

# Sangeeta Vedanta

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VIVEKACHUDAMANI  
*or*  
CREST JEWEL OF WISDOM  
*of*  
*Sri Sankaracharya*



In Song

*By*

***Swami Suryadevananda***

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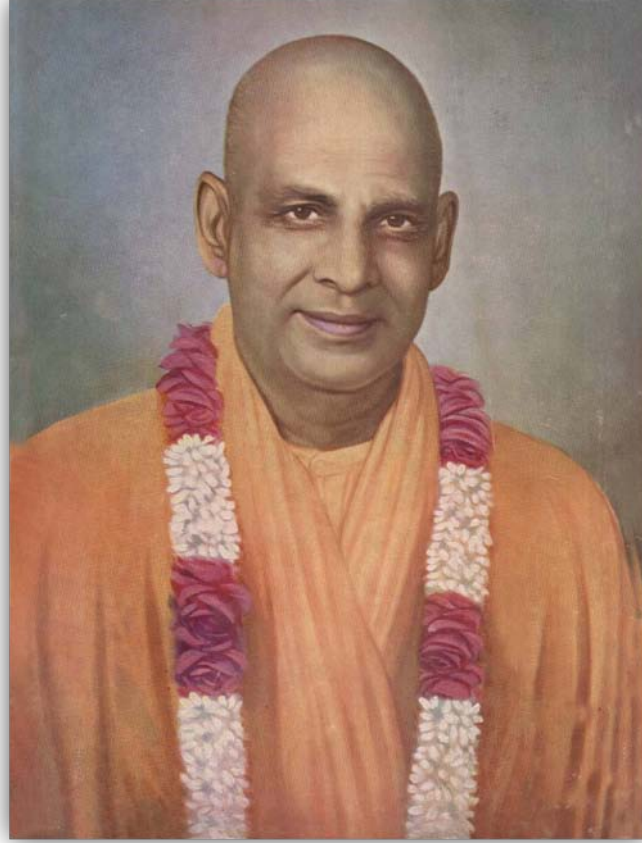
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DEDICATED TO



*Gurudev Sri Swami Sivananda*

## CONTENTS

Introduction by Dr. Medha Sachdev.....	6
Preface .....	12
Note of Gratitude and Appreciation.....	13
I. FIRST STEPS ON THE PATH .....	14
1. Prologue .....	14
2. The Fourfold Means for Salvation .....	17
3. The Appeal to the Higher Self.....	21
4. The Beginning of the Teaching.....	22
II. SELF, POTENCIES, SHEATHS.....	29
1. The Sheaths .....	29
2. The Three Potencies .....	37
3. Bondage and Freedom .....	44
4. The Freeing of the Self.....	47
5. The Food Sheath.....	49
6. The Vital Sheath.....	52
7. The Mental Sheath.....	52
8. The Intellect Sheath.....	57
III. THE WITNESS.....	62
1. The Manifest and Hidden Self .....	62
2. The Bliss Sheath.....	64
3. Self: The Witness.....	65
4. Thou Art That .....	72
5. The Manifest and the Hidden Self .....	75
IV. FINDING THE REAL SELF.....	81
1. Bondage Through Imagination .....	81
2. The Way to Liberation.....	82
3. Selfhood Transferred to Things Not Self.....	83
4. The Real in Things Unreal.....	86
V. THE POWER OF MIND IMAGES.....	89
VI. FREE EVEN IN LIFE.....	110
1. Freedom Here and Now .....	110
2. The Liberated Sage.....	120
VII. THE THREE KINDS OF WORKS .....	124
VIII. GURU AND DISCIPLE.....	131
1. Further Instructions.....	131
2. Song of Liberation.....	133
IX. THE PERFECT SAGE.....	143
X. FOR EVER FREE.....	150
1. The Serpent's Slough.....	150
2. The Self Endures .....	153
3. Benediction.....	155
Sanskrit Words .....	158
End Notes .....	162

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BY SWAMI SURYADEVANANDA

## INTRODUCTION

BY DR. MEDHA SACHDEV

Till the Upanishadic period Monotheism was prevalent. Later on many other 'isms' sprouted from the very same concept which in turn gave birth to many great scholars throughout the world. No doubt, the credit goes to India the motherland of the Vedas where the first scriptures were ever revealed to the sages of yore. Based on this Vedic knowledge is the philosophy of the Vedanta whose mastermind is none other than Sri Adi Sankaracharya. *Viveka Chudamani*, "The Crest Jewel of Wisdom", comprising 580 verses, is a small treatise on the Advaita philosophy revealing and guiding the path of salvation to the seekers of truth.

The Upanishad declares:

*Kshurasya dhara nishita duratyaya  
Durgama pathastatkavayo vadanti.*

(Kathopanishad, I.3.14)

i.e., Treading this path is like walking on the edge of a razor.

The text begins with Sankaracharya's homage to the Almighty followed by describing the pre-requisites or both with dash essential for liberation: human birth, desire for liberation and the company of the learned ones:

*These three things  
Most hard to attain  
Precious human birth  
Aspiration and guru.*

It must not be forgotten that even the smallest particle of this universe has its own soul and rational power to ascend higher realms but it is lying in a dormant state. Only the human mind has the perennial light shining in him, though in a reflected manner. It is covered by the veil of ignorance which needs to be removed in the company of the great souls. Man has to become a superman, a divine being; he has to attune himself with that one God of the universe who sustains all the values of the world of which we all are integral parts. But heart-rending is the fact that the Acharya explains further. He says that having attained a human birth, if one does not aspire for knowledge and emancipation, one is the destroyer of oneself. He is the slayer of his own self. So declares the Upanishad:

*Asurya nam te lokah  
Andhena tamasavritah;  
Tanste pretyabhigachchhanti  
Ye ke chatmahano janah.*

(Isavasya Upanishad, 3)

i.e., Covered with blind darkness are the worlds to which go the people (after leaving their bodies) who are the slayers of their souls.

Since aeons man is hankering after little desires and whirling in the pool of transmigration again and again. Then what is to be done? The author has put it in his words thus:

*The wise should therefore  
Abandon all desires  
For enjoyment and pleasure  
And approach a true teacher*

*With the soul intent  
On the object of teaching  
Should study as a disciple  
With mind fixed on the goal.*

Hence, striving for freedom, purification of mind, self-examination and contemplation on truth lead a person to insight.

Sankaracharya has laid stress on 'Sadhan Chatushtaya' – fourfold means for salvation. These are 'Nityanitya vastu vivekah' (discrimination between changing and unchanging), 'ihamutra phala bhoga viragya' (dispassion or detachment from the fruits of actions, here and hereafter), 'shama, dama, uparati, titiksha, shraddha, samadhana' (six qualities) and 'mumukshutva' (thirst for liberation). Beautifully explaining all these, Swamiji pens it thus:

*Fiery thirst for liberation  
Mind ever alert that discerns  
Established in equanimity  
And the grace of the guru*

Obviously, the seeker's yearning for liberation must be intense like the raging fire – only then these qualities will bring the desired fruit.

Refuge of the revered Master can work wonders to a true disciple as the following lines reveal:

*Having themselves crossed over  
Fearful currents of samsara  
Having no motive  
Help others to cross too*

*It is the nature of great souls  
To spontaneously relieve  
Pain and suffering of others  
Of their own accord.*

In verses 35 to 40, the disciple prays to the Lord to pour upon him elixir bliss of Brahman. One asks this boon only on being tormented by the afflictions of this transient world. After the battle of the Mahabharata was over, Lord Krishna asked Kunti to ask for a boon. She replied, "O Krishna! I want only sorrows so that I can remember you." When such a condition comes, the disciple goes to his Guru so that he can show him the right path.

The Guru is very kind and compassionate. In the words of Sankaracharya:

*Astyupayo mahankashchitsamsara bhayanasanah  
Tena tirtva bhavambhodhim paramanandamapsyasi.*

(Viveka Chudamani, 46)

To the thirsty seekers, the Guru says:

*Don't fear learned one  
There is no death for you.  
There is indeed a way for  
Crossing ocean of samsara*

The Upanishad declares:

*Nayamatma balahinena labhyah  
Na medhaya a bahudha srutena.*

(Mandukopanishad, III.2.4)

This Atman is not achieved by a weak person. Even the intelligent ones cannot identify it, nor can it be sought by listening too much to the scriptures. It is attained only through God's grace.

A question arises in the mind of the disciple as to what exactly bondage is. This query itself indicates the inner goodwill of the seeker after truth. Swami Suryadevananda has put it in a very simple and direct language. To the seeker, the Guru replies thus:

*Who but oneself  
Indwelling Atman  
Can free you from bondage  
Caused by ignorance...*

*Liberation is not had  
By mechanical practices  
Of yoga or sankhya  
Or by deeds of learning.*

*But liberation is possible  
By realization of oneness  
Of identity with Brahman  
And by no other means.*

Further it is explained that ignorance is the cause of sorrows and self-realization is the only cure.

Verses 72-107 explain the five sheaths of this mortal body. These five sheaths are: physical sheath (anamayaya kosha), vital sheath (pranamaya kosha), mind sheath (manomaya kosha), intellect sheath (vianamaya kosha), and bliss sheath (anandamaya kosha).



Starting with the gross physical sheath, subtle and subtler aspects of existence and innermost bliss are described step by step. An important factor about these sheaths as described in the *Supreme Knowledge* by Swami Brahmananda is that the five sheaths are not real substantial coverings of the Atman. "They are like the rope-snake superimposition given to us to help meditation and finally to be de-superimposed, leaving the non-dual Atman alone. Through this meditation one merges the food sheath in the vital force sheath, the vital force sheath should then be merged in its cause – the mind sheath which in turn should be identified with the intellect sheath and finally the intellect sheath should be identified with its cause – bliss sheath. Having come up to the bliss sheath, one should transcend that too and become one with the supreme Brahman Atman which is beyond all cause and effect."

This is how one can control the mind through meditation and take it from gross to subtle and subtler exalted position because the mind is initially a bundle of unfulfilled desires. At the same time, one should not forget that being inspired by the spiritual goal, all desires wane away and one starts loving the self. As Swami Suryadevananda puts it:

*Atman is self of all  
Thus the only beloved  
Thus ever blissful  
Never suffering misery.*

*Viveka Chudamani* describes the three potencies: 'Sattva', 'Rajas' and 'Tamas'. This visible universe, made of the three *gunas*, is just an illusion (*maya*). How eloquently this idea is shown:

*Maya can be overcome  
By removing snake from rope  
Realizing pure Brahman  
Always secondless.*

But how to realize Brahman? "*Atmanam viddhi* – Know thyself" is the dictum. Knowledge of the Atman is not objective knowledge. Only a learned Guru can instruct the disciple that to get freedom from bondage, one has to be wise in discrimination of the self and non-self. Finally, it culminates in the identification of the individual soul with the Universal Soul. Identification here does not mean that the individual soul becomes Brahman. It is an experience of merging the soul in the Absolute. Swami Krishnananda, the great philosopher says in *Heart and Soul of Spiritual Practice*: "It is very difficult to grasp this secret. Would you like to be drowned in the ocean of the Absolute? May be it is the Absolute but who would like to be drowned? Would you like to be drowned in an ocean of nectar? Of course, nectar is very good but who would like to be drowned? The idea of drowning is terrible. . . In as much as it is taken for granted that we all want ultimate freedom, and ultimate freedom is the only recognition of the imperishable soul in us, it becomes a lifelong task on the part of everyone. . . because nothing can be more dear than one's own self." Thus the Guru replies:

*Sarve yenanubhuyante yah svayam nanubhuyate  
Tamatmanam neditaram viddhi buddaya susukshmaya .*

(Viveka Chudamani, 216)

*i.e., That by which all phenomena  
Starting with the thought  
Of 'me' is experienced  
But itself experienced by none else.*

*Know thou that Atman  
The real Knower  
Through the purified  
And sharpest intellect*

Thought-provoking are these mystical lines. Our senses of perception, hearing, smell, taste and touch can experience the enjoyments of outer world but the power they think they have is not of their own. It is the light of the Atman which enlightens all senses. The entire universe is shining in the light of Brahman:

*Tasya bhasa sarvamidam vibhati.*

He alone is the door in waking, dream and sleep state. In deep sleep, one daily meets Him but due to ignorance one is not able to realize Him. One feels one slept well but *who* feels thus? It is a mystery. So instructs the Upanishad:

*Uttishthata jagrata, prapyavarannibodhata.*

(Kathopanishad, 3.19)

He alone is the witness of all the stages of life. Hence O man! Arise, awake and having reached the learned ones, realize the Atman. Awake from the slumber of ignorance!

Thus indicating all the prerequisites and showering upon him the knowledge the spiritual seeker ought to have, the sruti declares:

*Tattvamasi – Thou art That.*

(Chhandogya Upanishad, VI.8.7)

It is in the form of instruction on the identity of the self with the Higher Self.

Gurudev Swami Sivananda once said, "It is the greatest declaration ever made on the face of the earth. It is the profoundest teaching ever given since the dawn of creation." Thou art That; That which is within you and outside you; That which is everywhere and at all times. So writes Swami Suryadevananda in his poetic language:

*You are non-different  
From Supreme Brahman*

*Thou art That  
One without a second.*

In his words again:

*Realize Brahman  
Embodiment of Bliss  
As thy own self  
And live in Brahman.*

(verses 241-251)

Knowledge is Being: not informatory knowledge but subject knowledge. For that one has to learn the art of total thinking: complete meditation.

To conclude, I would like to offer my ocean deep regards and reverence to Swami Suryadevananda who gave me this noble chance to write some words on his *Sangeeta Vedanta*. It is indeed wonderful, simple, lucid, eloquent and soul-stirring. I hope wise seekers will be benefited with this glorious work. Jai Gurudev!

In the service of Gurudev,

*Dr. Medha Sachdev*

Date: 24.7.2010

Assistant Professor in English (Ph.D.)  
Tika Ram Kanya Mahavidyalaya,  
Aligarh (U.P., India)

## PREFACE

Vedanta deals with the indivisibility of all things, you and me included. Systemized much later, in the earlier stages it was merely a dialogue or series of dialogues between master and disciple that took intellectual doubts to their logical conclusion and hence, ended learning. This laid the foundation for deep contemplation and direct realization.

Direct realization must happen! – or we are left with concepts, mere words that do not have the power to bring inner clarity. Through the words, you are learning about yourself and therefore, study of vedanta is the study of the self in stages, culminating in direct experience.

Songs have a unique way of driving home points that are difficult to grasp or elusive, as they are not limited by the rules and structure of language. Songs use language but are not used by language. What the finger is pointing to is more important than the finger itself.

I have discovered this in the Inspiring English Philosophical Songs of Swami Sivananda, and this work is offered in the humble footsteps that follow this inspiration. The tune is simple and the rhythm is set to a four line verse for symmetry. Where it was felt to have five or six lines, I have indented them so it cues you to follow the same tune as the earlier lines so that the next verse may begin afresh.

One does not need any singing ability or talent for these songs – as the message is the music! The first few times you may find yourself concentrating on the words and tune, on the singing. If you continue without becoming mechanical, you will find yourself listening to the words of the song which is being sung. If you continue and stay alert, you will then find yourself contemplating of the meaning of the song which is being sung and heard. If you are determined and ever alert, finally something wonderful happens! – will find yourself meditating on that which the words point to while the song is being sung and listened.

I have found singing Swami Sivananda's English Philosophical Songs to be the best meditations and have been immeasurably inspired by them. The essence of all teachings is contained in his magnificent songs. Simplicity of mind and heart is needed, together with discipline in regularity of effort till it becomes natural – not the singing, but all that follows as a result.

Wishing you a glorious journey through song!

*Swami Suryadevananda*

15 August 2010

## NOTE OF GRATITUDE AND APPRECIATION

I wish to express my gratitude and deep appreciation to Sivananda-Usha for her invaluable help in the edit, review and preparation of this book.

To Dr. Medha Sachdev for her most inspiring and most generous introduction to this work.

To all the Great Sages and Saints who have passed on this wisdom, my reverential gratitude.

To Sri Sankaracharya for the gift of 'Vivekachudamani' or The Crest Jewel of Discrimination and all his other teachings.

Finally, to Gurudev Swami Sivananda, at whose feet this work is offered.

*Swami Suryadevananda*

8 September 2010

# I. First Steps on the Path

## 1. PROLOGUE

(Verses 1 – 15)

*Sankaracharya:*

I prostrate to Govinda	Narayana
True guru thou art	Sadasiva
Supreme bliss thou art	Narayana
Resort of all vedanta	Sadasiva

1

Most difficult to attain	Narayana
Is a human birth	Sadasiva
Especially if one has	Narayana
Real discrimination	Sadasiva

Desire for liberation	Narayana
From birth and death	Sadasiva
Is very hard to obtain	Narayana
Takes many lives of struggle	Sadasiva

Third comes by God's grace	Narayana
Refuge with a great sage	Sadasiva
A priceless boon	Narayana
Is guidance of a master	Sadasiva

2

These three things	Narayana
Most hard to obtain	Sadasiva
Precious human birth	Narayana
Aspiration and guru	Sadasiva

3

Achieving a human birth	Narayana
Aspiration and knowledge	Sadasiva
If one does not strive	Narayana
For self-liberation	Sadasiva

It is self-destruction	Narayana
Just like suicide	Sadasiva
As one destroys himself	Narayana
By clinging to the unreal	Sadasiva

		4
Who is more foolish Than one who is careless Of one's own welfare Obtaining human birth	Narayana Sadasiva Narayana Sadasiva	
Obtaining wisdom Desire for liberation Shelter of a guru Keys to liberation	Narayana Sadasiva Narayana Sadasiva	
		5
Merely quoting scriptures Performing sacrifices Or performing rites Or worshipping the deities	Narayana Sadasiva Narayana Sadasiva	
Will not bring liberation In millions of years Without recognizing Oneness with Atma	Narayana Sadasiva Narayana Sadasiva	
		6
Upanishad <sup>1</sup> declares Liberation is not possible By means of wealth Or by means of actions	Narayana Sadasiva Narayana Sadasiva	
		7
The wise should therefore Abandon all desires For enjoyment and pleasure And approach a true teacher	Narayana Sadasiva Narayana Sadasiva	
With the soul intent On the object of teaching Should study as a disciple With mind fixed on the goal	Narayana Sadasiva Narayana Sadasiva	
		8
Let him by the Self Raise the Self Sunk in the ocean Of this samsara	Narayana Sadasiva Narayana Sadasiva	

Let him follow The true yoga-path Towards complete union By direct-realization	Narayana Sadasiva Narayana Sadasiva	9
Abandoning actions With motivations Devoted to study Of the Self	Narayana Sadasiva Narayana Sadasiva	
Strive for freedom From all limitations And from all bondage Of this samsara	Narayana Sadasiva Narayana Sadasiva	10
Action can purify mind It does not liberate But real viveka Helps recognize reality	Narayana Sadasiva Narayana Sadasiva	11
Steady examination Leads to the insight Of reality of the rope Giving illusion of the snake	Narayana Sadasiva Narayana Sadasiva	12
Meditation on truth Indicated by scriptures Will bring realization Not bathing, gifts or acts	Narayana Sadasiva Narayana Sadasiva	13
Success depends on Qualifications <sup>2</sup> of seeker Locality, time and such Are not of importance	Narayana Sadasiva Narayana Sadasiva	14
The sincere seeker should Should take refuge In a real master Who is a knower of Truth	Narayana Sadasiva Narayana Sadasiva	
One full of kindness An ocean of compassion	Narayana Sadasiva	



He should then begin  
Meditation on the Atman

Narayana  
Sadasiva

15

## 2. THE FOURFOLD MEANS FOR SALVATION

### Sadhana Chatushtaya

(Verses 16 – 34)

*Sankaracharya:*

One with a strong intellect  
With knowledge and wisdom  
Who can reason and discern  
Is qualified to investigate

Narayana  
Sadasiva  
Narayana  
Sadasiva

16

He is considered worthy  
Who has vairagya and viveka  
Deep longing for liberation  
He is qualified to investigate

Narayana  
Sadasiva  
Narayana  
Sadasiva

17

The wise tell us of  
The fourfold qualities  
Which will help one succeed  
Without which one will fail

Narayana  
Sadasiva  
Narayana  
Sadasiva

18

The wise have extolled  
Fourfold qualifications  
First is discrimination between  
Changing and unchanging

Narayana  
Sadasiva  
Narayana  
Sadasiva

Second is dispassion  
For fruits of actions  
Third is the six qualities<sup>3</sup>  
Fourth is thirst for liberation

Narayana  
Sadasiva  
Narayana  
Sadasiva

19

A certainty like this  
The Eternal is the real  
Fleeting world is the unreal  
Is what is needed

Narayana  
Sadasiva  
Narayana  
Sadasiva

Real viveka is  
Discrimination between

Narayana  
Sadasiva

Things that are lasting And things unlasting	Narayana Sadasiva	20
Real vairagya is A perpetual willingness To give up all sensual Self-indulgence	Narayana Sadasiva Narayana Sadasiva	
To give up craving For what is not Eternal Through the remembrance Of their insufficiency	Narayana Sadasiva Narayana Sadasiva	21
Mind steady in its goal Not on changing objects By knowing their defects Is sama or calmness	Narayana Sadasiva Narayana Sadasiva	22
Senses steady in their source Not pulled by sense perceptions Nor by external objects Is dama or self-control	Narayana Sadasiva Narayana Sadasiva	
A condition of the mind Not impelled by objects Or anything external Is uparati or self-withdrawal	Narayana Sadasiva Narayana Sadasiva	23
Enduring all afflictions Without retaliation Or inner disturbance Is titiksha or endurance	Narayana Sadasiva Narayana Sadasiva	24
An honest confidence In the teaching And in the teacher This is the faith	Narayana Sadasiva Narayana Sadasiva	
By means of which To gain the treasure	Narayana Sadasiva	

To realize the Truth Is considered sraddha	Narayana Sadasiva	25
The intentness of soul On the pure Eternal This is right meditation Not fancy indulgence This steady abidance Is called samadhana	Narayana Sadasiva Narayana Sadasiva Narayana Sadasiva	26
The thirst for freedom From bondage of ignorance By realizing one's true nature Is called mumukshutva	Narayana Sadasiva Narayana Sadasiva	27
Even if the seeker Has less of the qualities Success is still possible If there is strength in these	Narayana Sadasiva Narayana Sadasiva	27
Fiery thirst for freedom Mind ever alert that discerns Established in equanimity And the grace of the guru	Narayana Sadasiva Narayana Sadasiva	28
It is only the seeker Whose yearning for liberation Is intense like raging fire That the qualities are useful	Narayana Sadasiva Narayana Sadasiva	28
If there is weakness In yearning for liberation In true renunciation And in calmness	Narayana Sadasiva Narayana Sadasiva	29
Results will be feeble Without much substance As an appearance Like water in a mirage	Narayana Sadasiva Narayana Sadasiva	29

		30
The chief cause Of freedom is devotion The intentness of soul On its own nature	Narayana Sadasiva Narayana Sadasiva	
This intentness On reality of Self Is also considered Supreme devotion	Narayana Sadasiva Narayana Sadasiva	
		31
Some have said that Devotion is self-enquiry The qualities are necessary As is the refuge of a guru	Narayana Sadasiva Narayana Sadasiva	
		32
The guru should be Well-versed in scriptures Blameless in nature Knower of God	Narayana Sadasiva Narayana Sadasiva	
Ever peaceful Like fuelless fire Full of selfless kindness Friend of all that lives	Narayana Sadasiva Narayana Sadasiva	
		33
Serving the teacher With true devotion And aspiration For the Eternal	Narayana Sadasiva Narayana Sadasiva	
Finding harmony With the teacher Seek the needed Knowledge of Self	Narayana Sadasiva Narayana Sadasiva	
		34

### 3. THE APPEAL TO THE HIGHER SELF

(Verses 35 – 40)

*Disciple:*

I seek thy refuge                      Narayana  
O revered Master                      Sadasiva  
Thou art a friend                      Narayana  
Of the bowed-down                      Sadasiva

O ocean of compassion                      Narayana  
Save me with thy glance                      Sadasiva  
Bestowing grace like nectar                      Narayana  
I'm drowning in samsara                      Sadasiva

35

Save me from death                      Narayana  
Burning fire of samsara                      Sadasiva  
Being blown about by                      Narayana  
Winds of circumstances                      Sadasiva

Save me please                      Narayana  
For I am afraid                      Sadasiva  
And take refuge in thee                      Narayana  
No one else to help me                      Sadasiva

36

Great ones like thee                      Narayana  
Calm and magnanimous                      Sadasiva  
Living for the good of all                      Narayana  
Just like the spring                      Sadasiva

Having themselves crossed over                      Narayana  
Fearful currents of samsara                      Sadasiva  
Having no motive                      Narayana  
Help others to cross too                      Sadasiva

37

It is the nature of great souls                      Narayana  
To spontaneously relieve                      Sadasiva  
Pain and suffering of others                      Narayana  
Of their own accord                      Sadasiva

Just as the moon                      Narayana  
Protects life on earth                      Sadasiva

From the burning rays  
Of the fierce sun

Narayana  
Sadasiva

38

O Lord, pour upon me  
Elixir bliss of Brahman  
Springing from thy lips  
So pure and cooling

Narayana  
Sadasiva  
Narayana  
Sadasiva

For I am tormented  
By samsara's afflictions  
Like raging forest fire  
Blessed—who get thy glance

Narayana  
Sadasiva  
Narayana  
Sadasiva

39

How to cross this samsara?  
What should I do?  
What means to employ?  
What will be my fate?

Narayana  
Sadasiva  
Narayana  
Sadasiva

Kindly in thy mercy  
Lord, show me the way  
To end samsara's pain  
For I understand nothing!

Narayana  
Sadasiva  
Narayana  
Sadasiva

40

#### 4. THE BEGINNING OF THE TEACHING

(Verses 41 - 71)

*Sankaracharya:*

As the disciple said this  
Very much tormented  
By the fire of samsara  
Seeking the sage's protection

Narayana  
Sadasiva  
Narayana  
Sadasiva

The sage looked at him  
With a look of compassion  
Urging him to abandon fear  
Being in the sage's refuge

Narayana  
Sadasiva  
Narayana  
Sadasiva

41

To the one who has  
Sought his protection

Narayana  
Sadasiva

Thirsting for liberation  
Who obeys the scriptures

Narayana  
Sadasiva

Who is of serene mind  
Endowed with calmness  
To him out of grace  
The sage begins the teachings

Narayana  
Sadasiva  
Narayana  
Sadasiva

42

*Guru:*

Don't fear learned one  
There is no death for you  
There is indeed a way for  
Crossing ocean of samsara

Narayana  
Sadasiva  
Narayana  
Sadasiva

The very way  
Sages have taken  
In earlier days  
I will teach you how

Narayana  
Sadasiva  
Narayana  
Sadasiva

43

There is a great means  
That ends all fear  
Allows crossing samsara  
Bestowing ultimate joy

Narayana  
Sadasiva  
Narayana  
Sadasiva

44

Contemplating the meaning  
Of teachings of vedanta  
And meditating upon them  
Eliminates pain of samsara

Narayana  
Sadasiva  
Narayana  
Sadasiva

45

Faith, devotion and meditation  
Are declared by scriptures  
As the means to liberation  
For the sincere seeker

Narayana  
Sadasiva  
Narayana  
Sadasiva

He who abides in these  
Will achieve liberation  
From bondage to the body  
Created by ignorance

Narayana  
Sadasiva  
Narayana  
Sadasiva

46

Through touch of ignorance

Narayana

Self became involved  
In the bonds of non-self  
And from that in samsara

Sadasiva  
Narayana  
Sadasiva

The fire of knowledge  
Born of discrimination  
Between self and non-self  
Burns ignorance and its root

Narayana  
Sadasiva  
Narayana  
Sadasiva

47

*Disciple:*

The disciple pleaded  
Kindly, O Master  
Hear in compassion  
The questions I ask

Narayana  
Sadasiva  
Narayana  
Sadasiva

So that when I hear  
The answer from thy lips  
I shall be able to practice  
And be gratified

Narayana  
Sadasiva  
Narayana  
Sadasiva

48

What exactly is bondage?  
How does it come about?  
How does it remain?  
How is one freed?

Narayana  
Sadasiva  
Narayana  
Sadasiva

What exactly is non-self?  
What is Supreme Self?  
How do they differ?  
Please enlighten me

Narayana  
Sadasiva  
Narayana  
Sadasiva

49

*Guru:*

The guru replied  
You are indeed blessed  
You have achieved  
Life's true purpose

Narayana  
Sadasiva  
Narayana  
Sadasiva

And sanctified your family  
In that you wish for  
Freedom from bondage  
Due to ignorance

Narayana  
Sadasiva  
Narayana  
Sadasiva



		50
Children are able to Free parents from debts But none but himself Can remove his bondage	Narayana Sadasiva Narayana Sadasiva	
		51
A painful growth on the body Can be removed by others But pain like hunger Has to end by oneself only	Narayana Sadasiva Narayana Sadasiva	
		52
One recovers from sickness By proper diet and medicine Not through treatment Undertaken by any others	Narayana Sadasiva Narayana Sadasiva	
		53
The truth of things Is to be known personally Through direct-realization Not through scholars	Narayana Sadasiva Narayana Sadasiva	
How can one know Just what the moon is? It has to be seen by oneself How can others do it for you?	Narayana Sadasiva Narayana Sadasiva	
		54
Who but oneself Indwelling Atman Can free you from bondage Caused by ignorance	Narayana Sadasiva Narayana Sadasiva	
Of your real nature And your desires And their consequences Even in thousands of years	Narayana Sadasiva Narayana Sadasiva	
		55
Liberation is not had By mechanical practices Of yoga or sankhya Or by deeds or learning	Narayana Sadasiva Narayana Sadasiva	

But liberation is possible By realization of oneness Of identity with Brahman And by no other means	Narayana Sadasiva Narayana Sadasiva	56
The beauty of a lute And the skill in playing it Can please a few people But cannot give perfection	Narayana Sadasiva Narayana Sadasiva	57
In the same way Fancy speech and words Or mastery in scriptures Do not bring liberation	Narayana Sadasiva Narayana Sadasiva	
They can bring some enjoyment And impress a few people But they will not confer The prized fruit of liberation	Narayana Sadasiva Narayana Sadasiva	58
The study of scriptures Serves no purpose So long as Truth Remains unknown	Narayana Sadasiva Narayana Sadasiva	
The study of scriptures Is equally useless When the highest truth Has already been known	Narayana Sadasiva Narayana Sadasiva	59
Tangle of words is a forest Which makes mind wander So wise strive to know True nature of the Self	Narayana Sadasiva Narayana Sadasiva	60
For one bitten By serpent of ignorance The only remedy Is knowledge of Brahman	Narayana Sadasiva Narayana Sadasiva	
Scriptures and practices Will not bring recovery	Narayana Sadasiva	

Ignorance is the cause  
Self-realization the cure

Narayana  
Sadasiva

61

An illness is not cured  
By repeating the names  
Of medicines and treatment  
Without directly taking it

Narayana  
Sadasiva  
Narayana  
Sadasiva

In the same way  
Liberation requires  
Direct experience  
To awaken from ignorance

Narayana  
Sadasiva  
Narayana  
Sadasiva

62

Just reciting or quoting  
Names and utterances  
Will not cause one's  
Ignorance to vanish

Narayana  
Sadasiva  
Narayana  
Sadasiva

Without causing  
World as truth to vanish  
Without self-knowledge  
There is no liberation

Narayana  
Sadasiva  
Narayana  
Sadasiva

63

One cannot become a king  
By saying 'I am king'  
Without defeating one's enemies  
And conquest of country

Narayana  
Sadasiva  
Narayana  
Sadasiva

64

A hidden treasure  
Requires effort to unearth  
It will never come out  
By merely calling it

Narayana  
Sadasiva  
Narayana  
Sadasiva

The ultimate Treasure  
Is hidden by Maya  
Needs instruction from a knower  
And self-effort to attain

Narayana  
Sadasiva  
Narayana  
Sadasiva

65

The wise should exert  
With all their ability

Narayana  
Sadasiva

For freedom from bondage Just as cure from a disease	Narayana Sadasiva	66
The question asked today Is excellent and precise Full of meaning Fit to be known by all seekers	Narayana Sadasiva Narayana Sadasiva	67
O wise one do listen Attentively to what I say Listening very carefully Will bring freedom from samsara	Narayana Sadasiva Narayana Sadasiva	68
The first step to liberation Is distaste for the changing Then serenity, self-control And forbearance	Narayana Sadasiva Narayana Sadasiva	
Renunciation of all actions Driven by any motives Whether they be good ones Or they be bad ones	Narayana Sadasiva Narayana Sadasiva	69
After carefully listening Reflect on the teachings Then unbroken meditation On the truth indicated	Narayana Sadasiva Narayana Sadasiva	
The wise will then experience Nirvikalpa samadhi <sup>4</sup> And attain here and now The bliss of nirvana	Narayana Sadasiva Narayana Sadasiva	70
Now I will explain The distinction between Self and non-self Kindly absorb it in mind	Narayana Sadasiva Narayana Sadasiva	71

## II. Self, Potencies, Sheaths

### 1. THE SHEATHS

Koshas

(Verses 72 - 107)

*Guru:*

The body consists of	Narayana
Marrow, bone, fat,	Sadasiva
Flesh, blood,	Narayana
Skin and cuticle	Sadasiva

The body is composed of	Narayana
Legs, thighs	Sadasiva
Chest, arms	Narayana
Back and the head	Sadasiva

It is the seat of	Narayana
'I' and 'mine' delusion	Sadasiva
The wise call this	Narayana
The gross body	Sadasiva

It is made of	Narayana
The subtle elements	Sadasiva
Space, air, fire	Narayana
Water and earth	Sadasiva

72 - 73

When elements combine	Narayana
They form the gross body	Sadasiva
While in their subtle essence	Narayana
They form the sense-objects	Sadasiva

The five sense-objects	Narayana
Such as sound and others	Sadasiva
Conduce to the happiness	Narayana
Of the experiencing soul	Sadasiva

74

Fools are bound to senses	Narayana
By the strong ropes of desire	Sadasiva
They are carried here and there	Narayana
Under the sway of karmic pull	Sadasiva

75

The deer, the elephant  
Moth, fish and wasp  
Have died being tied  
To just one sense

Narayana  
Sadasiva  
Narayana  
Sadasiva

Through their attachment  
Then what about man  
Who is attached  
To all five senses

Narayana  
Sadasiva  
Narayana  
Sadasiva

76

Sense-objects are deadlier  
Than a cobra's poison  
Which kills one bitten  
Not just by mere sight

Narayana  
Sadasiva  
Narayana  
Sadasiva

77

Only he who is free  
From terrible sense hankering  
So difficult to overcome  
Is fit for liberation  
    Not the learned scholar  
    Though versed in six shastras<sup>5</sup>

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

78

Shark of longing grasps  
Those with superficial  
Desire for liberation  
And half-baked vairagya

Narayana  
Sadasiva  
Narayana  
Sadasiva

And throttles the throat  
As they try to cross  
The ocean of samsara  
And drowns them halfway

Narayana  
Sadasiva  
Narayana  
Sadasiva

79

He who has killed the shark  
Known as sense-object  
With the sword of  
Firm dispassion

Narayana  
Sadasiva  
Narayana  
Sadasiva

He alone can cross over  
The turbulent ocean  
Of raging samsara

Narayana  
Sadasiva  
Narayana

Free from all obstacles	Sadasiva	80
Death quickly overtakes The stupid who follow The dreadful path Of sense-pleasures	Narayana Sadasiva Narayana Sadasiva	
But the wise man Who achieves his purpose Follows guru's guidance Achieves life's goal truly	Narayana Sadasiva Narayana Sadasiva	
		81
If you really have Strong desire for liberation Shun the sense-objects From distance like poison	Narayana Sadasiva Narayana Sadasiva	
Cultivate carefully The divine qualities Of contentment, compassion Forgiveness, straight-forwardness Forbearance, honesty Calmness and self-control	Narayana Sadasiva Narayana Sadasiva Narayana Sadasiva	
		82
He who ignores What should be attempted Liberation from bondage And beginningless ignorance	Narayana Sadasiva Narayana Sadasiva	
And passionately seeks To nourish this body An object for others Commits suicide by doing so	Narayana Sadasiva Narayana Sadasiva	
		83
He who seeks to realize Self While pampering the body Is crossing a river while holding A crocodile mistaken as a log	Narayana Sadasiva Narayana Sadasiva	
		84
Infatuation with body and such Are death for the seeker	Narayana Sadasiva	

One overcoming this infatuation Is worthy of liberation	Narayana Sadasiva	85
Conquer this death Of infatuation Over body, wife And with children	Narayana Sadasiva Narayana Sadasiva	
Freedom is possible Sages have overcome And they have attained Supreme state of Vishnu <sup>6</sup>	Narayana Sadasiva Narayana Sadasiva	86
Depreciate the gross body Knowing it consists of Flesh, blood, sinews Veins, fat, marrow Held up by bones Full of offensive things	Narayana Sadasiva Narayana Sadasiva Narayana Sadasiva	87
The material body Arises from past action By a combination of Gross and subtle elements	Narayana Sadasiva Narayana Sadasiva	
It is the medium of experience For the soul's journey In the waking state It perceives gross objects	Narayana Sadasiva Narayana Sadasiva	88
Through identity with the body The soul though separate Enjoys gross objects Like garlands and sandal-paste	Narayana Sadasiva Narayana Sadasiva	
It does this by means Of external sense organs Therefore the body Has full play in waking state	Narayana Sadasiva Narayana Sadasiva	89



Know this material body  
Like house of a householder  
Through which one deals  
With the external world

Narayana  
Sadasiva  
Narayana  
Sadasiva

90

Birth, old age and death  
Are body's characteristics  
As are such conditions  
As stoutness and childhood

Narayana  
Sadasiva  
Narayana  
Sadasiva

It has different restrictions  
Like caste, occupation  
Subject to disease, treatment  
Like worship, insult, honor

Narayana  
Sadasiva  
Narayana  
Sadasiva

91

Ears, skin, eyes, nose and tongue  
Are organs of knowledge  
Since they help us  
To experience the objects

Narayana  
Sadasiva  
Narayana  
Sadasiva

Voice, hands, feet and bowels  
Are organs of action  
It is through them  
There is tendency to work

Narayana  
Sadasiva  
Narayana  
Sadasiva

92

The inner instrument  
Is called antahkarna  
Has manas, buddhi, chitta  
Its different functions

Narayana  
Sadasiva  
Narayana  
Sadasiva

Manas considers pros and cons  
Buddhi determines truth of things  
Chitta identifies with the body  
And remembers its interests

Narayana  
Sadasiva  
Narayana  
Sadasiva

94 - 94

The same prana becomes  
Prana, apana, vayana  
Udana and samana  
Depending on its functions  
Just like the modifications  
Of gold, water and such

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

The five organs of knowledge	Narayana
The five organs of action	Sadasiva
The group of five pranas	Narayana
And the five elements	Sadasiva

Together with the buddhi	Narayana
Nescience, desire and action	Sadasiva
These eight 'cities'	Narayana
Make up the subtle body	Sadasiva

This subtle body	Narayana
Also called linga sharira	Sadasiva
Produced out of the elements	Narayana
Before division and combination	Sadasiva

It contains the samskaras	Narayana
Or impressions of habit	Sadasiva
Causes the soul to experience	Narayana
Fruits of its past action	Sadasiva

It is beginningless dehadyas	Narayana
Or superimposition	Sadasiva
On the soul brought about	Narayana
By its own ignorance	Sadasiva

Dream state of the soul	Narayana
Is distinct from waking	Sadasiva
Where it shines by itself	Narayana
Taking on all the roles	Sadasiva

It does this from samskaras	Narayana
Impressions from waking state	Sadasiva
Here the supreme Atman	Narayana
Shines in its own glory	Sadasiva

With buddhi as superimposition	Narayana
Atman remains witness	Sadasiva
Not at all affected	Narayana
By the work of buddhi	Sadasiva

As it is wholly unattached	Narayana
It is not at all touched	Sadasiva

By any of the work Or the superimposition	Narayana Sadasiva	98 - 99
Subtle body is instrument For the activities of Atman Who is knowledge-absolute Like axe for the carpenter Therefore Atman remains Always perfectly unattached	Narayana Sadasiva Narayana Sadasiva Narayana Narayana	100
Blindness and good sight Are conditions of the eye Either due to its defectiveness Or to its fitness	Narayana Sadasiva Narayana Sadasiva	
Similarly deafness and dumbness Are conditions of the ear But these are never Of Atman the Knower	Narayana Sadasiva Narayana Sadasiva	101
Inhalation and exhalation Yawning, sneezing, secretion Are described by experts As functions of prana While hunger and thirst Are characteristics of prana	Narayana Sadasiva Narayana Sadasiva Narayana Sadasiva	102
The inner instrument Also called antahkarna Has its seat in such organs As eye and others in body Feeling a oneness with them By reflection of the Atman	Narayana Sadasiva Narayana Sadasiva Narayana Sadasiva	103
It is really this ahamkara That is called egoism Identifying with the body Becoming doer and experiencer	Narayana Sadasiva Narayana Sadasiva	

<p>This it does in conjunction  With the three gunas  Sattva, rajas and tamas  Assuming three different states</p>	<p>Narayana  Sadasiva  Narayana  Sadasiva</p>	104
<p>When senses are favorable  It becomes very happy  And when not favorable  It becomes very miserable</p>	<p>Narayana  Sadasiva  Narayana  Sadasiva</p>	
<p>So happiness and misery  Are characteristics of egoism  And never of  The ever-blissful Atman</p>	<p>Narayana  Sadasiva  Narayana  Sadasiva</p>	105
<p>The senses are enjoyable  Only because the Atman  Manifesting as the many  Is the Atman alone</p>	<p>Narayana  Sadasiva  Narayana  Sadasiva</p>	
<p>Atman is Self of all  Thus the only beloved  Thus ever blissful  Never suffering misery</p>	<p>Narayana  Sadasiva  Narayana  Sadasiva</p>	106
<p>In deep sleep we experience  Bliss of the Atman  Independent of sense objects  This is attested in sruti</p>	<p>Narayana  Sadasiva  Narayana  Sadasiva</p>	
<p>This is also verified  In direct perception  And also declared  In tradition and inference</p>	<p>Narayana  Sadasiva  Narayana  Sadasiva</p>	107

## 2. THE THREE POTENCIES

### The Three Gunas

(Verses 108 - 135)

*Guru:*

Ignorance is called avidya                      Narayana  
It is also called Maya                              Sadasiva  
Also called the undifferentiated                Narayana  
Power of the Lord                                    Sadasiva

Without beginning is Maya                      Narayana  
Made up of the three gunas                      Sadasiva  
Superior to the effects                              Narayana  
It is always the cause                                Sadasiva

Inferred by those                                    Narayana  
With clear intellect                                  Sadasiva  
From effects produced                                Narayana  
From which comes the world                      Sadasiva

108

Maya is neither existent                          Narayana  
Nor is Maya non-existent                          Sadasiva  
Nor is Maya either                                    Narayana  
Nor different is Maya                                Sadasiva

Not composed of parts                              Narayana  
Nor indivisible is Maya                              Sadasiva  
Nor are either of these Maya                      Narayana  
Most wonderful and indescribable                Sadasiva

109

Maya can be overcome                              Narayana  
By removing snake from rope                      Sadasiva  
Realizing pure Brahman                              Narayana  
Always secondless                                    Sadasiva

Maya has three gunas                                Narayana  
Rajas, tamas and sattva                              Sadasiva  
These qualities of Maya                                Narayana  
Are named after their functions                    Sadasiva

110

Rajas has projecting power  
Known as vikshepa-shakti  
The nature of activity  
And source of primeval flow

Narayana  
Sadasiva  
Narayana  
Sadasiva

Rajas is source of distraction  
And of mental modifications  
Such as attachment and grief  
Which are continually produced

Narayana  
Sadasiva  
Narayana  
Sadasiva

111

Lust, anger, greed, pride  
Envy, egoism and jealousy  
Are the effects of rajas  
From which come all problems

Narayana  
Sadasiva  
Narayana  
Sadasiva

It is through this rajas  
Worldly tendency comes about  
Understand this very well  
Rajas is the cause of bondage

Narayana  
Sadasiva  
Narayana  
Sadasiva

112

Tamas has power of veiling  
Known also as avriti  
It makes things appear  
Other than what they are

Narayana  
Sadasiva  
Narayana  
Sadasiva

It at once activates rajas  
The distracting power of projection  
Causing repeated blunders  
Causing repeated transmigration

Narayana  
Sadasiva  
Narayana  
Sadasiva

113

Even wise and learned men  
Who are adept in knowledge  
Can be overcome by tamas  
And fail to realize it

Narayana  
Sadasiva  
Narayana  
Sadasiva

They do not understand Atman  
Though explained in many ways  
What is presented by delusion  
Which they consider to be true

Narayana  
Sadasiva  
Narayana  
Sadasiva

They then go on to attach  
Themselves to its effects

Narayana  
Sadasiva

Alas avriti is so powerful The dreadful shakti of tamas	Narayana Sadasiva	114
Absence of right judgment Or presence of confusion Bewilderment too lingers As do lingering doubts	Narayana Sadasiva Narayana Sadasiva	
These never desert one Friendly with avriti This avriti never ceases To repay with endless trouble	Narayana Sadasiva Narayana Sadasiva	115
Ignorance, laziness, dullness Sleep, carelessness, stupidity Are all the attributes of This dulling quality of tamas	Narayana Sadasiva Narayana Sadasiva	
One who is tied to these Does not understand anything But remains as if asleep Just like a wooden post	Narayana Sadasiva Narayana Sadasiva	116
Sattva is purity And clear like water Mixed with rajas and tamas Results in rounds of samsara	Narayana Sadasiva Narayana Sadasiva	
Reality of the Atman Reflects in sattva Like the sun illuminates The entire world	Narayana Sadasiva Narayana Sadasiva	117
When virtue mixes with sattva There is absence of pride You see yama and niyama Faith, devotion and such	Narayana Sadasiva Narayana Sadasiva	
Yearning for liberation Called mumukshutva Other divine qualities Firmly turning from unreal	Narayana Sadasiva Narayana Sadasiva	

118

Of the traits of pure sattva  
Foremost is cheerfulness  
Realization of the Self  
Supreme peace and contentment

Narayana  
Sadasiva  
Narayana  
Sadasiva

Bliss and steady devotion  
To the Atman  
By which the seeker  
Enjoys everlasting bliss

Narayana  
Sadasiva  
Narayana  
Sadasiva

119

This inexpressible power  
Compound of the three gunas  
Is the causal body  
Of the individual jiva

Narayana  
Sadasiva  
Narayana  
Sadasiva

Deep sleep is its domain  
In which all activity  
Of mind and organs  
Are for the time suspended

Narayana  
Sadasiva  
Narayana  
Sadasiva

120

Deep sleep is the cessation  
Of all kinds of perception  
The mind remains  
In a seed-state

Narayana  
Sadasiva  
Narayana  
Sadasiva

All verify this experience  
When asked about deep sleep  
The answer will always be  
'I did not know anything'

Narayana  
Sadasiva  
Narayana  
Sadasiva

121

The body, its functions  
Prana, manas and ahamkar  
Or vital energy, mind and ego  
And all other modifications

Narayana  
Sadasiva  
Narayana  
Sadasiva

Such as ether and others  
Verily the whole universe  
Including Maya and Prakriti  
All this is the non-self

Narayana  
Sadasiva  
Narayana  
Sadasiva



122

From what is called mahat  
Which is cosmic intelligence  
Down to the gross body  
Everything is effect of Maya

Narayana  
Sadasiva  
Narayana  
Sadasiva

These including Maya  
Know to be the non-Self  
Therefore unreal  
Like mirage in desert

Narayana  
Sadasiva  
Narayana  
Sadasiva

123

Now I will tell you  
Of the true nature  
Of what is called Paramatman  
Or the supreme Self

Narayana  
Sadasiva  
Narayana  
Sadasiva

By understanding which  
One attains freedom  
From bondage of samsara  
Attains kaivalya or liberation

Narayana  
Sadasiva  
Narayana  
Sadasiva

124

The Absolute Reality  
Is the eternal substratum  
Of the consciousness of egoism  
It is unchanging

Narayana  
Sadasiva  
Narayana  
Sadasiva

Witness of three states  
Waking, dreaming and sleep  
Distinct from five koshas  
Covering the unchanging

Narayana  
Sadasiva  
Narayana  
Sadasiva

125

That which knows  
Everything that happens  
In the three states  
Of waking, dream and sleep

Narayana  
Sadasiva  
Narayana  
Sadasiva

That which is aware of  
Presence or absence of mind  
Background of ego notion  
This is That

Narayana  
Sadasiva  
Narayana  
Sadasiva

126

Which Itself sees all  
Which none can behold  
Which experiences all  
Which illumines all

Narayana  
Sadasiva  
Narayana  
Sadasiva

Which illumines intellect  
But that which Itself  
Cannot be illumined  
This is That

Narayana  
Sadasiva  
Narayana  
Sadasiva

127

By which this universe  
Is pervaded  
But which nothing  
Can pervade

Narayana  
Sadasiva  
Narayana  
Sadasiva

Which by shining  
This universe shines  
As its reflection  
This is That

Narayana  
Sadasiva  
Narayana  
Sadasiva

128

By whose mere presence  
Body, senses, mind  
Do their proper functions  
Just like servants

Narayana  
Sadasiva  
Narayana  
Sadasiva

129

By which everything  
From the ego to the body  
Is tangible like a jar  
Is eternal consciousness

Narayana  
Sadasiva  
Narayana  
Sadasiva

130

This is the innermost Self  
The primeval Purusha  
Whose very essence is  
Bliss-Absolute

Narayana  
Sadasiva  
Narayana  
Sadasiva

Reflecting modifications  
Itself ever unchanging  
By which organs and pranas  
Perform their functions

Narayana  
Sadasiva  
Narayana  
Sadasiva

131

In this pure nature  
The light of the Atman  
Shines gloriously  
In the inner space

Narayana  
Sadasiva  
Narayana  
Sadasiva

The glorious Atman  
Itself effulgent  
Illuminates everything  
Like the sun in space

Narayana  
Sadasiva  
Narayana  
Sadasiva

132

That which is Knower  
Of modifications  
Of mind and egoism  
Of body and prana

Narayana  
Sadasiva  
Narayana  
Sadasiva

Apparently taking their forms  
Like fire in iron  
Neither acting nor subject  
To any change at all

Narayana  
Sadasiva  
Narayana  
Sadasiva

133

It is never born nor dies  
Never grows nor decays  
Never ever changes  
It is Eternal

Narayana  
Sadasiva  
Narayana  
Sadasiva

It never ceases to be  
When the body dies  
Like space in a jar  
It is always independent

Narayana  
Sadasiva  
Narayana  
Sadasiva

134

The Supreme Self  
Different from Prakriti  
And its modifications  
Is Satchitananda

Narayana  
Sadasiva  
Narayana  
Sadasiva

It directly manifests  
As this universe  
In the states of  
Waking and dreaming

Narayana  
Sadasiva  
Narayana  
Sadasiva

As the substratum	Narayana
Of sense of egoism	Sadasiva
And manifests Itself	Narayana
As witness of the buddhi	Sadasiva

135

### 3. BONDAGE AND FREEDOM

(Verses 136 - 147)

*Guru:*

By means of mind disciplined	Narayana
And buddhi made pure	Sadasiva
Directly realize the Self	Narayana
By identity with Atman	Sadasiva

Cross the ocean of samsara	Narayana
Whose waves are birth and death	Sadasiva
Firmly established in Brahman	Narayana
Be completely fulfilled	Sadasiva

136

Identifying the Self	Narayana
With the non-self	Sadasiva
Is the bondage of man	Narayana
Due to ignorance	Sadasiva

This brings the miseries	Narayana
Of birth and death	Sadasiva
Considering body as Self	Narayana
And identifying with it	Sadasiva

Pampering it with the best	Narayana
One becomes bound	Sadasiva
Just like the caterpillar	Narayana
By the threads of its cocoon	Sadasiva

137

One in confusion	Narayana
Sees something not there	Sadasiva
Like snake in the rope	Narayana
Through imagination	Sadasiva

Pain is experienced	Narayana
By mistaking appearances	Sadasiva

For the unchanging reality  
And this constitutes bondage

Narayana  
Sadasiva

138

The glorious Atman  
Is Knowledge-Absolute  
Indivisible, eternal  
And secondless

Narayana  
Sadasiva  
Narayana  
Sadasiva

But veiling power of avriti  
Which produces ignorance  
Covers the Atman  
As rahu<sup>7</sup> covers the sun

Narayana  
Sadasiva  
Narayana  
Sadasiva

139

Losing identity with Atman  
Pure and resplendent  
Man identifies himself  
With body in ignorance

Narayana  
Sadasiva  
Narayana  
Sadasiva

Immediately rajās  
Called power of projection  
Begins the harassing bondage  
Through desire, anger and such

Narayana  
Sadasiva  
Narayana  
Sadasiva

140

When a man has fallen  
To almost being swallowed  
By the shark of ignorance  
He assumes to himself

Narayana  
Sadasiva  
Narayana  
Sadasiva

The conditions imposed on him  
Are indeed most pitiful  
He wanders rising and sinking  
In the great ocean of samsara

Narayana  
Sadasiva  
Narayana  
Sadasiva

141

Just as the clouds  
Arising from sun's rays  
Cover the sun  
And alone appear

Narayana  
Sadasiva  
Narayana  
Sadasiva

So also egoism  
Arising from one's Self

Narayana  
Sadasiva

Covers reality of Self  
And appears by itself

Narayana  
Sadasiva

142

Just as the sun  
Is covered by clouds  
On a cloudy and cold day  
And is troubled by them

Narayana  
Sadasiva  
Narayana  
Sadasiva

Same is the case of Atman  
Hidden by dense ignorance  
Vikshepa-shakti's<sup>8</sup> afflictions  
And is troubled by endless grief

Narayana  
Sadasiva  
Narayana  
Sadasiva

143

From these two powers  
Man's bondage arises  
Confused by them  
He commits the mistake

Narayana  
Sadasiva  
Narayana  
Sadasiva

He mistakes the body  
As the real Self  
And wanders aimlessly  
In the forest of samsara

Narayana  
Sadasiva  
Narayana  
Sadasiva

144

Of the tree of samsara  
Seed is ignorance  
Sprout is body-identification  
Tender leaves are attachment

Narayana  
Sadasiva  
Narayana  
Sadasiva

Work is its water  
Trunk is the body  
Branches are prana  
Organs are twigs

Narayana  
Sadasiva  
Narayana  
Sadasiva

Sense-objects are flowers  
The various miseries  
Caused by selfish works  
Are its fruits  
    The bird on the tree  
    Is the bound jiva

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

145

The root of ignorance  
Is ignorance between  
What is not-self  
With the real Self

Narayana  
Sadasiva  
Narayana  
Sadasiva

It subjects one to  
Tremendous suffering  
Such as birth and death  
Disease and old age

Narayana  
Sadasiva  
Narayana  
Sadasiva

146

This bondage cannot  
Be destroyed by weapons  
Not by wind or fire  
Or millions of acts

Narayana  
Sadasiva  
Narayana  
Sadasiva

The only weapon  
Is the sword of knowledge  
That comes through viveka  
Sharpened by God's grace

Narayana  
Sadasiva  
Narayana  
Sadasiva

147

#### 4. THE FREEING OF THE SELF

(Verses 148 - 153)

*Guru:*

One who has faith in srutis  
Achieves steadiness in swadharma  
Which is one's own duty  
Which brings purity of mind

Narayana  
Sadasiva  
Narayana  
Sadasiva

One with a pure mind  
Realizes the Supreme Lord  
Then samsara is destroyed  
Completely—root and branch

Narayana  
Sadasiva  
Narayana  
Sadasiva

148

Covered by five koshas  
Food sheath and others  
Which are all the products  
Of Atman's power Itself

Narayana  
Sadasiva  
Narayana  
Sadasiva

The Atman ceases to appear  
Like water in a tank

Narayana  
Sadasiva

When it is covered With things like algae	Narayana Sadasiva	149
On removing the algae The clean, thirst-quenching Joy-inducing water Is revealed to man	Narayana Sadasiva Narayana Sadasiva	150
When five sheaths are removed Atman shines in its own light Pure, eternally blissful Indwelling, supreme, self-effulgent	Narayana Sadasiva Narayana Sadasiva	151
To be free from bondage The wise must discriminate Between self and non-self By that he will be full of joy	Narayana Sadasiva Narayana Sadasiva	
He becomes happy and fulfilled By recognizing himself As Satchitananda Existence-Consciousness-Bliss-Absolute	Narayana Sadasiva Narayana Sadasiva	152
Just as you separate Pith from the munja grass So also you must separate Atman from its coverings	Narayana Sadasiva Narayana Sadasiva	
Discriminate non-self from Self Be detached from all action Become completely free And identify with Atman	Narayana Sadasiva Narayana Sadasiva	153



## 5. THE FOOD SHEATH

### Annamaya Kosha

(Verses 154 - 164)

*Guru:*

This body is made of food	Narayana
It constitutes the material sheath	Sadasiva
It depends on food	Narayana
And dies without it	Sadasiva

A mass of skin, flesh, blood	Narayana
Bones and filth	Sadasiva
Can never be eternally pure	Narayana
As self-existent Atman	Sadasiva

154

Body did not exist before birth	Narayana
Will not exist after death	Sadasiva
It lasts for a short period	Narayana
Its qualities are transitory	Sadasiva

It is not a single thing	Narayana
But inert like an earthen pot	Sadasiva
How can this be true self	Narayana
Which is witness of all changes?	Sadasiva

155

The body consisting	Narayana
Of arms, legs and such	Sadasiva
Though missing some limbs	Narayana
One continues to live	Sadasiva

The internal organs	Narayana
Of the body	Sadasiva
Continue as well	Narayana
Though missing some limbs	Sadasiva

Body which is controlled	Narayana
By another rule	Sadasiva
Cannot be the Controller	Narayana
Which is the Ruler of all	Sadasiva

156

The different states  
Have one observer  
Maintaining continuity  
This is self-evident

Narayana  
Sadasiva  
Narayana  
Sadasiva

The abiding Reality  
Is different from that  
Within which it abides  
Witness is the Atman

Narayana  
Sadasiva  
Narayana  
Sadasiva

157

How can the body  
Heap of bones with flesh  
Full of filth  
And highly impure

Narayana  
Sadasiva  
Narayana  
Sadasiva

Be self-existent Atman  
Which is the Knower  
And always remains  
Ever distinct from it

Narayana  
Sadasiva  
Narayana  
Sadasiva

158

The foolish person  
Identifies with the body  
Which is a heap  
Of flesh, fat and bones

Narayana  
Sadasiva  
Narayana  
Sadasiva

The wise person  
Knows the Atman  
Is the only Reality  
Distinct from the body

Narayana  
Sadasiva  
Narayana  
Sadasiva

159

The foolish one thinks  
That he is the body  
The scholar thinks  
He's a mixture of body and soul

Narayana  
Sadasiva  
Narayana  
Sadasiva

The sage who has  
Through viveka  
Attained self-realization  
Identity with Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva

160

Cease to identify  
Self with the body  
Which is a bundle  
Of skin, flesh and bones

Narayana  
Sadasiva  
Narayana  
Sadasiva

Identify instead  
With Absolute Brahman  
The Self of all  
And attain supreme Peace

Narayana  
Sadasiva  
Narayana  
Sadasiva

161

As long as the scholar  
Does not abandon  
Misidentification with  
Body, organs and such

Narayana  
Sadasiva  
Narayana  
Sadasiva

There is no hope  
Of moksha for him  
Even with his learning  
Of vedanta philosophy

Narayana  
Sadasiva  
Narayana  
Sadasiva

162

Just as you do not  
Identify with the shadow  
Or the reflected image  
Or the dream body

Narayana  
Sadasiva  
Narayana  
Sadasiva

Just as you do not  
Identify with the body  
Caused by imagination  
Identify not with this body

Narayana  
Sadasiva  
Narayana  
Sadasiva

163

Identification with body  
Is the root cause  
Producing misery  
In cycle of birth and death

Narayana  
Sadasiva  
Narayana  
Sadasiva

For those who  
Are attached to the unreal  
Therefore with great care  
Destroy this notion

Narayana  
Sadasiva  
Narayana  
Sadasiva

When this identification  
Caused by the mind

Narayana  
Sadasiva

Is abandoned  
There is no chance of rebirth

Narayana  
Sadasiva

164

## 6. THE VITAL SHEATH

Pranamaya Kosha  
(Verses 165 - 166)

*Guru:*

The prana joined  
To five karma indriyas  
Which are organs of action  
Form the vital sheath

Narayana  
Sadasiva  
Narayana  
Sadasiva

This pranamaya kosha  
Permeates the food sheath  
Engages in all activities  
As if it were living

Narayana  
Sadasiva  
Narayana  
Sadasiva

165

This pranamaya kosha  
Is not the Atman  
It is a modification  
Of prana-vayu or life force

Narayana  
Sadasiva  
Narayana  
Sadasiva

Like the air we breathe  
It enters and leaves the body  
Not knowing the truth  
Entirely dependent on Atman

Narayana  
Sadasiva  
Narayana  
Sadasiva

166

## 7. THE MENTAL SHEATH

Manomaya Kosha  
(Verses 167 - 183)

*Guru:*

The five organs of knowledge  
Known as the jnana indriyas  
Together with the mind  
Form the manomaya kosha

Narayana  
Sadasiva  
Narayana  
Sadasiva

This mental sheath  
Creates differences

Narayana  
Sadasiva

Is the cause of distinctions  
Such as 'I' and 'mine'

Narayana  
Sadasiva

It manifests itself  
As permeating  
The vital sheath  
Or pranamaya kosha

Narayana  
Sadasiva  
Narayana  
Sadasiva

167

The manomaya kosha  
Is the sacrificial fire  
Which is fed with the fuel  
Of numerous desires

Narayana  
Sadasiva  
Narayana  
Sadasiva

By the sense organs  
Which serve as priests  
And set ablaze  
By the sense objects

Narayana  
Sadasiva  
Narayana  
Sadasiva

Which act as a stream  
Of oblations  
Bringing about  
This phenomenal universe

Narayana  
Sadasiva  
Narayana  
Sadasiva

168

There is no avidya  
Or innate ignorance  
Outside the mind  
Mind itself is avidya

Narayana  
Sadasiva  
Narayana  
Sadasiva

This mind is nothing  
But a bundle of thoughts  
Cause of bondage  
Cause of transmigration

Narayana  
Sadasiva  
Narayana  
Sadasiva

When mind is destroyed  
All else is destroyed  
When mind manifests  
All else manifests

Narayana  
Sadasiva  
Narayana  
Sadasiva

169

In the dream state  
There is no actual contact  
With the external world  
Mind alone creates

Narayana  
Sadasiva  
Narayana  
Sadasiva

The whole universe Experiencer and such	Narayana Sadasiva	
It is same in waking state There is no difference Therefore all this Is projection of the mind	Narayana Sadasiva Narayana Sadasiva	170
In the deep sleep state When mind is reduced To it causal state There exists nothing For the one sleeping Is universal experience	Narayana Sadasiva Narayana Sadasiva Narayana Sadasiva	
So man's relative existence Is only a creation Of his mind Having no objective reality	Narayana Sadasiva Narayana Sadasiva	171
Cloud is gathered by wind And driven away by it too Bondage is caused by the mind Liberation is caused by it alone	Narayana Sadasiva Narayana Sadasiva	172
The mind first creates Attachment to the body And then to sense objects Binds through attachment Just like a beast Bound by ropes	Narayana Sadasiva Narayana Sadasiva Narayana Sadasiva	
Then the same mind Creates utter distaste For the same sense objects As if they were poison And frees him from The bondage it created	Narayana Sadasiva Narayana Sadasiva Narayana Sadasiva	173
Mind is the cause Is the only cause	Narayana Sadasiva	

That brings bondage  
Or liberation

Narayana  
Sadasiva

When soiled by rajas  
It causes bondage  
Purified of rajas and tamas  
It causes liberation

Narayana  
Sadasiva  
Narayana  
Sadasiva

174

Increasing sattva  
Through viveka  
And through vairagya  
Mind makes for moksha

Narayana  
Sadasiva  
Narayana  
Sadasiva

Hence the wise seeker  
Wishing for moksha  
Must first strengthen both  
Viveka and vairagya

Narayana  
Sadasiva  
Narayana  
Sadasiva

175

In the great forest  
Of sense-pleasures  
Prowls a fierce tiger  
Called the mind

Narayana  
Sadasiva  
Narayana  
Sadasiva

Let good people  
Who have a longing  
For liberation  
Never go there

Narayana  
Sadasiva  
Narayana  
Sadasiva

176

The mind continually creates  
For the experiencer  
All sense-objects  
Without exception

Narayana  
Sadasiva  
Narayana  
Sadasiva

Whether gross or fine  
Whether male or female  
Whether rich or poor  
Regardless of means and results

Narayana  
Sadasiva  
Narayana  
Sadasiva

177

Deluding the jiva  
Which by its nature

Narayana  
Sadasiva

Is unattached  
Pure intelligence

Narayana  
Sadasiva

Binds jiva to the body  
To the organs and pranas  
And makes it wander  
With ideas of 'I' and 'mine'  
Amidst varied enjoyments  
Of results it achieves

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

178

One's rebirth is due  
To the evil of dehadyasa  
Or superimposition  
Created by the mind alone

Narayana  
Sadasiva  
Narayana  
Sadasiva

This causes the misery  
Of birth, death and suffering  
For those not discriminating  
Tainted by rajas and tamas

Narayana  
Sadasiva  
Narayana  
Sadasiva

179

Therefore wise sages  
Who have realized its secret  
Call the mind avidya  
Or ignorance

Narayana  
Sadasiva  
Narayana  
Sadasiva

By this the universe  
Is moved back and forth  
Like big groups of clouds  
Blown about by the wind

Narayana  
Sadasiva  
Narayana  
Sadasiva

180

Therefore the seeker  
Set on liberation  
Must very carefully  
Purify the mind

Narayana  
Sadasiva  
Narayana  
Sadasiva

When mind is purified  
Liberation is as easy  
As access to a fruit  
In the palm of one's hand

Narayana  
Sadasiva  
Narayana  
Sadasiva

181



By one-pointed devotion                      Narayana  
Abandon motivated action                      Sadasiva  
Abandon all attachment                      Narayana  
To all sense objects                      Sadasiva

Have faith in real Brahman                      Narayana  
Be regular in sadhana                      Sadasiva  
Purge self of all rajas                      Narayana  
And restore pure intellect                      Sadasiva

182

This manomaya kosha                      Narayana  
Cannot be the Atman                      Sadasiva  
Because it has a beginning                      Narayana  
Modifications and an end                      Sadasiva

It is characterized                      Narayana  
By much pain and suffering                      Sadasiva  
It is an object of consciousness                      Narayana  
Atman is pure subject                      Sadasiva

183

## 8. THE INTELLECT SHEATH

### Vijnanamaya Kosha

(Verses 184 - 197)

*Guru:*

The buddhi or intellect                      Narayana  
With its modifications                      Sadasiva  
And jnana indriyas                      Narayana  
Or five organs of knowledge                      Sadasiva

Form the vijnanamaya kosha                      Narayana  
Of the knowledge sheath                      Sadasiva  
It causes repeated rebirth                      Narayana  
In this samsara                      Sadasiva

184

This vijnanamaya kosha                      Narayana  
Is a distant reflection                      Sadasiva  
Of the power of chit                      Narayana  
Also called consciousness                      Sadasiva

It is modification of Prakriti  
Having function of knowledge  
But always identified  
With body, organs and such

Narayana  
Sadasiva  
Narayana  
Sadasiva

185

It is without beginning  
Characterized by egoism  
Called the jiva  
It carries on all activities

Narayana  
Sadasiva  
Narayana  
Sadasiva

Acting on the relative plane  
Performs good and evil  
Through force of desires  
And experiences their results

Narayana  
Sadasiva  
Narayana  
Sadasiva

Being born in different bodies  
This comes up and goes down  
This drifts in three states  
This experiences joy and grief

Narayana  
Sadasiva  
Narayana  
Sadasiva

186 - 187

It always mistakes duties  
Functions and attributes  
Which belong to the body  
Considering it as its own

Narayana  
Sadasiva  
Narayana  
Sadasiva

This vijnanamaya kosha  
Is exceedingly effulgent  
Due to closeness with Atman  
With which it identifies

Narayana  
Sadasiva  
Narayana  
Sadasiva

It suffers transmigration  
Due to complete delusion  
As it is a superimposition  
On the real Atman

Narayana  
Sadasiva  
Narayana  
Sadasiva

188

The self-effulgent Atman  
Which is pure knowledge  
Shines in the midst of prana  
And within the true heart

Narayana  
Sadasiva  
Narayana  
Sadasiva

Although itself motionless  
Becomes actor and experiencer

Narayana  
Sadasiva

While identified with  
Dehadyas or superimposition

Narayana  
Sadasiva

189

Atman is Self of everything  
It assumes the limitations  
Of the buddhi of intellect  
By wrong identification

Narayana  
Sadasiva  
Narayana  
Sadasiva

It identifies with unreal entity  
Seeing itself as different  
Like earthen jars from clay  
Of which they are made

Narayana  
Sadasiva  
Narayana  
Sadasiva

190

Atman is perfection  
And always unchanging  
It assumes limitations  
Due to identity with superimpositions

Narayana  
Sadasiva  
Narayana  
Sadasiva

It assumes the qualities  
Of the superimpositions  
Acting just as they do  
Like fire in heated iron

Narayana  
Sadasiva  
Narayana  
Sadasiva

191

*Disciple:*

The disciple questioned  
Is it by mistake or other reason  
The supreme Self has come  
To regard itself as a jiva

Narayana  
Sadasiva  
Narayana  
Sadasiva

This superimposition  
Is without beginning  
But without beginning  
How can it have an end

Narayana  
Sadasiva  
Narayana  
Sadasiva

192

Therefore the jivahood  
Of the soul seems endless  
And its transmigration too  
Must continue forever

Narayana  
Sadasiva  
Narayana  
Sadasiva

How can there be moksha  
Or liberation for the soul

Narayana  
Sadasiva

Kindly do enlighten me  
On this point revered master

Narayana  
Sadasiva

193

*Guru:*

The guru replied  
You have rightly questioned  
O dear learned one  
Listen very attentively

Narayana  
Sadasiva  
Narayana  
Sadasiva

The confusion is conjured up  
It is only delusion  
Due to imagination  
And not a reality

Narayana  
Sadasiva  
Narayana  
Sadasiva

194

Except for this delusion  
There is no real connection  
For the pure Atman  
Unattached and formless

Narayana  
Sadasiva  
Narayana  
Sadasiva

This objective world  
Is very much like blueness  
Appearing as the sky  
Having no reality

Narayana  
Sadasiva  
Narayana  
Sadasiva

195

Existence as a jiva  
Is due to mistaken intellect  
Identifying itself with its own light  
The inner joy of understanding  
Which is beyond qualities  
And beyond activity

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

Jivahood does not really exist  
When the illusion ceases  
It ceases as well  
Having no real existence of its own

Sadasiva  
Narayana  
Sadasiva  
Narayana

196

Jivahood will exist  
As long as delusion lasts  
Caused by indiscrimination  
Due to an illusion

Narayana  
Sadasiva  
Narayana  
Sadasiva

Just as the rope  
Is seen as a snake  
When the illusion ends  
So does the snake

Narayana  
Sadasiva  
Narayana  
Sadasiva

197

### III. The Witness

#### 1. THE MANIFEST AND HIDDEN SELF

(Verses 198 - 209)

*Guru:*

Avidya and its effects                      Narayana  
Are indeed beginningless                      Sadasiva  
But these do have an end                      Narayana  
With vidya or self-realization                      Sadasiva

They can be destroyed                      Narayana  
Root and branch—completely                      Sadasiva  
Like the waking up                      Narayana  
From a dream                      Sadasiva

This phenomenal universe                      Narayana  
Is without beginning                      Sadasiva  
But it is not eternal                      Narayana  
Just like jivahood                      Sadasiva

198 - 199

Earlier jivahood                      Narayana  
Though non-existent                      Sadasiva  
And beginningless                      Narayana  
Does have an end                      Sadasiva

Thus the jivahood                      Narayana  
A result of ignorance                      Sadasiva  
Due by superimposition                      Narayana  
Is also unreal                      Sadasiva

Entirely different                      Narayana  
Is the Atman                      Sadasiva  
Mistaken with the buddhi                      Narayana  
Due to confusion                      Sadasiva

200 - 201

Ending superimposition                      Narayana  
Takes place                      Sadasiva  
Through perfect knowledge                      Narayana  
And by no other means                      Sadasiva

Perfect knowledge                      Narayana  
According to srutis                      Sadasiva

Is realization of identity  
Of Atman with Brahman

Narayana  
Sadasiva

202

Realization is attained  
By perfect viveka  
Between real and unreal  
Atman and anatman

Narayana  
Sadasiva  
Narayana  
Sadasiva

Therefore strive  
For perfect viveka  
Between Self and non-self  
Atman and anatman

Narayana  
Sadasiva  
Narayana  
Sadasiva

203

Like muddy water  
Rendered clean again  
Appears transparent  
When mud is removed

Narayana  
Sadasiva  
Narayana  
Sadasiva

So also when  
Inner coloring is removed  
Atman is once again  
Beheld in its radiance

Narayana  
Sadasiva  
Narayana  
Sadasiva

204

When the unreal  
Ceases to exist  
Atman is realized  
As true Self

Narayana  
Sadasiva  
Narayana  
Sadasiva

Therefore one must  
Remove egoism  
Ideas of 'I' and 'mine'  
Covering the Atman

Narayana  
Sadasiva  
Narayana  
Sadasiva

205

This vijnanamaya kosha  
We have been discussing  
Cannot be the Atman  
For the following reason

Narayana  
Sadasiva  
Narayana  
Sadasiva

It is subject to change  
Insentient and limited  
An object of the senses  
And not constantly present

Narayana  
Sadasiva  
Narayana  
Sadasiva

Such an unreal thing	Narayana
Constantly changing	Sadasiva
Cannot be taken	Narayana
For the real Atman	Sadasiva

206

## 2. THE BLISS SHEATH

### Anandamaya Kosha

(Verses 207 - 210)

*Guru:*

The anandamaya kosha	Narayana
Or the blissful sheath	Sadasiva
A modification of ignorance	Narayana
Catching reflection of Atman	Sadasiva

Atman is bliss absolute	Narayana
Always at rest	Sadasiva
Appears when agreeable	Narayana
Objects present themselves	Sadasiva

It is spontaneously felt	Narayana
During virtuous deeds	Sadasiva
From which everyone gets	Narayana
Great joy without struggle	Sadasiva

207

Anandamaya kosha	Narayana
Or the bliss sheath	Sadasiva
Has its fullest play	Narayana
While in deep sleep	Sadasiva

In the waking state	Narayana
Only partial manifestation	Sadasiva
When desirable objects	Narayana
Happen to appear	Sadasiva

208

This anandamaya kosha	Narayana
Is not the Atman	Sadasiva
Because it also	Narayana
Is subject to change	Sadasiva



Modification of Prakriti	Narayana
The effect of good karma	Sadasiva
Is tied with other koshas	Narayana
Which are also modifications	Sadasiva

209

When all five koshas	Narayana
Have been eliminated	Sadasiva
By reasoning of truths	Narayana
Disclosed in the srutis	Sadasiva

What remains finally	Narayana
Is the Witness	Sadasiva
Knowledge-Absolute	Narayana
Resplendent Atman	Sadasiva

210

### 3. SELF: THE WITNESS

Atman

(Verses 211 - 240)

*Guru:*

Self-effulgent Atman	Narayana
Distinct from five koshas	Sadasiva
Witness of three states	Narayana
Is the Real	Sadasiva

It is untainted	Narayana
Everlasting Bliss	Sadasiva
To be realized	Narayana
By the wise as Self	Sadasiva

211

*Disciple:*

After transcending	Narayana
The five unreal koshas	Sadasiva
I find a nothingness	Narayana
In absence of everything	Sadasiva

There is but a void	Narayana
What remains for a seeker	Sadasiva
To identify with	Narayana
Kindly enlighten me	Sadasiva

*Guru:*

The guru answered	Narayana
You have rightly spoken	Sadasiva
Dear learned one	Narayana
Skilled in discrimination	Sadasiva

That by which all phenomena	Narayana
Starting with the thought	Sadasiva
Of 'me' is experienced	Narayana
But Itself experienced by none else	Sadasiva

Know thou that Atman	Narayana
The real Knower	Sadasiva
Through the purified	Narayana
And sharpest intellect	Sadasiva

213 - 214

That which is witnessed	Narayana
By something else	Sadasiva
Has the perceiver	Narayana
As its witness	Sadasiva

When there is no other	Narayana
To witness a thing	Sadasiva
We cannot speak of it	Narayana
As being witnessed at all	Sadasiva

215

Self-awareness is Atman	Narayana
Conscious of Itself	Sadasiva
Therefore the jiva	Narayana
Is identical with Brahman	Sadasiva

216

The atman manifests	Narayana
Identical in the three states	Sadasiva
Waking, dream and deep sleep	Narayana
The one inward manifestation	Sadasiva

Witness of forms and changes	Narayana
Ahamkara, buddhi and such	Sadasiva
And as satchitananda	Narayana
Existence-consciousness-bliss-absolute	Sadasiva

217

Seeing the reflection  
Of the sun in jar of water  
The ignorant think  
It is the sun itself

Narayana  
Sadasiva  
Narayana  
Sadasiva

The ignorant through delusion  
Identify with the reflection  
Of consciousness in intellect  
Superimposition of Atman

Narayana  
Sadasiva  
Narayana  
Sadasiva

218

The wise ignore the jar  
Water and sun's reflection in it  
Seeing the self-luminous sun  
Illumining these independently

Narayana  
Sadasiva  
Narayana  
Sadasiva

219

When discarding the body  
The buddhi with chit reflected  
Realizing the witness  
Atman—knowledge-absolute

Narayana  
Sadasiva  
Narayana  
Sadasiva

The cause of manifestation  
Of everything at all times  
Hidden in recesses of buddhi  
Distinct from gross and subtle

Narayana  
Sadasiva  
Narayana  
Sadasiva

Eternal, omnipresent  
All-pervading, extremely subtle  
Has neither interior nor exterior  
Is identical with one's Self

Narayana  
Sadasiva  
Narayana  
Sadasiva

Fully realizing one's true nature  
Frees one from sin and taint  
Death, suffering and rebirth  
Becoming embodiment of Bliss

Narayana  
Sadasiva  
Narayana  
Sadasiva

Illumined himself, afraid of none  
Only way to end samsara  
Is but the realization of truth  
Regarding nature of Atman

Narayana  
Sadasiva  
Narayana  
Sadasiva

220 - 222

Direct realization of  
Oneness with Brahman  
Is the cause for liberation  
From the bonds of samsara

Narayana  
Sadasiva  
Narayana  
Sadasiva

By means of which  
The wise attain Brahman  
One without a second  
Bliss Absolute

Narayana  
Sadasiva  
Narayana  
Sadasiva

223

Having realized Brahman  
One no longer returns  
To this cycle of rebirth  
The pains of samsara

Narayana  
Sadasiva  
Narayana  
Sadasiva

Therefore it is essential  
That you must realize  
By direct realization  
Unity with Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva

224

Brahman is existence  
Knowledge, infinity  
Pure, supreme  
Self-existent, eternal

Narayana  
Sadasiva  
Narayana  
Sadasiva

Indivisible bliss  
Non-different from jiva  
Without exterior or interior  
Ever triumphant

Narayana  
Sadasiva  
Narayana  
Sadasiva

225

The Supreme Oneness  
Alone is the Reality  
In self-realization  
There is only Atman

Narayana  
Sadasiva  
Narayana  
Sadasiva

226

This entire universe  
Appears only as diversity  
There is nothing but Brahman  
Free from any limitations—endless

Narayana  
Sadasiva  
Narayana  
Sadasiva

227

Jar is modification of clay	Narayana
Not different from clay	Sadasiva
Everywhere jar is the same	Narayana
Never different from clay	Sadasiva
The why do you call it a jar?	Narayana
A mistake of imagination	Sadasiva
The name 'jar' is assigned	Narayana
Because of shape not Reality	Sadasiva

228

None can demonstrate	Narayana
Truth of jar is something else	Sadasiva
Other than very substance	Narayana
Clay of which it is made	Sadasiva
Hence, jar is imagined	Narayana
As separate through delusion	Sadasiva
Substance of clay alone is	Narayana
The only reality of jar	Sadasiva

229

Similarly the whole universe	Narayana
Being the effect of Brahman	Sadasiva
Has no separate existence	Narayana
Existence is itself Brahman	Sadasiva
Brahman is the essence	Narayana
Of all this existence	Sadasiva
Whoever says differently	Narayana
Babbles like one in sleep	Sadasiva

230

This universe is verily Brahman	Narayana
Is declaration of the vedas	Sadasiva
That which is superimposed	Narayana
Has no existence from substratum	Sadasiva

231

If in this universe	Narayana
Diversity is reality	Sadasiva
There would be no end	Narayana
To the principle of duality	Sadasiva

Scriptures would be false The Lord guilty of untruth None of these is acceptable To the wise and great ones	Narayana Sadasiva Narayana Sadasiva	232
Lord knows reality of all things Says in the Bhagavad Gita <sup>9</sup> “But I am not in them” “Things do not exist in me”	Narayana Sadasiva Narayana Sadasiva	233
If the universe is a reality It must be real in deep sleep too Since it is not perceived in sleep It must be unreal—like a dream	Narayana Sadasiva Narayana Sadasiva	234
Therefore the universe Has no separate existence Apart from the Supreme Self Appearances are false	Narayana Sadasiva Narayana Sadasiva	
Does a superimposed attribute Have meaning apart from substratum Substratum only appears As universe through delusion	Narayana Sadasiva Narayana Sadasiva	235
Whatever a deluded one Experiences in his delusion It is still always Brahman Silver is only mother-of-pearl	Narayana Sadasiva Narayana Sadasiva	
It is always Brahman Mistaken for the universe Whereas the superimposed On Brahman is just a name	Narayana Sadasiva Narayana Sadasiva	236
Hence, whatever is manifested Is Supreme Brahman Itself Reality—one without a second Pure, essence of knowledge	Narayana Sadasiva Narayana Sadasiva	

Taintless, serene  
Without beginning  
Without end  
Beyond activity

Narayana  
Sadasiva  
Narayana  
Sadasiva

Essence of Bliss Absolute  
Transcending all diversity  
Created by Maya's jugglery  
Eternal—beyond the reach of pain

Narayana  
Sadasiva  
Narayana  
Sadasiva

Indivisible, immeasurable  
Formless, undifferentiated  
Nameless, indestructible  
Eternally self-luminous

Narayana  
Sadasiva  
Narayana  
Sadasiva

237 - 238

Seers realize Brahman  
Devoid of differentiation  
Of the knower or knowledge  
And the known

Narayana  
Sadasiva  
Narayana  
Sadasiva

Which is infinite  
Which is transcendent  
And the essence of  
Knowledge Absolute

Narayana  
Sadasiva  
Narayana  
Sadasiva

239

What cannot be discarded  
Nor can be taken up  
Beyond reach of mind  
Beyond reach of speech

Narayana  
Sadasiva  
Narayana  
Sadasiva

What is immeasurable  
Without beginning or end  
What is whole—one's very Self  
And of unsurpassed glory

Narayana  
Sadasiva  
Narayana  
Sadasiva

240

#### 4. THOU ART THAT

Tat Tvam Asi

(Verses 241 - 251)

*Guru:*

The sruti declares	Narayana
Tat-Tvam-Asi—Thou art That	Sadasiva
Proclaiming identity	Narayana
Of Brahman and jiva	Sadasiva

Jiva is denoted by ‘Tat’	Narayana
And ‘Tvam’ respectively	Sadasiva
Divesting these terms	Narayana
Of their relative associations	Sadasiva

Hence it is implied identity	Narayana
Not the literal meanings	Sadasiva
That should be understood	Narayana
For they are contrary attributes	Sadasiva

Like sun and glow-worm	Narayana
Like a king and servant	Sadasiva
Like ocean and well	Narayana
Or Mount Meru and an atom	Sadasiva

241 - 242

Contradiction between them	Narayana
Is created by superimposition	Sadasiva
But in reality	Narayana
It is not something real	Sadasiva

Superimposition on Brahman	Narayana
Is Maya or nescience	Sadasiva
The cause of mahat	Narayana
And all the rest	Sadasiva

In the case of jiva	Narayana
It is the five koshas	Sadasiva
And effects of Maya	Narayana
Creating distinctions	Sadasiva

243

These two are superimpositions	Narayana
On Lord and jiva respectively	Sadasiva



When these are eliminated  
There is neither Brahman nor jiva

Narayana  
Sadasiva

The kingdom of a king  
And the shield of a soldier  
When taken away  
Leave neither king nor soldier

Narayana  
Sadasiva  
Narayana  
Sadasiva

244

Vedas use the words  
'Now then the teaching'  
To remove the duality  
Imagined in Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva

One must eliminate  
These two superimpositions  
By means of realization  
Backed by the scriptures

Narayana  
Sadasiva  
Narayana  
Sadasiva

245

'Not this, not this'<sup>10</sup>  
Means that nothing  
One can think of is real  
Like rope mistaken for snake

Narayana  
Sadasiva  
Narayana  
Sadasiva

By means of reasoning  
Eliminate objective appearance  
Realize the underlying oneness  
Of Brahman and jiva

Narayana  
Sadasiva  
Narayana  
Sadasiva

246

The two terms  
Brahman and jiva  
Must be carefully considered  
Till oneness is grasped

Narayana  
Sadasiva  
Narayana  
Sadasiva

Neither total rejection  
Nor total acceptance  
But direct recognition  
Of unity in identity

Narayana  
Sadasiva  
Narayana  
Sadasiva

247

When it is said  
'This is Devadatta'  
Identity is indicated

Narayana  
Sadasiva  
Narayana

By rejecting contraries	Sadasiva
Similarly in saying	Narayana
'Thou art That'	Sadasiva
It's essential to give up	Narayana
Contradictory elements	Sadasiva
On both sides and recognize	Narayana
Identity of Brahman and jiva	Sadasiva
Seeing essence of both	Narayana
Which is pure consciousness	Sadasiva
And knowledge-absolute	Narayana
In this way many scriptures	Sadasiva
Declare the oneness	Narayana
Of Brahman and jiva	Sadasiva
In accordance with	Narayana
'It is nothing material' <sup>11</sup>	Sadasiva
Eliminate the unreal	Narayana
And realize Atman	Sadasiva
Which like sky is pure	Narayana
Alone and beyond thought	Sadasiva
Eliminate also	Narayana
This purely illusory body	Sadasiva
Which you have	Narayana
Identified yourself with	Sadasiva
Then recognizing	Narayana
'I am Brahman'	Sadasiva
With purified understanding	Narayana
Realize Self as Brahman	Sadasiva
All modifications of clay	Narayana
Such as the jar	Sadasiva
Mind insists are real	Narayana
Though clay in reality	Sadasiva
Similarly the universe	Narayana
Produced by Brahman	Sadasiva
Is Brahman Itself	Narayana
Nothing but Brahman	Sadasiva
Because there is nothing	Narayana
Other than Brahman	Sadasiva

248 - 249

250

Only self-existent Reality	Narayana
The very Self	Sadasiva
You are non-different	Narayana
From Supreme Brahman	Sadasiva
Thou art That	Narayana
One without a second	Sadasiva

251

## 5. THE MANIFEST AND THE HIDDEN SELF

(Verses 252 - 268)

*Guru:*

Just as things like places	Narayana
Time, objects and observer	Sadasiva
Imagined in dream	Narayana
Are appearances only	Sadasiva
Similarly the world	Narayana
Experienced in waking state	Sadasiva
Produced by ignorance	Narayana
Is appearance only	Sadasiva
Similarly body and organs	Narayana
Pranas and ahamkar	Sadasiva
Appearing to be real	Narayana
Are also unreal	Sadasiva
Therefore art thou	Narayana
That serene and pure	Sadasiva
Supreme Brahman	Narayana
One without a second	Sadasiva

252

What appears to exist	Narayana
Seems not to exist	Sadasiva
When substratum is seen	Narayana
To be non-different from it	Sadasiva
The perceived diversity	Narayana
Of this dream universe	Sadasiva
Appears and passes	Narayana
In the dream itself	Sadasiva

It does not appear  
On waking  
As something distinct  
From one's own self

Narayana  
Sadasiva  
Narayana  
Sadasiva

253

Beyond birth and creed  
Beyond family and lineage  
Without name and form  
Without merit and demerit

Narayana  
Sadasiva  
Narayana  
Sadasiva

Beyond space and time  
Beyond sense-objects  
That Brahman thou art  
Meditate and realize

Narayana  
Sadasiva  
Narayana  
Sadasiva

256

That Supreme Brahman  
Beyond range of speech  
Can be realized  
By eye of illumination

Narayana  
Sadasiva  
Narayana  
Sadasiva

Embodiment of Knowledge  
Beginningless entity  
That Brahman thou art  
Meditate and realize

Narayana  
Sadasiva  
Narayana  
Sadasiva

257

That which is untouched  
By the sixfold wave<sup>12</sup>  
Is meditated upon  
By the yogi's heart

Narayana  
Sadasiva  
Narayana  
Sadasiva

Not grasped by sense organs  
Unknown to the buddhi  
That Brahman thou art  
Meditate and realize

Narayana  
Sadasiva  
Narayana  
Sadasiva

256

Substratum of the universe  
With all its subdivision  
All creations of delusion  
Itself without any support

Narayana  
Sadasiva  
Narayana  
Sadasiva

Not gross or subtle  
Without parts or image  
That Brahman thou art  
Meditate and realize

Narayana  
Sadasiva  
Narayana  
Sadasiva

257

Free from birth and growth  
Development and decay  
Disease and death  
Always indestructible

Narayana  
Sadasiva  
Narayana  
Sadasiva

Cause of projection  
Maintenance and dissolution  
That Brahman thou art  
Meditate and realize

Narayana  
Sadasiva  
Narayana  
Sadasiva

258

Free of parts  
Eternal existence  
Unmoved like the ocean  
Without waves

Narayana  
Sadasiva  
Narayana  
Sadasiva

Eternally free  
Indivisible Form  
That Brahman thou art  
Meditate and realize

Narayana  
Sadasiva  
Narayana  
Sadasiva

259

Though One only  
The cause of the many  
Refuting other causes  
Itself is causeless

Narayana  
Sadasiva  
Narayana  
Sadasiva

Distinct from Maya  
It's effects are independent  
That Brahman thou art  
Meditate and realize

Narayana  
Sadasiva  
Narayana  
Sadasiva

260

Free from duality  
Infinite, indestructible  
Distinct from the universe  
Distinct from Maya

Narayana  
Sadasiva  
Narayana  
Sadasiva

Supreme, eternal  
Eternal Bliss, pure  
That Brahman thou art  
Mediate and realize

Narayana  
Sadasiva  
Narayana  
Sadasiva

261

The single Reality  
Appears as many  
Due to delusion  
With names and forms

Narayana  
Sadasiva  
Narayana  
Sadasiva

Itself always unchanged  
Like gold in modifications  
That Brahman thou art  
Meditate and realize

Narayana  
Sadasiva  
Narayana  
Sadasiva

262

That, beyond which  
There is nothing  
Eternally shines  
Above Maya

Narayana  
Sadasiva  
Narayana  
Sadasiva

Superior to its effect  
Innermost Self of all  
Always uniform  
Real Self of all

Narayana  
Sadasiva  
Narayana  
Sadasiva

Satchitananda  
Infinite and eternal  
That Brahman thou art  
Meditate and realize

Narayana  
Sadasiva  
Narayana  
Sadasiva

263

One should meditate  
Within oneself  
With the mind well-controlled  
On the truth declared here

Narayana  
Sadasiva  
Narayana  
Sadasiva

Then the truth will be  
Disclosed free from doubt  
Like water in the palm  
Of one's hand

Narayana  
Sadasiva  
Narayana  
Sadasiva

264

Realizing one's true nature  
As pure consciousness

Narayana  
Sadasiva

Stay established in Self                      Sadasiva  
Like a king in an army                      Narayana

Being ever established                      Narayana  
In thy own Self                              Sadasiva  
Resting on that Knowledge                Narayana  
Merge universe in Brahman                Sadasiva

265

In the cave of buddhi                      Narayana  
Resplendent Brahman                      Sadasiva  
Distinct from the gross                    Narayana  
Distinct from the subtle                   Sadasiva  
Existence-Absolute                        Narayana  
Supreme, secondless                      Sadasiva

For one who lives                          Narayana  
In this cave as Brahman                   Sadasiva  
He returns no more                        Narayana  
To a mother's womb                        Sadasiva

266

Even after realization                      Narayana  
Still remains an impression               Sadasiva  
One is the agent, experiencer            Narayana  
The cause of transmigration             Sadasiva

Must be carefully removed                Narayana  
By living in a state                        Sadasiva  
Ever established in Brahman               Narayana  
Ever identified with Brahman             Sadasiva

The sages call this                        Narayana  
Liberation which is                        Sadasiva  
Destruction of vasanas                    Narayana  
Here and now                                Sadasiva

267

Idea of 'me' and 'mine'                    Narayana  
In the body and senses                    Sadasiva  
Which are the non-Self                    Narayana  
A superimposition                        Sadasiva

They must be abandoned                   Narayana  
By wise people                              Sadasiva

By remaining identified  
With the Atman

Narayana  
Sadasiva

268



## IV. Finding the Real Self

### 1. BONDAGE THROUGH IMAGINATION

(Verses 269 - 272)

*Guru:*

Realize innermost Self	Narayana
Witness of the buddhi	Sadasiva
And its modifications	Narayana
Destroy bonds of ignorance	Sadasiva

Meditate on the truth	Narayana
Of 'I am That'	Sadasiva
End all identification	Narayana
With the non-Self	Sadasiva

269

Abandon observance	Narayana
Of social formalities	Sadasiva
Give up all ideas	Narayana
Of pampering the body	Sadasiva

Avoid too much study	Narayana
Of the scriptures	Sadasiva
Remove the superimposition	Narayana
That has come upon thyself	Sadasiva

270

Owing to the desire	Narayana
To run after society	Sadasiva
Passion for learning	Narayana
Obsession with the body	Sadasiva
People cannot attain	Narayana
Proper realization	Sadasiva

271

For one seeking freedom	Narayana
From the prison of samsara	Sadasiva
Those desires are seen	Narayana
As iron chains on one's feet	Sadasiva
He who is free of them	Narayana
Truly attains liberation	Sadasiva

## 2. THE WAY TO LIBERATION

(Verses 273 - 276)

*Guru:*

The beautiful fragrance	Narayana
Of aloe wood	Sadasiva
Is masked by odor	Narayana
Through contamination	Narayana

But the fragrance	Narayana
Manifests once again	Sadasiva
When the foreign smell	Narayana
Is rubbed clean	Sadasiva

273

Just like the fragrance	Narayana
Of sandal-wood	Sadasiva
Is not experienced	Narayana
When covered by dust	Sadasiva

The perfume of Atman	Narayana
Covered by impressions	Sadasiva
Removed by Knowledge	Narayana
Is once again experienced	Sadasiva

274

Desire for liberation	Narayana
Is covered by desires	Sadasiva
For things other	Narayana
Than the Self	Sadasiva

When they are destroyed	Narayana
By identification with Atman	Sadasiva
The Atman clearly manifests	Narayana
Of Its own accord	Sadasiva

275

As the mind gradually	Narayana
Is established in Atman	Sadasiva
It proportionately gives up	Narayana
Desires for external objects	Sadasiva

When all such desires	Narayana
Have been abandoned	Sadasiva
There takes place	Narayana
Realization of Atman	Sadasiva

276

### 3. SELFHOOD TRANSFERRED TO THINGS NOT SELF

Atman to Anatman

(Verses 277 - 287)

*Guru:*

The yogi's mind dies	Narayana
Being steadied on Atman	Sadasiva
Desires leave him	Narayana
So does superimposition	Sadasiva

277

Eliminate tamas	Narayana
By sattva and rajasa	Sadasiva
Eliminate rajasa	Narayana
By sattva	Sadasiva

Eliminate superimposition	Narayana
With the help of sattva	Sadasiva
Transcend sattva	Narayana
By purification	Sadasiva

278

Knowing for certain	Narayana
That prarabdha work	Sadasiva
Will maintain this body	Narayana
Remain quiet	Sadasiva

Do away with	Narayana
Thy superimposition	Sadasiva
Carefully, intelligently	Narayana
And with patience	Sadasiva

279

'I am not the jiva	Narayana
But Supreme Brahman'	Sadasiva
Thus do eliminate	Narayana
All that is not Atman	Sadasiva

Do away with  
Thy superimposition  
Which has come through  
Momentum of impressions

Narayana  
Sadasiva  
Narayana  
Sadasiva

280

Realizing yourself  
As Atman of all  
By means of scripture  
Reasoning and realization

Narayana  
Sadasiva  
Narayana  
Sadasiva

Abandon this baggage  
Of superimpositions  
In all forms and traces  
As they appear

Narayana  
Sadasiva  
Narayana  
Sadasiva

281

The sage is disconnected  
With motivated action  
Since he has no idea  
Of accepting or quitting

Narayana  
Sadasiva  
Narayana  
Sadasiva

Therefore through constant  
Abidance in Brahman  
Abandon completely  
Baggage of superimposition

Narayana  
Sadasiva  
Narayana  
Sadasiva

282

Realizing the identity  
Of jiva and Brahman  
Aided by truths  
Such as 'Thou Art That'

Narayana  
Sadasiva  
Narayana  
Sadasiva

Abandon completely  
False superimposition  
By the strengthening of  
Identification with Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva

283

Until the identification  
With body is abandoned  
Focus on removing  
The superimpositions

Narayana  
Sadasiva  
Narayana  
Sadasiva

With eternal vigilance  
With steady vairagya  
Based on viveka  
Without remission

Narayana  
Sadasiva  
Narayana  
Sadasiva

284

So long as even  
Faint awareness  
Of world and jiva  
As truth still linger

Narayana  
Sadasiva  
Narayana  
Sadasiva

Eliminate superimpositions  
Which are their cause  
O learned one  
Without remission

Narayana  
Sadasiva  
Narayana  
Sadasiva

285

Without slackness  
Without carelessness  
Without any excuse  
Without any break

Narayana  
Sadasiva  
Narayana  
Sadasiva

For secular matters  
For sense objects  
Ceaselessly meditate  
On the Atman

Narayana  
Sadasiva  
Narayana  
Sadasiva

286

Shunning as distant  
The body made up  
Of flesh and impurities  
Like an outcaste

Narayana  
Sadasiva  
Narayana  
Sadasiva

Abide in Brahman  
Realize Brahman  
Attain fulfillment  
Attain goal of life

Narayana  
Sadasiva  
Narayana  
Sadasiva

287

#### 4. THE REAL IN THINGS UNREAL

(Verses 288 - 298)

*Guru:*

Merge the finite soul                      Narayana  
With the Supreme Soul                      Sadasiva  
Like space in a jar                              Narayana  
With infinite space                              Sadasiva

By means of meditation                      Narayana  
On their identity                                Sadasiva  
And remain witness                              Narayana  
O dear sage                                        Sadasiva

288

Restore the condition                        Narayana  
Restore thy true Self                           Sadasiva  
Self-effulgent Brahman                        Narayana  
Substratum of everything                      Sadasiva

Abide in Brahman                              Narayana  
Abandon macrocosm                            Sadasiva  
Abandon microcosm                            Narayana  
As two filthy receptacles                      Sadasiva

289

Transfer identification                        Narayana  
Now rooted in body                            Sadasiva  
To the Atman                                    Narayana  
Satchitananda                                  Sadasiva

Then do discard                                Narayana  
The subtle body                                Sadasiva  
Be thou ever alone                              Narayana  
Ever independent                                Sadasiva

290

That in which                                    Narayana  
There is this reflection                        Sadasiva  
Of the universe                                Narayana  
Like a city in a mirror                        Sadasiva

That Brahman thou art                        Narayana  
Know this directly                              Sadasiva

By direct realization Attain fulfillment of life	Narayana Sadasiva	291
That which is real One's primeval essence Satchitananda One without a second	Narayana Sadasiva Narayana Sadasiva	
Beyond form and activity Attaining That Abandon false identifications Like actor shedding masks	Narayana Sadasiva Narayana Sadasiva	292
This objective universe Has no reality Neither does egoism As they are momentary	Narayana Sadasiva Narayana Sadasiva	
How can the idea 'I know everything' Be true of something Itself momentary?	Narayana Sadasiva Narayana Sadasiva	293
But the real 'I' Witness of 'I'-thought Continually exists Even in deep sleep	Narayana Sadasiva Narayana Sadasiva	
The sruti says "It is unborn, eternal" <sup>13</sup> That Paramatman is distinct From gross and subtle bodies	Narayana Sadasiva Narayana Sadasiva	294
The knower of changes In changing things Must itself be permanent And unchanging	Narayana Sadasiva Narayana Sadasiva	
The unreality of extremes Of gross and subtle bodies Is very clearly observed In imagination, dream and sleep	Narayana Sadasiva Narayana Sadasiva	

295

Therefore abandon  
Identification with body  
A lump of flesh and filth  
As well as the ego

Narayana  
Sadasiva  
Narayana  
Sadasiva

Abandon identification  
With subtle body also  
They're imaginations only  
Of the buddhi

Narayana  
Sadasiva  
Narayana  
Sadasiva

Realize the Atman  
Knowledge-Absolute  
Undeniable, Eternal  
Attain everlasting peace

Narayana  
Sadasiva  
Narayana  
Sadasiva

296

Abandon identification  
With family and lineage  
Name and form  
And order of life  
    These pertain to body  
    Corpse to the realized

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

Similarly abandon  
Ideas of agency  
They pertain to subtle body  
Be Satchitananda

Narayana  
Sadasiva  
Narayana  
Sadasiva

297

There are other obstacles  
Which cause samsara  
The root is ignorance  
Called ahamkara

Narayana  
Sadasiva  
Narayana  
Sadasiva

298



## V. The Power of Mind Images

(Verses 299 - 378)

*Guru:*

As long as one maintains	Narayana	
Identity with wicked ego	Sadasiva	
Forget talk of liberation	Narayana	
Which is something different	Sadasiva	299
Freed from the clutches	Narayana	
Of this ahamkara	Sadasiva	
Its sense of doership	Narayana	
Like moon from eclipse	Sadasiva	
Attain your true nature	Narayana	
Attain infinity	Sadasiva	
Be ever blissful	Narayana	
Be always self-luminous	Sadasiva	300
Creations of buddhi	Narayana	
Are creations of ignorance	Sadasiva	
They stem from the notion	Narayana	
Of 'I am such and such'	Sadasiva	
When this egoism	Narayana	
Is completely destroyed	Sadasiva	
One attains identity	Narayana	
With Brahman	Sadasiva	301
The treasure of bliss	Narayana	
Of Supreme Brahman	Sadasiva	
Is fiercely guarded	Narayana	
By serpent of egoism	Sadasiva	
Having three hoods	Narayana	
Of the three gunas	Sadasiva	
Which must be destroyed	Narayana	
By the sword of realization	Sadasiva	
In accordance with	Narayana	
Teachings of the srutis	Sadasiva	

For one to enjoy  
Everlasting bliss

Narayana  
Sadasiva

302

As long as there is  
Even a trace of poison  
Left in the body  
There is no recovery

Narayana  
Sadasiva  
Narayana  
Sadasiva

Similar is the case  
With poison of egoism  
And effect of recovery  
For yogi's liberation

Narayana  
Sadasiva  
Narayana  
Sadasiva

302

The total cessation  
Of this egoism  
By ending all  
Mental modifications

Narayana  
Sadasiva  
Narayana  
Sadasiva

Through discrimination  
Of the inner Reality  
Is the way to Realize  
The Truth 'I am This'

Narayana  
Sadasiva  
Narayana  
Sadasiva

303

Abandon completely  
Identification with egoism  
Which by its nature  
Is untruth, modification

Narayana  
Sadasiva  
Narayana  
Sadasiva

It stops you from resting  
In your true nature  
It thrusts you into  
Suffering of samsara

Narayana  
Sadasiva  
Narayana  
Sadasiva

Therefore sever  
All ties with the ego  
For you are the Witness  
Pure satchitananda

Narayana  
Sadasiva  
Narayana  
Sadasiva

305

But for your own  
Identification with egoism

Narayana  
Sadasiva

There can be no samsara  
As true nature is eternal

Narayana  
Sadasiva

Abandon identification  
With this terrible egoism  
Realize your true nature  
Of satchitananda  
    And put an end  
    To the wheel of samsara

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

306

Destroy this egoism  
Your dire enemy  
A thorn in the throat  
Of one taking a meal

Narayana  
Sadasiva  
Narayana  
Sadasiva

With sword of realization  
And enjoy directly  
Bliss of thy glory  
Majesty of Atman

Narayana  
Sadasiva  
Narayana  
Sadasiva

307

Check activity of egoism  
Give up all attachment  
By self-realization  
Put an end to duality

Narayana  
Sadasiva  
Narayana  
Sadasiva

Enjoy bliss of Atman  
Abide silently in Truth  
For you have attained  
Realization of Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva

308

Even though seemingly  
Completely rooted out  
This terrible egoism  
Returns ever strengthened

Narayana  
Sadasiva  
Narayana  
Sadasiva

If even for a moment  
The mind revolves  
Old samskaras incarnate  
With ever renewed power

Narayana  
Sadasiva  
Narayana  
Sadasiva

They mercilessly inflict  
Hundreds of miseries

Narayana  
Sadasiva

Like clouds ushered by winds During the rainy season	Narayana Sadasiva	309
Overpowering this enemy Egoism or ahamkara Requires zero opportunity To dwell on sense objects	Narayana Sadasiva Narayana Sadasiva	
Sense objects nourish The seeds of egoism Like water to a citrus tree Which has almost dried up	Narayana Sadasiva Narayana Sadasiva	310
One identified with body Has hunger for sense objects One not identified with body Cannot have sense hunger	Narayana Sadasiva Narayana Sadasiva	
Hunger for sense objects Is the cause for rebirth Giving rise to an idea Of distinction or duality	Narayana Sadasiva Narayana Sadasiva	311
When effects are encouraged Seeds are nourished When effects are transcended Seeds are made infertile Therefore one transcends Attraction of the effects	Narayana Sadasiva Narayana Sadasiva Narayana Sadasiva	312
When desires increase Selfish actions increase Inflaming more desires Increasing rebirth cycles	Narayana Sadasiva Narayana Sadasiva	313
To end cycle of rebirth The Sannyasin should burn To ashes these two Beyond resurrection	Narayana Sadasiva Narayana Sadasiva	

Thinking of sense-objects  
And any selfish actions

Narayana  
Sadasiva

314

These three increase karma  
First is selfish work  
Then dwelling on sense objects  
Then desire for sense objects

Narayana  
Sadasiva  
Narayana  
Sadasiva

The way to destroy these  
Is to look upon everything  
Under all circumstances  
As pervaded by Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva

Behold the one Self  
In all and as all  
All-pervading Brahman  
Inner Self of all

Narayana  
Sadasiva  
Narayana  
Sadasiva

Through strengthening  
Identity with Brahman  
You will once and for all  
Put an end to samsara

Narayana  
Sadasiva  
Narayana  
Sadasiva

315 - 316

When selfish actions cease  
Dwelling on sense objects  
Also ceases followed by  
Destruction of desires

Narayana  
Sadasiva  
Narayana  
Sadasiva

Freedom from desires  
Is considered liberation  
Here and now  
State of jivanmukti

Narayana  
Sadasiva  
Narayana  
Sadasiva

317

When desire for Brahman  
Is firmly established  
Egoistic desires vanish  
Like night at sunrise

Narayana  
Sadasiva  
Narayana  
Sadasiva

318

Darkness and its effects  
Are not noticeable

Narayana  
Sadasiva

When the sun rises So in realization too	Narayana Sadasiva	
Only bliss absolute No trace of sorrow No trace of bondage No trace of misery	Narayana Sadasiva Narayana Sadasiva	
		319
Eliminating the notions Of external and internal Things of matter and thought By vigilance and viveka	Narayana Sadasiva Narayana Sadasiva	
One should live life Alert and carefully For there will be residue Of karma still to come	Narayana Sadasiva Narayana Sadasiva	
		320
Never allow carelessness In steadfastness to Brahman Master Sanatkumara <sup>14</sup> says “Carelessness is death” <sup>15</sup>	Narayana Sadasiva Narayana Sadasiva	
		321
The greatest danger For the jnani Is carelessness About his real nature	Narayana Sadasiva Narayana Sadasiva	
From this comes delusion Then comes egoism Then comes bondage Then comes misery	Narayana Sadasiva Narayana Sadasiva	
		322
Even wise people Hanker after sense objects And are tormented By their carelessness	Narayana Sadasiva Narayana Sadasiva	
When vigilance drops The sense objects assail	Narayana Sadasiva	

Just like a sweetheart  
To her infatuated lover

Narayana  
Sadasiva

323

Just as the algae  
Cleared of water  
Does not stay off  
Even for a moment

Narayana  
Sadasiva  
Narayana  
Sadasiva

So also does Maya  
Even to wise people  
Whose mind turns to objects  
And slacken in vigilance

Narayana  
Sadasiva  
Narayana  
Sadasiva

324

If the mind strays  
Even very slightly  
From the ideal  
It becomes outgoing

Narayana  
Sadasiva  
Narayana  
Sadasiva

There is rapid fall  
Just like a ball  
Dropped down stairs  
Bouncing as it falls

Narayana  
Sadasiva  
Narayana  
Sadasiva

325

The mind attached  
To sense objects  
Thinks of their qualities  
And desires arise

Narayana  
Sadasiva  
Narayana  
Sadasiva

Then after desiring  
The mind thinks further  
And finds a way  
To have the sense object

Narayana  
Sadasiva  
Narayana  
Sadasiva

326

To the wise yogi  
With mind fixed on goal  
There's no worse death  
Than slipping in abidance

Narayana  
Sadasiva  
Narayana  
Sadasiva

One who is always rooted  
Attains complete success

Narayana  
Sadasiva

Therefore be firmly rooted  
Always abiding in Brahman

Narayana  
Sadasiva

327

From carelessness one turns  
From one's true nature  
One who has deviated  
Experiences a fall

Narayana  
Sadasiva  
Narayana  
Sadasiva

One who has fallen  
Comes to ruin  
It is most difficult  
To rise once again

Narayana  
Sadasiva  
Narayana  
Sadasiva

328

Therefore abandon  
Dwelling on sense objects  
Root of all mischief  
Be indifferent to them

Narayana  
Sadasiva  
Narayana  
Sadasiva

The vedas declare  
There is great fear  
For one seeing even little  
Distinction in things

Narayana  
Sadasiva  
Narayana  
Sadasiva

329

Whenever a wise man  
Sees the least difference  
In infinite Brahman  
It costs him dearly

Narayana  
Sadasiva  
Narayana  
Sadasiva

The difference he sees  
Through carelessness  
Becomes source of terror  
And fear for him

Narayana  
Sadasiva  
Narayana  
Sadasiva

330

He who identifies  
With the objective universe  
Which has been denied  
By srutis and smritis

Narayana  
Sadasiva  
Narayana  
Sadasiva

Also by reasoning  
Experiences misery

Narayana  
Sadasiva



Just like a thief Doing the forbidden	Narayana Sadasiva	
		331
One who is devoted To meditation on Brahman Is released from ignorance And attains glory of Atman	Narayana Sadasiva Narayana Sadasiva	
One who dwells On the unreal Faces destruction Just as a thief	Narayana Sadasiva Narayana Sadasiva	
		332
Sannyasin should abandon Dwelling on the unreal Which causes bondage And fix his mind on Atman	Narayana Sadasiva Narayana Sadasiva	
He should always feel 'I myself am This' Steadfastness in Brahman Through direct identity	Narayana Sadasiva Narayana Sadasiva	
Gives rise to bliss And removes misery Born of ignorance Which one experiences	Narayana Sadasiva Narayana Sadasiva	
		333
Dwelling on objects Intensifies its fruits The evil tendencies Which only grow worse	Narayana Sadasiva Narayana Sadasiva	
Knowing through viveka Avoid external objects Constantly apply self To meditation on Atman	Narayana Sadasiva Narayana Sadasiva	
		335
When external world Is firmly shut out The mind is cheerful Cheerful mind has darshan	Narayana Sadasiva Narayana Sadasiva	

When perfectly realized  
No more samsara  
The chain of birth and death  
Is once and for all broken

Narayana  
Sadasiva  
Narayana  
Sadasiva

Therefore shutting out  
The external world  
Is the stepping stone  
To liberation

Narayana  
Sadasiva  
Narayana  
Sadasiva

335

A learned person  
Able to discriminate  
Between real and unreal  
Based on the scriptures

Narayana  
Sadasiva  
Narayana  
Sadasiva

With mind set on Atman  
Seeking liberation  
Will not run after objects  
And cause his own downfall

Narayana  
Sadasiva  
Narayana  
Sadasiva

336

There is no liberation  
For one attached  
To the body and such  
He is asleep

Narayana  
Sadasiva  
Narayana  
Sadasiva

One who is awake  
Has no identification  
With body and such  
Both states are distinct

Narayana  
Sadasiva  
Narayana  
Sadasiva

337

He is free who  
Beholds the Self  
In all objects  
As the substratum

Narayana  
Sadasiva  
Narayana  
Sadasiva

He abandons concepts  
And superimpositions  
Remains as the Absolute  
And the infinite Self

Narayana  
Sadasiva  
Narayana  
Sadasiva

338

To realize the universe  
As the Self  
Is the means for  
Getting rid of bondage

Narayana  
Sadasiva  
Narayana  
Sadasiva

One realizes this state  
Excluding the unreal  
Identifying with the Real  
Being steadfast in Atman

Narayana  
Sadasiva  
Narayana  
Sadasiva

339

How is renouncing  
The objective world  
Possible for one  
Attached to objects  
    Performing acts  
    Towards that end

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

Renunciation requires  
Careful undertaking  
By those sages  
Extricated from duties  
Actions and objects  
And completely devoted  
To the eternal Atman  
Seeking only liberation

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

340

To the sannyasin  
Undergone sravana  
Attentive hearing  
The sruti passages

Narayana  
Sadasiva  
Narayana  
Sadasiva

Calm and controlled  
Samadhi is prescribed  
For realizing identity  
Of universe with Self

Narayana  
Sadasiva  
Narayana  
Sadasiva

341

Even the wise  
Cannot abruptly kill egoism  
If already strong  
Except very few

Narayana  
Sadasiva  
Narayana  
Sadasiva

Those always calm  
Through nirvikalpa samadhi  
Desires are verily effects  
Of innumerable births

Narayana  
Sadasiva  
Narayana  
Sadasiva

342

The projecting power  
Called viksepa  
Is helped by veiling power  
Called avarna

Narayana  
Sadasiva  
Narayana  
Sadasiva

These connect a man  
With the siren of ego  
And distract him  
Through its attributes

Narayana  
Sadasiva  
Narayana  
Sadasiva

343

It is very difficult  
To conquer viksepa  
Unless avarna  
Is thoroughly uprooted

Narayana  
Sadasiva  
Narayana  
Sadasiva

And this avarna  
Over the Atman  
Naturally vanishes  
Distinguishing subject  
    From the objects  
    Like milk from water

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

But when the victory  
Is fully complete  
And free from obstacles  
When there is not  
    Mind's oscillation  
    Due to sense objects

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

344

Perfect discrimination  
Born of direct realization  
Distinguishes true nature  
Of subject from object

Narayana  
Sadasiva  
Narayana  
Sadasiva

Breaks bonds of delusion  
Created by Maya

Narayana  
Sadasiva

No more transmigration  
For one attaining freedom

Narayana  
Sadasiva

345

Knowledge of identity  
Of jiva and Brahman  
Burns up the forest  
Of avidya or ignorance

Narayana  
Sadasiva  
Narayana  
Sadasiva

For one who has realized  
State of Oneness  
There is no seed left  
For future transmigration

Narayana  
Sadasiva  
Narayana  
Sadasiva

346

The veil that hides Truth  
Vanishes completely  
Only when Reality  
Is fully realized

Narayana  
Sadasiva  
Narayana  
Sadasiva

Therefore destroy  
All superimpositions  
End the suffering  
Caused by distraction

Narayana  
Sadasiva  
Narayana  
Sadasiva

347

These three are present  
Veiling, false knowledge  
And also suffering  
While snake in the rope

Narayana  
Sadasiva  
Narayana  
Sadasiva

The wise should know  
Real nature of things  
For breaking his bonds  
And ending these three

Narayana  
Sadasiva  
Narayana  
Sadasiva

348

Iron appears as sparks  
Through contact with fire  
Buddhi appears as Brahman  
Through inference with Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva

Effects of the buddhi  
Knower and known

Narayana  
Sadasiva

Are observed to be unreal  
In delusion and dream

Narayana  
Sadasiva

Modifications of Prakriti  
From egoism to body  
And all sense objects  
Are similarly unreal

Narayana  
Sadasiva  
Narayana  
Sadasiva

Their unreality is due to  
Their being subject to change  
At every moment  
But Atman never changes

Narayana  
Sadasiva  
Narayana  
Sadasiva

349 - 350

The Supreme Self  
Eternal by nature  
Knowledge-Absolute  
One without a second

Narayana  
Sadasiva  
Narayana  
Sadasiva

Witness of buddhi  
Distinct from being  
And from non-being  
Implied in the term 'I'

Narayana  
Sadasiva  
Narayana  
Sadasiva

351

The wise discriminate  
Real from unreal  
Asserting the truth  
Through insight

Narayana  
Sadasiva  
Narayana  
Sadasiva

They realize Self  
As knowledge-absolute  
And break the bonds  
To attain perfect peace

Narayana  
Sadasiva  
Narayana  
Sadasiva

352

When secondless Atman  
Is realized by means  
Of nirvikalpa samadhi  
Ignorance is destroyed

Narayana  
Sadasiva  
Narayana  
Sadasiva

353

Motions of you, me, it  
Are defects of the buddhi

Narayana  
Sadasiva

But when the Absolute	Narayana
Manifests in samadhi	Sadasiva
Such notions dissolve	Narayana
For the seeker	Sadasiva
Through realization	Narayana
Of secondless Brahman	Sadasiva

354

The peaceful sannyasin	Narayana
Disciplined and withdrawn	Sadasiva
Always meditative	Narayana
Sees all as the self	Sadasiva

Abandoning false notions	Narayana
Created by confusion	Sadasiva
Abides happily in Brahman	Narayana
Freed from delusion	Sadasiva

355

Attaining to samadhi	Narayana
Merging the objective world	Sadasiva
With subjective Atman	Narayana
Free from transmigration	Sadasiva

These are the free ones	Narayana
Not learned experts	Sadasiva
Who delight in discussion	Narayana
And second-hand talks	Sadasiva

356

Through the diversity	Narayana
Of limiting adjuncts	Sadasiva
Man also himself	Narayana
Is full of diversity	Sadasiva

But with the removal	Narayana
Of these upadhis	Sadasiva
He reverts to true Self	Narayana
The Unchangeable	Sadasiva

Therefore the wise	Narayana
Should be devoted to	Sadasiva
Abidance in samadhi	Narayana
To remove these upadhis	Sadasiva

357

Abiding in the Real  
One becomes Real  
Through firm abidance  
And unwavering devotion

Narayana  
Sadasiva  
Narayana  
Sadasiva

Just as the grub  
Becomes a bee  
Intent on being one  
With full concentration

Narayana  
Sadasiva  
Narayana  
Sadasiva

358

Grub abandons attachment  
To all other actions  
Concentrating on the wasp  
It transforms into wasp

Narayana  
Sadasiva  
Narayana  
Sadasiva

In exactly the same way  
Yogi meditating on Brahman  
Attains to Brahman  
By steadfast devotion

Narayana  
Sadasiva  
Narayana  
Sadasiva

359

Truth of Brahman  
Is extremely subtle  
It cannot be reached  
By the outrushing mind

Narayana  
Sadasiva  
Narayana  
Sadasiva

It is only accessible  
To those with pure minds  
By a mind made subtle  
Through meditation and samadhi

Narayana  
Sadasiva  
Narayana  
Sadasiva

360

Gold that is purified  
In the fire of a furnace  
Loses its impurities  
And achieves its true nature

Narayana  
Sadasiva  
Narayana  
Sadasiva

Mind when purified  
Through ceaseless meditation  
Loses its impurities  
Of rajas, tamas, even sattva  
Attains to its true state  
The Reality of Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva



		361
By constant meditation	Narayana	
The purified mind	Sadasiva	
Merges in Brahman	Narayana	
In stages of samadhi	Sadasiva	
This leads directly	Narayana	
To attainment of bliss	Sadasiva	
By realization of Brahman	Narayana	
One without a second	Sadasiva	
		362
This samadhi destroys	Narayana	
Knots of all desires	Sadasiva	
Actions flow naturally	Narayana	
As one's real nature	Sadasiva	
		363
Reflection on the heard	Narayana	
Also called manana	Sadasiva	
Is superior to hearing	Narayana	
Which is called sravana	Sadasiva	
Meditation is	Narayana	
Superior to reflection	Sadasiva	
Nirvikalpa samadhi	Narayana	
Has infinite results	Sadasiva	
		364
By nirvikalpa samadhi	Narayana	
Truth of Brahman	Sadasiva	
Is clearly realized	Narayana	
Not so otherwise	Sadasiva	
For mind is unstable	Narayana	
Restless by nature	Sadasiva	
It gets easily mixed up	Narayana	
With other perceptions	Sadasiva	
		365
With a calm mind	Narayana	
With senses controlled	Sadasiva	
Drown the mind in Brahman	Narayana	
Within your own Self	Sadasiva	

Through direct realization  
Of your true identity  
Destroy darkness of ignorance  
Which is beginningless

Narayana  
Sadasiva  
Narayana  
Sadasiva

366

First steps in yoga  
Control of speech  
Non-receiving of gifts  
Having no expectations

Narayana  
Sadasiva  
Narayana  
Sadasiva

Freedom from actions  
Driven by any motives  
And simple living  
With high thinking

Narayana  
Sadasiva  
Narayana  
Sadasiva

367

Living in seclusion  
Brings control of senses  
Control of desires  
And control of mind

Narayana  
Sadasiva  
Narayana  
Sadasiva

Control of mind  
Brings destruction of ego  
Allowing realization of  
Bliss of Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva

Therefore one who seeks  
Freedom from bondage  
Should strive primarily  
To control the mind

Narayana  
Sadasiva  
Narayana  
Sadasiva

368

Restrain speech in manas  
Restrain manas in buddhi  
Restrain buddhi in sakshi  
Or the real Witness

Narayana  
Sadasiva  
Narayana  
Sadasiva

Merge that also  
In Infinite Absolute Self  
The Supreme Brahman  
Attain supreme Peace

Narayana  
Sadasiva  
Narayana  
Sadasiva

369

If associated with either  
Body, pranas, organs

Narayana  
Sadasiva

Manas, buddhi or others They become one's identity	Narayana Sadasiva	370
When associations stop The yogi finds it easy To detach from everything And attain bliss of Reality	Narayana Sadasiva Narayana Sadasiva	371
One with vairagya Is able to renounce As the desire to be free Breaks all attachment	Narayana Sadasiva Narayana Sadasiva	372
One with vairagya Well grounded in Brahman Can give up external And internal attachments <sup>16</sup>	Narayana Sadasiva Narayana Sadasiva	373
Dispassion and discrimination Or vairagya and viveka Are for the seeker Like two wings of the bird	Narayana Sadasiva Narayana Sadasiva	
Unless both are there None can with just one wing Reach the height of liberation On top of the creeper	Narayana Sadasiva Narayana Sadasiva	374
Those steady in vairagya Alone have samadhi The man of samadhi Gets steady realization	Narayana Sadasiva Narayana Sadasiva	
One realizing Truth Is free from bondage The freed soul Experiences eternal Bliss	Narayana Sadasiva Narayana Sadasiva	375
For a man of self-control There's no better instrument	Narayana Sadasiva	

For being happy  
Than steady vairagya

Narayana  
Sadasiva

Vairagya combined with  
Realization of Atman  
Gives absolute independence  
Is the gateway to liberation

Narayana  
Sadasiva  
Narayana  
Sadasiva

For thy own welfare  
Have steady vairagya  
Internal and external  
Mind steady on Atman

Narayana  
Sadasiva  
Narayana  
Sadasiva

376

Cut off all craving  
For sense objects  
Which are like poison  
The very image of death

Narayana  
Sadasiva  
Narayana  
Sadasiva

Give up false pride  
Of caste and family  
Of social standing  
And selfish actions

Narayana  
Sadasiva  
Narayana  
Sadasiva

Abandon identification  
With unreal things  
Such as the body  
Fix the mind on Atman

Narayana  
Sadasiva  
Narayana  
Sadasiva

For thou art in truth  
Witness, Brahman  
Unshackled by mind  
Secondless, Supreme

Narayana  
Sadasiva  
Narayana  
Sadasiva

377

Fixing mind on Brahman  
Restraining external organs  
In respective centers  
With body held steady

Narayana  
Sadasiva  
Narayana  
Sadasiva

Taking no thought  
Of body's maintenance  
Attain identity with Brahman  
Be one with Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva

Drink Bliss of Brahman  
In thy own self  
Of what use are other things  
Which are entirely hollow

Narayana  
Sadasiva  
Narayana  
Sadasiva

378

## VI. Free Even in Life

### 1. FREEDOM HERE AND NOW

Jivanmukti

(Verses 379 - 424)

*Guru:*

Stop thinking of non-Self	Narayana	
Which produces misery	Sadasiva	
Think only of Atman	Narayana	
Which brings liberation	Sadasiva	379
Here eternally shines Atman	Narayana	
Self-effulgent witness of all	Sadasiva	
Which has for its seat	Narayana	
Intellect of buddhi	Sadasiva	
Making Atman the goal	Narayana	
Meditate on Atman	Sadasiva	
As thy own Self	Narayana	
Excluding other thoughts	Sadasiva	380
Reflecting on Atman	Narayana	
Without remission	Sadasiva	
Have direct realization	Narayana	
Of Atman as Self	Sadasiva	381
Strengthen identification	Narayana	
With the Atman	Sadasiva	
Renounce egoism	Narayana	
Live without its concern	Sadasiva	
Treat egoism and such	Narayana	
Like trifling things	Sadasiva	
Like a cracked jar	Narayana	
Or something useless	Sadasiva	382
Fixing purified mind	Narayana	
On Witness or Atman	Sadasiva	
Knowledge-Absolute	Narayana	
Slowly making it still	Sadasiva	

One must then realize  
Identity with Atman

Narayana  
Sadasiva

383

Behold the Atman  
Indivisible and Infinite  
Free from all upadhis  
Like body and organs

Narayana  
Sadasiva  
Narayana  
Sadasiva

Free from the manas  
And serpent of egoism  
All creations of ignorance  
Like the infinite sky

Narayana  
Sadasiva  
Narayana  
Sadasiva

384

Space when freed  
Of limiting adjuncts  
Such as containers  
Is one and not diverse

Narayana  
Sadasiva  
Narayana  
Sadasiva

Exactly the same way  
Is Pure Brahman  
Divested of egoism  
Is verily One

Narayana  
Sadasiva  
Narayana  
Sadasiva

385

All the upadhis  
Or limiting adjuncts  
From Brahma to grass  
Are completely unreal

Narayana  
Sadasiva  
Narayana  
Sadasiva

Therefore realize  
Thy Infinite Self  
Resplendent Atman  
As the only Principle

Narayana  
Sadasiva  
Narayana  
Sadasiva

386

When rightly seen  
What was mistaken in error  
For something else  
Is always what it was

Narayana  
Sadasiva  
Narayana  
Sadasiva

Snake error is removed  
When reality of rope is seen

Narayana  
Sadasiva

So too with the universe For reality is the Atman	Narayana Sadasiva	387
Self is Brahma, Vishnu Self is Indra, Shiva Self is all this universe Nothing exists but the Self	Narayana Sadasiva Narayana Sadasiva	388
Self is within and without Self is front and behind Self is south and north Self is above and below	Narayana Sadasiva Narayana Sadasiva	389
Just as waves and foam Whirlpool and bubbles Are really just water So consciousness is all this	Narayana Sadasiva Narayana Sadasiva	
From the body Up to egoism Everything is verily Pure consciousness	Narayana Sadasiva Narayana Sadasiva	391
This universe known Through speech and mind Is nothing but Brahman Nothing else exists	Narayana Sadasiva Narayana Sadasiva	
Are jugs or jars Distinct from the clay The deluded see 'I' and 'you' Confused by wine of Maya	Narayana Sadasiva Narayana Sadasiva	392
The sruti tells us "When one sees nothing else" <sup>17</sup> To help us remove False superimpositions	Narayana Sadasiva Narayana Sadasiva	392



The Supreme Brahman  
Like the sky is pure  
Absolute, infinite  
Motionless, changeless

Narayana  
Sadasiva  
Narayana  
Sadasiva

No interior or exterior  
Without a second  
One's own Self  
Nothing else to know

Narayana  
Sadasiva  
Narayana  
Sadasiva

393

What more to say?  
Jiva is Brahman  
Universe is Brahman  
There is nothing else

Narayana  
Sadasiva  
Narayana  
Sadasiva

Enlightened ones know  
Identity with Brahman  
Renounce false connections  
Abiding as satchitananda

Narayana  
Sadasiva  
Narayana  
Sadasiva

394

First destroy all hopes  
Raised by egoism  
In this filthy gross body  
And with subtle body

Narayana  
Sadasiva  
Narayana  
Sadasiva

Realize Brahman  
Embodiment of bliss  
As thy own Self  
And live in Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva

395

As long as one has  
Regard for this body  
He is impure and suffers  
From his enemies  
    From birth and death  
    And from disease

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

But when he thinks  
Of himself as Atman  
The essence of good  
And immovable

Narayana  
Sadasiva  
Narayana  
Sadasiva

He becomes free of them Say the srutis	Narayana Sadasiva	396
Eliminating upadhis False notions within Secondless Brahman Remains as Itself	Narayana Sadasiva Narayana Sadasiva	397
When the mind's functions Are merged in Brahman The world is not seen It is reduced to talk	Narayana Sadasiva Narayana Sadasiva	398
In non-dual Brahman The universe is a phantom There can be no diversity In the changeless Absolute	Narayana Sadasiva Narayana Sadasiva	399
In the One Entity Devoid of concepts Of seer, seeing and seen Changeless and formless In that Absolute How comes diversity?	Narayana Sadasiva Narayana Sadasiva Narayana Sadasiva	400
In the One Entity Changeless, formless Absolute, all-pervading Motionless like ocean	Narayana Sadasiva Narayana Sadasiva	
After dissolution Of the universe How can there be Any diversity	Narayana Sadasiva Narayana Sadasiva	401
When the root of delusion Dissolves like darkness in light	Narayana Sadasiva	

In the supreme Reality One without a second	Narayana Sadasiva	
In that Absolute How can there be Any diversity Without duality	Narayana Sadasiva Narayana Sadasiva	402
How can diversity Apply to Supreme Reality Which is one in essence And homogeneous	Narayana Sadasiva Narayana Sadasiva	
Who has observed Diversity in deep sleep When there is no distinction Only unmixed joy	Narayana Sadasiva Narayana Sadasiva	403
Even before realization The universe does not exist In absolute Brahman The Essence of Existence	Narayana Sadasiva Narayana Sadasiva	
The snake in the rope Is not observed In the three states of time Just as water in mirage	Narayana Sadasiva Narayana Sadasiva	404
The srutis declare The dualistic universe Is only delusion In view of absolute Truth This is also our experience In the state of deep sleep	Narayana Sadasiva Narayana Sadasiva Narayana Sadasiva	405
Anything superimposed On something else The wise see as identical With the substratum	Narayana Sadasiva Narayana Sadasiva	

As the snake which appears  
To be seen in the rope  
The difference seen  
Depends solely on error

Narayana  
Sadasiva  
Narayana  
Sadasiva

406

The apparent universe  
Is rooted in the mind  
It never persists  
When mind is destroyed

Narayana  
Sadasiva  
Narayana  
Sadasiva

Therefore dissolve the mind  
By concentrating it  
On the Supreme Self  
Thy innermost Essence

Narayana  
Sadasiva  
Narayana  
Sadasiva

407

The wise realize  
Within through samadhi  
Infinite Brahman  
As satchitananda

Narayana  
Sadasiva  
Narayana  
Sadasiva

Without any other  
Without limitations  
Like the limitless sky  
Ever free and indivisible

Narayana  
Sadasiva  
Narayana  
Sadasiva

408

The wise realize  
Within through samadhi  
Infinite Brahman  
Devoid of ideas

Narayana  
Sadasiva  
Narayana  
Sadasiva

Without cause or effect  
The Supreme Reality  
Beyond imaginations  
One without a second

Narayana  
Sadasiva  
Narayana  
Sadasiva

Beyond range of proofs  
Established in the vedas  
Familiar to us  
As the work of ego

Narayana  
Sadasiva  
Narayana  
Sadasiva

409

The wise realize  
Within through samadhi  
Infinite Brahman  
Undecaying and immortal

Narayana  
Sadasiva  
Narayana  
Sadasiva

The positive Entity  
Precludes all negations  
Like the placid ocean  
Having no name

Narayana  
Sadasiva  
Narayana  
Sadasiva

In this there are no  
Merits or demerits  
For It is eternal  
Peaceful and One

Narayana  
Sadasiva  
Narayana  
Sadasiva

410

With the mind still  
Resting in samadhi  
Behold Self or Atman  
Of infinite glory

Narayana  
Sadasiva  
Narayana  
Sadasiva

Cut off thy bondage  
Strengthened by samskaras  
Attain goal of life  
In self-realization

Narayana  
Sadasiva  
Narayana  
Sadasiva

411

Meditate on Atman  
Which resides in thee  
Devoid of all upadhis  
Or limiting adjuncts

Narayana  
Sadasiva  
Narayana  
Sadasiva

Nature of satchitananda  
One without a second  
You will put an end  
To birth and death cycle

Narayana  
Sadasiva  
Narayana  
Sadasiva

412

Removing identification  
From this body  
The sage never again  
Attaches himself to it

Narayana  
Sadasiva  
Narayana  
Sadasiva

Though body appears  
It is seen as a shadow

Narayana  
Sadasiva

Owning to the momentum Of the past karma	Narayana Sadasiva	414
Realizing the Atman Pure satchitananda Abandon all limitations Of the inert body	Narayana Sadasiva Narayana Sadasiva	
Remember it no more For it has been vomited And excites only disgust When recalled again	Narayana Sadasiva Narayana Sadasiva	415
Burning all this To its very root In the fire of Brahman Eternal, Absolute Self	Narayana Sadasiva Narayana Sadasiva	
Hence the wise remain Alone as the Atman The eternal, pure Knowledge and bliss	Narayana Sadasiva Narayana Sadasiva	415
Let the knower of Truth Care not for the body Spun of prarabdha If it falls or remains	Narayana Sadasiva Narayana Sadasiva	
Like garland on a cow The sage is indifferent His mind rests in Brahman The essence of bliss	Narayana Sadasiva Narayana Sadasiva	416
Realizing the Atman As his blissful Self For what and for whom Should he cherish the body	Narayana Sadasiva Narayana Sadasiva	417
The perfected yogi Is liberated in life	Narayana Sadasiva	

Enjoys eternal bliss  
Within and without

Narayana  
Sadasiva

418

Knowledge is the result  
Of vairagya or dispassion  
Withdrawal from sense-pleasures  
Results from that knowledge

Narayana  
Sadasiva  
Narayana  
Sadasiva

This leads to experience  
Of the bliss of Self  
And the fruit that follows  
Peace beyond understanding

Narayana  
Sadasiva  
Narayana  
Sadasiva

418

If early steps are missed  
Later ones are useless  
The series has to be perfect  
To end this samsara

Narayana  
Sadasiva  
Narayana  
Sadasiva

What follows will be  
Extreme satisfaction  
And matchless bliss  
As a matter of course

Narayana  
Sadasiva  
Narayana  
Sadasiva

420

Being unruffled  
By any earthly trouble  
Is the result of this  
Wonderful knowledge

Narayana  
Sadasiva  
Narayana  
Sadasiva

How can a man  
Do shameful deeds again  
Under delusion as earlier  
When having viveka

Narayana  
Sadasiva  
Narayana  
Sadasiva

421

Result of this knowledge  
Should be a turning away  
From the unreal  
A result of ignorance

Narayana  
Sadasiva  
Narayana  
Sadasiva

Just as one knows  
Mirage is illusion

Narayana  
Sadasiva

Otherwise what result  
Do the enlightened attain

Narayana  
Sadasiva

422

When the knot of ignorance  
Is totally destroyed  
What cause can there be  
For selfish actions  
For the enlightened  
Do not seek sense-pleasures

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

423

When the sense objects  
Are no longer desired  
It is the culmination  
Of vairagya or dispassion

Narayana  
Sadasiva  
Narayana  
Sadasiva

Perfection of knowledge  
Is absence of ego impulse  
Limit of withdrawal  
Is merger of mind-functions  
When even tempted  
They appear no more

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

424

## 2. THE LIBERATED SAGE

Jivanmukta

(Verses 425 - 437)

*Guru:*

Freed from illusion  
Of sense-objects as real  
On account of staying  
Merged in Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva

He seems to enjoy  
Objects offered by others  
But sees things as a child  
Or as world in dream

Narayana  
Sadasiva  
Narayana  
Sadasiva

Rare is such a man  
Who enjoys fruits of merit  
He alone is blessed  
And esteemed on earth

Narayana  
Sadasiva  
Narayana  
Sadasiva



425

The sannyasin whose soul  
Is wholly merged in Brahman  
Is fully enlightened  
And enjoys eternal bliss  
    He is changeless  
    And free from activity

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

426

The mental purification  
Which identifies jiva  
One with Brahman  
Is free of upadhis

Narayana  
Sadasiva  
Narayana  
Sadasiva

Freedom from all duality  
Is called illumination  
One steady in this  
Is a stithaprajna<sup>18</sup>

Narayana  
Sadasiva  
Narayana  
Sadasiva

427

He whose illumination  
Is well established  
Has forgotten ignorance  
Is a jivanmukta

Narayana  
Sadasiva  
Narayana  
Sadasiva

428

One merged in Brahman  
Is still always alert  
But not of characteristics  
Of the waking condition

Narayana  
Sadasiva  
Narayana  
Sadasiva

His realization  
Is free of desires  
And he is accepted  
As a jivanmukta

Narayana  
Sadasiva  
Narayana  
Sadasiva

429

He whose samsaric concerns  
Have been fully appeased  
Though possessed of body  
With all its parts

Narayana  
Sadasiva  
Narayana  
Sadasiva

Is still partless  
Mind free of anxiety

Narayana  
Sadasiva

He is accepted As a jivanmukta	Narayana Sadasiva	430
Absence of notions Of 'I' and 'mine' Even while in body Which follows as a shadow Is a characteristic Of a jivanmukta	Narayana Sadasiva Narayana Sadasiva Narayana Sadasiva	431
Not dwelling on the past Enjoyments and such Ignoring the future Indifferent to the present Are characteristics Of a jivanmukta	Narayana Sadasiva Narayana Sadasiva Narayana Sadasiva	432
Looking everywhere With equal vision On things appearing With fault and faultless	Narayana Sadasiva Narayana Sadasiva	
Knowing full well These are just natures Is a characteristic Of a jivanmukta	Narayana Sadasiva Narayana Sadasiva	433
When pleasant and painful Present themselves He remains unruffled In an attitude of sameness Is a characteristic Of a jivanmukta	Narayana Sadasiva Narayana Sadasiva Narayana Sadasiva	434
Absence of ideas Of internal and external In the sannyasin Due to abidance in Brahman	Narayana Sadasiva Narayana Sadasiva	

Is a characteristic  
Of a jivanmukta

Narayana  
Sadasiva

435

One living unconcerned  
Without false notions  
Of 'I' and 'mine'  
With regard to body  
As well as to duties  
Is known as a jivanmukta

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

436

He who has realized  
With the help of scriptures  
Is free from transmigration  
Is known as a jivanmukta

Narayana  
Sadasiva  
Narayana  
Sadasiva

437

## VII. The Three Kinds of Works

(Verses 438 - 468)

*Guru:*

He who never thinks  
Of the body as 'I'  
With regard to the body  
Is a jivanmukta

Narayana  
Sadasiva  
Narayana  
Sadasiva

He who never thinks  
Of the body as 'it'  
In regard to other things  
Is a jivanmukta

Narayana  
Sadasiva  
Narayana  
Sadasiva

438

He who never differentiates  
Between jiva and Brahman  
Nor universe and Brahman  
Is known as a jivanmukta

Narayana  
Sadasiva  
Narayana  
Sadasiva

439

He who feels the same  
In praise by some  
In censure by others  
Is known as a jivanmukta

Narayana  
Sadasiva  
Narayana  
Sadasiva

440

The sannyasin in whom  
Things imposed on him  
Like flowing rivers  
By anyone at all

Narayana  
Sadasiva  
Narayana  
Sadasiva

Stays always unchanged  
Strengthening the feeling  
Of identity with Brahman  
He is a jivanmukta

Narayana  
Sadasiva  
Narayana  
Sadasiva

441

He has no attachment  
To sense-objects as before  
If there is attachment  
He has not yet realized  
But is one whose senses  
Are still outwardly turned

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

442

If it is said  
Attachments to sense-objects  
Are due to old samskaras  
It is not at all true

Narayana  
Sadasiva  
Narayana  
Sadasiva

Desires get weakened  
Through realization  
Of one's identity  
With Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva

443

The impulses of even  
The passionate are checked  
In the presence of  
His own mother

Narayana  
Sadasiva  
Narayana  
Sadasiva

In the same way  
When Brahman is realized  
The man of realization  
No longer has old tendencies

Narayana  
Sadasiva  
Narayana  
Sadasiva

444

For one who is constantly  
Practicing meditation  
It may be observed  
He has external perceptions

Narayana  
Sadasiva  
Narayana  
Sadasiva

Srutis mention prarabdha  
Is at work in his case  
You can infer this  
From results actually seen

Narayana  
Sadasiva  
Narayana  
Sadasiva

445

Results of prarabdha  
Are still at work  
As long as there is idea  
Of happiness and such

Narayana  
Sadasiva  
Narayana  
Sadasiva

Action lies  
Before any result  
Nowhere is it seen  
Independent of it

Narayana  
Sadasiva  
Narayana  
Sadasiva

446  
With direct realization                      Narayana  
Of identity with Brahman                      Sadasiva  
All the old karmas                      Narayana  
Are completely wiped out                      Sadasiva  
    Like the actions                      Narayana  
    In dream on waking up                      Sadasiva

447  
Can good or bad actions                      Narayana  
Performed in dream                      Sadasiva  
Lead one to heaven or hell                      Narayana  
After one has awakened?                      Sadasiva

448  
Realizing the Atman                      Narayana  
Unattached and indifferent                      Sadasiva  
Just like space                      Narayana  
The aspirant is never touched                      Sadasiva

449  
Space is not affected                      Narayana  
By liquor in a jar                      Sadasiva  
So also for the Atman                      Narayana  
Through contact with things                      Sadasiva

450  
The karma that has                      Narayana  
Fashioned this body                      Sadasiva  
Prior to realization                      Narayana  
Is not destroyed                      Sadasiva

By the knowledge                      Narayana  
Of realization                      Sadasiva  
It will yield its fruits                      Narayana  
Like an arrow in flight                      Sadasiva

451  
The arrow fired                      Narayana  
At a tiger                      Sadasiva  
Cannot be checked                      Narayana  
If it is a cow                      Sadasiva  
    It pierces the target                      Narayana  
    With full force                      Sadasiva

452

The effects of prarabdha  
Are even strong for the wise  
They are eliminated  
Only by enduring them

Narayana  
Sadasiva  
Narayana  
Sadasiva

But the effects of  
Sanchita<sup>19</sup> and agami<sup>20</sup>  
Are destroyed only by  
The fire of Realization

Narayana  
Sadasiva  
Narayana  
Sadasiva

These do not affect  
Those who have realized  
They are continually  
Identified with Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva

454

The sage who sees  
Self as Brahman  
Without a second  
And without upadhis<sup>21</sup>

Narayana  
Sadasiva  
Narayana  
Sadasiva

Question of prarabdha<sup>22</sup>  
Has no meaning  
Just as no connection  
With dream when awake

Narayana  
Sadasiva  
Narayana  
Sadasiva

455

He who has awoken  
Has no distinctions  
As 'I', 'mine' or 'this'  
For body or things  
    He lives fully awake  
    As his own Self

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

456

He has no desire  
To enliven the unreal  
Nor is he eager  
To maintain the dream-world

Narayana  
Sadasiva  
Narayana  
Sadasiva

If he still clings  
To unreal objects  
He is surely not  
Awake from sleep

Narayana  
Sadasiva  
Narayana  
Sadasiva

456

In the same way  
One absorbed in Brahman  
Lives identified with  
The all-pervading Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva

Eating, sleeping and such  
Are to the realized  
But a recollection  
Of objects seen in dream

Narayana  
Sadasiva  
Narayana  
Sadasiva

457

The body has been  
Created by karma  
The force of prarabdha  
Is of our own making

Narayana  
Sadasiva  
Narayana  
Sadasiva

It is not reasonable  
To blame this on Atman  
Which is beginningless  
Untouched by karma

Narayana  
Sadasiva  
Narayana  
Sadasiva

458

Sruti tells us  
In Katha Upanishad  
Atman is birthless  
Eternal and undecaying

Narayana  
Sadasiva  
Narayana  
Sadasiva

So how can prarabdha  
Work in the one  
Who has identified  
Himself with Brahman?

Narayana  
Sadasiva  
Narayana  
Sadasiva

459

Prarabdha continues  
As long as one lives  
Identified with body  
Not so otherwise

Narayana  
Sadasiva  
Narayana  
Sadasiva

One who has realized  
Does not identify  
With the body  
And avoids prarabdha

Narayana  
Sadasiva  
Narayana  
Sadasiva



460

Attributing prarabdha  
To body is error  
The body is  
A superimposition

Narayana  
Sadasiva  
Narayana  
Sadasiva

How can the unreal  
Have a birth  
How can the unborn  
Ever die at all

Narayana  
Sadasiva  
Narayana  
Sadasiva

How can prarabdha  
Exist for something  
That is unreal  
Like the body

Narayana  
Sadasiva  
Narayana  
Sadasiva

461

If the effects of ignorance  
Are completely destroyed  
By knowledge of Self  
How can the body exist?

Narayana  
Sadasiva  
Narayana  
Sadasiva

Just to clear doubts  
Srutis speak of prarabdha  
From a relative standpoint  
Just for instruction  
Not to prove reality  
Of the realized

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

462 - 463

There is only Brahman  
One without a second  
Infinite, beginningless  
Endless, transcendent  
Changeless and  
Without duality

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

464

There is only Brahman  
One without a second  
Essence of existence  
Satchitananda  
Without activity  
Without duality

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

465

There is only Brahman  
One without a second  
Which is within all  
And homogeneous

Narayana  
Sadasiva  
Narayana  
Sadasiva

Infinite, endless  
And all-pervading  
Without duality  
The Reality of all

Narayana  
Sadasiva  
Narayana  
Sadasiva

466

There is only Brahman  
One without a second  
Neither to be shunned  
Nor held onto  
    Without any support  
    Without duality

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

467

There is only Brahman  
One without a second  
Beyond attributes  
Without parts  
    Subtle, absolute  
    Taintless, non-dual

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

468

## VIII. Guru and Disciple

### 1. FURTHER INSTRUCTIONS

(Verses 469 - 519)

*Guru:*

There is only Brahman	Narayana
One without a second	Sadasiva
Of incomprehensible nature	Narayana
Beyond the range	Sadasiva
Of mind and speech	Narayana
Without duality	Sadasiva

469

There is only Brahman	Narayana
Secondless, self-existent	Sadasiva
Unique, the only Reality	Narayana
Self-effulgent and pure	Sadasiva

470

Sannyasins who have abandoned	Narayana
Attachments and desires	Sadasiva
Serene and self-restrained	Narayana
Realize the Supreme Truth	Sadasiva
Attaining Supreme Bliss	Narayana
Through Self-realization	Sadasiva

471

You should also by viveka	Narayana
Seek this Supreme Truth	Sadasiva
The real nature of the Self	Narayana
Undiluted Bliss	Sadasiva

By shaking off delusion	Narayana
Created by your own mind	Sadasiva
Be free and illuminated	Narayana
Attain the goal of life	Sadasiva

472

With a mind perfectly stilled	Narayana
Through samadhi	Sadasiva
Visualize the truth of Self	Narayana
With eye of clear realization	Sadasiva

If the meaning of words Heard from the guru Is perfectly discerned It will end all doubts	Narayana Sadasiva Narayana Sadasiva	473
In the realization Of pure Atman Satchitananda Which ends avidya	Narayana Sadasiva Narayana Sadasiva	
Scriptures, reasoning Words of guru, concentration Are the proofs Till direct experience	Narayana Sadasiva Narayana Sadasiva	474
Bondage, liberation Satisfaction, anxiety Require direct experience Or it is only inference	Narayana Sadasiva Narayana Sadasiva	475
Gurus and srutis teach The wise cross samsara By means of wisdom And grace of the Lord	Narayana Sadasiva Narayana Sadasiva	476
Knowing the true Self Through Self-realization Stay united with Atman With mind free of duality	Narayana Sadasiva Narayana Sadasiva	477
Vedanta concludes As does direct experience That jiva is identical With non-dual Brahman	Narayana Sadasiva Narayana Sadasiva	
This entire universe Is nothing but Brahman Liberation means Ever abiding in Brahman	Narayana Sadasiva Narayana Sadasiva	

478

Realizing at right time                      Narayana  
The Supreme Truth                              Sadasiva  
Through the teachings                         Narayana  
Of guru and scriptures                         Sadasiva

Also by reasoning                              Narayana  
With senses quieted                             Sadasiva  
And mind concentrated                         Narayana  
Be established in Brahman                      Sadasiva

479

## 2. SONG OF LIBERATION

(Verses 480 - 519)

*Guru:*

Concentrating the mind                      Narayana  
For some time on Brahman                      Sadasiva  
He rose from meditation                         Narayana  
And spoke these words                         Sadasiva

480

*Disciple:*

My mind and its activities                      Narayana  
Have melted and vanished                      Sadasiva  
Realizing true identity                         Narayana  
Of Self and Brahman                             Sadasiva

I do not know this                              Narayana  
Nor do I know not-this                         Sadasiva  
Nor what or how much                         Narayana  
Boundless bliss of samadhi                      Sadasiva

481

The majesty of Brahman                      Narayana  
Full of ananda                                      Sadasiva  
Is impossible to express                         Narayana  
Or be conceived by mind                         Sadasiva

In a fraction of which                             Narayana  
The mind has melted                             Sadasiva  
Like snow on the ocean                         Narayana  
Now satisfied in Bliss                             Sadasiva

482

Where is the universe  
By whom is it removed  
Where is it merged  
It was just seen by me  
    It has ceased to exist  
    What a great wonder

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

483

In the ocean of Brahman  
Filled with Absolute Bliss  
What is to be abandoned  
What is to be shunned  
    What is other than Self  
    What is different

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

484

I neither see nor hear  
Nor know anything else  
I exist as blissful Self  
Distinct from everything else

Narayana  
Sadasiva  
Narayana  
Sadasiva

485

Repeated salutations to thee  
O noble guru  
Devoid of attachment  
Best among good souls

Narayana  
Sadasiva  
Narayana  
Sadasiva

Embodiment of Eternal Bliss  
One without a second  
Who art infinite  
Boundless ocean of mercy

Narayana  
Sadasiva  
Narayana  
Sadasiva

486

Guru whose glance  
Like a shower of moonbeams  
Has removed exhaustion  
Brought on by samsara

Narayana  
Sadasiva  
Narayana  
Sadasiva

Who in a moment  
Admitted me to  
Undecaying status of Atman  
Bliss of infinite majesty

Narayana  
Sadasiva  
Narayana  
Sadasiva

487

Blessed am I	Narayana
Attaining life's goal	Sadasiva
Free from rebirth	Narayana
Essence of Eternal Bliss	Sadasiva
Infinite am I	Narayana
All through thy mercy	Sadasiva

488

I am unattached	Narayana
Free of physical body	Sadasiva
Free from subtle body	Narayana
And undecaying	Sadasiva
I am serene	Narayana
Infinite am I	Sadasiva
I am taintless	Narayana
Eternal am I	Sadasiva

489

I am not the doer	Narayana
Not the experiencer	Sadasiva
I am changeless	Narayana
And beyond activity	Sadasiva
I am the essence	Narayana
Of Pure Knowledge	Sadasiva
Absolute and identical	Narayana
With Eternal Good	Sadasiva

490

I am different	Narayana
From seer, listener	Sadasiva
Speaker, doer	Narayana
And experiencer	Sadasiva
I am essence of Knowledge	Narayana
Eternal, undivided	Sadasiva
Actionless, limitless	Narayana
Unattached and infinite	Sadasiva

491

I am neither this	Narayana
Nor am I that	Sadasiva

I am the illuminer  
Of both of them

Narayana  
Sadasiva

I am without second  
I am Brahman  
Devoid of interior  
Or exterior and infinite

Narayana  
Sadasiva  
Narayana  
Sadasiva

492

I am indeed Brahman  
Without a second  
Matchless Reality  
And beginningless

Narayana  
Sadasiva  
Narayana  
Sadasiva

Beyond imagination  
As 'you', 'I' or 'that'  
Eternal Bliss  
And the Truth

Narayana  
Sadasiva  
Narayana  
Sadasiva

493

I am slayer of Naraka  
I am Narayana  
Destroyer of Tripura  
Ruler and Supreme Being

Narayana  
Sadasiva  
Narayana  
Sadasiva

I am Knowledge Absolute  
Witness of everything  
The only ruler  
Devoid of 'I' or 'mine'

Narayana  
Sadasiva  
Narayana  
Sadasiva

494

I alone reside  
As knowledge in all  
As their internal  
And external support

Narayana  
Sadasiva  
Narayana  
Sadasiva

I am experiencer  
Of all experienced  
Earlier seen as  
This or non-Self

Narayana  
Sadasiva  
Narayana  
Sadasiva

495

In my blissful Self  
Waves of universes

Narayana  
Sadasiva



Are created and destroyed  
By wind of Maya

Narayana  
Sadasiva

496

Ideas such as gross  
Or the subtle  
Are wrongly imagined  
Under confusion

Narayana  
Sadasiva  
Narayana  
Sadasiva

Through superimpositions  
On manifested things  
Just as in eternal time  
Cycles are imagined

Narayana  
Sadasiva  
Narayana  
Sadasiva

497

Superimpositions  
By the ignorant  
Can never taint  
The substratum

Narayana  
Sadasiva  
Narayana  
Sadasiva

The rush of water  
Seen in a mirage  
Never does wet  
The dry desert sand

Narayana  
Sadasiva  
Narayana  
Sadasiva

498

I am beyond contamination  
Just like space  
Distinct from the illumined  
Just like the sun

Narayana  
Sadasiva  
Narayana  
Sadasiva

Motionless am I  
Just like the mountain  
I am limitless  
Just like the ocean

Narayana  
Sadasiva  
Narayana  
Sadasiva

499

I am not connected  
With this body  
Just like the sky  
Unconnected with clouds

Narayana  
Sadasiva  
Narayana  
Sadasiva

How can the states  
Of waking, dreaming

Narayana  
Sadasiva

And of deep sleep Ever affect me	Narayana Sadasiva	500
Upadhi alone comes Upadhi alone goes Upadhi alone acts Upadhi alone experiences	Narayana Sadasiva Narayana Sadasiva	
Upadhi alone decays Upadhi alone dies I ever remain firm Like Mount Kula	Narayana Sadasiva Narayana Sadasiva	501
I am always the same Without any parts Neither working Nor ceasing from it	Narayana Sadasiva Narayana Sadasiva	
How can the One Which is indivisible Infinite like the sky Strive for anything	Narayana Sadasiva Narayana Sadasiva	502
How can there be Merits or demerits For the organless Without mind or form	Narayana Sadasiva Narayana Sadasiva	
Who is changeless Realization of Bliss Absolute Sruti also mentions As "Not affected" <sup>23</sup>	Narayana Sadasiva Narayana Sadasiva	503
If heat or cold Pleasant or unpleasant Happen to touch The shadow of a body	Narayana Sadasiva Narayana Sadasiva	
It does not affect The person himself	Narayana Sadasiva	

Who is quite distinct From his shadow	Narayana Sadasiva	504
Qualities of things seen Do not affect the Witness Who is quite distinct From all of them	Narayana Sadasiva Narayana Sadasiva	
Changeless and unaffected Just as properties of a room Do not affect the lamp That illumines it	Narayana Sadasiva Narayana Sadasiva	505
Just like the sun is Mere witness of actions Just as the fire Burns without distinction	Narayana Sadasiva Narayana Sadasiva	
As rope with a snake Superimposed on it I am unchangeable Self The Intelligence Absolute	Narayana Sadasiva Narayana Sadasiva	506
I am neither the doer Nor the instigator I am neither the enjoyer Nor promoter of enjoyment	Narayana Sadasiva Narayana Sadasiva	
I neither see Nor cause others to see I am Self-effulgent Transcendent Atman	Narayana Sadasiva Narayana Sadasiva	507
When upadhis move The resulting movement Of reflection is ascribed By the ignorant to the reflected	Narayana Sadasiva Narayana Sadasiva	
Like the sun is always Free from any activity	Narayana Sadasiva	

But the ignorant associate Action and experience	Narayana Sadasiva	508
Let this body drop In water or land I remain untouched Like space in a jar	Narayana Sadasiva Narayana Sadasiva	509
Passing states of buddhi As agency, experience Cunning, drunkenness Bondage and freedom	Narayana Sadasiva Narayana Sadasiva	
These are never in reality The Supreme Brahman Perfect Absolute Without a second	Narayana Sadasiva Narayana Sadasiva	510
Let Prakriti change In millions of ways It does not affect me I am Knowledge Absolute	Narayana Sadasiva Narayana Sadasiva	
Just like the clouds Never touch the sky I am never affected I am always unattached	Narayana Sadasiva Narayana Sadasiva	511
I am non-dual Brahman Subtle like space I am beginningless I am endless	Narayana Sadasiva Narayana Sadasiva	
In me the universe From unmanifest Prakriti To manifested matter Appears as a shadow	Narayana Sadasiva Narayana Sadasiva	512
I am non-dual Brahman Support of all	Narayana Sadasiva	

Illuminer of All With infinite forms	Narayana Sadasiva	
I am omnipresent Without duality Eternal and pure Unmoved and absolute	Narayana Sadasiva Narayana Sadasiva	
		513
I am non-dual Brahman Transcending all Differentiations of Maya Innermost essence of all	Narayana Sadasiva Narayana Sadasiva	
Beyond range of Even consciousness Truth, Knowledge Infinity, Bliss-Absolute	Narayana Sadasiva Narayana Sadasiva	
		514
I am actionless I am changeless I am partless I am formless	Narayana Sadasiva Narayana Sadasiva	
I am imageless I am eternal I am supportless I am non-dual	Narayana Sadasiva Narayana Sadasiva	
		515
I am universal I am the All I am transcendent I am non-dual	Narayana Sadasiva Narayana Sadasiva	
I am the Absolute I am Knowledge-Absolute I am all Bliss I am indivisible	Narayana Sadasiva Narayana Sadasiva	
		516
This splendor of sovereignty Of Self-effulgence	Narayana Sadasiva	

I have received by virtue  
Of thy supreme grace

Narayana  
Sadasiva

Salutations to thee  
O glorious guru  
Thou art indeed noble  
Salutations again and again

Narayana  
Sadasiva  
Narayana  
Sadasiva

517

O glorious guru  
All due to thy grace  
I have awakened  
And been saved

Narayana  
Sadasiva  
Narayana  
Sadasiva

From the wandering  
In the fire of samsara  
Created by avidya  
Tormented by tiger of egoism

Narayana  
Sadasiva  
Narayana  
Sadasiva

518

Salutations to thee  
O King of gurus  
Of unnamable greatness  
Ever the same

Narayana  
Sadasiva  
Narayana  
Sadasiva

You who are manifest  
As all that is seen  
As this universe  
Salutations to thee

Narayana  
Sadasiva  
Narayana  
Sadasiva

519

## IX. The Perfect Sage

(Verses 519 - 548)

*Sankaracharya:*

Seeing the worthy disciple	Narayana
Who had attained the truth	Sadasiva
By Self-realization	Narayana
Thus prostrating himself	Sadasiva

The best of teachers	Narayana
And great-souled guru	Sadasiva
Spoke to him again	Narayana
These noble words	Sadasiva

520

*Guru:*

The universe is an expansion	Narayana
Of its idea in Brahman	Sadasiva
Hence it is in all respects	Narayana
Nothing but Brahman	Sadasiva

See Brahman everywhere	Narayana
In all states and conditions	Sadasiva
Through the eye of insight	Narayana
With a serene mind	Sadasiva

Just as one with eyes	Narayana
Beholds all the forms	Sadasiva
One who has realized	Narayana
Beholds all as Brahman	Sadasiva

521

What wise person	Narayana
Would discard joy	Sadasiva
Of bliss of Self	Narayana
For the unsubstantial	Sadasiva

When the real moon	Narayana
Is there in its beauty	Sadasiva
Who would be happy	Narayana
With a painted moon	Sadasiva

522

Perceiving the unreal  
Does not satisfy  
Nor end misery  
Therefore abide in Atman

Narayana  
Sadasiva  
Narayana  
Sadasiva

Be satisfied with realization  
Of Bliss Absolute  
One without a second  
Live happily in Atman

Narayana  
Sadasiva  
Narayana  
Sadasiva

523

Behold Atman alone  
In all circumstances  
Think always of Atman  
One without a second

Narayana  
Sadasiva  
Narayana  
Sadasiva

Enjoy bliss of Atman  
Bliss of thy own Self  
Thus O noble soul  
Pass thy time wisely

Narayana  
Sadasiva  
Narayana  
Sadasiva

524

Duality in Atman  
Knowledge-absolute  
Is like building castles  
In the thin air

Narayana  
Sadasiva  
Narayana  
Sadasiva

Always identify with Atman  
One without a second  
Attain supreme peace  
Remain forever serene

Narayana  
Sadasiva  
Narayana  
Sadasiva

525

The mind of the sage  
Who has realized  
Is free of confusion  
And is perfectly tranquil

Narayana  
Sadasiva  
Narayana  
Sadasiva

In a state of quietude  
Identified with Brahman  
He constantly enjoys  
Bliss-Absolute

Narayana  
Sadasiva  
Narayana  
Sadasiva



		526
One who has realized The true nature of Atman Abides in pure Bliss Completely satisfied	Narayana Sadasiva Narayana Sadasiva	
This satisfaction brings A state of quietude Which comes from Being desireless	Narayana Sadasiva Narayana Sadasiva	
		527
The illumined sage Whose pleasure is Self Lives peacefully doing What needs to be done	Narayana Sadasiva Narayana Sadasiva	
		528
One who has Perfectly realized the Truth Has no mental limitations Such as conditions	Narayana Sadasiva Narayana Sadasiva	
Free of place and time Direction or discipline All limitations cease Upon knowing the self	Narayana Sadasiva Narayana Sadasiva	
		529
To know this is a jar What else is needed Except direct knowledge Which ensures cognition	Narayana Sadasiva Narayana Sadasiva	
		530
When Atman manifests In direct-realization Nothing else is needed It is the Self of all	Narayana Sadasiva Narayana Sadasiva	
		531
The feeling 'I am' Is independent of	Narayana Sadasiva	

Any circumstances	Narayana	
As in realization	Sadasiva	
Of the knower of Brahman	Narayana	
That he is Brahman	Sadasiva	
		532
How can something else	Narayana	
Without substance and unreal	Sadasiva	
Illuminate that by which	Narayana	
The universe shines?	Sadasiva	
		533
What can illumine	Narayana	
The Knower by whom	Sadasiva	
The scriptures and all beings	Narayana	
Have any meaning at all	Sadasiva	
		534
Self-effulgent Atman	Narayana	
Of infinite power	Sadasiva	
Beyond conditioned knowledge	Narayana	
Yet the experience of all	Sadasiva	
Realizing which alone	Narayana	
The knower of Brahman	Sadasiva	
Lives his glorious life	Narayana	
Freed from bondage	Sadasiva	
		535
He is satisfied with	Narayana	
Undiluted Bliss	Sadasiva	
Neither grieved nor elated	Narayana	
By sense-objects	Sadasiva	
Neither attached	Narayana	
Nor averse to them	Sadasiva	
He enjoys and delights	Narayana	
In the bliss of the Self	Sadasiva	
		536
Just as a child	Narayana	
Plays with a toy	Sadasiva	
Ignores hunger	Narayana	
And discomfort	Sadasiva	

So also a realized one  
Delights in Reality  
Without the ideas  
Of 'I' or 'mine'

Narayana  
Sadasiva  
Narayana  
Sadasiva

537

Realized ones  
Are free from anxiety  
Eating food that comes  
Without humiliation

Narayana  
Sadasiva  
Narayana  
Sadasiva

Drinking water from streams  
Living independent and free  
Sleeping without fear  
In cemetery or forest

Narayana  
Sadasiva  
Narayana  
Sadasiva

Their clothing is space  
Needing no washing or drying  
Their bed is the earth  
They roam in Vedanta  
    They delight in  
    The Supreme Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

538

The knower of Atman  
Has no outward mark  
He is unattached  
To external things

Narayana  
Sadasiva  
Narayana  
Sadasiva

He rests on this body  
Without identification  
Experiencing sense-objects  
Just as they appear  
    Through the wish of others  
    Just like a child

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

539

Established in Knowledge  
He wanders freely  
Sometimes like a madman  
Or a child or a ghost

Narayana  
Sadasiva  
Narayana  
Sadasiva

Sometimes for clothes  
He has the quarters

Narayana  
Sadasiva

At other times Simple clothes or skins	Narayana Sadasiva	540
The sage, living alone Enjoys without desire Satisfied in the Self Himself present in All	Narayana Sadasiva Narayana Sadasiva	541
He behaves differently Sometimes wandering As a sage or a fool Gentle or venomous	Narayana Sadasiva Narayana Sadasiva	
Admired or despised Honored or insulted Quite often unknown Happily in Bliss of Self	Narayana Sadasiva Narayana Sadasiva	542
Though without riches Yet ever content Though helpless Yet very powerful	Narayana Sadasiva Narayana Sadasiva	
Without sense-objects Yet fully satisfied Though without equal Yet seeing all as equal	Narayana Sadasiva Narayana Sadasiva	543
Though doing Yet inactive Though experiencing Yet untouched	Narayana Sadasiva Narayana Sadasiva	
Though embodied Yet unattached Though limited Yet all-pervading	Narayana Sadasiva Narayana Sadasiva	544
Pleasure nor pain Good nor evil	Narayana Sadasiva	

Do not touch the Knower  
One without egoism

Narayana  
Sadasiva

545

Pleasure or pain  
Good or evil  
Affect only him  
Identified with body

Narayana  
Sadasiva  
Narayana  
Sadasiva

How can these  
Or their effects  
Touch the sage  
Identified with Brahman  
    Thereby broken  
    Are the chains of bondage

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

546

During an eclipse  
The sun appears  
To be swallowed up  
But it is only an illusion

Narayana  
Sadasiva  
Narayana  
Sadasiva

547

Similarly the ignorant  
See the Knower of Brahman  
One free of bondages  
As still bound to body

Narayana  
Sadasiva  
Narayana  
Sadasiva

548

## X. For Ever Free

### 1. THE SERPENT'S SLOUGH

(Verses 549 - 561)

*Guru:*

The Knower of Brahman	Narayana
Always remains free	Sadasiva
Though having a body	Narayana
Moves about freely	Sadasiva
Discarding the body	Narayana
As a snake does its skin	Sadasiva

549

Just as a log	Narayana
Is carried by currents	Sadasiva
So also his body	Narayana
Is carried by karma	Sadasiva

Into conditions	Narayana
It must pass through	Sadasiva
For experiences	Narayana
Of past momentum	Sadasiva

550

One who has realized	Narayana
Is free from body-idea	Sadasiva
He moves freely	Narayana
Unhampered by prarabdha	Sadasiva

Lives as a witness	Narayana
Free of body and mind	Sadasiva
Just like the pivot	Narayana
Of the potter's wheel	Sadasiva

551

He is not attracted	Narayana
Nor does he repel	Sadasiva
The sense-organs	Narayana
From their objects	Sadasiva

Staying unconcerned	Narayana
Like a spectator	Sadasiva

Without regard  
For the fruit of actions

Narayana  
Sadasiva

552

He who has abandoned  
Judgment and choice  
And motivations  
He is ever content  
    He abides in Atman  
    Is verily Siva Himself

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

553

Through destruction  
Of all upadhis  
The Knower merges  
In changeless Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva

He attains liberation  
While still living  
Thereby attains  
The goal of life

Narayana  
Sadasiva  
Narayana  
Sadasiva

554

Just as an actor  
Puts on a garb  
He plays the role  
Assigned to him

Narayana  
Sadasiva  
Narayana  
Sadasiva

He never forgets  
His true nature  
Unbroken abidance  
In Supreme Brahman

Narayana  
Sadasiva  
Narayana  
Sadasiva

555

Let the body  
Of the sannyasin  
Who has realized  
Fall like a leaf

Narayana  
Sadasiva  
Narayana  
Sadasiva

It matters little  
For it has been burnt  
By the burning fire  
Of self-knowledge

Narayana  
Sadasiva  
Narayana  
Sadasiva

556

The sage who abides  
In the Reality of Brahman  
As Infinite Bliss  
One without a second

Narayana  
Sadasiva  
Narayana  
Sadasiva

Does not depend  
On considerations  
Of place and time  
To abandon the body

Narayana  
Sadasiva  
Narayana  
Sadasiva

557

Abandoning the body  
Is not liberation  
Nor is the staff  
Or the water-bowl

Narayana  
Sadasiva  
Narayana  
Sadasiva

Liberation consists  
In the destruction  
Of knots of ignorance  
That bind the heart

Narayana  
Sadasiva  
Narayana  
Sadasiva

558

If a leaf falls  
In a small stream  
A river or road  
Or place of Siva  
    How is it good  
    Or bad for the tree

Narayana  
Sadasiva  
Narayana  
Sadasiva  
Narayana  
Sadasiva

559

Destruction of body  
Organs, prana and buddhi  
Is like leaf or flower  
To a tree

Narayana  
Sadasiva  
Narayana  
Sadasiva

Atman is unaffected  
Embodiment of Bliss  
One's true nature  
Surviving like the tree

Narayana  
Sadasiva  
Narayana  
Sadasiva

560

Sruti declares  
The nature of Atman

Narayana  
Sadasiva



With the words  
"Mass of Knowledge"<sup>24</sup> Narayana  
Sadasiva

Indicating Its Reality Narayana  
And also implying Sadasiva  
Destruction is Narayana  
Of limitations alone Sadasiva

561

## 2. THE SELF ENDURES

(Verses 562 - 574)

*Guru:*

Sruti declares Narayana  
"Atman is immortal"<sup>25</sup> Sadasiva  
Amidst changing things Narayana  
Subject to destruction Sadasiva

562

As a stone or a tree Narayana  
Or grass of paddy Sadasiva  
When they are burnt Narayana  
Are reduced to earth Sadasiva

Even so the universe Narayana  
From body to mind Sadasiva  
Burnt by realization Narayana  
Are reduced to Self Sadasiva

563

Just as darkness Narayana  
Is distinct from light Sadasiva  
It disappears in Narayana  
The light of the sun Sadasiva  
So also this universe Narayana  
Disappears in Brahman Sadasiva

564

When the jar is broken Narayana  
Space unites with space Sadasiva  
When limitations are broken Narayana  
Knower becomes Brahman Sadasiva

565

Milk poured in milk	Narayana	
Oil poured in oil	Sadasiva	
Water poured in water	Narayana	
Becomes one with itself	Sadasiva	
So also the sage	Narayana	
Realizing Atman	Sadasiva	
Becomes one with	Narayana	
Self as Brahman	Sadasiva	
		566
The sage realizing	Narayana	
Indivisibility of Brahman	Sadasiva	
No longer returns	Narayana	
To cycle of samsara	Sadasiva	
		567
The body of ignorance	Narayana	
Burnt by realization	Sadasiva	
Eliminates the jivahood	Narayana	
Brahman cannot be born	Sadasiva	
		568
Bondage and liberation	Narayana	
Are Maya's creations	Sadasiva	
Not existing in Atman	Narayana	
Indivisible Reality	Sadasiva	
Just as the snake	Narayana	
Seen in the rope	Sadasiva	
		569
Bondage and liberation	Narayana	
Are relevant in ignorance	Sadasiva	
There is no ignorance	Narayana	
In non-dual Brahman	Sadasiva	
		570
Bondage and liberation	Narayana	
Are attributes of buddhi	Sadasiva	
Falsely superimposed	Narayana	
On the Reality	Sadasiva	
Like the cloud	Narayana	
Covers the sun	Sadasiva	

Brahman is Absolute One without a second	Narayana Sadasiva	571
Bondage is an idea Non-bondage also Attributes of the buddhi Never of Eternal Brahman	Narayana Sadasiva Narayana Sadasiva	572
Bondage and liberation Are creations of Maya Never in infinite Atman Eternally unlimited	Narayana Sadasiva Narayana Sadasiva	
Indivisible, actionless Indestructible, calm Without any blemish Like the infinite space	Narayana Sadasiva Narayana Sadasiva	573
There is neither death Nor is there birth Neither is one bound Nor does one struggle	Narayana Sadasiva Narayana Sadasiva	
Neither is there a seeker Nor a liberated one <sup>26</sup> Only changeless Brahman This is Ultimate Truth	Narayana Sadasiva Narayana Sadasiva	574

### 3. BENEDICTION

(Verses 575 - 580)

*Guru:*

I have repeatedly Revealed to thee As to one's own son This profound secret	Narayana Sadasiva Narayana Sadasiva
Innermost import Of all vedanta	Narayana Sadasiva

Which is the crest  
Of all the vedas

Narayana  
Sadasiva

Finding you a qualified  
Seeker of Truth  
Without impurities  
And without desires

Narayana  
Sadasiva  
Narayana  
Sadasiva

575

*Conclusion:*

Hearing the words  
Of the noble guru  
The disciple in reverence  
Prostrated before him

Narayana  
Sadasiva  
Narayana  
Sadasiva

With his permission  
He went his way  
Free from bondage  
And liberated

Narayana  
Sadasiva  
Narayana  
Sadasiva

576

The guru also  
With mind absorbed  
In Truth and Bliss  
Roamed purifying All

Narayana  
Sadasiva  
Narayana  
Sadasiva

577

Thus through dialogue  
Between a noble guru  
And a qualified disciple  
Truth has been taught

Narayana  
Sadasiva  
Narayana  
Sadasiva

The nature of Atman  
Has been instructed  
For easy understanding  
Of seekers of liberation

Narayana  
Sadasiva  
Narayana  
Sadasiva

578

May those sannyasins  
Seeking liberation  
Having been purified  
By the practices

Narayana  
Sadasiva  
Narayana  
Sadasiva

Free from desires  
With serene minds  
Who delight in sruti  
Revere this teaching

Narayana  
Sadasiva  
Narayana  
Sadasiva

579

For those afflicted  
By the scorching fire  
Of this samsara  
Wandering thirstily

Narayana  
Sadasiva  
Narayana  
Sadasiva

Here are inspiring words  
Teachings of Sankara  
Pointing the way  
Within easy reach

Narayana  
Sadasiva  
Narayana  
Sadasiva

The soothing ocean  
Of Brahmic Nectar  
One without a second  
Leading to liberation

Narayana  
Sadasiva  
Narayana  
Sadasiva

580

*Thus ends 'The Crest-Jewel of Wisdom' of Sri Sankaracharya, disciple at the Holy Lotus Feet of Govinda his teacher, supreme Swan, the Wanderer of the world.*

|| iti śamkarācāryaviracitaṁ vivekacuḍāmaṇi ||

|| om tatsat ||

*End*

## SANSKRIT WORDS

agami	karma now produced to be enjoyed later
ahamkar	the ego principle
ahamkara	the ego principle at work
ananda	pure unalloyed bliss
anandamaya kosha	according to vedanta, there are five sheaths which form the vehicle for the soul's experience; the anandamaya kosha is the innermost sheath of bliss enveloped by ignorance, keeping one's true nature hidden
anatman	not-self; insentient
annamaya kosha	according to vedanta, there are five sheaths which form the vehicle for the soul's experience; the annamaya kosha is the food sheath or the physical body
antahkarna	the inner instrument
apana	the five aspects or functions of the prana have different names, the apana is that aspect which functions as down-going breath; excretion functions; ejection
Atma/Atman	one's true nature, also called the Self or Soul
avarana	veil of ignorance brought about and maintained by tamas
avidya	veil of ignorance: nescience
avriti	veiling power of tamas
Bhagavad Gita	one of the three main scriptures of the Hindu Cannon called ' <i>Prasthan Traye</i> '; the dialogue between Lord Krishna and Arjuna
Brahman	Absolute Reality; not only omnipotent but all power itself; not only omniscience but all knowledge itself; not only omnipresent but existence itself
buddhi	intellect; understanding; reason
chitta	the total indivisible mind
dama	control of the outer senses; one of the sixfold virtues
darshan	insight; vision; making visible; beholding
dehadyas/dehadyasa	attachment/identification with the body
devadatta	cousin of the Buddha
gunas	quality born of nature
guru	teacher; preceptor
Indra	chief of gods, ruler of heaven; the Rain God
indriyas	the sense of perception; sense-organs

jiva	the individual soul or ego
jivanmukti	one who is liberated while living
jnana indriyas	organs of knowledge or perception
jnani	sage of wisdom
kaivalya	transcendental state of Absolute Independence; liberation of moksha; isolation; final beatitude; emancipation
karma	action operating through the Law of Cause and Effect
karmic (pull)	inclination to action through the Law of Cause and Effect
Katha Upanishad	one of the main Upanishads; dialogue between Nachiketas and Yama
koshas	the physical body
linga sharira	the subtle body, the astral body
mahat	cosmic mind
manana	thinking; reflection
manas	mind
manomaya kosha	mind sheath
Maya	the illusory power of Brahman
moksha	liberation
mumukshutva	intense longing for liberation
munja (grass)	a tough grass used in making ropes
naraka	abodes of darkness
Narayana	a proper name for Bhagavan; term used by etymology means a Being that supports all beings, that is reached by them and that helps them to do so; one who pervades all things; one who sleeps on waters
nirvikalpa samadhi	state referred to by jnana yogis that is without any modifications of the mind
nirvana	liberation; final emancipation
niyama	second step in raja yoga; internal and external purification, contentment, austerity, study, worship of God; observance
Paramatman	the Supreme Soul
prakriti	causal matter, Shakti; name of pradhana of the sankhyas
prana/pranas	vital energy; life breath
pranamaya kosha	one of the five sheaths of the Atma consisting of the pranas or vital energy and the karmaendriyas or organs of action
prana-vayu	vital air that moves in the chest
prarabdha	that portion of total karma stock that determines present life
Purusha	the Supreme Being; applies also to Bhagavan, the soul abiding in all; the best of the purushas
Rahu	one of the nine planets in Vedic astrology

rajas	one of the three aspects of cosmic energy; principle of dynamism in nature that brings about all changes; quality that generates passion and restlessness
Sadasiva	of Siva, ever-auspicious
sadhana chatushtaya	fourfold qualifications of an aspirant: viveka, vairagya, satsampat and mumukshutva
sakshi	Witnessing principle; Seer; Kutastha which passively observes the actions of the body and senses; witness
sama	calmness of mind induced by eradication of vasanas
samadhana	mental balance
samadhi	the state of super-consciousness where Absoluteness is experienced
samana	one of the five pranas or vital airs of the human body that does the function of digestion
samsara	the wheel of transmigration, cycle of births and deaths
samskaras	impressions in the subconscious mind
Sanatkumara	Brahma's son, prominent teacher in the Chhandogya Upanishad
sanchita	the sum total of all actions done by the jiva during countless previous births out of which a prarabdha or stock is allotted for every new birth
sankhya	analytical study of the material world
sannyasin	renunciate, monk; last stage of Hindu life - the stage of spiritual meditation
satchidananda	Existence-Knowledge-Bliss-Absolute; Brahman
sattva	light; purity; reality
shakti	power; energy; force; the Divine Power or becoming; the apparent dynamic aspect of Eternal Being
shastras	sacred scriptures; words of authority
Siva/Shiva	aspect of God: Auspicious One
sraddha	faith
sravana	listening to scriptures
sruti(s)	the vedas; revealed scriptures of the Hindus; that which is heard
stithaprajna	he who is unshakably established in super-consciousness; perfect yogi
swadharma	one's own prescribed duty in life according to eternal law
tamas	ignorance; inertia; darkness; dullness
tat twam asi	That thou art - one of the four mahavakyas; this is found in the Chhandogya Upanishad
titiksha	bearing with equanimity the pair of opposites, heat and cold, pleasure and pain and respectful and disrespectful; endurance



Tripura	Indian state; mythological: meaning three cities constructed by a demon, destroyed by god Tripurantaka, an aspect of Shiva
udana upadis/upadhis	one of the fine vital airs functioning in the human body a superimposed thing or attribute that veils and gives a colored view of the substance beneath it; limiting adjunct; makes the Absolute appear limited
uparati	satiety in the enjoyment of sense-objects; surfeit; absolute calmness; tranquility
vairagya vasanas	dispassion; uncoloredness latent subtle desire; tendency created in enjoyment which induces repetition capable of developing into action; the impression of action that remains unconsciously in the mind
vayana vedanta	vital energy support inhalation and exhalation the end of the vedas; the upanishads; the school of Hindu thoughts based primarily on the upanishads, upholding the doctrine of pure non-dualism or conditioned non-dualism
vidya vijnanamaya kosha	Knowledge of Brahman; a process of meditation or worship one of the sheaths of the soul consisting of the principle intellect or buddhi
viksepa vikshepa-shakti	the tossing of mind which obstructs concentration the power of Maya that projects the universe and causes movement and superimposition
Vishnu viveka yama	All-Pervading One ever-present discrimination between the real and unreal the God of Death and dispenser of justice; the first limb of raja yoga being self-restraint
yogi	one who practices Yoga; one who strives earnestly for union with God; an aspirant going through any course of spiritual discipline; one going particularly through the scheduled course of raja yoga; one who is established in yoga; a perfected one

## END NOTES

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- <sup>1</sup> Brihadaranyaka Upanishad II.iv.2: Sage Yajnavalkya's instructions to his wife Maitreyi
- <sup>2</sup> The qualifications are mentioned in verses 16 and 17
- <sup>3</sup> Shadsampat or the six qualities: sama or serenity, dama or restraint, uparati or satiation, titiksha or forbearance, sraddha or faith and samadhana or balance of mind
- <sup>4</sup> Nirvikalpa Samadhi: a state wherein one experiences non-duality; no difference between the subject and object
- <sup>5</sup> Darshan Shastras: called the six schools of philosophy
- <sup>6</sup> Rig Veda: I. xxii. 20-21
- <sup>7</sup> Rahu: one of the nine planets in vedic astrology
- <sup>8</sup> Vikshepa-shakti: projecting power of rajas
- <sup>9</sup> Bhagavad Gita: IX.5
- <sup>10</sup> Brihadaranyaka Upanishad 2.3.6
- <sup>11</sup> Brihadaranyaka Upanishad 3.8.8
- <sup>12</sup> Shad-urmis or sixfold wave: aging, death, hunger, thirst, sorrow and delusion, which overtake the body and mind
- <sup>13</sup> Katha Upanishad 1.2.18
- <sup>14</sup> Brahma's son, prominent teacher in the Chhandogya Upanishad
- <sup>15</sup> Mahabharata 5.42.43
- <sup>16</sup> External attachments to sense objects and internal attachments for egoism, etc.
- <sup>17</sup> Chhandogya Upanishad 7.24.1
- <sup>18</sup> Stithaprajna: one of steady illumination
- <sup>19</sup> Sanchita: total stock or accumulation of karma from which a portion is encountered in this birth
- <sup>20</sup> Agami: karma accumulated in this life, added to total stock of karmas
- <sup>21</sup> Upadhi: limiting adjuncts
- <sup>22</sup> Prarabdha: Fruit-bearing karma is the portion of accumulated karma that has "ripened" and appears as a particular problem in the present life.
- <sup>23</sup> Brihadaranyaka Upanishad 4.3.22
- <sup>24</sup> Brihadaranyaka Upanishad 4.5.13
- <sup>25</sup> Brihadaranyaka Upanishad 4.5.14
- <sup>26</sup> Amritabindu Upanishad 10