avarice, arrogance, spite, egoism, envy and jealousy etc.—these are the dire attributes of Rajas, from which this worldly tendency of man is produced. Therefore Rajas is a cause of bondage.

113. Avriti or the veiling power is the power of Tamas which makes things appear other than what they are. It is this that causes man’s repeated transmigrations, and starts the action of the projecting power (Vikshepa).

114. Even wise and learned men and men who are clever and adepts in the vision of the exceedingly subtle Atman, are overpowered by Tamas and do not understand the Atman even though clearly explained in various ways. What is simply
superimposed by delusion, they consider as true, and attach themselves to its effects. Alas! How powerful is the great \textit{Avriti} Shakti of dreadful Tamas!

\begin{quotation}
\textbf{अभावना वा विपरीतभावना-}
\textbf{संभावना चिप्रतिपतिरस्या: ।}
\textbf{संसर्गमूच्यते न विशुद्धिता धृतं}
\textbf{विचेपवशिष्टि: लघुपत्यत्तमम् ॥११५॥}
\end{quotation}

115. Absence of right judgment, or contrary judgment, want of definite belief and doubt—these certainly never desert one who has any connection with this “veiling power” and then the “projecting power” gives ceaseless trouble.

\begin{quotation}
[\textit{Want of definite belief}—in the existence of a thing even though there may be a vague notion of it.]
\end{quotation}

\begin{quotation}
\textbf{भ्रष्टानमालक्ष्यजड्डत्वनिन्द्रा-}
\textbf{प्रमादमूर्त्तवसृष्टास्तमेगुणा: ।}
\textbf{एवे: प्रमुखो नाहि वेष्टि किचि-}
\textbf{स्त्रिप्राक्ष्वस्तमभवेव तिज्जति ॥११६॥}
\end{quotation}

116. Ignorance, lassitude, dulness, sleep, inadvertence and stupidity etc. are attributes of Tamas. One tied to these does not comprehend anything but remains like one asleep or like a stock or stone.

\begin{quotation}
[\textit{Stock or stone}—lit. pillar.]
\end{quotation}
117. Pure Sattva is (clear) like water, yet in conjunction with Rajas and Tamas makes for transmigration. A glimpse of the Atman becomes reflected in the Sattva and like the sun reveals the entire world of matter.

118. The traits of mixed Sattva are an utter absence of pride etc. and Niyamas and Yama etc., as well as faith, devotion, yearning for liberation, the divine tendencies and turning away from the unreal.

[ Absence of pride etc.—The reference is to the higher attributes enumerated in the Bhagavad-Gita XIII. 8-12.

Yama—Non-killing, truthfulness etc. Niyama—Purity, contentment etc. Vide Patanjali’s Yoga Aphorisms III. 30 & 32.

Divine tendencies—The reference is to the opening Slokas of Gita, Ch. XVI. ]
The traits of pure Sattva are cheerfulness, the realisation of one’s own Self, supreme peace, contentment, bliss, and steady devotion for the Atman, by which the aspirant enjoys bliss everlasting.

[ *Pure Sattva*—Sattva unmixed with Rajas and Tamas elements. ]

This Undifferentiated spoken of as the compound of the three Gunas is the causal body of the soul. Profound sleep is its special state, in which the functions of the mind and all its organs are suspended.

[ *Undifferentiated*—Avyaktam, mentioned in Sloka 108 and following.

*Of the soul*—identifying itself through ignorance with this or the other two bodies.

*The functions...suspended*—not in perfect knowledge as in Samadhi, but in ignorance. This is the differentia between these two states. ]
121. Profound sleep is the cessation of all kinds of perception, in which the mind remains in a subtle, seed-like form. The test of this is the universal verdict that I did not know anything then.

[All kinds of perception—including remembrance and delusion also.

The universal verdict &c.—This negative remembrance proves the continuity of the mind even in the sushupti state.]

122. The body and the organs, the Pranas, Manas and Egoism etc., all forms of function, the sense-objects, pleasures and the rest, the gross elements such as the ether and so forth, in fact, the whole universe, up to the Undifferentiated—all this is Not-self.

[This and the next Sloka set forth what we are to avoid identifying ourselves with. We are the Pure Self, eternally free from all duality.]
123. From Mahat down to the gross body everything is the effect of Maya: These and Maya Herself know thou to be Non-self and therefore unreal like the mirage in a desert.

[Mahat—Cosmic Intelligence. It is the first to proceed from Prakriti or Maya. For the hierarchy vide Katha Upa. I. iii. 10-11.]

124. Now I am going to tell thee of the real nature of the Paramatman, realising which man is freed from bondage and attains liberation.

[Liberation: ‘Kaivalya’ literally means extreme aloofness.]

125. There is some Absolute Entity, the eternal substratum of the perception of Egoism, the witness of three states, and distinct from the five sheaths or coverings.

[Five sheaths &c.—Consisting respectively of Anna (matter), Prâna (force), Mana (mind),
Vijnāna (knowledge) and Ananda (Bliss). The first two comprise this body of ours, the third and fourth make up the subtle body (Sukshma Sarira) and the last the causal body (Kārana Sarira). The Atman referred to in this Sloka is beyond them all. These Kosas will be dealt with later on in the book.

126. Who knows everything that happens in the waking state, in dream and in profound sleep, is aware of the presence or absence of the mind and its functions, and is the background of the notion, 'Here I am.'

[This Sloka gives the purport of such Sruti passages as Kena Up. I. 6, and Bri. III. iv. 2.]

127. Who Himself sees all, whom no one beholds, who illumines the Buddhi etc., but whom they cannot illumine.—This is He.

128. By whom this universe is pervaded, whom nothing pervades, who shining all
this (universe) shines as His reflection.—
This is He.

[By whom etc.—Compare Chhándogya III. xi. 6, and Gita x. 42.
Who shining etc.—A reproduction of the sense of the celebrated verse occurring in Katha Upa. II. V. 15, Mundaka II. ii. 10, and Swetaswatara vi. 14.]

129. By whose very presence the body, the organs, mind and intellect keep to their respective spheres of action, like servants!

130. By whom everything from Egoism down to the body, the sense-objects and pleasure etc. is known as palpably as a jar,—for He is the essence of Eternal Knowledge!

131. This is the innermost Self, the primeval Purusha (Being), whose essence
is the constant realisation of infinite Bliss, who is ever the same, yet reflecting through the different mental modifications, and commanded by whom the organs and Pranas perform their functions.

[ Innermost Self—Vide Bri. III. 4 and elsewhere. Reflecting etc.—Compare Kena II. 12. Commanded by whom &c.—See the opening Sloka of the same Upanishad and the reply given to it later on. ]

132. In this very body, in the mind full of Sattva, in the secret chamber of the intellect, in the Ákása known as the Unmanifested, the Atman, of charming splendour, shines like the sun aloft, manifesting this universe through Its own effulgence.

[ This Sloka gives the hint where to look in for the Atman. First of all there is the gross body; within this there is the mind or “inner organ,” of which Buddhi or intelligence, characterised by determination, is the most developed form; within Buddhi again, pervading it, is the causal body known as the Unmanifested. We must seek the Atman inside this. The idea is that
Atman transcends all the three bodies—in fact the whole sphere of duality and materiality. The word 'Akasa' often occurs in the Sruti in the sense of Atman or Brahman. The Vedanta Sutras (I. i. 22) discuss this question and decide in favour of this meaning.

133. —The knower of the modifications of mind and egoism, and of the activities of the body, the organs, and Pranas, apparently taking their forms, like the fire in a ball of iron; It neither acts nor is subject to change in the least.

[Like the fire...iron—Just as fire has no form of its own, but seems to take on the form of the iron ball which it turns red-hot, so the Atman though without form seems to appear as Buddhi and so forth.

Compare Katha II. ii. 9.]

134. It is neither born nor dies, It neither grows nor decays, nor does It
undergo any change, being eternal. It does not cease to exist even when this body is destroyed, like the sky in a jar (after it is broken), for It is independent.

[This Sloka refers to the six states enumerated by Yaska, which overtake every being, such as birth, existence etc. The Atman is above all change.]

135. The Supreme Self, different from the Prakriti and its modifications, of the essence of Pure Knowledge, and Absolute, directly manifests this entire gross and subtle universe, in the waking and other states, as the substratum of the persistent sense of egoism and manifests Itself as the Witness of Buddhi, the determinative faculty.

[Prakriti—the Mother of the entire manifested universe.

Gross and subtle universe—the world of matter and thought.

The Witness of Buddhi—all actions that we seem to be doing are really done by Buddhi, while the Self ever stands aloof, the only Absolute Entity.]
By means of a regulated mind and the purified intellect (Buddhi) realise thou directly thy own Self, in the body, so as to identify thyself with It, cross the boundless ocean of Samsara whose waves are birth and death, and firmly established in Brahman as thy own essence be blessed.

[ Identity....... ...It—instead of with the gross, subtle and causal bodies.

Established......nature—By our very nature we are ever identified with Brahman, but through ignorance we think we are limited and so forth. ]

137. Identifying the Self with this Non-self—this is the bondage of man, which is due to his ignorance, and brings in its train the miseries of birth and death. It is through this that one considers this evanescent body as real, and identifying
oneself with it, nourishes, bathes, and preserves it by means of (agreeable) sense-objects, by which latter he becomes bound as the caterpillar by the threads of its cocoon.

[ *Bathes*—keeps it clean and tidy.

*Sense-objects &c.*—He runs after sense-pleasures thinking that will conduce to the well-being of the body, but these in turn throw him into a terrible bondage, and he has to abjure them wholly to attain his freedom, as the caterpillar has to cut through its cocoon. ]

138. One who is overpowered by ignorance mistakes a thing for what it is not: It is the absence of discrimination that causes one to mistake a snake for a rope and great dangers overtake him when he seizes it through that wrong notion. Hence, listen, my friend, it is the mistaking of transitory things as real that constitutes bondage.

[ *Discrimination*—between what is real (viz. the Self) and what is not real (viz. the phenomenal world). ]
139. This veiling power (Avriti), which preponderates in ignorance, covers the Self, whose glories are infinite and which manifests Itself through the power of knowledge, indivisible, eternal, and one without a second,—as Râhu does the orb of the sun.

[As Râhu &c.—The reference is to the solar eclipse. In Indian mythology the sun is supposed to be periodically overpowered by a demon named Râhu.]

140. When one’s own Self, endowed with the purest splendour, is hidden from view, a man through ignorance falsely identifies himself with this body, which is non-self. And then the great power of Rajas called Vikshepa, the projecting power, sorely afflicts him through the binding fetters of lust, anger etc.

[Projecting power—See note on Sloka 131.]
141. The man of perverted intellect, having his self-knowledge swallowed up by the shark of utter ignorance, himself imitates the various states of the Intellect (Buddhi) as that is its superimposed attribute—and drifts up and down in this boundless ocean of Samsāra full of the poison of sense-enjoyment, now sinking, now rising,—a miserable fate indeed!

[ *Himself imitates* &c.—The Self is the real nature of every being, but a mistaken identification with the Buddhi causes him to appear *as if* he were active. See note on Sloka 135.

*Samsāra*—the entire relative existence.

*Up and down*: *sinking and rising.*—Acquiring different bodies such as the angelic or the animal, according to the good and bad deeds performed, and enjoying or suffering therein. ]
142. As layers of clouds, generated by the sun’s rays, cover the sun and appear solely (in the sky), so Egoism, generated by the Self, covers the Reality of the Self and appears solely by itself.

[Solely by itself—as if there were no Atman at all. But the clouds vanish subsequently, and so does egoism too.]

143. Just as, on a cloudy day, when the sun is swallowed up by dense clouds, violent cold blasts trouble them, so when the Atman is hidden by intense ignorance, the dreadful Vikshepa Shakti (projecting power) afflicts the foolish man with numerous grieves.

[Blasts trouble them—The root श्वय has also a secondary meaning, namely to cause to wander, which is also implied here. The verb चुपयति in the last line of this verse has also a similar meaning. The foolish man is made to take sometimes very low bodies—that is the meaning.]
144. It is from these two powers that man’s bondage has proceeded,—beguiled by which he mistakes the body for the Self and wanders (from body to body).

[Two powers—viz., the veiling and projecting powers—Avarana and Vikshepa.]

145. Of the tree of Samsara ignorance is the seed, the identification with the body is its sprout, attachment its tender leaves, work its water, the body its trunk, the vital forces its branches, the organs its twigs, the sense-objects its flowers, various miseries due to diverse works are its fruits, and the individual soul is the bird on it.

[In this stanza Samsara or relative existence is likened to a tree, and the simile is brought out in detail. The appropriateness of the comparisons will be patent on reflection. It is this kind of composition which shows Sankara not only to be a great philosopher but a true poet also. And such Slokas, as the reader will perceive, abound in this masterpiece of Vedantic literature.

Soul is the bird &c.—Compare the beautiful
Slokas of the Mundaka Upanishad (III. i. 1-2)—
“श्य कुपर्यां सङ्गोऽसंधया” &c. With the ripening of Knowledge the two birds coalesce into one, the Self alone remains, and life is known to be a dream.

146. Friend, this bondage of non-Self springs from ignorance, is self-caused, and is described as without beginning and end. It subjects one to the long train of miseries such as birth and death, disease and decrepitude and so forth.

[Self-caused—not depending upon any other cause.
Without end—Relatively speaking, that is. On the Realisation of the Self it disappears.]

147. This bondage can be destroyed neither by weapons nor by wind, nor by fire, nor by millions of acts—by nothing except the great sword of the Knowledge
of discrimination, sharpened by the grace of the Lord, Paramatman.

[Acts—enjoined by the Scriptures, and done with motives.

Grace......Paramatman—An echo of Katha Upa. I. ii. 20. The Sruti has also a different reading—'धातुगसाधन'—which means 'through the purity of the mind and organs etc.'—This meaning is also suggested here.]

श्रुतिप्रमाणीकर्मते: स्वधर्मे—
लिङ्गा तथेवात्मचिन्हुदक्षिणस्य।

विशुद्धवृद्धे: परमात्मचेदने
तेनेव संसारसमूलनाश: ||१४८||

148. One who is passionately devoted to the authority of the Srutis acquires steadiness in his Swadharma, which alone conduces to the purity of his mind. The man of pure mind realises the Supreme Self, and by this alone Samsara with its root is destroyed.

[Swadharma—lit. one's own duty, or the duty for which we are fit,—which the Gita enjoins on us all to perform, as the way to perfection.

Its root—Ignorance.]

कोशेरच्यंयाद्वे: पञ्चभित्तत्वा न संबद्धतो भाति।

निजसचिक्षससुमुत्पत्ते: श्रेणालपत्त्वर्तिवाम्यु

चापाख्म ॥१४८॥
149. Covered by the sheaths like the material one and the rest, which are the products of Its own power, the Self ceases to appear, like the water of a tank by its accumulation of sedge.

[The sheaths &c.—See note on Sloka 125.
They are called sheaths as they are coverings over the Atman which manifests itself through them. From the Annamaya to the Anandamaya the sheaths are gradually finer and finer. Knowledge consists in going beyond them all by means of regulated practice and coming face to face, as it were, with the Atman.]

150. On the removal of that sedge the perfectly pure water that allays the pangs of thirst and gives immediate joy, appears unobstructed before the man.

[The water is not something that is to be procured from anywhere else, it is already there; only the obstructions have to be removed. So in the case of Atman also.]

151. When all the five sheaths have been eliminated, the Self of man appears—pure, of the essence of everlasting and un-
alloyed bliss, indwelling, supreme, and self-effulgent.

[Eliminated—Discriminated as being other than the Self.

Indwelling—dwelling within the heart of all.]

152. To remove his bondage the wise man should discriminate between the Self and non-Self. By that alone he comes to know his own Self as Existence-Knowledge-Bliss Absolute, and becomes happy.

153. He is free who discriminates between all sense-objects and the indwelling, unattached and inactive Self, as one separates a stalk of grass from its enveloping sheath, and merging everything in It remains in a state of identity with That.

[All sense-objects—specially the body and its organs.

Inactive—the Witness of all activity

A stalk of grass &c.—Compare Katha Upanishad, II. iii. 17.

Merging &c.—Knowing that only the Atman manifests Itself through name and form.]
154. This body of ours is the product of food and comprises the material sheath; it lives on food, and dies without it; it is a mass of skin, flesh, blood, bones and lots of other filthy things, and can never be the eternally pure, self-existent Atman.

[ Product of food—that went to build up the parent-body.]

155. It does not exist prior to birth or posterior to death, but lasts only for a short (intervening) period; its virtues are transient, and it is changeful by nature; it is manifold, inert, and is a sense-object like a jar (or any other thing); how can it be one's own Self, the Witness of changes in all things?

[Manifold—not a simple, and subject to constant transformations. ]
156. The body, consisting of arms and legs, cannot be the Atman, for one continues to live even when particular limbs are gone, and the different functions of the organism also remain intact. The body which is subject to another’s rule cannot be the Self which is the Ruler of all.

[Different functions—other than those directly interfered with.]

157. That the Atman is different from the body, its characteristics, its activities, and its states etc., of which It is the witness, is self-evident, and needs no demonstration.

[Characteristics—such as stoutness or leanness etc. States—boyhood, youth etc.]

158. How can the body, being a pack of bones, covered with flesh, and full of filth, and highly impure, be the self-existent Atman, the Knower, which is ever distinct from it?
159. It is the foolish man who identifies himself with a mass of skin, flesh, fat, bones and filth, while the man of discrimination knows his own Self, the only Reality that there is, as distinct from the body.

160. The stupid man thinks he is the body, the book-learned man identifies himself with the mixture of body and soul, while the great man possessed of Realisation due to discrimination, looks upon the eternal Atman as his Self, and thinks, "I am Brahman."

[Three classes of people are distinguished in this Sloka, of whom the Advaitist is of course given the highest place.

*Mixtures of body and soul*—The average man thinks he is both body and soul acting in unison.]
161. O foolish one, cease to identify thyself with this bundle of skin, flesh, fat, bones and filth, and identify thyself instead with the Absolute Brahman, the Self of all, and thus attain to supreme Peace.

162. As long as the book-learned man does not give up his mistaken identification with the body and organs etc., which are unreal, there is no talk of emancipation even for him, be he ever so erudite in the Vedanta and morals.

[Body and organs etc.—In fact, the whole objective world.

Erudite &c.—Mere book-learning is meant. Unless he has realised the state of oneness, he will be a mere talker, that is all.]
163. Just as thou dost not identify thyself with the shadow-body, the image-body, the dream-body, or the body thou hast in the imaginations of thy heart, cease thou to do likewise with the living body also.

[ *Shadow-body*—The shadow of thy body.

*Image-body*—the image or reflection of thy body, cast in water etc.

*Dream-body*—the body that thou mayst assume in dreams.

*Living-body*—the gross body, with the Pranas etc.]

164. The identification with the body alone is the root which produces the misery of birth etc., of people who are attached to the unreal; therefore destroy thou this with the utmost care. When this identification caused by the mind is given up, there is no more chance for rebirth.

[ Compare Chhandogya Upa. VIII. xii. 1. ]
165. The Prana, with which we are all familiar, coupled with the five organs of action, forms the Vital Sheath, permeated by which the Material Sheath engages itself in all activities as if it were living.

[Organs of action—The brain centres which control speech, manual activity, locomotion, excretion and reproduction. See Sloka 92.]

Material Sheath—described in Slokas 154 and following.

This activity which the Vital Sheath is here said to impart is again a borrowed one, as will appear from the last line of the next Sloka.

For a description of the Five Kosas (Sheaths) the reader is referred to the Taittiriya Upa., second Valli or chapter.]

166. Neither is the Vital Sheath the Self—because it is a modification of Vayu and like the air it enters into and comes out of the body, and because it never
knows in the least either its own weal and woe or those of others, being eternally dependent on the Self.

[Vāyu: The Prāṇa-Vāyu or life-force is meant here. The word commonly means air, which brings in the comparison with the air in the next line. Enters into &c.—i.e. as breath, which is its gross manifestation.]

167. The organs of knowledge together with the mind form the Mental Sheath,—the cause of the diversity of things, such as 'I' and 'mine.' It is powerful and endued with the faculty of creating differences of name etc. It manifests itself as permeating the preceding, i.e. Vital Sheath.

[Organs of knowledge—The brain centres which control sight, hearing, smell, taste and touch. See Sloka 92.]

पञ्जान्त्रायेः पञ्जासिर्वच होतुमि:
प्रचीयमानो विपयाल्यव्यवायः \\
जात्वल्यमानो बदु वासवस्थले
मनोमयाभिनवहितं प्रपञ्चम ||१६७||
168. The Mental Sheath is the (sacrificial) fire which, fed with the fuel of desires by the five sense-organs which serve as priests, and set ablaze by the sense-objects which act as the stream of oblations, brings about this phenomenal universe.

The sacrificial fire confers on the Yajamána, or the man who performs the sacrifice, the enjoyments of the heavenly spheres. So the mind also confers on the Jiva or individual soul the pleasures of the objective world.

It is the mind that projects the objective universe —this is the plain meaning. See Sloka 170, below.

169. There is no Ignorance (Avidyá) outside the mind. The mind is Avidyá, the cause of the bondage of transmigration. When that is destroyed, all else is destroyed, and when it manifests, everything else manifests.

[According to Vedanta, there is no actual change in the Self, which is by nature pure and perfect. It is Ignorance or Avidyá that has covered Its vision, so to say and It appears as limited and subject to change. Now, this ignorance is imbed-
ded in the mind. When the mind is thoroughly purified through Sadhana or discipline, the glory of the Atman manifests itself. This is said to be liberation.

*Destroyed*—in the highest or Nirvikalpa Samadhi.

170. In dreams, when there is no actual contact with the external world, the mind alone creates the whole universe consisting of the enjoyer etc. And similarly in the waking state also,—there is no difference. Therefore all this (phenomenal universe) is the projection of the mind.

[ *The enjoyer etc.*—i.e., the enjoyer, the enjoyable and enjoyment: subject, object and their coming into relation. ]

171. In dreamless sleep, when the mind is reduced to its causal state, there exists nothing (for the person asleep), as is evident from universal experience. Hence
man's relative existence is simply the creation of the mind, and has no objective reality.

[Universal experience—The subject has been touched on already. See Sloka 121, ante.]

172. Clouds are brought in by the wind and again driven away by the same agency. Similarly, man's bondage is caused by the mind and Liberation too is caused by that alone.

173. It (first) creates an attachment in man for the body and all other sense-objects, and binds him through that attachment like a beast by means of ropes. Afterwards, the selfsame mind creates in the individual an utter distaste for these sense-objects and frees him from the bondage.

[For the double meaning of the word Guna, see note on Sloka 76.]
174. Therefore the mind is the only cause that brings about man’s bondage or liberation: when tainted by the effects of Rajas it leads to bondage, and when pure and divested of the Rajas and Tamas elements it conduces to Liberation.

[A reminiscence of the second Sloka of Amrita-bindu Upa.]

175. Attaining purity through the preponderance of Discrimination and Renunciation, the mind makes for Liberation. Hence the wise seeker after Liberation must first strengthen these two.

[Discrimination—between Self and Non-Self. Renunciation—of the Non-self.]
176. In the forest-tract of sense-pleasures there prowls a huge tiger called mind. Let good people who have a longing for liberation never go there.

177. The mind continually produces for the experiencer all sense-objects without exception, whether perceived as gross or fine; the differences of body, caste, order of life, and tribe, as well as the varieties of qualification, action, means and results.

[ *Gross or fine*—in the waking and dream states respectively.

*Action*—to obtain desired results.

*Means*—for these actions.

*Results*—such as enjoyment or liberation.]

178. Deluding the Jiva who is unattached Pure Intelligence, and binding him by the ties of body, organs and Pranas, the mind causes him to wander, with
ideas of 'I' and 'mine,' amidst the varied enjoyment of results achieved by himself.

[Binding......Pranas—strictly speaking, it is our attachment for these that binds us.]

179. Man's transmigration is due to the evil of superimposition, and the bondage of superimposition is created by himself and none else. It is this that causes the misery of birth etc. for the man of non-discrimination who is tainted by Rajas and Tamas.

[Superimposition—This is the favourite theme of the Vedanta Philosophy, to explain how the ever-free Self came to be bound at all. The whole thing is a mistaken identity, a self-hypnotism, it says, and the way out of it lies in de-hypnotising ourselves.]

180. Hence sages who have fathomed its secret have designated the mind alone as Avidya or Ignorance, by which alone the universe is moved to and fro, like masses of clouds by the wind.
181. Therefore the seeker after Liberation must carefully purify the mind. When this is purified, Liberation is as easy of access as a fruit on the palm of one’s hand.

182. He who by means of one-pointed devotion for Liberation roots out the attachment for sense-objects, renounces all actions, and with faith in the Real Brahman regularly practises hearing etc., succeeds in purging the Rajasic nature of the intellect.

[All actions—that are done with selfish motives. Hearing etc.—i.e. hearing (from the lips of the Guru), reflection and meditation, of the highest Vedantic truth—the identity of the Jiva and Brahman.]
183. Neither can the Mental Sheath be the Supreme Self, because it has a beginning and an end, is subject to modifications, is characterised by pain and suffering, and is an object. Whereas the subject can never be identified with the objects of knowledge.

[Is an object—cognisable by the Self which is the eternal subject.]

184. Buddhi with its modifications and the organs of knowledge, having the characteristics of the agent, forms the Vijnânamaya Kosha or Knowledge Sheath, which is the cause of man's transmigration.

[Buddhi—the determinative faculty.
Modifications—such as Egoism etc.
Having ...... agent—thinking 'I am the agent.']

185. This Knowledge Sheath, which seems to be followed by a reflection of the power of the Chit, is a modification of the Prakriti, is endowed with the function of
knowledge, and always wholly identifies itself with the body and the organs etc.

Followed......Chit—The Knowledge Sheath is in reality material and insentient, but a reflection of the Chit or Atman makes it appear as intelligent.

Modification &c.—and therefore insentient.

It is without beginning, characterised by egoism, is called the Jiva, and carries on all the activities on the relative plane. Through previous desires it performs good and evil actions, and experiences their results. Being born in various bodies it comes and goes, up and down. It is this Knowledge Sheath that has the waking, dream and other states and experiences joy and grief.

Previous desires—desires of previous births.

Comes and goes, up and down—is born and dies, in higher or lower bodies.
188. It always mistakes the duties, functions and attributes of the orders of life which belong to the body, as its own. The Knowledge Sheath is exceedingly effulgent, owing to its close proximity to the Supreme Self, which identifying Itself with it suffers transmigration through delusion. It is therefore a superimposition on the Self.

[Orders of life—Ashramas.]

189. The self-effulgent Atman which is Pure Knowledge, shines in the midst of the Pranas, within the heart. Though immutable, It becomes the agent and experiencer owing to Its superimposition—the Knowledge Sheath.

[The first part of this Sloka is a quotation from Brihadaranyaka Upa. IV. iii. 7.]

In the midst of the Pranas—great nearness is
meant. Prana means force, here the physiological and mental forces are referred to.

*Within the heart*—in Buddhi, the seat of which is supposed to be the heart.]

व्ययः परिव्रह्य सुपेत्र वुद्धे—
स्मादाश्यद्वादेषा परं मृपात्मनः।
बोतात्मकः सम्रापि बीचन्ते स्वयं
स्वतः पृष्टक्त्वेन मृदो घर्तान्वितः॥१५०॥

190. Though the Self of everything that exists, this Atman, Itself assuming the limitations of the Buddhi and wrongly identifying Itself with this totally unreal entity, looks upon Itself as something different,—like earthen jars from the earth of which they are made.

[Buddhi—here stands for the Knowledge-Sheath.

As something different—as conditioned and bound, just an ignorant man may consider earthen pots as something distinct from the earth of which they are made. The wise man knows that the difference is simply due to name and form, which are creations of the mind.]

इष्याधिस्मृंबन्धविशालपरात्मा
इष्याधिस्मृंमोननुभावित तद्भुगा:।
भयोविकारानविकारिविविहिवतः
सदौक्षपोष्य परः स्वभावात्॥१५१॥
191. Owing to its connection with the superimpositions the Supreme Self, even though naturally perfect and eternally unchanging, assumes the qualities of the superimpositions and appears to act just as they do—like the changeless fire assuming the modifications of the iron which it turns red-hot.

[Naturally perfect—Or the phrase परः स्वभावात् may mean “transcending Nature.”

Modifications—such as size, shape etc.]

िध्य उवाच ।
समेताप्यन्यणा वास्तु जीवभावः परायम् ।
तदुपाध्यानादित्वाभासानादिनाष्टे यथ्यते ॥192॥

192. The disciple questioned, “Be it through delusion or otherwise that the Supreme Self has come to consider Itself as the Jiva, this superimposition is without beginning, and that which has no beginning cannot be supposed to have an end either.

[Jiva—individual soul, or the Self under self-imposed limitations.]

प्रतोक्ष्य जीवभावोष्पि नित्या भवति संचुतः ।
न निवर्त्तेत तन्मोचः कथं मे भ्रीयुरो वद ॥193॥

193. “Therefore the Jivahood of the Soul also must have no end, and its transmi-
Vivekachudamani

gradation continue for ever. How then can there be liberation for the soul? Kindly enlighten me on this point, O revered Teacher.'"

[ Jivahood—the self-hypnotised state of the ever-free Atman. ]

श्रीगुरुबाच ।
सम्यक्पूर्वकत्वमद्विद्वदब्रामायणं तत्तथा ॥
शामाशिकै न भवति श्रान्त्य मोद्हितकल्पनाः ॥१८४॥

194. The Teacher replied: Thou hast rightly questioned, O learned one! Listen thou therefore attentively: The imagination which has been conjured up by delusion can never be accepted as a fact.

श्राव्यधिति विना त्वमस्वरूपं नियियः निराभः ।
न घटेत साश्वतसम्बन्धो नमस्ते नीला निदानवः ॥१८५॥

195. But for delusion there can be no connection of the Self—which is unattached, beyond activity and formless—with the objective world, as in the case of blueness etc. with reference to the sky.

[ Blueness etc.—The sky has no colour of its own but we mentally associate blueness with it. The blueness is in our mind, and not in the sky. Similarly, limitation exists not in the Absolute Self, but in our own minds. ]
196. The Jivahood of the Atman, the Witness, which is beyond qualities and beyond activity, and which is realised within as Knowledge and Bliss Absolute—has been superimposed by the delusion of the Buddhi, and is not real. And because it is by nature an unreality, it ceases to exist when the delusion is gone.

[As Knowledge and Bliss Absolute—These are Its essence, and therefore can never depart from It, as heat from fire.]

197. It exists only so long as the delusion lasts, being caused by indiscrimination due to delusion. The rope is supposed to be the snake only so long as the mistake lasts, and there is no more snake when the delusion has vanished. Similar is the case here.
198–9. Avidyā or Nescience and its effects are likewise considered as beginningless. But with the rise of Vidya or Realisation, the entire effects of Avidyā, even though beginningless, are destroyed together with their root—like dreams on waking up from sleep. It is clear that the phenomenal universe, even though beginningless, is not eternal,—like previous non-existence.

[Their root—i.e. Avidya.

Previous non-existence—Prāgabhāva—a term of Hindu logic. When we say a thing comes into being at a definite point of time, we imply also that there was non-existence of that particular thing prior to the moment of its birth. And this ‘non-existence’ is obviously beginningless. But it ceases as soon as the thing comes into being. Similarly, Avidya which means absence of Vidya or knowledge, even though beginningless, disappears when realisation comes.]
200-1. A previous non-existence, even though beginningless, is observed to have an end. So the Jivahood which is imagined to be in the Atman through its relation with superimposed attributes such as the Buddhi, is not real; whereas the other (the Atman) is essentially different from it. The relation between the Atman and Buddhi is due to a false knowledge.

[Superimposed attributes: Just as a crystal placed near a red flower seems to appear as red. Or when we look at a thing behind a curtain through an aperture, as the aperture becomes bigger and bigger we see more and more of the thing behind; but we erroneously think that the thing is growing, whereas, in reality all the change takes place in the curtain only. Similarly we see the Atman through the covering of Prakriti or Nature, of which Buddhi etc. are manifestations, and Nature which is continually changing, leads us to think that the Atman back of it is changing too, which is a mistake.]

202. The cessation of that superimposition takes place through perfect knowledge, and by no other means. Perfect
knowledge, according to the Srutis, consists in the realisation of the identity of the individual soul and Brahman.

203. This realisation is attained by a perfect discrimination between the Self and non-Self. Therefore one must strive for the discrimination between the individual soul and the eternal Self.

204. Just as the water which is very muddy again appears as transparent water when the mud is removed, so the Atman also manifests Its undimmed lustre when the taint has been removed.

[ Water is naturally pure, but it is polluted by foreign substances mixing with it. These impurities can be removed by filtration, distillation etc. So the apparent impurity of the soul can be removed by discrimination, which shows that it is Nescience that hides the real nature of the Self. ]
205. When the unreal ceases to exist, this very individual soul is definitely realised as the eternal Self. Therefore one must make it a point to completely remove things like egoism etc. from the eternal Self.

[Things—which are in reality superimpositions.]

206. This Knowledge Sheath (Vijnanamaya) that we have been speaking of, cannot be the Supreme Self for the following reasons—because it is subject to change, because it is insentient, is a limited thing, an object of the senses, and is not constantly present: An unreal thing cannot indeed be taken for the real Atman.

[Subject to change.—Whereas the Atman is changeless, Knowledge Absolute, unlimited, the eternal Subject, and the universal substratum of all things. Just as the rope is the only reality with regard to the mistaken snake-idea etc.]

"Aaanaan-\text{dpratishthitaam}
"

\text{Syaadhanandmayah}
"

\text{Prayogadigamakah}
"

\text{Sthapatyaabhiyayah}
"

\text{Purnaasyaanaabheyah}
"

\text{Bhavaanantardhritah}
"

\text{Sastru tasyuh}
"

\text{Namah}
"
207. The Blissful Sheath (Anandamaya) is that modification of Nescience which manifests itself catching a reflection of the Atman which is Bliss absolute; whose attributes are pleasure and the rest; which appears in view when some object agreeable to oneself presents itself. It makes itself spontaneously felt to the fortunate during the fruition of their virtuous deeds; from which every corporeal being derives great joy without the least effort.

[Modification of Nescience—The experience of the Sushupti state will be spoken of in the next Sloka to be the typical enjoyment of the Anandamaya Kosha. And deep sleep is always a state of intense ignorance. Hence this Sheath must be a modification of Nescience.

Pleasure and the rest—The reference is to the Taittiriya Upa. II. v., where Priya, Moda and Pramoda (various degrees of enjoyment) are said to be the attributes of the Anandamaya Kosha.]

208. The Blissful Sheath has its fullest play during profound sleep, while in the dreaming and wakeful states it has only a partial manifestation, occasioned by the sight of agreeable objects and so forth.

[Sight...so forth—actual sense perception (in the waking state), or memory-impressions (in dream).]
Nor is the Blissful Sheath the Supreme Self, because it is endowed with changeful attributes, because it is a modification of Prakriti, is the effect of past good deeds, and imbedded in the other Sheaths which are modifications.

[Imbedded in the other Sheaths—The reference is again to the Taittiriya Upa., 2nd Chapter, where the five Koshas are spoken of as being similar in shape and one inside the other, the Annamaya or Material Sheath being the outermost and Anandamaya the innermost.]

When all the five Sheaths have been eliminated by the reasoning upon Sruti passages, what remains as the culminating point of the process, is the Witness, the Knowledge Absolute,—the Atman.

[Culminating point—beyond which the process of reasoning or analysis cannot be carried any farther.]
What takes place then is termed the Aparoksha-
nubhuti, Realisation, and the mind is then said to
be in the Samadhi state.

211. This self-effulgent Atman which
is distinct from the five Sheaths, the
Witness of the three states, the Real, the
Changeless, the Untainted, the everlasting
Bliss,—is to be realised by the wise one as
one's own Self.

212. The disciple questioned, "After
these five Sheaths have been eliminated
as unreal, I find nothing, O Teacher, in
this universe but a Void, the absence of
everything. What entity does there at all
remain with which the wise man should
realise his identity?"

[ The position of the Shunyavādins or Nihilists
who deny that there remains anything positive after
the ultimate analysis, is set forth in this Sloka as a]
The refutation is given in the next few Slokas.]

**Sri Guruvaacha.**

Satyamukte tvya vidhishnupusaarasam viccharaye.

Prabhavadyave stambha vaayunna ॥२१३॥

Sarve yenantusuyatvam tvam naisusuyat.

Tmatmanaandevidhatevidhnamuddhahusushmaya ॥२१४॥

213-4. The Guru answered: Thou hast rightly said, O learned one! Thou art clever indeed in discrimination. That by which all those modifications such as egoism etc. and their absence as well which follows (during deep sleep) are perceived, but which Itself is not perceived, know thou that Atman—the Knower—through the sharpest intellect.

[The argument is this: The Atman as the eternal Subject must remain always. Otherwise there being no Subject, knowledge itself will be impossible. Even in the Sushupti state there must be the eternal Subject behind to record the blissful memory of that state. To take a familiar example: In a bioscope there must be the screen to allow the moving pictures to coalesce and form a connected whole. Motion presupposes rest. So the ever-changing Prakriti must have behind it the immutable Atman.

*Through the sharpest intellect—An echo of Katha Upanishad I. iii. 12.*]
215. That which is perceived by something else has for its witness the latter. When there is no agent to perceive a thing, we cannot speak of that thing having been perceived at all.

216. This Atman is a self-cognised entity, because It is cognised by Itself. Hence the individual soul is itself and directly the Supreme Brahman, and nothing else.

217. That which clearly manifests Itself in the states of wakefulness, dream and profound sleep; which is inwardly perceived in the mind in various forms, as an unbroken series of egoistic impressions; which witnesses the egoism, the Buddhi etc., which are of diverse forms and modi-
fications; and which makes Itself felt as the Existence-Knowledge-Bliss Absolute; know thou this Atman, thy own Self within thy heart.

[ According to the Sankhya Philosophy, the whole universe, as it appears to us, is a mixture of Purusha and Prakriti—of something which impinges on or gives the suggestion to our minds, and of the mind which reacts, and covers it, as it were, with a coating of its own. In other words, everything we perceive is this unknown something, plus the mind; or to put it briefly, X + mind. Vedanta substitutes Brahman for Purusha and postulates a Nescience as the inscrutable power of Brahman, which covers the real nature of Brahman, and makes It think as if It were subject to all sorts of change and limitation. Atman is only another name of Brahman. So, whenever we perceive a thing, from any mental impression, it must be the Atman and nothing else that we perceive. Only in our ignorance we fail to grasp the real nature of the thing experienced (the Atman) and call it under various names and forms. So, our egoism, our intellect, and all mental states are manifestations of the Atman and Atman alone. ]

धर्मदेशके विशिष्टमके विषयः
मालेकर सूढो रचिकेह मन्यते ।
तथा चिन्तामभासुपाशिसंख्यः
श्रीयाहामिलेष जडात्भिमन्यते ॥२१॥
218. Seeing the reflection of the sun mirrored in the water of a jar the fool thinks it is the sun itself. Similarly the stupid man, through delusion, identifies himself with the reflection of the Chit caught in the Buddhi which is its superimposition.

[Chit—the Atman which is Knowledge Absolute.]

वें जलं तद्भगतमक्षिम्
विहाय नर्वं विनिरीन्द्रवेनः।
तर्क्य पततिवित्यावेवासकः
स्वयंप्रकाशो विदुष्य यथा तथा ॥२१८॥

219. Just as the wise man leaves aside the jar, the water in it and the reflection of the sun in that water, and sees the self-luminous sun which illuminates these three and is independent of them;

[Independent &c.—these being merely its reflections, which serve to suggest the real sun. ]

देहं विद्यं चित्त्रतिनिम्बमेवं
विप्रस्वत्य बुद्धिः निहितं शुद्ध्यायमः।
द्वायार्मात्मानमयं चर्चवं च
सच्चिदानां सदसदिकलद्वाम् ॥२२०॥

नित्यं विद्यं सच्चितं युक्तम्—
सत्तवंहि: शुद्ध्यमन्न्यमात्मनः।
Similarly, discarding the body, the Buddhi, and the reflection of the Chitta in it, and realising the Witness, the Self, the Knowledge Absolute, the cause of the manifestation of everything, which is hidden in the recesses of the Buddhi and is distinct from the gross and subtle, eternal, omnipresent, all-pervading, extremely subtle, which has neither interior nor exterior, and is identical with oneself,—fully realising this true nature of oneself, one becomes free from sin, and taint, and death and grief, and becomes the embodiment of Bliss. Illumined himself, he is afraid of none. For a seeker after liberation there is no other way to the breaking of the bonds of transmigration than the realisation of the truth of one’s own Self.

[Bidden Buddhi—It is the purified Buddhi which catches a glimpse of the Atman.

The sense of various Sruti passages of Advaitic import is reproduced in these Slokas. The reader
is specially referred to the Brihadāranyaka III. viii. 8, Taittiriya II. 2. and Svetāsvatara III. 8.]

223. The realisation of one's identity with the Brahman is the cause of liberation from the bonds of Samsara, by means of which the wise man attains Brahman, the One without a second, the Bliss Absolute.

224. Once having realised the Brahman one no longer returns to the realm of transmigration. Therefore, one must fully realise one's identity with the Brahman.

225. Brahman is Existence, Knowledge, the Absolute, pure, supreme, self-existent, eternal and indivisible Bliss, not different (in reality) from the individual soul, and devoid of interior or exterior,—there It reigns triumphant.
226. It is this Supreme Oneness which alone is real, since there is nothing else but the Self. Verily, there remains no other independent entity in the state of realisation of the highest Truth.

\[ Nothing \ else—Everything \ but \ the \ Self \ is \ an appearance \ merely. \]

227. All this universe which appears as of diverse forms through ignorance, is nothing else but Brahman which is absolutely free from all the limitations of human thought.

\[ Free \ from.......thought—We \ imagine \ all \ sorts \ of \ things \ through \ ignorance, \ but \ Brahman \ is \ ever beyond them, \ and \ is \ the \ only \ Reality. \]

228. A jar, though a modification of earth, is not different from the earth; everywhere the jar is essentially the same as the earth. Why then call it a jar?—It is fictitious, a fancied name merely.

\[ Fictitious.......name \ merely—Quoted \ in \ sense from \ the \ Chhandogya \ Upa., \ Ch. \ VI. \]
229. None can demonstrate that the essence of a jar is something other than the earth (of which it is made). Hence the jar is merely imagined through delusion, and the component earth alone is the abiding reality in respect of it.

230. Similarly, the whole universe being the effect of the real Brahman, is in reality nothing but Brahman. Its essence is That, and it does not exist apart from It. He who says 'it is,' is still under delusion,—he babbles like one asleep.

[Like one asleep—i. e. incoherently.]
231. This universe is verily Brahman—such is the august pronouncement of the Atharva Veda. Therefore this universe is nothing but Brahman,—for that which is superimposed (on something) has no separate existence from its substratum.

[The reference is to Mundaka (II. ii. 11), which is one of the Upanishads belonging to the Atharva Veda.]

232. If the universe were real as it is, there would be no cessation of the dualistic element, the Scriptures would be falsified, and the Lord Himself would become guilty of an untruth: None of these three is considered either desirable or wholesome by the noble-minded.

[No cessation......element—The world as it is would become real, and as such could never be destroyed. Hence the duality with all its ugly features would persist.

Scriptures......falsified—According to staunch Advaitins the numerous Advaitic texts of the Srutis, inculcating the highest philosophic thought, are alone considered as bearing out the true import of...
the Srutis, to which the rest of the Vedas must be subordinated.

The Lord etc.—being the Revealer of the truths of the Srutis. Or the allusion may be to Sri Krishna's words in the Gita quoted in the next verse.

233. The Lord, who knows the secret of all things, has supported this view in the words—"But I am not in them," "And the beings are not in Me."

[Who knows &c.—Because He is Omniscient. "But I am not etc."—The reference is to the 4th and 5th Slokas of the 9th chapter of the Gita which declare that all existence owes its being to Brahman which is its substratum, yet Absolute.]

234. If the universe be true, let it then be perceived in the state of deep sleep also. As it is not at all perceived in that state, it must be unreal and false, like dreams.

The text contains Sanskrit verses from the Vivekachudamani, translated into English. The verses discuss the nature of the universe and its relationship to the Revealer of truths. The text emphasizes the importance of understanding the Vedas and the role of the Lord in discerning the truth of the Srutis, which are the revealed scriptures of Hinduism. The commentary on the Gita verses supports the idea that the universe is a manifestation of Brahman, the Absolute, and that all existence owes its being to this ultimate reality. The verses reflect a deep philosophical and spiritual inquiry into the nature of reality and existence.
235. Therefore the universe does not exist apart from the Supreme Self; and the perception of its separateness is false like the qualities (of blueness etc. in the sky). Has a superimposed attribute any meaning apart from its substratum? It is the substratum that appears like that through delusion.

[Qualities of blueness etc.—See Sloka 185.  
It is the substratum &c.—The rope appears as the snake. This idea is made clear in the next few Slokas.]

236. Whatever a deluded man perceives through mistake, is Brahman and Brahman alone: The silver is nothing but the mother-of-pearl. It is Brahman which is always considered as this universe, whereas that which is superimposed on the Brahman, viz. the universe, is merely a name.
237. Hence whatever there manifests, viz. this universe, is the Supreme Brahman Itself, the Real, the One without a second, Pure, the Essence of Knowledge, the Taintless, Pacified, devoid of beginning and end, beyond activity, the Essence of Bliss Absolute.

238. Transcending all the diversities created by Maya or Nescience, eternal, ever beyond the reach of pain, indivisible, unconditioned, formless, undifferentiated, nameless, immutable, self-luminous.

239. Sages realise the Supreme Principle, Brahman,—in which there is no differentiation of knower, knowledge and known, infinite, transcendent, the Essence of Knowledge Absolute.
240. Which can be neither thrown away nor taken up, which is beyond the reach of mind and speech, immeasurable, without beginning and end, the Whole, one’s very Self, and of surpassing glory.

[Neither thrown......taken up—Because it is not a material thing but one’s Real Self. ]

241-2. If thus the Sruti, in the dictum “Thou art That” (Tat-Twam-Asi), repeatedly establishes the absolute identity of Brahman (or Isvara) and Jiva, denoted by the terms That (Tat) and Thou (Tvam) respectively, divesting these terms of their relative associations, then it is the identity of their implied, not literal, meanings which is sought to be inculcated, for they are of contradictory attributes to each other—like the sun and a glow-worm, the king
and a servant, the ocean and a well, or Mount Meru and an atom.

[If thus the Sruti etc.—The reference is to the sixth Chapter of the Chhandogya Upanishad, where Uddalaka Aruni tries to impress on his son, Svetaketu, the identity of Jiva and Brahman in various ways.]

243. This contradiction between them is created by superimposition, and is not something real. This superimposition, in the case of Isvara (the Lord), is Maya or Nescience, which is the cause of Mahat and the rest,—and in the case of the Jiva (the individual soul), listen,—the five Sheaths, which are the effects of Maya, stand for it.

[Mahat—See note on Sloka 123.

And the rest—the grosser manifestations that proceed from Mahat.

Five Sheaths—See note on Sloka 125.]
244. These two are the superimpositions of the Isvara and the Jiva, and when these are perfectly eliminated there is neither Isvara nor Jiva. A kingdom is the insignia of a king, and a shield of the soldier, and when these are taken away, there is neither king nor soldier.

[Neither king nor soldier—he is only a man then. Similarly, if we take away the omniscience omnipotence etc. from Isvara, and deficiencies of knowledge and power etc. from the Jiva, only Brahman remains as the substance of both.]

245. The Vedas themselves in the words "Now then is the injunction" etc., repudiates the duality imagined in the Brahman. One must needs eliminate those two superimpositions by dint of realisation supported by the authority of the Vedas.

[The Vedas etc.—The reference is to the Brihadaranyaka Upa. II. iii. 6.]
246. Neither this gross nor this subtle universe (is the Atman). Being imagined they are not real,—like the snake seen in the rope, and like dreams.—Perfectly eliminating the objective world in this way by means of reasoning, one should next realise the oneness that underlies the Isvara and the Jiva.

247. Hence those two terms (Isvara and Jiva) must be carefully considered through their implied meanings, so that their absolute identity may be established. The method of wholesale rejection will not do, nor will the method of retaining in toto do either. One must reason out through the process which combines the two.

[There are three kinds of Lakshanā or implied meaning. The Jahatī, the Ajahatī and the Bhāga Lakshanā. The first is that in which one of the terms has to give up its primary meaning. For example, the phrase गंगायां घीष: does not mean that a village of cowherds is in the Ganges, but on the Ganges. The second kind is that in which the primary meaning is retained but something is sup-
plied to make it clear, as the sentence श्वेतो धावति means "a white (horse) is running." In the third kind of Lakshînâ each of the terms has to give up a part of its connotation, see the next Sloka.

स देवदत्तोऽध्यमितीह वैक्ता
 विरुध्धधर्मांशंसपास्य कथयते ।
 यथा तथा तत्त्वमसीतिवाक्ये
 विरुध्धधर्मानुमयः हित्वा ॥२४८॥
 संबंध्य चिन्मात्रतत्या सदात्मनो-रख्यादभावः परिचीयते बुधः ।
एवं महावाक्यल्पतन कथयते
 ब्रह्मात्मनोरैक्यमन्नादभावः ॥२४८॥

248–9. Just as in the sentence, 'This is that Devadatta,' the identity is spoken of, eliminating the contradictory portions, so in the sentence 'Thou art That,' the wise man must give up the contradictory elements on both sides and recognise the identity of Isvara and Jiva, noticing carefully the essence of both, which is Chit, Knowledge Absolute. Thus hundreds of Scriptural texts inculcate the oneness and identity of Brahman and Jiva.

[Contradictory portions—Such as the differences of time and place etc.]

मनस्थूलमिथ्येतदसविनिरस्य
 निजं स्वतो व्योभवदश्रतक्षं ।
250. Eliminating the objective world,—the not-self, by such arguments as ‘It is not gross’ etc., (one realises the Atman), which is self-established, unattached like the sky, and beyond the range of thought. Therefore, dismiss this mere phantom of an objective world which thou perceivest and which thou hast accepted as thy own self. By means of the purified understanding that thou art Brahman, realise thy own Self, the Knowledge Absolute.

251. All modifications of earth, such as the jar etc., which are always accepted by the mind as real, are (in reality) nothing but earth. Similarly this entire universe which is produced from the Real Brahman, is Brahman Itself and nothing but
Brahman. Because there is nothing else whatever but Brahman, and That is the only self-existent Reality, our very Self, therefore thou art that Pacified, Pure, Supreme Brahman, the One without a second.

252. As the place, time, objects, knower, etc. called up in dream are all unreal, so is also the world experienced here in the waking state, for it is all an effect of one's own ignorance. Because this body, the organs, and egoism etc. are also thus unreal, therefore thou art the Pacified, Pure, Supreme Brahman, the One without a second.

253. (What is) erroneously supposed to exist in something, is when the truth about it has been known, nothing; but
that substratum, and not at all different from it: The diversified dream universe (appears and) passes away in the dream itself. Does it appear on waking as something distinct from one's own self?

254. That which is beyond caste and creed, family and lineage; devoid of name and form, merit and demerit; transcending space, time and sense-objects;—that Brahman art thou, meditate on this in thy mind.

255. That Supreme Brahman which is beyond the range of all speech, but accessible to the eye of pure illumination; which is pure, the Embodiment of Knowledge, the beginningless entity;—that Brahman art thou, meditate on this in thy mind.
256. That which is untouched by the six-fold wave; meditated upon by the Yogi's heart, but not grasped by the sense organs; which the Buddhi cannot know; and which is unimpeachable;—that Brahman art thou, meditate on this in thy mind.

[Sixfold wave—viz. decay and death, hunger and thirst, grief and delusion, which overtake the body and mind.]

257. That which is the substratum of the universe with its various subdivisions, which are all creations of delusion; which Itself has no other support; which is distinct from the gross and subtle; which has no parts; and has verily no exemplar;—that Brahman art thou, meditate on this in thy mind.
258. That which is free from birth, growth, development, waste, disease and death; which is indestructible; which is the cause of the projection, maintenance and dissolution of the universe;—that Brahman art thou, meditate on this in thy mind.

259. That which is free from differentiation; whose essence is never non-existent; which is unmoved like the ocean without waves; the ever-free; of indivisible Form;—that Brahman art thou, meditate on this in thy mind.
260. That which, though One only, is the cause of the many; which refutes all other causes; which is Itself without cause; distinct from Maya and its effect, the universe; and independent; — that Brahman art thou, meditate on this in thy mind.

261. That which is free from duality; which is infinite and indestructible; distinct from the universe and Maya,— supreme, eternal; which is undying Bliss; taintless; — that Brahman art thou, meditate on this in thy mind.

262. That Reality which (though One) appears variously owing to delusion,— taking on names and forms, attributes and changes, Itself always unchanged, like gold in its modifications,— that Brah-
man art thou, meditate on this in thy mind.

263. That beyond which there is nothing; which shines above Maya even, which again is superior to its effects, the universe; the inmost-Self of all, free from differentiation; the Real Self; the Existence-Knowledge-Bliss Absolute; Infinite and immutable;—that Brahman art thou, meditate on this in thy mind.

264. On the Truth inculcated above, one must oneself meditate in one’s mind, by means of the recognised arguments. By that means one will realise the Truth free from doubt etc., like water in the palm of one’s hand.

[Inculcated above—in the ten preceding Slokas. Recognised arguments—that are in harmony with the Vedas.]
265. Realising in this body the Knowledge Absolute free from Nescience and its effects, like the king in an army, and being ever established in thy own Self, by resting on that Knowledge, merge the universe in the Brahman.

266. In the recesses of the Buddhi there is the Brahman, distinct from the gross and subtle, the Existence Absolute, Supreme, the One without a second. He who lives in this cave as Brahman, for him, O beloved, there is no more entrance into the mother’s womb.

[ Cave—The Buddhi is often spoken of thus. *He who lives etc.*—He who always thinks of himself as Brahman has no more rebirth. ]
267. Even after the Truth has been realised, there remains that strong beginningless, obstinate impression that one is the agent and experiencer, which is the cause of one’s transmigration. That impression has to be carefully removed by living in the Brahman with a constant identification with the Supreme Self. The sages call that liberation which is the attenuation of Vásanás or impressions here and now.

[Attenuation etc.—Because the man who has no selfish desires easily attains Mukti.]

268. The idea of ‘me and mine’ in the body and organs, which are non-self,—this superimposition the wise one must put a stop to, by indentifying oneself with the Atman.

269. Realising thy own Inmost Self, the Witness of the Buddhi and its modifications, and constantly revolving on the
positive thought, ‘I am He,’ conquer this identification with the non-Self.

\[ \text{वोकानुर्वर्तनं त्यक्त्वा त्यक्तवा देहानुर्वर्तनस्।} \\
\text{शाख्रानुर्वर्तनं त्यक्त्वा स्वाध्यासापनयं कुच।।} \text{॥२७०॥} \]

270. Relinquishing the observance of social formalities, giving up all ideas of trimming up the body, and avoiding too much engrossment with the Scriptures, do away with the superimposition that has come upon thyself.

\[ \text{लोकवासनया जन्तो: शाख्रवासनयापि च।} \\
\text{देहवासनया झानं यथावचनेव जायते॥२७१॥} \]

271. Owing to the desire to walk after society, the passion for too much study of the Scriptures and the desire to keep the body comfortable, people cannot attain to proper Realisation.

\[ \text{संसारकाराग्रहमोच्चमिच्छो—} \\
\text{रयोमयं पादनिवन्धग्रहमस्।} \\
\text{चदन्ति तत्खा: पदु वासनानयं} \\
\text{योज्यमादिमुँकः समुपेति मुक्तिम॥२७२॥} \]

272. For one who seeks deliverance from the prison of this world (Samsara), those three desires have been designated by the wise as the strong iron fetters to
shackle one’s feet. He who is free from them truly attains to Liberation.

273. The lovely odour of the Agaru (agallochum) which is hidden by a powerful stench due to its contact with water etc., (again) manifests itself when the foreign smell has been fully removed by mere rubbing.

274. Like the fragrance of the sandalwood, the perfume of the Supreme Self, which is covered with the dust of endless, virulent desires imbedded in the mind, when purified by the constant friction of Knowledge, is (again) clearly perceived.

[Sandalwood—the ‘Agaru’ of the previous Sloka is meant.

Vasana in Sanskrit means both ‘odour’ and desire.]
275. The desire for Self-realisation is obscured by the countless desires for things other than the Self. When they have been destroyed by the constant attachment for the Self, the Atman clearly manifests Itself of Its own accord.

276. As the mind becomes gradually established in the Inmost Self, it proportionately gives up the desires for external objects. And when all such desires have been eliminated, there takes place the unobstructed Realisation of the Atman.

277. The Yogi’s mind dies, being constantly fixed on his own (Real) Self. Thence follows the cessation of desires. Therefore do away with thy superimposition.
278. Tamas is destroyed by both Sattva and Rajas, Rajas by Sattva, and Sattva dies when purified. Therefore do away with thy superimposition, through the help of Sattva.

279. Knowing for certain that the Prárábdha work will maintain this body, remain quiet and do away with thy superimposition carefully and with fortitude.

[Prárábdha—the resultant of past Karma that has led to the present birth. When this is worked out, the body falls, and Videhamuktí is the result.]

280. "I am not the individual soul, but the Supreme Brahman,"—eliminating thus all that is not-Self, do away with thy superimposition, which has come through the momentum of (past) desires.

281. Realising thyself as the Self of all by means of Scripture, reasoning and thy
own Realisation, do away with thy superimposition, even when a trace of it seems to appear.

The sage has no connection whatever with action, as he has no idea of accepting or giving up. Therefore, through constant engrossment on the Brahman alone, do away with thy superimposition.

Through the realisation of the identity of Brahman and the soul, resulting from such great dicta as ‘Thou art That’ and so forth, do away with thy superimposition, with a view to strengthen thy identification with Brahman.

Until the identification with this body is completely rooted out, do away with thy superimposition with watchfulness and concentrated mind.
285. So long as even a dream-like perception of the universe and souls persists, do away with thy superimposition, O learned one, without the least break.

[The universe and souls—i.e. plurality.]

286. Without giving the slightest chance to oblivion on account of sleep, concern in secular matters or the sense-objects, reflect on the Self in thy mind,

287. Shunning from a safe distance the body, which has come from parents and itself consists of flesh and impurities,—as one does an outcast,—be thou Brahman and realise the consummation of thy life.

[Shunning—i.e. giving up all identification of the body which is very impure.]

288. Merging the finite soul in the Supreme Self, like the space enclosed by a jar in the infinite space, by means of medi-
tation on their identity, always keep quiet, O sage.

289. Becoming thyself the self-effulgent Brahman, the substratum of all phenomena,—as that Reality, give up both the macrocosm and the microcosm, like two filthy receptacles.

[Give up......microcosm—ceasing to care for the whole universe, which is other than the Self, and which pales into insignificance before the majesty of the Self.]

290. Transferring the identification now rooted in the body, to the Atman, the Existence-Knowledge-Bliss Absolute, and discarding the subtle body, be thou ever alone, independent.

[Discarding—ceasing to identify oneself with.]

291. That in which there is this reflection of the universe, as a city is reflected in a mirror,—that Brahman am I;—
knowing this thou wilt attain the consummation of thy life.

292. That which is real and thy own primeval Essence, that Knowledge, and Bliss Absolute, the One without a second, which is beyond form and activity—attaining That one should cease to identify oneself with one’s false bodies, like an actor giving up his assumed mask.

[False bodies—the gross, subtle and causal bodies, which are superimpositions upon the Atman.

Like an actor etc.—When the actor has played his part, he is simply a man. So the man of realisation is one with Brahman, his real Essence.]

293. This objective universe is absolutely unreal; neither is Egoism a reality, for it is observed to be momentary. How can the perception that I know all, be
true of Egoism etc., which are momentary?

[The perception......all—Man's inherent belief in the omniscience of the Atman is meant.]

The perception etc., which are momentary?

The perception etc., which are momentary?

The perception etc., which are momentary?

The perception etc., which are momentary?

The perception etc., which are momentary?

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The perception etc., which are momentary?

The perception etc., which are momentary?

The perception etc., which are momentary?
again and again clearly noticed in imagination, dream and profound sleep.

[The unreality...sleep: Because the subtle is not perceived in the Sushupti state and the gross body in the dream and Sushupti states.]

Therefore give up thy identifications with this lump of flesh—the gross body, as well as with the Ego or the subtle body, which are both imagined by the Buddhi. Realising thy own Self, which is Knowledge Absolute and not to be denied in past, present and future,—attain to Peace.

[Imagined by Buddhi—Because they are not in Atman and our ignorance conjures them up through the Buddhi or determinative faculty.

Denied &c.—Because the Atman transcends time.]

Therefore give up thy identifications with this lump of flesh—the gross body, as well as with the Ego or the subtle body, which are both imagined by the Buddhi. Realising thy own Self, which is Knowledge Absolute and not to be denied in past, present and future,—attain to Peace.

[Imagined by Buddhi—Because they are not in Atman and our ignorance conjures them up through the Buddhi or determinative faculty.

Denied &c.—Because the Atman transcends time.]
297. Cease to identify thyself with family, lineage, name and form which pertain to the body, which is like a rotten corpse (to a Jnanin). Similarly giving up the ideas that thou art the agent and so forth, which are attributes of the subtle body, be thou the Essence of Bliss Absolute.

[ Rotten corpse—The body appears as living only through the erroneous identification of the Buddhi, and when that ceases on realisation, the body is nothing but a putrid corpse, to be shunned.

Attributes of the subtle body: The Jnani must realise his identity with the Atman alone. ]

298. Other obstacles are also observed to exist for men, which lead to transmigration. The root of them, for the above reasons, is the first modification of Nescience they call Egoism.

[ Other obstacles—such as desires etc. For the above reasons—because but for Egoism, which is a product of nescience, there would not be any false identification, and therefore no serious trouble. ]
299. So long as one has any relation with this wicked Ego, there should not be the least talk about Liberation, which is unique.

300. Freed from the clutches of Egoism, man attains to his real nature, as the moon from those of the planet Rahu. He becomes pure, infinite, eternally blissful and self-luminous.

[ Graha in Sanskrit means both ‘planet’ and ‘seizure.’ The eclipses of the sun and moon are popularly ascribed by Hindu mythology to the periodical attacks by their enemy Rahu, a demon whom they prevented from drinking the nectar. ]

301. That which has been created by the Buddhi extremely deluded by Nescience, and which is perceived in this body as ‘I am such and such,’—when that Egoism is totally destroyed, one attains an unobstructed identity with the Brahman.

[ I am such and such—I am strong or weak,
learned or ignorant, happy or miserable and so forth.]

302. The treasure of the Bliss of Brahman is coiled round by the mighty deadly serpent of Egoism, and guarded for its own use by means of its three fierce hoods consisting of the three Gunas. Only the wise man destroying it by severing its three hoods with the great sword of Realisation in accordance with the teachings of the Srutis can enjoy this treasure which confers bliss.

[In this Sloka Egoism is compared to a three-headed snake. Sattva, Rajas and Tamas—balance, activity and inertia—are spoken of as its three hoods. The way to destroy it is through Realisation. When Egoism is gone, one is conscious of his real nature as Brahman. The appropriateness of the metaphors is obvious.]
hope for recovery? Similar is the effect of Egoism on the Yogi’s Liberation.

304. Through the complete cessation of Egoism, through the stoppage of the diverse mental waves due to it, and through the discrimination of the inner Reality, one realises that Reality as ‘I am This.’

[Mental waves—such as doubt, wrong notion etc.]

305. Give up immediately thy identification with the Egoism—the agent—which is by its nature a modification, which is endued with a reflection of the Self, and which diverts one from being established in the Self,—identifying thyself with which thou hast come by this relative existence, full of the miseries of birth, decay and death,—though thou art the Witness, the Essence of Knowledge and Bliss Absolute.
Modification—of Nescience, and therefore non-permanent.

Endued etc.—This makes it look intelligent.

Relative existence—Samsāra or transmigration.]

[end of the quotation]

306. But for thy identification with that Egoism there can never be any transmigration for thee who art eternally the same, the Knowledge Absolute, omnipresent, the Bliss Absolute, and of untarnished glory:

[Untarnished glory—compare Swetāswatara Vi.19. ]

307. Therefore, destroying this Egoism, thy enemy,—which appears like a thorn sticking in the throat of one taking his meal—through the great sword of Realisation, enjoy directly and freely the bliss of thy own empire, the majesty of the Atman.
Great sword—Mahāsi. The phrase, as it is, is applicable to only one side of the comparison, namely, ‘the enemy,’ but not to ‘the thorn,’ for which it should be interpreted to mean ‘a sharp knife.’

308. Therefore, checking the activities of Egoism etc., and giving up all attachment through the realisation of the Supreme Reality, be free from all duality through the enjoyment of the Bliss of Self, and remain quiet in the Brahman, for thou hast attained thy infinite nature.

[Egoism etc.—Egoism with its two forms, ‘I’ and ‘mine.’]

309. Even though completely rooted out, this terrible Egoism, if revolved in the mind for a moment only, returns to life and creates hundreds of mischiefs, like a
cloud ushered in by the wind during the rainy season.

310. Overpowering this enemy, Egoism, not a moment’s respite should be given to it by thinking on sense-objects. That is verily the cause of its coming back to life, like water to a citron tree that has almost dried up.

311. He alone who has identified himself with the body is greedy after sense-pleasures. How can one devoid of body-idea be greedy (like him)? Hence the tendency to think on sense-objects is verily the cause of the bondage of transmigration, giving rise to an idea of distinction or duality.
312. When the effects are developed, the seed is also observed to be such, and when the effects are destroyed the seed also is seen to be destroyed. Therefore one must subdue the effects.

[Effects—actions done with selfish motives. Seed—desire for sense-pleasures.
The next Sloka explains this.]

313. Through the increase of desires selfish work increases, and when there is an increase of selfish work there is always an increase of desire also. And man’s transmigration is never at an end.

314. For the sake of breaking the chain of transmigration the Sannyasin should burn to ashes those two for by thinking of sense-objects and doing selfish acts lead to an increase of desires.
315-6. Augmented by these two, desires produce one's transmigration. The way to destroy these three, however, lies in looking upon everything, under all circumstances, always, everywhere and in all respects, as Brahman and Brahman alone. Through the strengthening of the longing to be one with Brahman those three are annihilated.

[These three—selfish work, dwelling on sense-objects and sense-hankering for them. The next Sloka gives the steps to realisation.]

317. With the cessation of selfish action the brooding on sense-objects is stopped, which is followed by the destruction of desires. The destruction of desires is Liberation, and this is considered as Liberation-in-life.

318. When the desire for realising the Brahman has a marked manifestation the egoistic desires readily vanish, as the most
intense darkness effectively vanishes before the glow of the rising sun.

319. Darkness and the numerous evils that attend on it are not noticed when the sun rises. Similarly on the realisation of the Bliss Absolute there is neither bondage nor the least trace of misery.

320. Causing the external and internal universes which are now perceived to vanish and meditating on the Reality, the Bliss Embodied, one should pass one’s time watchfully, if there be any residue of Prárábdha work left.

[External and internal universes—the worlds of matter and thought. The former exists outside of man, whereas the latter he himself creates by the power of thought. Causing......to vanish—through the eliminating}
process, 'Neti, Neti'—Brahman is not this, not this, etc.]

321. One should never be careless in one's steadfastness to Brahman. Bhagavan Sanatkumara, who is Brahma's son, has called inadverence to be death itself.

[Sanatkumara &c.—In the celebrated Sanatsujâta-Samvâda (chapters 40-45, Udyoga Parva, Mahabharata)—the conversation between Sanatkumara and King Dhritarâshtra—there occur words like the following—प्रमादं वे मृत्युमादं ब्रजिनम्—"I call inadverence itself as death,' &c.

Brahma's son—and therefore a high authority on spiritual matters.]

322. There is no greater danger for the Jnanin than carelessness about his own real nature. From this comes delusion, thence egoism, this is followed by bondage, and then comes misery.

323. Finding even a wise man hankering after sense-objects, oblivion torments
him through the evil propensities of the Buddhi, as a woman does her doting paramour.

[The memory of his sweetheart haunts the man and he is miserable.]

324. As sedge, even if removed, does not stay away for a moment but covers the water again, so Maya or Nescience also covers even a wise man if he is averse to meditation on the Self.

[The sedge has to be prevented from closing in by means of a bamboo or some other thing. Meditation also is necessary to keep Nescience away.]

325. If the mind ever so slightly strays from the Ideal, and becomes outgoing, then it goes down and down, just as a play-ball inadvertently dropped on the staircase bounds down from one step to another.

[Ideal—Brahman. Cf. Mundaka II. ii. 3-4.]
What a terrible and graphic warning to happy-go-lucky aspirants!]

326. The mind that is attached to the sense-objects reflects on their qualities; from mature reflection arises desire, and after desiring a man sets about having that thing.

[ An echo of Gita, II. 62-63. ]

327. Hence to the discriminating knower of Brahman there is no worse death than inadvertence with regard to concentration. But the man who is concentrated attains complete success. (Therefore) carefully concentrate thy mind (on Brahman).

328. Through inadvertence a man deviates from his real nature, and the man who has thus deviated falls. The fallen
man invariably comes to ruin, but is never seen to rise up again.

The Yajurveda declares that there is fear for one who sees the least bit of distinction.

[ Yajurveda &c.—The Taittiriya Upanishad (II. vii.) which belongs to the Yajurveda. ]

Whenever the wise man sees the least difference in the infinite Brahman, at once that which he sees as different through mistake, becomes a source of terror to him.

Therefore one should give up reflecting on sense-objects, which is the root of all mischief. He who is completely aloof even while living, is alone aloof after the dissolution of the body.

The Vajurveda declares that there is fear for one who sees the least bit of distinction.

Whenever the wise man sees the least difference in the infinite Brahman, at once that which he sees as different through mistake, becomes a source of terror to him.
331. He who identifies himself with the objective universe which has been denied by the Vedas, Smritis and hundreds of inferences, experiences misery after misery, like a thief, for he does something forbidden.

[The thief is punished for stealing with imprisonment etc., and the man who identifies himself with the not-Self, suffers infinite miseries.]

332. He who has devoted himself to meditation on the Reality (Brahman), and is free from Nescience attains to the eternal glory of the Atman. But he who dwells on the unreal (the universe), is destroyed. That this is so is evidenced in the case of one who is not a thief and one who is a thief.

[One who is not a thief etc.—The allusion is to the hot-axe test applied in ancient times to persons charged with theft etc. An axe would be made red-hot and the accused would be asked to hold it in...]

उपेति दुःखोपरि दुःखजातं
नितिद्वकर्ता स महिम्लुचो यथा॥३३१॥

The thief is punished for stealing with imprisonment etc., and the man who identifies himself with the not-Self, suffers infinite miseries.

मत्यामिसंधानरतो विमुक्तो
महत्वमात्मायमुपैति नित्यम्।
मित्यामिसंधानरतस्तु नश्येद्व-द्वश्च यदेतद्वदचौरचौरयोः॥३३२॥

One who is not a thief etc.—The allusion is to the hot-axe test applied in ancient times to persons charged with theft etc. An axe would be made red-hot and the accused would be asked to hold it in...
his hand. If his hand was not burnt, it was a proof that he was innocent, but if it was burnt, he would be convicted and subjected to the usual punishments. The Chhandogya Upanishad VI. xvi. makes use of such a parable, to which the present Sloka refers.

333. The Sannyasin should give up dwelling on the unreal which causes bondage, and should always fix his thoughts on the Atman as 'I myself am This.' For the steadfastness in Brahman through the realisation of one's identity with It, gives rise to bliss and thoroughly removes the misery born of Nescience, which one experiences (in the ignorant state).

334. The dwelling on external objects will only intensify its fruits, viz. further evil propensities which grow worse and
worse. Knowing this through discrimination one should avoid the external objects and constantly apply oneself to meditation on the Atman.

335. When the external world is shut out, the mind is cheerful; cheerfulness of the mind brings on the vision of the Paramatman. When He is perfectly realised the chain of birth and death is broken. Hence the shutting out of the external world is the stepping-stone to Liberation.

336. Where is the man who being learned, able to discriminate the real from the unreal, believing the Vedas as authority, realising the Atman, the Supreme Reality, and being a seeker after Liberation,—will, like a child, consciously have recourse
to the unreal (the universe) which will cause his fall?

[ *Like a child*—i. e. foolishly. ]

देहायिसंसाकिमतो न मुक्ति-
मुक्तस्य देहायिसमित्यभावः।
मुक्तस्य नो जागरणं न जाग्यतः
स्वसमस्तायोऽनिःसुखा अध्यत्त्वाद् ॥३३७॥

337. There is no Liberation for one who has attachment for the body etc., and the liberated man has no identification with the body etc. The sleeping man is not awake, nor is the waking man asleep, for these two states are of contradictory nature.

अन्तर्वैहः स्वं न्यन्तरज्ञमेषु
शात्वार्तमनाःस्वात्मत्या विलोकयः।
व्यक्ताविशिष्टंधिरवर्णवर्णः
पूर्णात्मत्वा यः स्थित एष मुक्तः ॥३३८॥

338. He is free who knowing through his mind the Self in moving and unmoving objects and observing It as their substratum, gives up all superimpositions and remains as the Absolute and the infinite Self.

समाल्पमना वन्धविमुक्तेऽहुः
समाल्पमाधवांश्चपरोपितं कालितं।
339. To realise oneself as the Self of the whole universe is the means of getting rid of bondage. There is nothing higher than the identity of oneself with the whole universe. One realises this state by excluding the objective world through steadfastness in the eternal Atman.

340. How is the exclusion of the objective world possible for one who has an identification with the body, whose mind is attached to the perception of external objects, and who performs various acts for that end? This exclusion of sense-objects from the mind should be carefully practised by the sages who have renounced all kinds of duties and actions and objects, who are passionately devoted to the eternal Atman, and who wish to possess an undying bliss.

[Duties—belonging to various stations in life. Actions—i.e. selfish actions. Objects—sense-objects.]
341. To the Sannyasin who has gone through the act of hearing, the Sruti passage. "Calm, self-controlled" etc., prescribes Samadhi, for his realisation of the universe as his own self.

\[Hearing—\]the truth from the lips of the Guru, after the prescribed manner.

"Calm, self-controlled" &c.—The reference is to Brihadaranyaka Upa. IV. iv. 23.

342. Even wise men cannot suddenly destroy egoism after it has once become strong, barring those who are perfectly calm through the Nirvikalpa Samadhi. Desires are verily the effect of innumerable births.

[\textit{Nirvikalpa Samadhi}—the highest kind of Samadhi in which all relative ideas are transcended and the Atman is realised as It is. The term has been already explained.]
343. The Projecting Power, through the aid of strong Veiling Power, connects a man with the syren of the egoistic idea and distracts him through the attributes of that.

The Veiling and Projecting Powers of Prakriti or Maya have been already dealt with.

Attributes of that—such ideas as that ‘I am the doer’ and so forth.

344. It is extremely difficult to conquer the Projecting Power unless the Veiling Power is perfectly rooted out. And covering over the Atman naturally vanishes when the subject is perfectly distinguished from the objects, like milk from water. But the victory is undoubtedly (complete and) free from obstacles when there is no oscillation of the mind due to unreal sense-objects.
Perfect discrimination brought on by direct realisation distinguishes the true nature of the subject from that of the object, and breaks the bond of delusion created by Maya; and there is no more transmigration for one who had been freed from this.

The knowledge of the identity of Brahman and Jiva entirely consumes the impenetrable forest of Avidya or Nescience. For one who has realised their state of Oneness, is there any seed left for future transmigration?

The veil that hides Truth vanishes only when the Reality is fully realised. (Thence follows) the destruction of false knowledge and the cessation of misery brought about by the distraction caused by that.
348. These three are observed in the case of a rope when its real nature is fully known. Therefore the wise man should know the real nature of things for the breaking of his bonds.

349-50. Like iron manifesting as sparks through contact with fire the Buddhi manifests itself as knower and known through the inherence of Brahman. As this secondary manifestation—the effects of Buddhi are observed to be unreal in the case of delusion, dream and imagination, similarly the modifications of Prakriti, from Egoism down to the body and all sense-objects are also unreal. Their unreality is verily due to their being subject to change
every moment. But the Atman never changes.

[Like iron &c.—Iron, itself, is never incandescent, it is fire that makes it appear so. Similarly the intelligence of Brahman is imparted to Buddhi.]

The word भावादित्र can be disjoined in two ways; viz. as भाव + दित्र or as भाव + दित्र the first gives us the meaning of ‘sparks’ and the second that of knower and known, i.e., subject and object.

The modifications.......are also unreal—because they, too, are effects and derivatives of Prakriti and depend on their perception by the Buddhī.

351. The Paramatman is ever of the nature of eternal, indivisible knowledge one without a second, the Witness of Buddhi and the rest, distinct from the real and unreal, the implied meaning of the term and idea ‘I,’ the embodiment of inward, eternal bliss.

[The implied meaning—divesting it of its accidental conditions of time and circumstances. See Notes on Slokas 248-9.]
352. The wise man, discriminating thus the real and the unreal, ascertaining the Truth through his eye of illumination, and realising his own Self which is Knowledge Absolute, gets rid of the obstructions and directly attains Peace.

[Truth—The identity of Jiva and Brahman.
Obstructions—mentioned in Sloka 347.]

353. When the Atman—the One without a second—is realised by means of the Nirvikalpa Samadhi, then the heart's knot—viz., ignorance—is totally destroyed.

354. Such imaginations as 'Thou,' 'I' or 'This' take place through the defects of Buddhi. But when the Paramatman, the Absolute, one without a second, manifests Itself in Samadhi, all such imaginations are dissolved for him, through the
realisation of the Truth of Atman.

The Sannyasins, calm, self-controlled, perfectly retiring from the sense-world, forbearing, and devoting himself to the practice of Samadhi, always reflects on his own self being the Self of the whole universe. Destroying completely by this means the imaginations which are due to the gloom of ignorance, he lives blissfully in Brahman, free from action and oscillation of the mind.

Forbearing—having forbearance or fortitude.  
Free from action—i.e. selfish action.

356. Those alone are free from the bondage of transmigration who, attaining Samadhi, have merged the objective world, the sense-organs, the mind, nay, his very ego, in the Atman, the Knowledge Abso-
lute,—and none else, who but dabble in second-hand talks.

[dabble……talks.—Reading them from books etc.]

उपाधिमेधात्स्वयमेव सिद्धते
चोपाध्यपोहे स्वयमेव केवलः।
तस्मादुपाध्यविलयाय विद्यान्
वसेत्सदार्शकल्पसमाभिनिष्ठाया ॥३५७॥

357. Following the diversity of the supervening conditions (Upadhis) a man is apt to think of himself as also full of diversity; but with the removal of these he is again his own self, the Immutable. Therefore the wise man should ever devote himself to the practice of Nirvikalpa Samadhi, for the dissolution of the Upadhis.

[When the rose is before the crystal, it also looks red, but when it is removed, the crystal again is transparent.]

सति सको नरे याति सद्रावं द्वकनिष्ठया।
कीटको भ्रमरं ध्यायनं भ्रमरत्वाय कलपते ॥३५८॥

358. The man who is attached to the Real becomes the Real, through his one-pointed devotion. Just as the cockroach thinking intently on the bhramara is transformed into a bhramara.

[The reference is to the popular belief that the cockroach, through fright, does actually turn green
when caught by the worm known as Bhramarakita.

359. Just as the cockroach, giving up the attachment for all other actions, thinks intently on the bhramara and becomes transformed into that worm, exactly in the same manner the Yogin meditating on the Truth of the Paramatman, attains to It, through his one-pointed devotion to That.

360. The Truth of the Paramatman is extremely subtle, and cannot be reached by the gross outgoing tendency of the mind. It is only accessible to the noble souls with perfectly pure minds, by means of Samadhi brought on by an extraordinary fineness of the mental state.
361. As gold purified by thorough heating on the fire gives up its impurities and attains its own lustre, so the mind, through meditation, gives up its impurities of Sattva, Rajas and Tamas, and reaches the Reality of Brahman.

362. When the mind, purified thus by constant practice, is merged in Brahman, then the Samadhi passes on from the Savikalpa to the Nirvikalpa stage, and leads directly to the realisation of the Bliss of Brahman, the One without a second.

363. By this Samadhi are destroyed all desires which are like knots, all (selfish) work is at an end, and inside and out there takes place everywhere and always
the manifestation of one’s real nature,—without any effort.

364. Reflection should be considered a hundred times superior to hearing, and meditation a hundred thousand times superior to reflection even, but the Nirvikalpa Samadhi is simply infinite in its results.

[Infinite etc.—And therefore bears no comparison to them.]

365. By the Nirvikalpa Samadhi the Truth of Brahman is clearly and definitely realised, but not otherwise, for then the mind, being unstable by nature, is apt to be mixed up with other perceptions.
366. Hence with your mind calm and the senses controlled always drown the mind. In the Paramatman who is within, and through the realisation of your identity with Brahman destroy the darkness created by Nescience which is without beginning.

367. The first steps to Yoga are control of speech, non-receiving of gifts, entertaining no hope, freedom from activity, and always living in a retired place.

368. Living in a retired place serves to control the sense-organs, control of the senses helps to control the mind, through control of the mind egoism is destroyed, and this again gives the Yogi an unbroken realisation of the Bliss of Brahman. Therefore the man of reflection should always strive only to control the mind.
369. Restrain speech in the Manas, and restrain Manas in the Buddhi; this again restrain in the Witness of Buddhi, and merging that also in the Infinite Absolute Self, attain to supreme Peace.

[Speech—This includes all the sense-organs as well.

Witness—i. e. the Jivatman or individual aspect of the Self.

In this Sloka which reproduces in part Katha Upa. I. iii. 13, one is asked to ascend higher and higher, restraining successively the sense-activities, and mental activities, from the gross to the fine, till at last one is lost in Samadhi.]

370. The body, Pranas, organs, Manas, Buddhi and the rest, with whichever of these Upadhis the mind is associated, the Yogin is transformed, as it were, into that.

371. When this is stopped, the man of reflection is found to be easily detached.
from everything and gets the experience of an abundance of everlasting Bliss.

वायक्तस्थागो वाचस्थागो विरक्तस्थियोऽगुणाः।
संज्ञानान्तरसेवहः वपरः विरक्तस्थितु मुचुल्यः॥३७२॥

372. It is the man of dispassion (Vairagya) alone who is fit for this internal as well as external renunciation, for the dispassionate man, out of the desire to be free, relinquishes both internal and external attachment.

वायक्तस्थिति विषेषे न स्थान्तरसुव्याहारदिम्भः।
विरक्त यथा शक्तोऽति तथौ प्राक्कल्या निर्भितः॥३७३॥

373. It is only the dispassionate man who, being thoroughly grounded in Brahman, can give up the external attachment for the sense-objects and the internal attachment for egoism etc.

[egoism etc.—i, e. all modifications of the mind.]

धैरायथोऽधैर्यमेकः पुरुषस्य पञ्चवत्त
पर्यं विज्ञानीहि विब्रह्मः तवः।
विश्वाकसोऽभयं प्रबलतादिपिः कायः
ताभिः विगत नाग्यतरेकं सिद्धवति॥३७४॥

374. Know, O wise one, dispassion and Realisation to be like the two wings of a bird in the case of a man. Unless both are there, none can, with the help of
either one, reach the creeper of Liberation that grows on the top of an edifice, as it were.

[Mukti has been compared to a creeper growing on the top of a lofty building; a temple for instance, as it is inaccessible to the ordinary man.]

375. For the extremely dispassionate man alone there is Samadhi, and the man of Samadhi alone gets steady Realisation; the man who has realised the Truth is alone free from bondage, and the free soul only experiences eternal Bliss.

376. For the man of self-control I do not find any better instrument of happiness than dispassion, and if that is coupled with a highly pure realisation of the Self, it conduces to the suzerainty of absolute Independence; and since this is
the gateway to the damsel of everlasting Liberation, therefore for thy welfare, be dispassionate both internally and externally, and always fix thy mind on the eternal Self.

[Suzerainty etc.—Because the Realisation of the Self, the One without a second, is the real independence, for it is everlasting Bliss and there is nobody to dispute it.]

अश्वां चित्तिव विषोपेषु विषयेष्वैव सुत्वोः क्षणस्वरूपक्षया ज्ञातिक्षिप्तमेव विभिन्नहृ

मुद्गातित्रूपातिक्या: ।

देहादायस्वतिः व्यजातमंमिष्णां प्रामां कुलसतात्मानि

त्वं दृश्यास्मनोगसि निन्द्याय प्रश्नाति यद्यस्तु:॥

377. Sever thy craving for sense-objects which are like poison, for it is the very image of death, and giving up thy pride of caste, family and order of life, fling actions to a distance; give up thy identification with such unreal things as the body and the rest, and fix thy mind on the Atman. For thou art really the Witness, the Brahman, unshackled by the mind, the One without a second, and Supreme.

वश्ये प्रश्नाति मानसं दृष्टवरं संस्कायः बाहोनिन्द्रमें

स्वप्नान्वितदेशाश्य निन्द्यालब्धनुगोपण्य तद्हृष्टितिः।
378. Fixing the mind firmly on the Ideal, Brahman, and restraining the external organs in their respective centres; with the body held steady, and taking no thought for its maintenance; attaining the identity with Brahman; and being one with It, always drink joyfully of the Bliss of Brahman in thy own Self, without a break. What is the use of other things which are entirely hollow?

[Restraining......centres—i.e. not allowing them to go outward.

Other things—pursued as means of happiness.]

379. Giving up the thought of the not-Self which is evil and productive of misery, think of the Self, the Bliss Absolute, which conduces to Liberation.

380. Here shines eternally the Atman.
the Self-effulgent Witness of everything, which has the Buddhi for Its seat. Making this Atman which is distinct from the unreal, the Ideal, meditate on It as thy own Self, excluding all other thought.

381. Reflecting on this Atman continuously and without any foreign thought intervening, one must distinctly realise It to be one’s own real Self.

382. Strengthening one’s identification with This, and giving that up with egoism and the rest, one must live without any concern for them, as if they were trifling things, like a cracked jar or the like.

383. Fixing the purified mind in the Self, the Witness, the Knowledge Absolute, and slowly making it still, one must then realise one’s own Infinite Self.
384. One should behold the Atman, the Indivisible and Infinite, free from all Upadhis (supervening conditions) of the body, organs, Pranas, Manas and egoism etc. which are creations of one's own ignorance,—like the infinite sky.

385. The sky divested of the hundreds of Upadhis such as a jar, a pitcher, a receptacle for grains, a needle, and so forth, is one, and not diverse; exactly in a similar way, the pure Brahman, when divested of egoism etc., is verily One.

386. The Upadhis from Brahmá down to a clump of grass are all simply unreal. Therefore one should realise one's own
Infinite Self as ever identified with his being.

[From Brahma &c.—Even the position of Creator is a passing phase of the Self which is greater than all Its conditions.]

387. That in which something is imagined to exist through delusion, is, when rightly discriminated, that thing itself, and not distinct from it. When the delusion is gone, the reality about the snake falsely perceived, becomes the rope. Similarly the universe is in reality the Atman.

[The rope is always the rope and never actually turns into a snake; similarly the universe also is Brahman, always.]

388. The Self is Brahma, the Self is Vishnu, the Self is Indra, the Self is Shiva; the Self is all this universe. Nothing exists except the Self.
389. The Self is within, and the Self is without; the Self is before and the Self is behind; the Self is on the south and the Self is on the north; the Self likewise is above as well as below.

[An echo of Mundaka II. ii. 11.]

390. As the wave, the foam, the whirlpool and bubble etc. are all in essence but water, similarly the Chit (Knowledge Absolute) is all this, from the body up to egoism. Everything is verily the Chit, homogeneous and pure.

[From the body......egoism.—See Sloka 384.]

391. All this universe cognised by speech and mind is nothing but Brahman;
there is nothing besides Brahman which exists beyond the utmost range of Prakriti. Are the pitcher, jug, or jar etc. known to be distinct from the earth of which they are composed? It is the deluded man who talks of 'Thou' and 'I,' as an effect of the wine of Maya.

[Pitcher etc.—The difference, if any, is only in name and form.]

392. The Sruti, in the passage, "Where one sees nothing else etc.," declares by an accumulation of verbs the absence of duality, in order to remove the false superimpositions.

[Where one sees &c.—The reference is to Chhandogya VII. xxiv.1,—"Where one sees nothing else, hears nothing else, knows nothing else—that is the Infinite." That is, the Brahman is the only Reality there is.

False superimpositions—i. e. considering the Knower, Knowledge and Known as distinct entities.]
393. The Supreme Brahman is, like the sky, pure, absolute, infinite, motionless and changeless, devoid of interior or exterior, the One Existence, without a second, and is one's own Self. Is there any other object of Knowledge (than Brahman)?

[Any other object &c.—In other words, Brahman is both subject and object.]

394. What is the use of dilating on this subject? The Jiva is no other than Brahman; this whole extended universe is Brahman Itself; the Sruti inculcates the Brahman without a second; and it is an indubitable fact that people of enlightened minds who know their identity with Brahman, and have given up their connection with the objective world, live palpably unified with Brahman, and with Eternal Knowledge and Bliss.
395. (First) destroy the hopes raised by egoism in this filthy gross body, then do the same forcibly with the air-like subtle body; and realising Brahman, the embodiment of eternal Bliss, whose glories the scriptures proclaim, as thy own Self, live as Brahman.

[Destroy &c.—Both the gross and subtle bodies are the coverings over the Atman, the Existence-Knowledge-Bliss Absolute, and freedom consists in going beyond them.]

396. So long as man has any regard for this corpse-like body, he is impure, and suffers from enemies as well as from birth, death and disease; but when he thinks of himself as pure, as the essence of the Good, and immovable, he assuredly becomes free from them; the Sruti also says this.

[Suffers from enemies &c.—Compare Brihadaranyaka II. iv. 6—"The Bradmanas oust him who sees them as different from himself" &c.,]
Brihadaranyaka I. iv. 2—"So long as there is a second, there is fear."

Srutis also &c.—e. g. Chhandogya VIII. xii. 1—
"This body is mortal, O Indra," &c.

397. By the elimination of all apparent existences superimposed on the Soul, the supreme Brahman—Infinite, the One without a second, and beyond action—remains as Itself.

[Apparent existences—Such as egoism etc.
As Itself—in Its own essence.]

398. When the mind-functions are merged in the Supreme Atman, the Brahman, the Absolute—none of this phenomenal world is seen, whence it is reduced to mere talk.

Merger—through the Nirvikalpa Samadhi.

Phenomenal world—created by name and form, hence unreal.

Mere talk—on the lips of others, who are ignorant. Compare Chhandogya VI. i. 4—"All
modifications are mere efforts of speech," etc.]

399. In the One Entity (Brahman) the conception of the universe is a mere phantom. Whence can there be diversity in that which is changeless, formless, and Absolute?

400. In the One Entity devoid of the concepts of Seer, Seeing and Seen,—which is changeless, formless and Absolute,—whence can there be diversity?

[Seer &c.—of which the phenomenal world consists.]

401. In the One Entity perfectly full and motionless like the ocean after dissolution of the universe,—which is changeless, formless, and Absolute,—whence can there be diversity?
402. Where the root of delusion is dissolved like darkness in light,—in the Supreme Truth, the One without a second and Absolute,—whence can there be diversity?

[Root of delusion—i. e. Ignorance.]

403. How can the talk of diversity apply to the Supreme Truth which is one and homogeneous? Who has ever noticed diversity in the unmixed bliss of the state of profound sleep?

404. Even before the realisation of the highest Truth the universe does not exist in the Absolute Brahman, the Essence of Existence. In none of the three states of time the snake is ever observed in the rope, nor a drop of water in the mirage.

[Three states of time—past, present and future.]
405. The Srutis themselves declare that this dualistic universe is but a delusion from the standpoint of absolute truth. This is also experienced in the state of dreamless sleep.

[Srutis &c—e.g. Katha Upa. IV. m, Brihadranyaka, II. iv. 14, Mundaka, II. ii. 1.1, Chhandogya, VI. xiv., &c., &c.]

406. That which is superimposed upon something else is observed by the wise to be identical with the substratum, as in the case of the rope appearing as the snake. The apparent difference depends solely on delusion.

[Apparent difference—noticed by the ignorant. Depends......delusion—i. e. lasts only so long as the delusion persists.]

407. This apparent universe has its root in the mind, and never persists after the mind is annihilated. Therefore dissolve the mind by concentrating it in the Supreme Self, which is thy inmost Essence.
The wise one realises in his heart, through Samadhi, the Infinite Brahman which is something of the nature of eternal Knowledge and absolute Bliss, which has no exemplar, which transcends all limitations, is ever free and without activity,—which is like the limitless sky, indivisible and absolute.

[Heart—stands for the Buddhi.
Something—which is inexpressible in terms of speech or thought.]

The wise one realises in his heart, through Samadhi, the Infinite Brahman which is devoid of the ideas of cause and effect, which is the Reality beyond all imaginations, homogeneous, matchless, beyond the range of proofs, established by the pronouncements of the Vedas, and ever familiar to us as the sense of the ego.
Proofs—other than Revelation, viz., direct perception and inference. Revelation also merely hints at It.

Established &c.—We cannot deny the Self for the Vedas speak of It.

Ever familiar &c.—Nobody can ever conceive that he is not. For a discussion on the subject refer to the Sâriraka Bhâshya on the Brahma-Sutras I. i. 2.

410. The wise one realises in his heart, through Samadhi, the Infinite Brahman which is undecaying and immortal, the positive Entity which precludes all negations, which resembles the placid ocean and is without a name, where there are neither merits nor demerits,—which is eternal, pacified and One.

Entity which precludes &c.—Being the Absolute Reality there is no room in It for any kind of Abhâva, such as Prâgabhâva (previous non-existence, as of a jar before it was made), Prâdhwamsâbhâva (cessation by destruction, as when the jar is broken to pieces) and the like.

Sâmyâhitantâ: kramâ: svârupe

Vivekachudamani
411. With the mind restrained in Sama-
dhi, behold in thy Self the Atman, of
infinite glory,—cut off thy bondage
strengthened by the impressions of pre-
vious births, and carefully attain the con-
summation of thy birth as a human being.'

[Consummation &c.—i. e. Moksha, which is
only possible in a human birth.]

412. Meditate on the Atman which re-
sides in thee, which is devoid of all
limiting adjuncts,—the Existence-Knowl-
edge-Bliss Absolute, the One without a
second,—and thou shalt no more come
under the round of birth and death.

[Resides in thee—as thy own Being.]

413. The sage never more attaches him-
self to this body—which is visible as an
appearance merely, like the shadow of a
man, owing to the experience of the effects
of past deeds,—after it has once been cast off to a distance like a corpse.

[Visible as an appearance etc.—It would not be perceived at all but for the effects of Prárabdha work which are experienced through the body. As it is, it is just an appearance.

The man of realisation never identifies himself with the body, not even during his return to the normal plane after Samadhi.]

414. Realising the Atman, the eternal, pure Knowledge and Bliss, throw far away this limitation of a body which is inert and filthy by nature. Then no more remember it, for something that has been vomited excites but disgust when called to memory.

415. Burning all this, with its very root, in the fire of Brahman, the Eternal and
Absolute Self, the truly wise man thereafter remains alone, as Atman, the eternal, pure Knowledge and Bliss.

[ All this—the objective universe—the not-Self. Root—i.e. Nescience. ]

416. The knower of Truth does no more care whether this body, spun out by the threads of Prárabdha work, falls or remains,—like the garland on a cow—for his mind-functions are at rest in the Brahman, the Essence of Bliss.

[ Garland......cow—as a cow is supremely unconcerned about the garland put on her neck by somebody, so the man of realisation has got nothing to do with the body. ]

417. Realising the Atman, the Infinite Bliss, as his very Self, with what object, or for whom, should the knower of Truth cherish the body?

[ With what object &c.—A reproduction of the sense of Brihadaranyaka IV. iv. 12. He never
thinks of himself as the *Bhokta*, the en joyer, or Jiva.

*Cherish*—like men of the world.

418. The Yogin who has attained perfection and is free-in-life gets this as result—he enjoys eternal Bliss in his mind, internally as well as externally.

419. The result of dispassion is Realisation, that of Realisation is withdrawal from sense-pleasures, which leads to the experience of the Bliss of Self, whence follows Peace.

420. If there is absence of the succeeding stages, the preceding ones are meaningless. (When the series is perfect) the cessation of the objective world, extreme satisfaction, and matchless bliss follow as a matter of course.
421. Being unruffled by earthly troubles is the result in question of Knowledge. How can a man who did various loathsome deeds during the state of delusion, commit the same afterwards, having discrimination?

[ *Earthly*—lit. visible, i.e. those experienced in this life, as opposed to the *invisible* ones, i.e. those which are to be experienced hereafter. ]

422. The result of Knowledge should be the turning away from unreal things, and attachment to these is the result of ignorance. This is observed in the case of one who knows a mirage and things of that sort, and one who does not. Otherwise, what other tangible result do the knowers of Brahman obtain?

[ *One who knows*......*does not*—The man who knows the mirage laughs at the illusion and passes by, but the ignorant man runs after it, mistaking it for water. To the sage the world appears no doubt, but he knows it to be unreal and is not lured by it. Not so the man of the world. ]
423. If the heart’s knot—ignorance—is totally destroyed, what natural cause can there be for inducing such a man to selfish action, for he is averse to sense-pleasures?

424. When sense-objects excite no more desire, then is the culmination of dispassion. The extreme perfection of knowledge is the absence of any impulsion of the egoistic idea. And the limit of self-withdrawal is reached when the mind-functions that have been merged no more appear.

[Compare Panchadasi, ‘Chitradipa’ Chapter, 285-6—“The acme of dispassion is setting at naught even the joys of the Brahmaloka, the highest heaven; Realisation is at its highest when one identifies oneself with the Supreme Atman as firmly as the ordinary man identifies himself with his body; and the perfection of self-withdrawal is reached when one forgets the dualistic universe as completely as in dreamless sleep.”]
425. Freed from any sense of reality of external sense-objects, only seeming to enjoy such sense-objects as are offered by others like one sleepy, or like a child, beholding this world like one seen in dreams, and having cognition of it at chance moments—rare indeed, is such a man, the enjoyer of the fruits of endless merit, and he alone is blessed and esteemed on earth.

[Only seeming......others &c.—When his attendants or friends offer him food or some such thing he takes it but half-consciously, his mind being deeply absorbed in Brahman.

The enjoyer......merit—i. e. a most fortunate man.]

426. That Sannyasin has got a steady illumination who, having his soul wholly merged in Brahman, enjoys eternal bliss, is changeless and free from activity.
The characteristics of a man of realisation are set forth in this and the next few Slokas. Compare Gita II. 55-68.

That kind of mental function which cognises only the identity of Brahman and Self, purified of all adjuncts,—which is free from duality, and concerns itself only with Pure Intelligence, is called illumination. He who has this perfectly steady is called the man of steady illumination.

Purified......adjuncts—eliminating the accidental adjuncts and meditating on the common substratum—Brahman, the Absolute. See note on Sloka 241 and seq.

He whose illumination is steady, who has constant bliss, who has almost forgot the phenomenal universe, is accepted as a man liberated in this very life.
429. He who, even having his mind merged in Brahman, is nevertheless quite alert, but free at the same time from the characteristics of the waking state,—and whose Realisation is free from desires, is accepted as a man liberated-in-life.

[Is......alert—i. e. never deviates from the ideal life of a Jnani.

Characteristics......waking state—that is, cognising the objective world through the senses, and being attached to it, like the ignorant man.]

430. He whose cares about the phenomenal state have been appeased, who, though possessed of a body consisting of parts, is yet devoid of parts, and whose mind is free from anxiety, is accepted as a man liberated-in-life.

[Care...state—i. e. how his bondage will cease, and so on.

Devoid of parts—as Brahman.]

431. The absence of the ideas of 'I and mine' in this existing body which follows as a shadow, is a characteristic of one liberated-in-life.
[ 'I and mine'—that 'I' am fair or 'I' am stout &c., or that this body is 'mine.'

Shadow—See Sloka 413.]

432. Not dwelling on the past, taking no thought for the future and looking with indifference upon the present, are characteristics of one liberated-in-life.

433. Looking everywhere with an eye of equality in this world full of elements possessing merits and demerits, and distinct by nature from one another,—is a characteristic of one liberated-in-life.

[ Looking &c.—The world is so full of diversity, yet the man of Realisation looks behind, and sees the one Brahman in everything.

Nature—preponderance of one or other of the three Gunas.]

434. When things pleasant or painful present themselves, to remain unruffled in mind in both cases, through sameness of attitude, is a characteristic of one liberated-in-life.
435. The absence of all ideas of interior or exterior in the case of a Sannyasin, owing to his mind being engrossed in tasting the elixir of the Bliss of Brahman, is a characteristic of one liberated-in-life.

[Interior &c.—Since there is but One Existence—Brahman.]

436. He who lives unconcerned, devoid of all ideas of ‘I and mine’ with regard to the body and the organs etc., as well as to his duties, is known as a man liberated-in-life.

[The Jnani is free from egoism or Abhimána, though he may be intensely active. This state is hinted at in this Sloka.]

437. He who has realised his Brahmanhood aided by the Scriptures, and is free from the bondage of transmigration, is known as a man liberated-in-life.

[Aided &c.—By discriminating the Truth inculcated by the Scriptures.]
438. He who has under no circumstances the idea of 'I' with regard to the body and the organs etc., nor that of 'mine' in respect of things other than these, is accepted as one liberated-in-life.

439. He who through his illumination always knows the identity of the Jiva and Brahman, as well as of Brahman and the universe, is known as a man liberated-in-life.

440. He who feels just the same when his body is either worshipped by the good or tormented by the wicked, is known as a man liberated-in-life.
441. The Sannyasin in whom sense-objects directed by others are engulfed like flowing rivers in the sea, and produce no change, owing to his identity with the Existence Absolute, is indeed liberated.

[Directed by others—i.e. which others thrust upon him. Whatever comes within his knowledge but strengthens his identity with Brahman.

Compare Gita II. 70.]

विज्ञात्व्रह्मस्य यथापूर्वे न संस्कृति: ।

प्रस्ति चेत स विज्ञात्व्रह्मभावो वहिमुखः ॥४४२॥

442. For one who has realised the Truth of Brahman there is no more transmigration as before: If there is, that man has not realised his identity with Brahman, but is one whose senses are outgoing in their tendency.

[Islone whose senses &c.—is an ordinary sense-bound man.]

ध्राचीनवासनावेगादसौ संसरतीति चेत ।

न, सदेकत्वचिद्वानान्मन्दिरभवति वासना ॥४४३॥

443. If it be urged that he is still subject to transmigration through the momentum of his old desires, the reply is—no, for desires get weakened through the realisation of one’s identity with Brahman.
The propensities of even a confirmed libertine are checked in the presence of his mother; just so, when Brahman, the Bliss Absolute, has been realised, the man of realisation has no longer any worldly tendency.

One who is constantly practising meditation is observed to have external perceptions. The Srutis mention Prârabdha work in the case of such a man, and we can infer this from results actually seen.

[External perceptions—such as satisfying the physical needs or teaching enquirers etc.

*Srutis* &c.—The reference is to Chhandogya Up. VI. xiv. 2, “The delay in his (i.e. a Jnanin’s) case is only so long as his body lasts, after which he becomes one with Brahman.”

*Prârabdha work*—is the work done in past lives which has engendered the present body (referred to in Sloka 451). The other two kinds of work are the ‘Sanchita’ or accumulated (mentioned in Sloka 447) and the ‘A’gámi’ or forthcoming (mentioned in Sloka 449).
Results &c.—the continuance of the body after realisation, and its experiences during that period can only be explained by assuming that the Prārabdha continues to work. This is further explained in the next Sloka.

Prārabdha work is acknowledged to persist so long as there is the perception of happiness and the like. Every result is preceded by an action, and nowhere is it seen to accrue independently of action.

Through the realisation that I am the Brahman, all the accumulated actions of a hundred crore of cycles come to nought, like the actions of the dream-state on awakening.

Can the good actions or dreadful sins that one fancies to do in the dream-state, lead him to heaven or hell after he has awakened from sleep?
449. Realising the Atman which is unattached and indifferent like the sky, the aspirant is never touched in the least by actions yet to be done.

450. The sky is not affected by the smell of liquor merely through its connection with the jar; similarly the Atman is not, through its connection with the limiting adjuncts, affected by the properties thereof.

[ The Atman, like the sky, is always unattached, though the ignorant man superimposes connection with external things on It. ]

451. The work which has fashioned this body prior to the dawning of Knowledge, is not destroyed by that Knowledge without yielding its fruits, like the arrow shot at an object.
452. The arrow which is shot at an object with the idea that it is a tiger, does not, when that object is perceived to be a cow, check itself, but pierces the object with full force.

453. The Prārabdha work is certainly too strong for the man of realisation, and is spent only by the actual experience of its fruit; while the actions previously accumulated and those yet to come are destroyed by the fire of perfect Knowledge. But none of the three at all affects those who realising their identity with Brahman are always living absorbed in that idea. They are verily the transcendent Brahman.

[The Prārabdha......Knowledge—The argument in the Srutis in support of Prārabdha being binding on even the Jnani (as set forth in the first half of this Sloka as well as in Slokas, 445 and 451-2) is only a re-statement (anuvāda) of the popular view. Strictly speaking, the Jnani himself is not even aware of its existence. The real truth about it is given in the last half of this Sloka]
and in Sloka 463, and reasons for this view are set forth in Sloka 454 et seq. We may add in passing that we have here the boldest pronounce-ment of the exalted status of a man of realisation, who is affected by nothing whatsoever in creation.}

उपाधितादात्म्यविवेद्वीनकेवल:-
ब्रह्मात्मनेवात्ममि तिष्ठतो मुनः।
प्रारोग्यसङ्गवकथा न युक्ता
स्वप्रारोग्यसङ्गवकथेऽव जायत: ||१५४॥

454. For the sage who lives in his own Self as the Brahman devoid of the identification with the limiting adjuncts—the One without a second, the question of the existence of Prårabdha work is meaning-less, like the question of a man who has awakened from sleep having any connec-tion with the objects seen in the dream-state.

नः प्रबुद्धः प्रतिभासदेहि
देहोपयोगिन्यापि च प्रपश्चे ।
करोद्वहन्तं ममतामिद्वन्तं
किन्तु स्वयं तिष्ठति जागरेऽऽ ||१५५॥

455. The man who has awakened from sleep never has any idea of ‘I’ or ‘mine’ with regard to his dream-body and the dream-objects that ministered to that body, but lives quite awake, as his own Self.
456. He has no desire to substantiate the unreal objects, nor is seen to maintain that dream-world. If he still clings to those unreal objects, he is emphatically declared to be not yet free from sleep.

457. Similarly he who is absorbed in Brahman lives identified with the eternal Atman, and beholds nothing else. As one has a memory of the objects seen in a dream, so the man of realisation has a memory of the everyday actions such as eating and so forth.
reasonable to attribute the same to Atman, for the Atman is never the outcome of work.

459. The Srutis, whose words are infallible, declare the Atman to be "birthless, eternal and undecaying." So, to the man who lives identified with That, how can the Prârabdha be attributed?

["Birthless" etc.—The reference is to Katha Up. I. ii. 18.—अज्ञ निष्ठ: शाख्यतोऽस्य पुराणो न हन्ये हान्यमाने शरेरे—"The Atman is birthless, eternal, undecaying, and ever new (ancient), and is not destroyed when the body is destroyed."]

460. The Prârabdha can be maintained only so long as one lives identified with the body. But no one admits that the man of realisation ever identifies himself with the body. Hence the Prârabdha should be rejected in his case.
461. The attributing of Prârabdha to the body even is certainly a delusion. How can something that is superimposed (on another) have any existence, and how can that which is unreal have a birth? And how can that which has not been born at all, die? So how can the Prârabdha exist for something that is unreal?

[The body being an effect of Maya is unreal, and it is absurd to speak of Prârabdha as affecting this unreal body.]

462–3. "If the effects of ignorance are destroyed with their root by Knowledge, then how does the body live?"—it is to convince those fools who entertain a doubt like this, that the Srutis from a relative standpoint hypothesise the Prârabdha, but not for proving the reality of the body etc. of the man of realisation.

464. There is only Brahman, the One without a second, infinite, without begin-
ning or end, transcendent, and changeless; there is no duality whatsoever in It.

465. There is only Brahman, the One without a second, the Essence of Existence, Knowledge and Eternal Bliss, and devoid of activity; there is no duality whatsoever in It.

466. There is only Brahman, the One without a second, which is inside all, homogeneous, infinite, endless, and all-pervading; there is no duality whatsoever in It.

[Homogeneous—admitting of no variation.]

467. There is only Brahman, the One without a second, which is neither to be shunned nor to be taken up or accepted, and is without any support; there is no duality whatsoever in It.

[Shunned etc.—because It is the Self of all. Without any support—Self-existent, being Itself the support of everything else.]
468. There is only Brahman, the One without a second, beyond attributes, without parts, subtle, absolute, and taintless; there is no duality whatsoever in It.

469. There is only Brahman, the One without a second, whose real nature is incomprehensible, and which is beyond the range of mind and speech; there is no duality whatsoever in It.

470. There is only Brahman, the One without a second, the Reality, effulgent, self-existent, pure, intelligent, and unlike anything finite; there is no duality whatsoever in It.

[Intelligent—strictly speaking, Intelligence Absolute.

Unlike &c.—It has got no exemplar.
The repetition is for emphasising the Absolute, Unconditioned aspect of Brahman.]
471. High-souled Sannyasins who have got rid of all attachment, and discarded all sense-enjoyments, who are purified and perfectly restrained, realise this Supreme Truth and at the end attain the Supreme Bliss through their Self-realisation.

[Sannyasins—lit. those who struggle after Realisation.

Pacified—refers to control of the mind. Restrained—to control of the senses.

End &c.—They attain Videhamukti or disembodied, absolute Freedom after the fall of their body.]

472. Thou, too, discriminate this Supreme Truth, the real nature of the Self, which is, Bliss undiluted, and shaking off thy delusion created by thy own mind, be free, and illumined, and attain the consummation of thy life.

[Thou, too, &c.—The Guru is addressing the disciple.

Undiluted—unmixed, i.e. absolute.]
Illumined—lit. awakened, i.e. from this unreal dream of duality.]

समाधिना साधुविविज्ञनलाभमना
पश्यात्मतत्त्वं स्फुरत्वोधचछुप।
निःसंशयं सम्यगवेच्छित्तवे-
स्मृतः पदार्थों न पुनर्विचक्रण्यते \||473||

473. Through Samadhi in which the mind has been perfectly stilled, visualise the Truth of the Self with the eye of clear Realisation. If the meaning of the (scriptural) words heard from the Guru is perfectly and indubitably discerned, then it can lead to no more doubt.

[ Samadhi—i.e. the highest or Nirvikalpa Samadhi.

Scriptural words—such as "Thou art That," and so on.

Discerned—realised in Samadhi.]

स्वस्याविख्यावन्यसम्बन्धमोचा-
त्सत्यज्ञानान्दरुपात्मवधो
शास्त्रं युक्तिदेविकोक्ति: प्रमाणं
चान्तंसिद्धा स्वानुभूतिः प्रमाण्यम \||474||

474. In the realisation of the Atman, the Existence-Knowledge-Bliss Absolute, through the breaking of one’s connection with the bondage of Avidya or Ignorance, scriptures, reasoning, and the words of
the Guru are the tests, while one’s own experience earned by concentrating the mind is another proof.

[Texts]: The word ‘Pramana’ can be translated also as ‘proofs’ or ‘authority.’

Scriptures—which tell of one’s eternal identity with Brahman, and declare all duality to be unreal.

Reasoning—upon those scriptural statements so as to be convinced of their truth. For instance, one can argue that bondage being a creation of one’s mind must be unreal and that Knowledge of Brahman dispels it, and so on.

Words......Guru: The Guru is a man of Realisation and perfectly unselfish and all-loving. He is therefore an Apta, and as such his words are authority.

One’s own experience &c.: This is the ultimate test. For otherwise one is not perfectly satisfied.

Concentrating &c.—in Samadhi.]

वन्यो मोचुष्ठ तृतिष्ठ चिन्तास्यस्यछुदावयः।
स्वेनैव वेद्या यज्ञानं परेषामातुमानिकम् ॥४७५॥
475. Bondage, liberation, satisfaction, anxiety, recovery from illness, hunger and such other things are known only to the man concerned, and knowledge of these to others is a mere inference.

[Inference: Others merely guess at them through signs.]

तद्विषिता वोधयन्ति गुरवः श्रुतयो यष्ठ।
प्रशान्तेच तरेदिद्रानि भवराजुगयुहितया ॥४७६॥
476. The Gurus, as well as the Srutis, instruct the disciple, standing aloof; while the man of realisation crosses (Avidya) through Illumination alone, backed by the grace of God.

[The Gurus &c.—This instruction is paroksha or indirect, while the aspirant's own experience in Samadhi is aparoksha or direct. The former is the means to the latter.]

477. Himself knowing his own indivisible Self through his own realisation, and thus becoming perfect, a man should stand face to face with the Atman, with his mind free from dualistic ideas.

[Face to face—i.e. must live in Atman.]

478. The verdict of all discussions on Vedanta is that the Jiva and the whole universe are nothing but Brahman, and that liberation means abiding in Brahman, the indivisible Entity. While the Srutis themselves are authority (for the statement).
that Brahman is One without a second.

[Abiding in Brahman—as opposed to dualistic ideas.

The teacher’s address begun in Sloka 213 ends here.]

479. Realising the Supreme Truth at a blessed moment, through the above instructions of the Guru, the authority of the scriptures and his own reasoning, with his senses pacified and the mind concentrated, (the disciple) became immovable in form and perfectly established in the Atman.

480. Concentrating the mind for some time in the Supreme Brahman he rose, and out of supreme bliss spoke as follows:

[Rose—came down to the ordinary sense-plane.]
481. My mind has vanished, and all its activities have melted, by realising the identity of the Brahman and the self; I do not know either this or not-this; nor what or how much the boundless Bliss (of Samadhi) is!

[This or not-this—all relative ideas, that is.
What or how much &c.—The Bliss experienced in Samadhi is inexpressible and immeasurable.]

482. The majesty of the ocean of Supreme Brahman, replete with the current of the nectar-like Bliss of the Self, is verily impossible to express in speech, nor can it be conceived by the mind,—in an infinitesimal fraction of which my mind melted like a hailstone getting merged in the ocean, and is now satisfied by that Essence of Bliss.

[Infinitesimal fraction: Lit. a particle of whose part's part. The Avyaktam or Unmanifest is a part of Brahman (through Upadhi or superimposed limitations); the Sutrátman or the Cosmic Mind is, again, part of that; while the Virát or the Being who considers himself as the Cosmic]
Body, is a fraction of this last. The bliss of this Virat even is enough to melt the finite mind. Compare Sri Ramakrishna’s story of a ship that came near a magnetic rock and had all its bolts drawn out, so that it was reduced to its pristine condition.

_Hailstone &c._: The hailstones that accompany a shower of rain on the ocean quickly melt and become one with it.

_Now_—after return to the normal plane of consciousness.]

483. Where is the universe gone, by whom removed, and where is it merged? It was just now seen by me, and has it ceased to exist?—It is passing strange!

484. In the ocean of Brahman filled with the nectar of Absolute Bliss, what is to be shunned and what accepted, what is other (than oneself) and what different?

[ _What shunned &c._—There is nothing besides the One Atman, and the aspirant is identified with That._]
485. I do not see, or hear, or know anything in this. I exist as the Self, the Eternal Bliss—distinct from everything else.

[ See &c.—All finite ideas have ceased.
In this—state of Realisation.
Distinct from everything else—being the Subject, whereas all else are objects. ]

486. Repeated salutations to thee, O noble-minded Teacher, who art devoid of attachment, the best among the good souls, the embodiment of the essence of Eternal Bliss—the One without a second,—who art infinite, and ever the boundless ocean of mercy;—

487. Whose glance, like the shower of concentrated moonbeams, has removed my exhaustion brought on by the afflictions
of the world, and in a moment admitted me to the undecaying status of the Atman, the Bliss of infinite majesty!

[Afflictions......world—those arising from the body, from other creatures and from physical phenomena.]

488. Blessed am I, I have attained the consummation of my life, and am free from the clutches of transmigration,—I am the Essence of Eternal Bliss, I am infinite,—all through thy mercy!

489. I am unattached, I am disembodied, I am free from the subtle body, and undecaying. I am pacified, I am infinite, I am taintless, and eternal.

[Disembodied......subtle body: I have realised my identity with the Atman, and no longer consider myself as a body or mind.]

490. I am not the doer, I am nor the enjoyer, I am changeless, and beyond
activity; I am the Essence of Pure Knowledge, I am Absolute, and indentified with Eternal Good.

[Not the doer &c.—It is the man under delusion who thinks himself as these. But I am Illumined.]

491. I am indeed different from the seer, listener, speaker, and enjoyer; I am the Atman—eternal, without any break, beyond activity, limitless, unattached, and infinite Knowledge.

[Different from the seer &c.—I never identify myself with any activity of the organs or the mind, for I am no longer finite.]

492. I am neither this nor that, but the Illuminer of both; I am indeed Brahman, the One without a second, pure, devoid of interior or exterior, and infinite.

[Neither this nor that—things that come under direct or indirect perception. It is the body which makes ideas of nearness or remoteness etc. possible.]

VIVEKACHUDAMANI 213
493. I am indeed Brahman, the One without a second, matchless, the Reality that has no beginning, beyond such imaginations as thou or I, or this or that, the Essence of Eternal Bliss, the Truth.

494. I am Narayana, the slayer of Naraka, I am the destroyer of Tripura, the Witness of everything; I have no other Ruler but myself, I am devoid of the ideas of 'I' and 'mine.'

[Naraka—a demon, son of Earth, killed by Vishnu.

Tripura—the demon of the “three cities,” destroyed by Shiva.]

495. I alone reside in all beings as Knowledge, being their internal and external support. I myself am the enjoyer and all that is enjoyable,—whatever I
looked upon as ‘this’ or the not-Self previously.

[Support—being the substratum of all superimpositions.

Previously—before Realisation.]

496. In me, the ocean of Infinite Bliss, the waves of the universe are created and destroyed by the playing of the wind of Maya.

497. Such ideas as gross and so forth are erroneously imagined in me by people through the manifestation of things superimposed,—just as in the indivisible and absolute time cycles, years, half-years and seasons etc. are imagined.

[Cycles—The period of duration of the Universe.]
498. That which is superimposed by the grossly ignorant fools can never taint the substratum: The great rush of waters observed in a mirage never wets the desert tracts.

499. I am beyond contamination like the sky; I am distinct from things illumined like the sun; I am always motionless like the mountain; I am limitless like the ocean.

500. I have no connection with the body, as the sky with the clouds; so how can states of wakefulness, dream and profound sleep, which are attributes of the body, affect me?
501. It is the Upadhi (superimposed attribute) that comes, and it is that alone which goes; that again performs actions and enjoys (their fruits), that alone decays and dies, whereas I ever remain firm like the Kula mountain.

[Kula mountain—mentioned in the Puranas as being wonderfully stable.]

502. There is neither engaging in work nor cessation from it for me who am always the same and devoid of parts. How can that which is One, concentrated, without break, and infinite like the sky, ever exert?

[Concentrated—like a lump of salt which consists of nothing but salt.]

503. How can there be merits and demerits for me who am without organs,
without mind, changeless, and formless,—

who am the Realisation of Bliss Absolute?
The Sruti also mentions this in the passage, "Not touched &c."

[ _Sruti &c._—Brihadāraṇyaka Upa., IV. iii. 22—

(In the state of profound sleep a man becomes)

"Untouched by merits and untouched by demerits, for he is then beyond all the afflictions of the heart." It may be added here that the experience of the Sushupta state is cited in the Sruti merely as an illustration of the liberated state, which is the real state of the Atman, beyond all misery. Vide Sankara's commentary on the chapter. ]

504. If heat or cold, good or evil happens to touch the shadow of a man's body, it affects not in the least the man himself, who is distinct from the shadow.

505. The properties of things manifested do not affect the Witness which is distinct from them, changeless, and indifferent,—as the properties of a room (do not affect) the lamp (that illumines it).
506. As the sun is a witness with regard to men's actions, and fire burns everything without distinction, and as the rope is related to a thing superimposed on it,—so am I, the unchangeable, intelligent Self.

[ Sun.....actions—people do good and bad deeds with the help of sunlight, but the sun is unaffected by their results.

Rope etc.—the relation of the rope to the snake is wholly fictitious.

So am I etc.—unconcerned with the activities of the Buddhi. ]

507. I am neither the doer nor do I make others do any action; I am neither the enjoyer nor do I make others enjoy; I neither see nor do I make others see;—I am that Self-effulgent, Transcendent Atman.

[ I am neither &c.—I am free from all activity, direct or indirect.

Transcendent—beyond the range of sense. ]
508. When the supervening adjunct (Upadhi) is moving, the movement of the reflection which is due to the Upadhi is ascribed by fools to the object reflected, such as the sun, which is free from activity, — (and they think) "I am the doer," "I am the enjoyer," "I am killed, oh alas!"

[Supervening adjunct—e.g. water, in which the sun is reflected. It is the water that moves and with it the reflection, but never the sun, though ignorant people may think the sun is also moving. Similarly, all activity which belongs to the Buddhi under the reflection of the Atman, is erroneously attributed to the latter.

"I am the doer," &c.—This is how the ignorant man thinks and wails.]

509. Let this inert body drop down in water or on land, I am not touched by its properties, like the sky by the properties of the jar.

[Not touched......jar—Just as the sky seemingly enclosed in a jar is one with the infinite sky, and
is always the same whether the jar is broken or not, similarly is the Atman always the same despite its apparent relation to the body.

510. The passing states of the Buddhi such as agentship, enjoyment, cunning, drunkenness, dullness, bondage, freedom and so on, are never, in reality, in the Self, the Supreme Brahman, the Absolute, the One without a second.

[The Atman is Knowledge Absolute, which admits of no change, while the Buddhi or determinative faculty, being inert, is subject to change. So the confusion of the characteristics of the Self with those of Buddhi is solely due to superimposition.]

511. Let there be changes in Prakriti in ten, hundred, or a thousand ways, what have I—the unattached Knowledge Absolute—got to do with them?—Never do the clouds touch the sky!

[Prakriti—the Undifferentiated, described in Slokas 108 and following.]
512. I am verily that Brahman, the One without a second, which is like the sky, subtle, without beginning or end, in which the whole universe from the Undifferentiated down to the gross body, appears merely as a shadow.

[Appears......shadow—to the ignorant. ]

513. I am verily that Brahman, the One without a second, which is the support of all, which illumines all things, which has infinite forms, is omnipresent, devoid of multiplicity, eternal, pure, unmoved, and absolute.

[ Support of all—being the one substratum of all phenomena. ]
I am verily that Brahman, the One without a second, which transcends the endless differentiations of Maya, is the inmost essence of all, beyond the range of consciousness,—which is Truth, Knowledge, Infinitude, and Bliss Absolute.

Maya—Same as Prakriti or Avyakta.

Truth—may be translated as Existence. This line sets forth the Swarupa Lakshana or essential characteristics of Brahman, as distinct from Its Tatastha Lakshana or indirect attributes, such as creatorship of the universe and so on.

I am without activity, changeless, without parts, formless, absolute, eternal, without any other support, the One without a second.

Without support: Brahman is Itself Its own support.

I am without activity, changeless, without parts, formless, absolute, eternal, without any other support, the One without a second.
516. I am the Universal, I am the All, I am transcendent, the One without a second. I am Absolute and Infinite Knowledge, I am Bliss, and indivisible.

[Indivisible—without break.]

517. This splendour of the sovereignty of Self-effulgence I have received by virtue of the supreme majesty of thy grace. Salutation to thee, O glorious, noble-minded Teacher;—salutations again and again!

[Self-effulgence—hence, absolute independence. The disciple is beside himself with joy, and hence the highly rhetorical language.]

518. O Teacher, thou hast out of sheer grace awakened me from sleep and completely saved me, who was wandering, in an interminable dream, in a forest of birth, decay and death created by illusion,
being tormented day after day by countless afflictions, and sorely troubled by the tiger of Egoism.

[Sleep]—of Nescience, which also creates the 'dream,' two lines further on.

Forest—i.e. difficult to come through.

Day after day: It is a well-known fact that even a short dream may, to the dreamer's mind, appear as extending over years.]

नमस्तस्मै सदैवस्मै कस्मैचिन्महसे नमः।
यदेतद्विकस्य कुलराजः गुरुराजः ते॥५१६॥

519. Salutation to thee, O Prince of Teachers, thou unnameable Greatness, that art ever the same, and dost manifest thyself as this universe,—thee I salute!

[Greatness &c.—The Guru is addressed as Brahman Itself by the grateful disciple. Hence the use of epithets applicable to Brahman. Compare the salutation Mantram of the Guru-Gita: “The Guru is Brahmā, the Guru is Vishnu, the Guru is Shiva, the God of Gods. The Guru verily is the Supreme Brahman. Salutations to that adorable Guru!”]
520. Seeing the worthy disciple who had attained the Bliss of the Self, realised the Truth, and was glad at heart, thus prostrating himself, that noble, ideal Teacher again addressed the following excellent words:

ब्रह्माप्रत्ययसन्ताति-जगद्दतो ब्रह्मचत्त परसर्वेतः ।
पश्चायाध्यात्मकत्वा प्रक्षान्तमनसा सर्वस्ववस्वास्वपि ।
हृदादन्यदेवेत्स्मतं किममिति-विशुप्ततां हस्त्ये
तद्रह्मविदः सतं किमपरं बुद्धिविहारास्यदम् ।

521. The universe is an unbroken series of perceptions of Brahman, hence it is in all respects nothing but Brahman. See this with the eye of illumination and a serene mind, under all circumstances. Is one who has eyes ever found to see all around anything else but forms? Similarly, what is there except Brahman to engage the intellect of a man of realisation?

[Series......Brahman—Existence, Knowledge, and Bliss which are the Essence of Brahman can be found, upon analysis, as underlying every perception of ours. By another way of reasoning, the world is simply Brahman seen through a veil of name and form, which are contributed by the mind. It is X + mind, as Swami Vivekananda has put it.]
One who has eyes—suggests a discriminating man whose view of life will be different from that of the ordinary man. Hence he can generalise the objective world as so many forms. ‘Form’ implies ‘colour,’ which also is a meaning of the word ‘Rupa.’

कस्तां परानन्दरसानुसूचि-
मुत्स्त्रज्य श्रेष्ठे रमेत विद्वान्।
चन्द्रे महाहाराजिनि विद्यमाने
चित्रनुमालाकसितं क इच्छेत् ॥५२२॥

522. What wise man would discard that enjoyment of Supreme Bliss and revel in things unsubstantial? When the exceedingly charming moon is shining, who would wish to look at a painted moon?

भस्तपदार्थानुभवेन किष्ठे-
श्रद्धा सिद्ध तुसिनर्च दुःखहानिः।
तदवियानन्दरसानुभूताः
तृत्य सुखं तिष्ठ सदात्मानिष्ठया ॥५२३॥

523. From the perception of unreal things there is neither satisfaction nor a cessation of misery. Therefore, being satisfied with the realisation of the Bliss Absolute, the One without a second, live happily in a state of identity with the Real Brahman.
Neither satisfaction &c.—Compare the celebrated verse—"Never is desire appeased by the enjoyment of sense-pleasures," &c.}

524. Beholding the Self alone in all circumstances, thinking of the Self, the One without a second, and enjoying the Bliss of the Self, pass thy time, O noble soul!

525. Dualistic conceptions in the Atman, the Infinite Knowledge, the Absolute, are like imagining castles in the air. Therefore, always identifying thyself with the Bliss Absolute, the One without a second, and thereby attaining Supreme Peace, remain quiet.

[Quiet—as the Witness. How he is to live, is explained in the next verse.]
526. The restful state of the mind—which is the root of unreal imaginings—of the noble knower of Brahman, in a state of identity with Brahman, is Supreme Quietude, in which there is constant enjoyment of the Bliss Absolute,—the One without a second.

527. To the man who has realised his own nature, and drinks the undiluted Bliss of the Self, there is nothing more exhilarating than the quietude that comes of a state of desirelessness.

528. The illumined sage whose only pleasure is in the Self, ever lives at ease, whether going or staying, sitting or lying, or in any other condition.

[ He is perfectly independent. ]

529. The noble soul who has perfectly
realised the Truth and whose mind-functions meet with no obstruction, does no more depend upon conditions of place, time, posture, direction, moral disciplines, objects of meditation and so forth. What regulative conditions can there be in knowing one's own self?

[Place—holy places are meant. Similarly with time.

Posture: Which is an important thing with beginners. 'Asana' may also mean 'seats.'

Direction—facing north or east.

Moral disciplines—The Yama and Niyama observances mentioned in Ashtánga Yoga.

Objects of meditation—gross or fine.]

530. To know that this is a jar, what condition, forsooth, is necessary except that the means of knowledge be free from defect, which alone ensures a cognition of the object?

[Means of knowledge—e.g. the eye in the case of vision, and so on.]

531. So this Atman, which is an eternal verity, manifests Itself as soon as the
means of right knowledge are present, and
does not depend upon either place, or time,
or (internal) purity.

[Means......knowledge—Realisation, to which
direct perception, inference etc. are subordinate
aids.]

532. The consciousness that I am Deva-
datta is independent of circumstances;
similar is the case with the realisation of
this knower of Brahman that he is Brahma.

533. What indeed can manifest That
whose lustre, like the sun, causes the
whole universe—unsubstantial, unreal, in-
significant—to appear at all?

[An echo of the famous Sruti passage—“He
shining, everything else shines, through His light
all this is manifest.”]

534. What, forsooth, can illumine that
Eternal Subject by which the Vedas and
Puranas and other scriptures, as well as all beings are endowed with a meaning?

Other scriptures—may mean the Six Systems of Philosophy or anything else. ]

एव स्वयंज्योतिरन्तरन्तशाक्ति-
रात्माप्रमेयः सकलानुभूति:।
येनव विज्ञाय विमुक्तवन्यो
जयत्ययं भ्राताविद्युष्मोचम: ||५३५॥

535. Here is the Self-effulgent Atman, of infinite power, beyond the range of conditioned knowledge, yet the common experience of all,—realising which alone this incomparable Knower of Brahman lives his glorious life, freed from bondage.

[ Incomparable—lit. best among the best. ]

न खिचते नो विषये: प्रमोदते
न सज्जते नापि विरज्यते च।
स्वसिद्धंसदा कृत्तिनान्दिति स्वयं
निरंतराचारस्तेन दृष्ट: ||५३६॥

536. Satisfied with undiluted, constant Bliss, he is neither grieved, nor elated by sense-objects, is neither attached nor averse to them, but always disports with the Self and takes pleasure therein.

[ Undiluted &c.—i. e. Absolute Bliss.
Neither attached &c—Compare Gita XIV. 22-25.]
537. A child plays with his toys for getting hunger and bodily pains; exactly so the man of realisation takes pleasure in the Reality, without ideas of ‘I’ or ‘mine,’ and is happy.

538. Men of realisation have their food without anxiety or humiliation, by begging, and their drink from the water of rivers; they live freely and independently, and sleep without fear in cremation grounds or forests; their clothing may be the quarters themselves, which need no washing and drying, or any bark, etc.; the earth is their bed; they roam in the avenue of Vedanta; while their pastime is in the Supreme Brahman.

This is a splendid setting forth of the free life of a true Sannyasin.
Without fear—because of their identification with Brahman, the One without a second.

Quarters &c.—He goes nude, that is.

Any bark etc.—this is suggested by the word ना in the text.

Bark, or cloth, or anything may be their dress.

539. The knower of Atman, who wears no outward mark and is unattached to external things, rests on this body without identification, and experiences all sorts of sense-objects as they come, through others’ wish, like a child.

[ No outward mark: Hence it is so difficult to know them.

Sense-objects—food etc.

As they come—in the working out of Prârabdha work.

Through others’ wish—as asked by his devotees or friends. ]
540. Established in the ethereal plane of Knowledge Absolute, he wanders in the world, sometimes like a mad man, sometimes like a child and at other times like a ghoul, having no other clothes on his person except the quarters, or sometimes wearing clothes, or perhaps skins at other times.

[ *Ghoul*—with no sense of cleanliness. It should be noted that these are some of the devices to avoid the company of vulgar people.

*Skins*—the word in the text also means ‘bark.’ ]

541. The sage, living alone, enjoys sense-objects, being the very embodiment of desirelessness,—always satisfied with his own Self, and himself present as the All.

[ *As the All*—knowing his identity with the whole universe, as Atman. ]

542. Sometimes a fool, sometimes a sage, sometimes possessed of regal splen-
dour; sometimes wandering, sometimes behaving like a motionless python, sometimes wearing a benignant expression; sometimes honoured, sometimes insulted, sometimes unknown;—thus lives the man of realisation, ever happy with Supreme Bliss.

[These are some of the impressions which the phases of a saint’s life produce upon the outside world. People judge him diversely, but he is supremely indifferent to what others think of or do towards him.]

_Python_—which seldom moves but waits for the food to come to it.

543. Though without riches, yet ever content; though helpless, yet very powerful; though not enjoying sense-objects, yet eternally satisfied; though without an exemplar, yet looking upon all with an eye of equality.

_[Powerful: The Atman is his wealth, power, and everything.]

544. Though doing, yet inactive; though
experiencing fruits of past actions, yet untouched by them; though possessed of a body, yet without identification with it; though limited, yet omnipresent is he.

545. Neither pleasure nor pain, nor good nor evil, ever touches this Knower of Brahman who always lives without the body-idea.

[ A reproduction of the sense of Chhandogya VIII. xii. 1. ]

546. Pleasure or pain, as well as good or evil, affects only him who has connections with the gross body etc., and identifies himself with these. How can good or evil, or the effects thereof, touch the sage who has identified himself with the Reality and thereby shattered his bondage?
547. The sun which appears to be, but is not actually, swallowed by Rahu is called as swallowed up by people, through delusion, not knowing the real nature of the sun.

[ The reference is to the solar eclipse. ]

548. Similarly, ignorant people look upon the perfect knower of Brahman, who is wholly rid of bondages of the body etc., as possessed of the body, seeing but an appearance of it.

549. In reality, however, he rests discarding the body, like the snake its slough; and the body is moved hither and thither by the wind of Prana, just as it listeth.

[ Discarding the body—ceasing to identify himself with the body. ]

Like the snake etc.—A reminiscence of Brihadāranyaka IV. iv. 7.

Wind—‘Vayu,’ which strictly speaking means ‘force,’ in which sense Pranas can be called ‘Vayu.’

There is another reading to the first line, ग्राहिनिल्प्र-
which should be rendered thus "But the body of the liberated man remains like the slough of a snake."

550. As a piece of wood is drifted on to a high or low ground by the current, so is his body carried on by the momentum of past actions to the enjoyment of their fruits as they present themselves in due course.

[Enjoyment—includes 'suffering' also.]

551. The man of realisation, bereft of the body-idea, moves amid sense-enjoyments like a man subject to transmigration, through desires engendered by Prárabdha work. He himself, however, lives unmoved, in the body, like a witness, free from mental oscillations, like the pivot of the potter's wheel.

[Like......transmigration—only apparently. The Prárabdha has no meaning for the Jnani who is identified with the Self. See Slokas 453-463.]
Pivot—which is fixed, on which the wheel turns.

552. He neither directs the sense-organs to their objects, nor detaches them from these, but stays like an unconcerned spectator. And he has not the least regard for the fruits of actions, his mind being thoroughly inebriated with drinking the undiluted elixir of the Bliss of Atman.

[ For स्वानन्द in the last line of the Sloka, there is another reading सानन्द which should be translated as “including all minor joys.” ]

553. He who, giving up all such considerations as this is a fit object of meditation and this is not, lives as the Absolute Atman, is verily Shiva Himself, and he is the best among Knowers of Brahma.

[ Fit object—and is therefore to be welcomed while the other is to be shunned. ]

जीवनेन्र सदा मुक्तः कुतार्थो व्रह्माविचारः।
उपाभिनाशादृश्वभ्राह्मव सन्न व्रह्मास्येति निविंद्यम्॥
554. Through the destruction of the supervening adjuncts, the perfect Knower of Brahman merges himself in the One Brahman without a second—which he had been all along, becomes very free even while living and attains the consummation of his life.

[Merges himself in Brahman which... all along (ब्रह्मन्तः तत् ब्रह्माज्ञेिति) — Quotation from Brihadāranyaka IV. iv. 6.]

555. As an actor, when he puts on the dress of his role or when he does not, is always a man, so the perfect Knower of Brahman is always Brahman and nothing else.

556. Let the body of the Sannyasin who has realised his identity with Brahman, become withered and fall anywhere like the leaf of a tree, (it is of little consequence to him, for) it has already been burnt by the fire of Knowledge.

[Burnt etc.—Hence he need not even care about the cremation of the body after death.]
The sage who always lives in the Reality—Brahman—as Infinite Bliss, the One without a second, does not depend upon the customary considerations of place, time etc. for giving up this mass of skin, flesh and filth.

[He may give up the body any time he pleases, for it has served its purpose.]

For, the giving up of the body is not Liberation, nor that of the staff and water-bowl, but Liberation consists in the destruction of the heart's knot, which is Nescience.

[Staff and water-bowl—the insignia of a Sannyasin. Mere outward giving up is nothing; they must have no place in the mind.]

Heart's knot—to bind as it were the Chit or Absolute Knowledge to the inert body.]

कुल्यायामपथ नधां वा शिवचेतसीविच चतवरे।
िदां भै ते वेदते तरोः किं तु युग्मायमम || ५५८॥
359. If a leaf falls in a small stream, or a river, or a place consecrated by Shiva, or in a crossing of roads, of what good or evil is that to the tree? 

[ Places of varying purity are meant. ]

560. The destruction of the body, organs, Pranas and Buddhhi is like that of the leaf or flower or fruit (of a tree). It does not affect the Atman, the Reality, the Embodiment of Bliss—which is one's true nature. That survives, like the tree. 

[Pranas—Vital forces. Buddhhi—the determinative faculty, may stand here for the mind itself. ]

561. The Srutis, by setting forth the real nature of the Atman in the words, "the Embodiment of Knowledge" etc., which indicate Its Reality, speak of the destruction of the supervening adjuncts merely. 

[ "Embodiment of Knowledge" &c.—Brihada-
ranyaka IV. v. 13: “As a lump of salt is without interior or exterior, whole, one homogeneous salt mass, so is verily this Atman, O Maitreyi, the Embodiment of Knowledge which assumes differentiations through contact with the elements and ceases to have them when these elements are destroyed (by Illumination). After this dissolution It has no distinct name.” It should be noted that the passage in the original is so worded as to confuse an ordinary enquirer, as it did Maitreyi actually. Then Yajnavalkya had to explain that he meant only the destruction of the supervening adjuncts, and not that of the Atman—the Eternal Reality—which ever is.

_Supervening adjuncts—Such as water in which the sun is reflected, or the rose which casts its reflection on the crystal, or the air which produces a bubble on the surface of water. When these Upadhis are removed the special differentiations cease to exist, but the principal thing remains as it was._

562. The Sruti passage, “Verily is this Atman immortal, my dear,” mentions the immortality of the Atman in the midst of perishable things that are subject to modification.

_[Sruti—Brihadāranyaka IV. v. 14: “Verily is_
this Atman immortal, my dear, indestructible by its very nature.”]

563. Just as stone, tree, grass, paddy, and husk etc., when burnt, are reduced to earth (ashes) only, even so the whole objective universe comprising the body, organs, Pranas, Manas and so forth, are, when burnt by the fire of Realisation, reduced to the Paramatman (Supreme Self).

[Husk: Another reading for कड़ुर is कयाभर; Kata is a kind of straw, and the other word means cloth.]
less space, so; when the supervening adjuncts are destroyed, the Knower of Brahman verily becomes Brahman Itself.

566. As milk poured into milk, oil into oil, and water into water, becomes united and one with it, so the sage who has realised the Atman becomes one in the Atman.

[Compare Katha Upanishad IV. 15. Also, Mundaka III. ii. 8.]

567. Realising thus the isolation that comes of disembodiedness and becoming eternally identified with the Absolute Reality, Brahman, the sage no longer suffers transmigration.

568. For his bodies, consisting of Nescience etc., having been burnt by the realisation of the identity of Jiva and Brahman, he becomes Brahman Itself, and how can the Brahman ever have rebirth?
Bodies......Nescience etc.—The three bodies are causal, subtle and gross. The first consists of Nescience; the second of seventeen things—five sensory organs, five motor organs, five Pranas (or, according to some, five fine elements or Tanmatras), Manas and Buddhi; and the last, consisting of the gross elements, is what we see. These three bodies make up the five Koshas or sheaths from the Anandamaya down to the Anamaya. The Atman is beyond them all.

569. Bondage and liberation, which are conjured up by Maya, do not really exist in the Atman, one's Reality, as the appearance and exit of the snake do not abide in the rope which suffers no change.

570. Bondage and liberation may be talked of when there is the presence or absence of a covering veil. But there can be no covering veil for the Brahman, which is always uncovered for want of a second thing besides Itself. If there be, the Non-duality of Brahman will be contra-
dicted, and the Srutis can never brook duality.

[Srutis...., duality—e. g. “One only without a second,” (Chhândogya VI. ii. r), “There is no duality in Brahman” (Katha IV. i), and so on.]

571. Bondage and liberation are attributes of the Buddhi which ignorant people falsely superimpose on the Reality, as the covering of the eyes by a cloud is transferred to the sun. For this Immutable Brahman is Knowledge Absolute, the One without a second, and unattached.

572. The idea that bondage exists, and the idea that it does not exist, with reference to the Reality, are both attributes of the Buddhi merely, and never belong to the eternal Reality—Brahman.
573. Hence this bondage and liberation are created by Maya, and are not in the Atman. How can there be any idea of limitation with regard to the Supreme Truth, which is without parts, without activity, calm, unimpeachable, taintless, and One without a second, as there can be none with regard to the infinite sky?

574. There is neither death nor birth, neither bound nor striving for freedom, neither seeker after liberation nor liberated—this is the ultimate truth.

[This is a verbatim quotation from the Amrita-bindu Upanishad, Sloka 10. There is not much difference between 'Sadhaka' and 'Mumukshu.' So long as there is mind, there are all these distinctions, but the mind itself is a creation of Avidya. Hence the highest truth is that in which there is no relativity.]

575. I have to-day repeatedly revealed to thee, as to one's own son, this excel-
lent and profound secret, which is the in-
most purport of all Vedanta—the crest of
the Vedas—considering thee an aspirant
after liberation, purged of the taints of
this Iron Age, and of a mind free from
desires.

[Secret—The discrimination between the Real
and unreal, which is hidden from the vulgar man.
The teacher’s address is finished here.]

576. Hearing these words of the Guru,
the disciple out of reverence prostrated
himself before him, and with his permis-
sion went his way, freed from bondage.

577. And the Guru, with his mind
steeped in the ocean of Existence and
Bliss Absolute, roamed, verily purifying
the whole world,—all differentiating ideas
banished from his mind.

578. Thus by way of a dialogue between
the teacher and the disciple, has the na-
nature of the Atman been ascertained for the easy comprehension of seekers after liberation.

विष्णुप्रेमिकृष्णमाधिकारता
विष्णुतिरस्तसमस्तविचित्तद्वाया।
असुसुखविरतस्य प्रशान्तचित्ताः:
शुतिरसिका यथा सुसुखस्य ये॥५७४॥

579. May those Sannyasins who are seekers after liberation, who have purged themselves of all taints of the mind by the observance of the prescribed methods, who are averse to worldly pleasures, who are of pacified minds, and take a delight in the Sruti, appreciate this salutary teaching!

[Sannyasins—The word 'Yati' may simply mean 'one who is struggling for Realisation.' So also in Slokas 556 and 567.

Prescribed methods—Secondary or indirect (such as, sacrifices etc.) and primary or direct (such as, control of the senses and mind etc.).]

संसारस्त्रोतस्मातपभाबिका शुद्धिनिरपेक्षायद्वयः
विधेयतां जलकांज्ञया मस्मुविविहान्या
परिश्राम्यताम।
भवन्तस्मादमुयक्तः सुखकरं प्रहारद्रयं दर्शये
वेषा शुद्धि-सारसार्थी विजयते निर्वामासंस्कारयिनी॥

580. For those who are afflicted, in the
way of the world, by the burning pain due to the sunshine of threefold misery; who through delusion wander about in a desert in search of water;—for them here is the triumphant message of Sankara pointing out, within easy reach, the comforting ocean of nectar—the Brahman, the One without a second—to lead them on to liberation!

[ *Threefold misery*—the *ádhyátmika* (those pertaining to the body and mind, such as pain, anguish etc.) the *ádhideivika* (those coming from divine visitations or scourges of Nature, such as, cyclone, earthquake etc.), and the *ádhíbhautika* (those due to other creatures on earth).

*Wander……water*—are lured by the prospect of happiness from transitory things, which, as in the case of a mirage, exhaust them the more.

*Easy reach*—for this Mine of Bliss is their very nature. It is no external thing to be acquired. They have simply to realise that they are already That.

*On to liberation*—by inducing them to take away their self-imposed veil.

The solemn cadence of the Sárdulavikridita metre makes a fitting termination to the prophetic discourse. ]
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