MINOR WORKS
OF
SRI SANKARACHARYA

Edited & Translated
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Preface

This little book contains sixteen of the most popular minor Vedantic Works generally ascribed to the great Sankaracharya. Their one common feature is that they are all monographs dealing with either the preparatory path to be trodden by seekers, or with the identity with the Supreme Self which every perfect soul feels on realising the truth. These writings contain little or no argument, for they are meant to be no more than fingerposts on the spiritual way, or sign-boards of the highest spiritual ideal for genuine aspirants with unwavering faith in instruction like this. For such, there is little doubt, these songs will be a source of hope, strength and joy.

It were well to remember, however, that the truths of Vedanta depicted in these poems are not matters of mere faith and belief. For they relate to the Eternal Reality which is above time, above space and above causality and yet the inmost core of our being. The realisation described here, is not a feeling got through affirmations or mystic experiments; nor is it the conclusion of vain speculation which goes by the name of philosophy. Neither is it a mere theological dogma to which a mental assent is demanded. It is rather the immediacy of the Infinite as the Super Self in which all of us literally live, move and have our being. When that immediacy is attained it will be found that the mystic's experiences and the philosopher's speculations as well as the theologian's assertions are all invested with a meaning only in so far as they approximate to this bedrock of Reality. The Vedantic method of seeking and finding this Reality, is barely touched upon here and there in some of the monographs included in this book. The reader who is interested in the
study, is referred to my little book ‘Avasthatraya or the Unique Method of Vedanta’ where it is discussed at some length.

A few observations with regard to the nature of Reality as taught by Vedanta, would be welcome to readers who read a book of this kind for the first time. It is called Brahman or the Infinite because it is not limited by anything. It is Pure Being without attributes, Pure Consciousness desiderating no object, and Pure Bliss not derived from any object of sense. Being, Consciousness and Bliss are not to be regarded as abstracted from existent, conscious and blissful entities, but as the very essence and basis of all phenomena which are superimposed on it by Ignorance. The world of plurality containing numerous individual agnos and objects, is but an appearance experienced by us in the waking state; but as we pass through all the three states, waking, dream and dreamless sleep, quite unaffected by these experiences, our Self as the witness of all three, must be taken to be altogether distinct from the states and their contents. And as both waking and dream are seen to be daily withdrawn into the Self in sleep which freely exhales them again, these must be regarded as essentially one with it. From this standpoint, therefore, the Self is seen to be above all the states, ever pure, ever free, and ever blissful. Having absolutely no characteristics, its nature can be suggested to the men of the world only by negation of all superimpositions.

It need hardly be said that in order to realise this truth, the aspirant will have first to put himself in a disposition to understand the suggestion by going through a rigorous course of discipline in virtue of which he will be enabled to rise above all attachment to partial experiences. The
various steps in this course are briefly mentioned in some of the tracts given in the earlier part of this book. Detailed information on the subject must be gathered from such works as the Bhagavadgita.

The vexed question of authorship, whether all or any of these miscellaneous works are genuine productions of Sankara, is not discussed by the present writer for obvious reasons. His one object was to present in book form some of the most popular vedantic hymns and tracts that go under the name of the great Acharya with such aids as would enable an English-knowing reader to appreciate their spirit. If this little publication achieves this end even in a small degree, it will have served its purpose. It goes without saying that to appraise the philosophy of Sankara properly, a genuine student should go direct to his universally accredited works, to wit, his commentaries on the Upanishads, the Bhagavadgita and the Brahma Sutras.

Publisher's Note to
SECOND EDITION

This book printed during 1942 was out of print since a long time. As there was a great demand from the readers, we take pleasure in bringing out this second edition for the benefit of the Seekers of Truth.

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Chairman
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CONTENTS

1. ADVICE TO THE MIND 1
2. STEPS TO REALISATION 3
3. THE GLORY OF RENUNCIATION 7
4. WHO ARE THE BLESSED? 9
5. MORNING MEDITATION 13
6. THE GURU OR THE MASTER 16
7. THE ONE UNIVERSAL TEACHER 20
8. THE ONE PLACE OF PILGRIMAGE 27
9. WHO AM I? 30
10. THE TAINTLESS ATMAN 33
11. THE LIGHT OF LIGHTS 33
12. THE ETERNAL CONSCIOUSNESS 34
13. THE SELF AS PURE CONSCIOUSNESS AND BLISS 41
14. THE INDISCRIbable Divine Principle in Man 44
15. THE BOAT OF WISDOM 50
16. IN THE WORLD, BUT NOT OF IT 54
1. Advice To the Mind

O the busy bee of a mind, thou vainly wanderest in this desert of mundane life void of flower-juice. Take, O take, to the juice of the holy lotus-feet of Lakshmi-Narasimha.¹

1. Lakshmi-Narasimha is the epithet of Vishnu in his aspect as the Incarnation, half man and half lion, to destroy the demon Hiranyakasipu. Here it is used to denote the Highest Reality or Brahman.
1. If thou wisihest to do a service to thy lord, the living soul, then constantly worship Narasimha; for a wise man who wants to adorn the reflection, adorns the original.

2. If the apparent silver in the nacre were capable of being shaped into bangles and other ornaments, then this life so full of suffering would be capable of yielding happiness to thee.

3. Owing to similarity of form thou hast mistaken a Salmali flower for a land-lotus. Just see if there is any smell or juice here. In vain dost thou exert in a waste without flower-juice!
4. Thou art flitting about here, thinking these garlands, perfumes, women and other sensual objects to be sources of happiness; but these, alas, would be only occasions of suffering to thee after enjoyment just like Champaka¹ flower!

तव हितमेकं वचनं वक्ष्ये
शृणु सुखकामो यदि सततम्।
स्वने दृष्टं सकलं हि मृषा
जाप्रति च स्मर तददिति।

5. I shall give thee a piece of good advice: listen to me if thou art intent upon constant happiness. You know that everything seen in a dream is unreal; remember that the same is true of waking.

2. STEPS TO REALISATION

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयताम्
तेनेश्च विधीयतामपरिचित: कामे पतितस्त्वज्ञताम्।
पापौष: परिशृवतां भवसुखे दोषोंनुसर्वीयता-
मालेच्छा व्यवसीयतां निजगुहातूर्ण विनिर्मित्यताम्।

1. Study the Veda daily, diligently do the works enjoined therein and offer the same as a worship to the

¹. The yellow flower whose strong smell is fatal to the bee.
Lord, but turn away from works intended for the gratification of selfish desires. Wash off all sin and ponder deeply about the evil consequences of worldly pleasures. Assure yourself that you desire to attain the Atman alone and then make haste to set out from your place.

2. Seek the company of the wise, secure firm devotion to the Lord (Bhagavan), strenuously apply yourself to control of the mind and other practices, and then give up all ritual without delay. Approach a

1. Of the four kinds of works enjoined in the Vedas नित्य (obligatory) and नैपरिनित्य (incidental), काम (interested and optional) and निषिद्ध (prohibited), only the first two are recommended to an aspirant of realisation.
2. This refers only to earnestness in seeking the company of a devotee of God and not to formal Sannyasa which comes later on. See note on the next stanza.
3. गम (control of the mind), दम (control of the senses), उपरति (quiescence as the outcome of concentration on the Self), श्रद्धा (earnest regard for Vedic teaching), सिल्सिला (endurance and forbearance), and समाधि (equanimity) - are the six indispensable qualifications to be acquired.
4. This refers to taking formal Sannyasa or entering the fourth religious order which is regarded as specially congenial for Vedantic study. Rituals have served their purpose when mental purity is attained and aspiration for the knowledge of the Eternal Truth has been created.
master who has realised the Truth and serve at his feet
day by day: learn for the attainment of the One Imper-
ishable Brahman and heedfully listen to the holy teach-
ing of the Upanishad.¹

वाक्यार्थनः विचारणां श्रुतिसर-पथः समाध्रीयताः
दुस्तकांतुविरन्यतां श्रुतिपतस्तकोऽनुसर्णीयताम्। ¹

ब्रह्म स्मृति विशाव्यतामहर्षर्ग्वः परित्यावताः
देहेःहंसित्रुद्धतां बुधजनेरवां: परित्यावन्। ॥३॥

3. And ponder over the meaning of the holy text
that you have heard and follow the conclusion of
Vedanta.² Give up vain speculation but keep in mind
the faultless reasoning approved by the Vedas.³
Meditate daily upon your identity with Brahman (the
Highest Reality). Give up pride, renounce the idea
that you are the body and stop all disputation with the
wise.⁴

शुद्धाधिविचार चिकित्सायां प्रतिदिन मिश्रीवचं भुल्ल्यताः
स्वाद्वां तु याच्छतां विशिष्यशास्त्रायेत सन्तुष्टताम्।

1. This is श्रवण the first of the three pre-requisites of illumination.
2. मन्न and निदिष्यासन (reflection and contemplation) are referred to
in this Sloka.
3. Vedantic reasoning is regarded as faultless because it is based
on all phases of life in contrast with speculative systems of
philosophy which confine their attention to facts of the waking
state.
4. This does not of course preclude discussion with a view to
understand their teachings.
4 Allay your hunger as though you were having medical treatment for a disease and eat the daily alms as you would a medicine, never hanker after a dainty dish but be satisfied with what chance brings you. Patiently endure the pairs of opposites like heat and cold. Never engage yourself in idle talk. Seek holy indifference and cease taking sides whether out of pity or contempt.

5. Sit comfortably in a solitary place, stay your mind on the Highest, vision the Self which is the whole and see how this universe is sublated thereby. Destroy all previous Karma and be not tainted by the subse-

1 Take food in just the quantity required for appeasing hunger
2. Slokas 3 and 4 relate to the life of a Sannyasin longing for realisation.
3. Of the three means pointed out in the previous stanzas, निदिष्ठ्यासन (contemplation) has got to be carried on alone in an undisturbed place, for it is an individual spiritual effort which has to culminate in the final illumination.
4. Swallowed up by the Self which if now realised to be the All, the One in without a second.
quent Karmas by virtue of your realisation of consciousness, enjoy the Karma that has begun to fructify and then attain the state of identity with the Highest Brahman.

3. The Glory of Renunciation

बेदान्तवाक्येषु सदा रमन्तो
भिष्कारमाध्रेण च तुषिमन्तः
विशेषक्रमेन करणे रमन्तः
कौपीनवन्तः खलु भाग्यवन्तः

1. Blessed indeed are the persons who wear only the loincloth; for they always take delight in Vedantic

1. In relation to their effects Karmas or actions are classified into मम्मित्र (piled up or stored as impressions of actions done in previous lives), आगम (incoming or future actions), and परवर (those which have already begun to fructify). From the empirical point of view the previous actions of a person who has realised the truth, are rendered incapable of fructifying, since he does not rouse the mental impressions to manifest themselves as actions, the portion of the Karma which has begun to fructify will exhaust itself in life; having no further motive the enlightened man cannot be said to undertake future actions which require any further assumption of body for the enjoyment of their fruits. Thus all Karmas being exhausted, he attains final union with the Supreme Self without any obstacle. From the highest metaphysical point of view, however, there was never a time when he was separate from the Supreme Self; that he was bound by acts was a huge illusion.

2. The irreducible minimum of cloth that a Sannyasin wears.
teachings Quite content with whatever food they get by begging alms, they revel in their mind without the least vestige of sorrow.

2. Blessed indeed are the persons who wear only the loin-cloth. For they are content to take rest at the foot of a tree and convert their two hollowed hands into a dining plate; they hold in contempt the highest wealth as if it were no more valuable than a patched garment.

3. Blessed indeed are the persons who wear only the loincloth. For they wash off all idea of indentity of the body with soul and see the Self in themselves. They are never aware of the distinction of within, without or intervening space.
4. Who are the Blessed?

तत्त्वानं प्रशंकरं वःन्निन्धिराणं
तन्नेयं यथं निष्ठि स्वतं निश्चितार्थम्
ते चन्द्र भुवि परमार्थिनिश्चितेहा:
शेषस्तु भ्रममनिल्ये परिप्रमति

1. The sacred formula श्चः नमः शिवाय (Om! Bow to Shiva).
2. The Sanskrit word literally means ‘Lord of beasts’; it is usually an epithet of Shiva who is supposed to liberate the souls from the bonds of mundane existence.
1. That alone is real knowledge which pacifies the senses; that is the one thing to be known which is the conclusion of all the Upanishads. They alone are the blessed in this world, who are intent on the Highest Reality; the rest are only roaming about in the abode of illusions.

2. Blessed are they who first of all overpower the objects of sense and conquer the host of foes like pride, delusion, attachment and hatred, and take possession of the Kingdom of Yoga, who realise the Immortal, and in the company of their sweet-heart called the Wisdom of the Supreme Self, enjoy themselves in the forest-home.

3. Blessed are they who abandon all satisfaction in family life, the cause of downward course and with

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1. It is not intended here to depreciate the pleasures of family life, but only to point out that realisation of the Universal Self is a much higher ideal of joy.
longing for the Universal Self freely drink of the sweet nectar of the import of the Upanishads: who are free from all earthly desires and indifferent to all sense-enjoyments, and promenade in solitary places quite unattached to worldly things.

4. Blessed are they who give up the two words 'me' and 'mine' which are the cause of mundance bondage, and, equally unaffected either by honour or by disgrace, look upon all things impartially; who know that the Real Agent of all actions is distinct from themselves and offer up the results of all their acts to Him.

1. God is the primary source whence proceed all our activities. See Gita 18-46.

2. The Brahma, the Kshatriya and the Vaisya alone are qualified to enter the order of Sannyasa; the Sudra is promised the highest goal if he sticks on to the service of society.
three cardinal desires: and, attentive to the path of liberation, live upon the nectar-aims for the maintenance of their body; who secretly vision in their own heart the light, the Higher-than-the Highest Reality, known as the Supreme Self.

नास्त्र सत्ि सदस्त्र महत्ि चाणु

न स्वो पुम्पत्र च नायुंसकमेकबीजगी।

ब्रह्मवेदत्तमुपासितमेकचितक्रेष्-

व्यक्त्या विरेजुरिते ध्वपसारतः: । ॥१६॥

6. Blessed are they who intently meditate upon Brahman the Primal Seed of all, which is neither being nor non-being; neither great nor small, neither male nor female nor sexless. They alone are indifferent to this mundane life: the rest are caught in the net of repeated births.

अज्ञानपक्क परिमन्मपेतसारं

दुःखालयं मरणचन्द्रमवसकम्।

संसारवनननमणित्यवेवेक्ष्य धन्या

ज्ञानविनय तदवसीयं विनिष्वचतन्ति । ॥१७॥

1 Desire for children, desire for wealth and desire for enjoyment in heaven.

2. Being is an attribute of empirical things with name and form and non-being is its negation or unmanifested potential name and form. The idea is that Brahman as Pure Consciousness is free from all attributes which can be rightly ascribed to an empirical entity limited in time or space.
7. Blessed are they who find that this life is deeply sunk in the quagmire of ignorance, that it has nothing valuable in it and is the abode of suffering, being attended with recurring birth, old age and death. Knowing its transitoriness, they cut the bondage asunder with the sword of knowledge and realise the truth.

8. Blessed are they who are in the company of the tranquil, devout, sweet-tempered souls that are convinced of the Unity of being and hence free from all delusion; and who, with the help of the scriptures, constantly and deeply ponder in forests upon the well-known highest reality of the nature of the Self.

5. Morning Meditation

1. This morning I think of the essence of Atman who shines forth in my heart; the Reality, Conscius-
ness and Bliss, the Goal of Paramahamsas; the Fourth. I am the indivisible Brahman which seemingly passes through waking, dream and sound sleep every day, not at all the aggregate of the five elements.  

प्रात्यज्ञातिः मनसो वच्चामगम्यं
वाचे विपाति निखिला यदनुमर्हेण ।
ब्रम्हेति नेति वचनैनिगम्य अवोच्ये-
संदेवदेवममच्छुहतमाहुरक्रम् ॥१२२॥

2. This morning I wait upon that Reality which is beyond the reach of mind and speech; by whose favour all words are illumined and rendered expressive; that which the Srutis describe as ‘not this,’ ‘not that.’ That the wise call the God of gods,’ the Unborn, the Impenshable One, the Foremost.

1. The Vedantic teaching is that our real Self is mere being without attributes, pure consciousness unconnected with an object, and pure bliss which is not the result of enjoying objective things.
2. The highest order of Sannyasins who have realised the truth.
3. As distinguished from the three egos in waking, dream and sleep, the real Self is in fact identical with these egos bereft of their egoity.
4. Constituents of matter and material things including the body, the sense-organs and even the mind.
5. For the Self is neither a percept nor a concept, which alone are within their range.
6. Quite unlike anything which has specific characteristics.
7. As being their very Self. 8. Not being limited by time or space nor having any parts within itself, the Self is beyond all change.
9. The invariable pre-supposition and substrate of all concepts and percepts.
3. This morning I bow down to the one who is beyond all darkness, whose is the splendour of the orb of the sun; the Whole, the Eternal Abode, the One named the Super-Person; that, indeed, which assumes all these forms and in which this whole universe appears like a snake in the rope.

4. Whoever earnestly recites every morning this sacred triad of verses, an ornament to all the three worlds, he attains the Highest Goal.

1. Even the most luminous body would be nothing if unrelated to consciousness which is our Self.
2. The One without a second.
3. The Supreme Spirit which is beyond all cause and effect. No personality is implied in this term.
4. The real stuff of which all forms are made; the illustration being that of an empirical phenomenon, should not be pressed too far.
6. The Guru or the Master

Introductory

रत्नाचार्येन समुदिनुनुकिदायकम्।
काशीकेत्य प्रति सह गौरवं मागेन तु श्रद्धकरम्॥
अन्त्येषुपरं दूषा गच्छ गच्छेति चात्मविद्।
श्रद्धकरः सोउपि चाण्डालस्तः पुनः प्रहो श्रद्धकरम्।

1. Once upon a time when the great Acharya1 was on his way to the holy salvation-offering Kasi,2 he saw on the road Siva with his consort Gouri3 in the guise of the Chandala,4 and said 'Sirrah, be off!' That Chandala Sankara in his turn spoke to this Sankara as follows:

अन्तःप्रावमयान्तः उपथवा चैतन्यमेव चैतन्यतः।
द्विगव्युर दूरीकर्तु वाम्बसि कि ब्रह्म गच्छ गच्छेति।

2. O worthy Brahmana, please let me know what exactly is your wish to keep away; is it the physical body from another body, or consciousness from another

1. A teacher who not only expounds the doctrine, but also persuades others to follow his own example in practice
2. Holy Benares.
3. The Puranas love to represent Siva with his consort as wandering about the world in various guises to alleviate pain and suffering as well as to enlighten qualified souls.
4. An outcaste who was expected in those days to keep off at a respectful distance to allow the higher classes of people to pass the way.
5. The body is unreal and consciousness in its own nature is one unpluralisable entity. Hence distinction in either case is futile.
3. Is there any difference between the reflection of the sun in the waters of the Ganges and that in the stream flowing beside the enclosure of a Chandala hamlet; or between the ether within a golden jar and that within a clay jar? What great delusion is this, which sees one as a Brahmana and another as a Chandala in this Inner Self, this one waveless Ocean of self-existing bliss and consciousness?

Sankara said 'That Consciousness which shines forth most distinctly in waking, dream and sleep; that

1. The individual soul is sometimes likened to a reflection of the sun or moon in the water and sometimes to seemingly limited space or ether in a jar. The former illustration is intended to bring home the unreality of soul as an individual distinct from the Supreme Self; the latter to emphasize the really illimitable nature of the soul as identical with the Self. The golden jar and the clay jar represent bodies more or less pure by reason of birth and other attendant circumstances.
which is the one Witness of the Universe that threads all the bodies ranging from Brahma’s down to an ant’s; that I am, and not anything phenomenal’. Whoever possesses such firm conviction is my Guru, be he a Chandala or a twice-born one. This is my conception of a Guru.

2. ‘I and this whole Universe are but Brahma, a manifestation of Pure Consciousness all this phenomenon is my creation through Avidya (nescience) of the three Gunas’. He whose mind is thus firmly rooted in the extremely blessed, eternal, Highest Reality free from all taint, is my Guru, be he a Chandala or a twice-born one. This is my conception of a Guru.

1. Unlike the Sankhyas who hold that the whole Universe is an evolution of Pradhana or Primeval matter consisting of three constituents known as Sattva, Rajas, and Tamas (absolute goodness, activity and darkness), the Vedantin considers the phenomenal world as a superimposition on the Self through nescience.
3. He who has realised, through the instruction of his Guru, the utter unreality of the whole Universe, and is ever engaged in the contemplation of the eternal Brahman with a naturally calm mind, he who has burnt up all sins past and future in the fire of consciousness - it is my conviction that such a one has surrendered his body to the mercy of Prarabdha Karma.

4. That Yogin (= mystic) who enjoys the inner tranquility of mind as he constantly contemplates the glistening Pure Consciousness which is directly intuited as the ‘I’ within by the lower animals as well as by men and gods; Consciousness through whose lustre alone shine forth the mind, the senses, the body and the objects of senses, all void of consciousness in themselves; consciousness which, like the orb of the sun, is beclouded by the very objects which it illuminates - such a one, indeed, is my Guru. This is my conception of a Guru.

1. Sins used here for both virtuous and vicious acts, both being considered as impediments in the way of liberation.
2. See note on page 7.
5. That Brahman, through a fraction of a drop of whose Ocean of Bliss, this Indra, and others are made happy, by contacting which in his unagitated mind the contemplative mystic becomes extremely happy, and by dissolving one’s thoughts in which Ocean of Eternal Bliss one becomes, not a knower of Brahman, but verily Brahman Itself—whosoever has realised his identity with this Brahman is really a worthy soul at whose feet the best of the gods bow down. Such is my conception of a Guru.

7. The One Universal Teacher

1. He who through ignorance² of his own Self, sees the universe which is really in himself³ as though it were manifesting itself outside, like unto a city.
released in a magician’s mirror. In the same way as one overpowered by sleep (sees an external dream-world), and He who realises, on waking to truth, his own self without a second - to that Sri Dakshinamurthy in the form of revered Teacher, be this salutation!

2. He who like a magician or a great yogin, projects, at his own free will, this universe, previously undifferentiated like a sprout in the seed, into its present picturesque condition with all the variety caused by time, space and causation conjured up by Maya - to

1. This is a forceful simile intended to bring home the inherent self-contradiction everywhere manifested in the appearance.
2. This illustrates how mere ignorance can produce a positive deceptive appearance with all the vividness of reality.
3. This is the form of Siva in which He is said to have initiated Sankara and other saints into the highest truths of Vedanta. The name here signifies Brahman, the Highest Reality.
4. The aspirant is to look upon his Guru as the very manifestation of Dakshinamurty. Such reverence will ultimately lead him on to the realisation of the one universal self, which now appears to him in various forms.
5. The point of comparison is the spontaneous production of an effect without desiderating any outside material cause.
6. Brahman or the Absolute Self cannot be considered as the actual cause of time or space for causality itself pre-supposes time or space.
that Sri Dakshinamurty in the form of the revered Teacher, be this salutation:

यस्मैव स्कन्तं सदांतककमक्कल्यायायं भाष्ये
सक्षात्तूनतत्त्वमस्वतः वेदवचसा यो बोधवत्त्वाश्रितानं।

तस्मै श्रीगुरुमूर्तिः नम इदं श्रीदेवक्षामूर्तिये

3. He whose one radiance of reality manifests itself in things which are almost non-entities: He who directly enlightens His devotee by means of the Vedic text ‘That thou art’. and realising whom, one returns not to this ocean of recurring births - to that Sri Dakshinamurty in the form of the revered teacher, be this salutation!

नानाच्छिक्रं राजस्वितमहादीपप्राप्योद्दर्पम्
ज्ञानं यस्य तु चक्षुरुपारंकरमहाय बहिः स्पन्दते।

जानामीति तमेव भान्तमुद्यायेतत्समस्तं बनगतू
तस्मै श्रीगुरुमूर्तिः नम इदं श्रीदेवक्षामूर्तिये

4. He whose consciousness flows out, as it were, through the senses such as the organ of sight like unto

1. Apart from the Reality which shines through them, these things are unreal; they are not, of course, perfect non-entities like a hare’s horns. Hence the word ‘almost’.

2. The first two lines may be also construed as one sentence. ‘He who enlightens His devotees through Vedic Texts that they are verily that Brahman itself whose glitter of reality shows itself in empirical things which in themselves are almost non-entities.’
the light of a big lamp placed under a pot with a number of holes, and in consequence of his light the whole world shows itself in the consciousness of the form 'I know this' - to that Sri Dakshinamurti in the form of the revered teacher, be this salutation!

5. Deluded people ignorant like uneducated women and children, like the blind and the stupid, regard the body, the vital air, the senses, the flickering intellect or absolute void as their self and engage themselves in vain violent disputations. To Him who destroys this

1. 'I know this' is a form of judgment whose contents are worth analysing. The 'I' is really the Pure Consciousness which was already there even before the modification of the mind; its egoity is a super-imposition on the Reality. 'This' is the object, wholly a super-imposition; not self-luminous like the 'I'. It shines by virtue of the light of consciousness derived from the 'I' 'Know' represents the relation established between the subject and the object through this particular modification of the mind.

2. Some Buddhists regard the universe as void of any reality.

3. Though not knowing the truth himself each of them vehemently denounces the others as ignorant. The inability of every one of these disputants to hold his own against the attack of others thus invariably leads them to the inevitable position of the non-dualist Vedantin.
great infatuation due to the play of the power of Maya: to that Sri Dakshinamurty in the form of the revered teacher, be this salutation!

राहुप्रस्तदिवाकेनदुस्सदुस्सो मायासमाचारानात्
सन्मात्रः करणोपसंहरणं यों पूलसुपुतः पुमान्।
प्राणस्वाप्समिति प्रभोसयेः यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्त्येऽम् हृदं श्रीदक्षिश्चामूर्त्येऽ॥६॥

6. He who owing to the envelopment of Maya is like the sun or moon eclipsed by Rahu²; He who, Pure Being in his essence,³ is said to experience sound sleep owing to the withdrawal of the senses; and He who on waking recognises himself as having slept previously⁴ - to that Sri Dakshinamurty in the form of the revered teacher, be this salutation!

बाल्यादिक्षिपि जाग्रदानिषु तथा सर्वस्ववस्तास्वपि
व्यवृत्ततस्वनुव्यत्मानात्ममहिमित्यं स्फुरतं सदा॥

1. It is only the grace of the enlightened Guru that can dispel the Maya of duality, the battle-field of all disputation.
2. Owing to the Mayic phenomenal envelopment, the real nature of the Self is not easily recognized in dream or waking. (see verse 8 below.) All the same, the purity of the Self remains perfectly intact during these states also just as the Sun or the Moon is really unaffected by the apparent eclipse.
3. There is really no change such as sleep or waking for the Self which is always the same Pure Being; the apparent functioning or withdrawal of the senses is solely responsible for our conception of the two states.
4. This recognition would be impossible if the Self had been really reduced to nothing during sleep as alleged by the nihilists.
7. He who reveals to his devotees, through the blessed Gnanamudra, their own self which keeps up its self-identity through all the changing states such as childhood and waking, and for ever shines forth as the 'I' within - to that Sri Dakshinamurti in the form of the revered teacher, be this salutation!

8. That Person who deluded by Maya sees in waking or dream, the universe characterised by distinctive relations such as that between cause and effect, master and property, teacher and the taught, or father and son-

1. The Jnanamudra of the mystic, ring-like symbol formed by the thumb and fore-finger, signifies the wisdom which the spiritual teacher can impart to the pupil. It is here intended to point out the unique method of Vedantic contemplation on the One Reality which as the witnessing principle in us, runs through the various states of consciousness.

2. All the physiological and psychological elements in us may entirely change or even disappear altogether as in sleep or death, but the witnessing consciousness remains unaffected.

3. The basic consciousness which is the transcendental Ego, the Reality on which all other egos, the waking and the dreaming egos alike, are superimposed.
to that Sri Dakshinamurty in the form of the revered teacher, be this salutation'

पूर्वांश्यन्तोलोकिलोम्बर्गमहानः हिमांशु: पुमा-

नित्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यांकम् ।

नान्यत्किचं विद्यते विमृशतां यस्मात्यत्स्माद्विद्वीभो-

स्तस्मै श्रीगुरुमूर्त्ये नम हि श्रीदक्षिणामूर्त्ये

9. He whose eightfold form alone - consisting of the earth, the water, the fire, the air, the ether, the sun, the moon and the soul shows itself as this universe of animate and inanimate beings: nothing else than which Supreme All-pervading One, really exists for those who reflect - to that Sri Dakshinamurty in the form of the revered teacher, be this salutation!

सर्वांतपरमिति स्फुटीकृतमिदं यस्मादमुखिष्टवे

तेनास्य श्रवणात्मर्गमननाद्यानाच्छ संकीर्तनात् ।

सर्वांतपरमहविभूतिसहितं स्यायीवर्तं स्वतः

सिद्धेच्छतुनर्ष्टाः परिणातं च श्रवंमव्यहतमूऽ

10. Since in this hyman the universal nature of the Self has been revealed, one should constantly listen to it, think out its significance, and meditate upon the truth and then proclaim it to others. Thus would accrue to the aspirant indentity with the Lord indued with the

1. This is one way of classifying the universe in to the subjective and objective. The verse simply means that the whole universe is the manifestation of the Absolute Self. 2. The immediate result of understanding the spirit of this hymn would be the recognition of one's own identity with the Universal Self.
The supreme glory of becoming the Self of all. As to the eight-fold unimpeded supreme power,¹ it would accrue of its own accord.

8. The One Place of Pilgrimage

मनोनिवृत्ति: परमोपशात्ति:
सा तीर्थवर्ण मणिकांकिका च।
ज्ञानप्रवाहो विमलादिगङ्गा
सा काशिकांह निषवोधरूपा ॥२॥

1. The Supreme peace resulting from the mind turning away from the objects of sense, is the great bathing place of Manikarnika.² The stream of right knowledge is the pure original Ganges.³ I am that Kasika,⁴ of the nature of Self-consciousness.⁵

1. Eight supernatural powers are said to be acquired by the Yogin: Becoming infinitely small or infinitely great, excessively heavy or excessively light, reaching to the most distant object, perfect freedom of will, absolute independence, and absolute control of everything. To a person who has realised his identity with the Supreme Self, these are not to be acquired afresh, for he is the Self of all including the Yogins. 2. Literally ‘Ear-ring of Gems’, the name of a sacred pool near Benares. 3. The Ganges takes its rise from the feet of Vishnu according to the Puranas; sacred knowledge whose source is the Supreme Self is here metaphorically called the Ganges. 4. Another name for Benares; the word means ‘shining’, hence consciousness, as here. 5. Self-consciousness is not being conscious of one’s self, but the Self which is Pure Consciousness.
MINOR WORKS OF SANKARA

2 That in which this magic work of the animate and the inanimate (world) is invented and shows itself as a freak of the mind, that Supreme Self which is Existence. Consciousness and Bliss - I am that Kasika, of the nature of Self-consciousness.

3. The intellect which shines forth in the five sheaths\(^1\) in every dwelling called the body is verily Bhavani\(^2\) her self. The witness is Siva,\(^3\) the Inner Self of all the Ganas.\(^4\) I am that Kasika, of the nature of Self-Consciousness.

1. The five sheaths are the food-sheath or physical body, the vital air-sheath or life, the mind-sheath or perception, the intellect-sheath or agency and enjoyment-sheath or experience of fruits of actions.

2. The consort of Siva.

3. The Third of the Hindu Trinity, God in his aspect as the destroyer of the universe.

4. Siva's retinue, inferior deities in troops under the special rule of Ganesha, Siva's son. Another reading is 'सर्वगोदङ्गरट्टम' the all-pervading Inner-self.
4. Kasi indeed shines in the real Kasi¹; Kasi is the illuminator of all. By whomsoever that Kasi is known, by him verily is Kasi reached.

5. The body is Kasi, the place of pilgrimage; the Ganges of Knowledge is the mother of the three worlds,² pervading all; faith combined with devotion, this is Gaya³; the Yoga of meditating on the feet of one’s spiritual master is Prayaga⁴; the Fourth,⁵ the Inner self, the witness of the minds of all men, this is

1 Consciousness.

2. The Ganges according to the Puranas runs through the heavens, the earth and the nether world.

3. The place of pilgrimage where every dutiful Hindu is expected specially to reverence his forefathers.

4. At the confluence of the Yamuna and the Ganges, where every pious Hindu hopes to bathe and wash off his sins. Prayaga is sometimes called तीर्थराज; the ‘Prince of Sacred Bathing-Places.’

5. The Self which transcends all the three states of consciousness, waking, dream and sound sleep.
Visvesvara. If then all this is in my own body, where else is any other sacred bathing place? 

9. Who Am I?

नाहं देहं नेन्द्रियाण्यन्तरक्ष्णं
नाहंकारः प्राणवर्गों न बुद्धि: ।
दाराप्त्यक्षेत्रविचारदिदृशः
साधो नित्यः प्रत्यगात्मा शिवोऽहम् ॥२॥

1. I am not the body, nor the senses, nor the mind, nor even the ego; neither the group of vital airs, nor the intellect. Far removed from wife, children, friends, money and other external possessions. I am the Eternal Witness, the Inner self, Siva Himself.

रज्ज्वाज्ज्ञानाद्रति रज्ज्वुर्यंवाहि:
स्वात्माज्ञानादात्पनो जीवभावः ।

1 Lord of the Universe, the epithet of Siva as the presiding deity in Benares.
2. The end and aim of pilgrimage and other religious practices is to realise the holy presence of God within ourselves.
3. The original अन्तरक्षण rendered mind evidently refers here to what is usually called मनस् the mind in is aspect as recorder of the sensations; बुद्धि ‘intellect’ which appears later on in the verse stands for the determinative faculty of the mind.
4. Life principle is supposed to have a five-fold function in the body.
5. Siva means Brahman, the Highest Reality of Upanishads and not the deity of that name.
2. Just as a rope appears to be a snake owing to our ignorance of its real nature, the Atman appears to be a Jiva, because of our ignorance of the nature of our Self. In the illustration the snake is clearly seen to be a rope as soon as our erroneous idea is dispelled by the testimony of a trustworthy friend. So also by the master's gracious instruction I am no Jiva, but Siva Himself.

3. In the Atman whose essence is Reality Consciousness and Bliss, this unreal appearance of the universe shows itself through misconception just like a dream due to delusion caused by sleep. It is not real. I am pure, the whole, the eternal One, Siva Himself.

1. The Supreme Self.
2. The individual soul.
3. A word from the lips of an adept master will be enough to rouse one to a consciousness of his real nature of the Supreme Self.
4. Reality, Consciousness and Bliss are not abstractions, but the very essence of the principle which is the primary source of all reality, consciousness and bliss visible in the phenomenal world.
5. Unreal means not a mere phantasy but an appearance whose sole reality is the Atman. See verse 5 down below.
4. I am neither born, nor grown up, nor become dead. All these are properties of a product of Prakriti, and hence rightly attributed to the body. Agency and other attributes belong to the ego only and the Atman of the nature of Pure Consciousness. I am Siva Himself.

5. There is no real universe independant of me; all external object is the figment of Maya and shows itself in me the Secondless Self like an image in the mirror. I am therefore Siva Himself.

1. The primeval matter out of which the world is evolved according, to the Sankhyas.

2. It is the ego which works and reaps the fruits of its actions. Failure on man’s part to know his own nature makes him subject to the joys and sorrows of an egotistic life; but as soon as he realises his identity with Pure Consciousness, he ceases to be an ego.
10. The Taintless Atman

|| The Light of Lights

1. I am not the body; whence then birth or death to me? I am not the vital air; whence then hunger or thirst to me? I am not the mind-stuff; whence then sorrow or delusion to me? I am not the ego; whence then bondage or liberation to me?!

11. The Light of Lights

Master: Which is your light?

Disciple: The sun during the day, the lamp and other lights by night.

1. The way of discriminating the Self and the not-self is indicated here. The ascription of birth and death to body, and of hunger and thirst to life-principle and bondage and liberation to the ego is after the Sankhyas; Vedanta ultimately teaches the unreality of everything except the Self.
Master: It may be so. But please tell me what is the light by which you have to see the sun and the lamp.

Disciple: It is the eye.

Master: When you close it or when you are not able to see through other causes?

Disciple: It is the mind.

Master: And what is the light by which you see the mind itself?

Disciple: In that case it is myself.

Master: So then you are the most Supreme Light?

Disciple: Yes, master, I am that.

12. The Eternal Consciousness

Introductory

kasvam shisho kasve kutojasin ganata
ki nam te tvam kuta agtujasin
etanvocam vad chaarpak tvam
matritye pritiwibhojasi

1. This verse is found with some various readings in the 'Century of Verses' attributed to Sri Sankara. It is a summary of Brhadaranyaka 4-3; Pure Consciousness which is ultimately seen to be the Self of us all is self-effulgent and it is in and through that Light that everything else is known to be what it is; it is the true Light which lighteth every man that cometh into the world.
Who are you, my child? Whose are you? Where are you going? What is your name? Whence are you come? Let me know all this, my boy, for I am interested in you. You gladden my heart more and more.

1. Hastamalaka said: ‘I am neither man nor a God nor a Yaksha; neither a Brahmana, nor a Kshatriya, nor a Vaisya nor yet a Sudra; neither a bachelor, nor a house-holder, nor a forest anchorite, nor even a sannyasin. I am of the nature of the Self which is Consciousness itself.’

1. These opening verses are to be found in some recensions of the poem. They seem to belong to some ‘Sankara Vijaya’ or life-account of Sankara, who is generally believed to have miraculously recovered the speaking faculty of the dumb boy Hastamalaka. In the collection of works ascribed to Sankara by the Vanivilas Press, Sri Rangam; these introductory verses are missing, while a commentary ascribed to Sankara himself is appended.
2. I am that Atman of the nature of Eternal Consciousness — who like the ether free from all limiting associates is the occasion of the activity of the mind and the senses, in the same manner as the sun is the occasion of all men’s activities.

यमगुन्युपवन्तथितेयोऽवशूच्यस्वरूपं
मनस्चकुमुदीनवोधोधात्मकानि ।
प्रवर्तन्त आश्रित्य निष्काम्येनं
स नित्योपलब्धिस्वरूपे पहुँचः ॥ ३ ॥

3. I am that Atman of the nature of Eternal Consciousness — He of inseparable consciousness like the heat of fire, the One immovable, depending on whom the mind and the senses in themselves unconscious, set themselves in motion.

मुखापाकः दर्पणे दृष्ट्यमानो
मुखत्वात् पृथकचेन नैवास्ति वस्तु ।

1. This is not the adjectival awareness that attaches itself to the ego during waking or dream, but the substantial consciousness which is identical with our being.

2. The limiting associates (Upadhis) of the Self are the body, the vital principle, the senses, the mind, the intellect and the ego. These associates limit the Self only apparently, for as objects of consciousness they can never affect the latter.

3. Compare the first two verses of the Kenopanishad. The sun is not the cause of men’s activities though his presence stimulates them to act.

4. Actless.

5. Function.
THE ETERNAL CONSCIOUSNESS

4. I am that Atman of the nature of Eternal Consciousness. The image of the face seen in the mirror is not a distinct entity at all separate from the face itself; so also Jiva the image of Consciousness seen in the different minds, is not distinct from Consciousness itself.

5. I am that Atman of the nature of Eternal Consciousness who leaves no image whatever in the absence of the mind as the face remains by itself void

1 The illustration should not be stretched so as to make Jiva an actual image of Consciousness. For there is nothing besides Consciousness for it to be reflected in, nor is it capable of being reflected just like a physical object. The only meaning intended to be conveyed in this and the following three verses is this: the individuality of the Self, its plurality and transmigratory nature are all unreal and its true nature will be revealed the moment we dissociate it from the limiting conditions viz. the minds which are but the figments of nescience.

2. The Jiva or the living soul is only an image of the Self, as it were, in the mind or inner-organ; the ego lit up by the Consciousness passes for the individual soul during everyday life.
of all distinctions as soon as the image vanishes in the absence of the mirror.

मनसःच्छुरादेविव्युः स्वयं यो
मनसःच्छुरादेमन्तरङ्गेरुपात: ।
मनसःच्छुरादेगम्यस्वरूपम्:
स नित्योपलब्धिस्वरूपोज्ञातमः ॥७॥

6. I am that Atman of the nature of Eternal Consciousness who has neither the mind nor the senses but is himself the mind and the senses of the mind and the senses, and who is beyond the ken of the mind as well as the senses.

य एको विषाति स्वतः सुङ्कवेता:
प्रकाशस्वरूपोधि नानेव धीः ।
शराबदकस्यो यया भाजुरेक:
स नित्योपलब्धिस्वरूपोज्ञातमः ॥७॥

7. I am that Atman of the nature of Eternal Consciousness, who though one Pure Consciousness, Self-luminous by nature, appears to be many in the various minds just as the one sun appears to be many in the water kept in various plates.

यथानेकच्छु: प्रकाशो रविर्न
क्रमेष प्रकाशीकरेति प्रकाशम् ।

1. The mind and the senses have no reality or vitality separate from the Self.
2. Whose Consciousness is not derived from some thing else, as is the case with the mind and the senses.
8. I am that Atman of the nature of Eternal Consciousness, that the one Consciousness that illumines the numerous minds simultaneously and not in succession just like the sun who aids through his light the numerous organs of sight at the same time.

9. I am that One Atman of the nature of Eternal Consciousness. The sun aids through his light the organ of sight which is already illumined by this Consciousness, in the same way as the organ of sight shows the form already illumined by the sun, but not that which is unillumined.

10. I am that Atman of the nature of Eternal Consciousness - the One imagined as many in the various

1. Consciousness being the witness of time cannot be subject to notions of succession or simultaneity.
minds fickle or steady, just as the one sun is seen reflected as many in different waters, moving and still, though by nature unobjectifiable by any other light.

समस्तेऽपि वस्तुष्यन्न्यूतमेकं
समस्तानि वस्तूनि व न स्पृशति।
वियह्वतसदा बुद्धमण्डलस्वरूपः
स नित्योपलब्धियस्वरूपोज्ञात्मका

1191

11. I am that Atman of the nature of Eternal Consciousness - that one Consciousness which passes through all things but is never tainted by contact of any of those things, which is ever pure and ever spotless like the ether.

उपाशी यथा भेदता सन्नरीनां
तथा भेदता बुद्धिभेदेऽते
यथा चन्द्रिकाणां जले चन्द्रलक्षं
तथा चन्द्रलक्षं तवापीह विभो

1192

12. O All-Pervading One, false distinctions are caused in you owing to different minds in the same way as the apparent distinctions in pure crystals owing to proximate coloured objects; the activity in you is of the same nature as that of reflections of the moon seen in the waves.

1. There is nothing objective which is not related to consciousness.
13. The Self As Pure Consciousness
And Bliss

न च प्राणसंज्ञो न वा प्राणवायु-
न वा सप्तवार्ता न वा प्राणकोशा: ।
न वाक्यशापादौ न चोपस्थपायूर्यू
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १२ ॥

1. I am neither the mind, nor the intellect nor yet recollection; neither the organ of hearing nor of taste, nor of smell or sight. I am neither the ether nor the earth, neither light nor air. । I am Siva, Pure Consciousness and Bliss, I am Siva Himself.

न च प्राणसंज्ञो न वा प्राणवायु-
न वा सप्तवार्ता न वा प्राणकोशा: ।
न वाक्यशापादौ न चोपस्थपायू
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १३ ॥

2. I am not to be called the vital air, nor its five functions; I am not the seven constituents of the body,² nor the five sheaths of the self³; neither the organ of speech nor that of motion, neither the organ of repro-

1. The five so-called elements which constitute the objects of sense are referred to here.

2. Alimentary juice, blood, flesh, fat, bone, marrow and semen are the constituents referred to here.

3. The five sheaths of the Taittiriya Upanishad mistakenly regarded as the self by the ignorant.
duction nor that of excretion. I am Siva. Pure Consciousness and Bliss. I am Siva Himself.

न मे हेषरागौ न मे लोभमोहि
मदो नैव मे नैव मातसर्वभावः।
न बनों न चायों न कामो न मोक्षः
स्थिदानन्दरूप: शिवोःह्व शिवोःह्वम्।

3. I am swayed neither by love nor by hatred, neither by greed nor by delusion, neither by pride nor by malice. I am attached neither to religious merit nor to wealth, neither to enjoyment nor yet to liberation from transmigration.¹ I am Siva, Pure Consciousness and Bliss, I am Siva Himself.

न पुष्यं न पायं न सौख्यं न दुःखम्
न मनों न तोर्यं न वेदा न ज्ञा:।
अहं भोजनं नैव भोज्यं न भोकाः
स्थिदानन्दरूपः शिवोःह्व शिवोःह्वम्।

4. Untainted by virtue or vice, by happiness or misery, I have nothing to do with sacred texts or with places of pilgrimage, with the Vedas or sacrifices enjoined by them. I am not the experience, not at all the experienced object, nor the experiencer of the fruit of

1. The five organs of action are enumerated here; those of perception have already been referred to in the previous verse.
2. The inner organ, or mind as a whole, is referred to here.
3. The Self is beyond the four goals of human life; there is nothing for the Self which is not achieved.
actions. I am Siva, Pure Consciousness and Bliss. I am Siva Himself.

न मृत्युर्न शाक्ता न मे गातिष्टेदः
पिता नैव मे नैव माता च जनम ।
न बन्धुर्ण मित्रं गुरूंवं शिष्यं-
स्विदान-दर्पणः सिवोहं सिवोहम्

5. There is neither death nor fear for me. I have no distinction of caste, for I never had a father and never a mother, in fact no birth. I have no relative or friend, neither a master nor any disciple. I am Siva, Pure Consciousness and Bliss, I am Siva Himself.

अहं निनिर्विकल्पो निराकार्रुपो
विमुच्तवच्छ सर्वत्र सवेंद्रियामाम ।
न चासहं गं नैव माता न मेय-रुपः
स्विदान-दर्पणः सिवोहं सिवोहम्

6. I am free from all predicable attributes, perfectly formless, pervading all the senses everywhere. Nor is this inconsistent, for I am neither the cognizer nor the cognized. I am Siva, Pure Consciousness and Bliss, I am Siva Himself.

1. The Self is above all laws of Karma for it is not within the sphere of ends and means in which the individual selves are enmeshed.

2. All human relations pre-suppose birth and individuality, but Pure Consciousness has neither.
14. The Indescribable Divine Principle in Man


1. I am neither the earth nor the water, neither the fire nor the air, nor the ether. Nor am I the organs of sense, nor the body, the aggregate of these five elements. I am not any one of these for they do not characterise me through all phases of life. I am the one well-known exclusively in dreamless sleep,' pure Siva, the One that remains after all these super-impositions disappear.


2. Neither castes nor the religious orders for me, nor social customs and restrictions. Nor have I to do

1. Looked at from the standpoint of waking experience sleep is an unconscious state where we are insensible both to our individuality and to the objective world; but from the absolute standpoint, there is neither the ego nor the non-ego in sleep for we become identical with Pure Consciousness. Knowing or not knowing anything is out of the question from that view-point.
anything with concentration, meditation and other practices of Yoga. The super-imposition of I and mine relating to the not-self being finally dispelled, I am pure Siva alone, the One that remains after all super-impositions disappear.

न माता पिता वा न देवा न लोका
न वेदा न यज्ञा न तीर्थं ब्रजनि।
सुपुरुषो निरस्त्वातिशून्यत्वपकलवात्
तदेकोज्यशिप्तं शिवं केवलोहस्म।

3. Neither father nor mother to me; no Gods, no worlds for enjoyment of the fruits of action; no Vedas, no Sacrifices, nor holy places of pilgrimage. Being of a nature which in deep sleep transcends even absolute nothing,² I am pure Siva alone, the one that remains after all superimpositions disappear.

न साहस्यं न शैवं न तत्पाञ्ज्यरङ्गे
न जैनं न मीमांसकादेमं बः।
विशिष्टमूल्या विशुद्धत्वरकत्वात्
तदेकोज्यशिप्तं शिवं केवलोहस्म।

1. Only on identifying ourselves with the not-self can we think of ourselves as ‘I’ and relate other things to this ‘I’ as ‘mine’. Mistaken transference of the properties of the body, senses or the mind, is possible only after we suppose our self as the cognizer, which supposition itself is based on the fundamental superimposition.

2. Reference to sleep as a state in which nothing exists is possible only because we exist there as the Self which is not nothing.
4. I am neither the principle of the Sankhyas nor of the Sarvas, nor of the Pancharatas nor of the Jainas, nor yet the one postulated by the Mimamsakas and others. Being of the nature of purity intuited in a special manner distinct from all of these, I am pure Siva alone, the One that remains after all super-impositions disappear.

न चोर्ध्यं न चाषो न चान्तर्न बाह्यं

न मध्यं न तिर्य्कं न पूर्वं परा दिक्क ।

विषद्वापकत्वादििशेकः रूपः

स्तदेकोवसिष्ट: शिव: केवलोहम्

1. The Sankhyas postulate Prakriti, a primordial material principle which spontaneously evolves itself into all this Universe and works out both the life of enjoyment and the life of liberation for Purushas or intelligent souls.

2. The Sarvas postulate God as the efficient cause of the world, who liberates souls from worldly bondage when they take refuge in Him.

3. The Pancharatas postulate Vasudeva, God from whom the individual souls have sprung and in whom they finally merge by virtue of constant contemplation.

4. The Jainas postulate a state of Arhathood for the souls who attain that state after getting rid of Karma.

5. The Mimamsakas think that practice of Karma or Vedic ritual alone is sufficient to achieve the highest goal of human life.

6. The Self as the Witnessing Consciousness in us all, recognized in none of the other systems; the moment one realises this Consciousness, he rises above all superimpositions which give rise to so many other views of the Self.
5. Neither above nor below, neither inside nor outside, neither the middle nor across, neither before nor behind for me, for I am the One Indivisible, pervading even the ether. I am therefore pure Siva alone, the One that remains after all superimpositions disappear.

न शुक्लं न कृष्णं न रक्तं न पीतं
न कुष्णं न पीतं न हस्तं न दीर्घम्।
अरूपं तथा ज्योतिरारक्तवात्
तदेकोशविशिष्टं शिवं केवलोहम् ॥१६॥

6. Neither white nor black, neither red nor yellow, neither crooked nor fat, neither short nor long. Being of the nature of transcendental Light, I am void of all form and colour. I am therefore pure Siva alone, the One that remains after all superimpositions disappear.

न शास्त्रं न शास्त्रं न शिष्यों न शिष्या
न च चां न चां ह न चां प्रपन्चः।
स्वरूपव्यावस्थं विकल्पासहिष्णु-
स्तदेकोशविशिष्टं शिवं केवलोहम् ॥१७॥

7. Neither teacher nor the scriptures, neither pupil nor teaching for me; neither the distinctions you, I and this world. Essential Consciousness never admitting of

1. The ether is that which gives rise to ideas of space; but since the Self as Consciousness pervades the ether itself, it is above all distinctions of space. For a similar reason, the Self should be regarded as above all distinctions of time also.

2. All distinctions are within the sphere of Avidya or Super-
any sort of distinction. I am Pure Siva alone, the One that remains after all super-impositions disappear.

न जागत्र मे स्वपनको वा सुपुष्टि- ।
र विश्व न वा तैजसः प्राणको वा ।
अविद्यात्मकत्वात्मायाणां तुरीयः—
स्तदेकोकवशिष्टः शिवः केवलोहम् । ॥१८॥

8. Neither waking nor dream nor deep sleep for me: I am neither Vishva, nor Taijasa nor Prajna. All the three being products of Avidya,¹ I am the Fourth beyond them all. I am therefore pure Siva alone, the One that remains after all superimpositions disappear.

अपि व्यापकत्वादिपि तत्वप्रयोगात्
स्वतः सिद्धभावादन्याश्रयत्वात्
बगतुच्छमेवतसमस्तं तदन्—
स्तदेकोकवशिष्टः शिवः केवलोहम् ॥ १९॥

9. The whole universe is unsubstantial and I am quite distinct from it because I am all-pervasive, the imposition; even the idea that an ignorant soul is enlightened by the instruction of a spiritual teacher and attains freedom from mundane bondage is within this sphere.

1. Waking and sleeping is only for a person endowed with a body, senses and mind; hence distinctions of the three states and the three egoes experiencing them are also within the sphere of Avidya.

2. Fourth relatively to the three illusory states; in itself Consciousness is above time and space and hence admits of no numeration.
Source of stimulus to all the phenomenal principles, and self-established being dependent on no other.¹

न चैवं किं तदन्याद्वितीयमेव कुः स्वतः
न वा केवलत्वं न चाकेवलत्वम्।
न भूतं न च ज्ञात्वमेव द्वितेषुकत्वात्
कर्म सर्ववेदान्तसिद्धं ब्रवीमि। ¹२०१।

10. How shall I describe the Reality well-known in the Upanishads? It is not the numerical one; how then can there be a second to and other than it? Neither is it alone, nor not alone; neither absolutely nothing nor not nothing.² for it is perfect Non-duality.

1. The reasons adduced here for establishing the distinct nature of the Self are worth noting:

(a) It is all-pervasive; that is, invariably concomitant with everything else. While the phenomenal things are constantly changing, it remains the same throughout.

(b) It is the source of stimulus to all the phenomenal principles; that is, they never show any activity without it. It is itself above all action.

(c) It is self-established; that is, it does not require any other proof to establish its existence. Even proofs pre-suppose it.

(d) It is not dependent on anything else, while every empirical entity depends on it for its very existence.

2. When any attribute is negated of the Self, it should not be supposed that the negation implies the affirmation of the opposite. For being perfectly non-dual, the Self admits of no predication whatsoever.
15. The Boat Of Wisdom

परिप्रेक्ष्यविज्ञानादिरि: सुखबुद्धि-
विवर्त्वे नृपादी पदे तुष्पुद्धि ।
परिप्रेक्ष्य सर्व यदानोति तत्त्व
परं ब्रह्म नित्यं तदेवाहमस्मि ॥१२१॥

1. That Reality which one attains after renouncing everything; when through purification of the mind by means of sacrifice, charity and religious austerity, one has realised the emptiness of even the highest worldly position such as that of a King - that eternal Supreme Brahman, I am that very same.

द्वालीं गुरुं ब्रह्मानिष्ठं प्रशान्तं
समराप्य मध्य विचार्य स्वरूपम् ।
यदानोति तत्तं निषिद्धाय विद्वान्
परं ब्रह्म नित्यं तदेवाहमस्मि ॥१२२॥

2. That Reality which a wise person attains after waiting upon a kind Guru, a tranquil soul taking his stand in Brahman alone, and after due reflection and contemplation of his true nature - that eternal Supreme Brahman, I am that very same.

1. These are the three external aids enjoined in the Sruti for the purification of the mind. Compare Brihadaranyaka 4-4-22. Tapas is not penance for it implies neither contrition nor confession as in the case of an expiatory act. It is a self-imposed religious discipline for the mind as well as for the body. See Gita 17-14 to 16.

2. Here is reference to the three steps in realisation, reverential listening to teaching, thinking over it, and assimilating the truth.
3. That which is of the nature of Bliss, essentially the light of Consciousness, free from the taint of phenomenal manifestation and void of all limitations, that Fourth realisable only through the notion of identity with Brahman - that Eternal Supreme Brahman, I am that very same.

4. That through the ignorance of which appears the entire universe and disappears immediately after one wakes up to the realisation of one’s identity with it, that which is beyond mind and speech, the Ever-Pure and the Ever-Free- that eternal Supreme Brahman, I am that very same.

निषेधे कृते नेतिनेतिति वाक्यः:
समाधिस्थितानां यदामाति पूर्णम् ।

1. This disappearance is of course purely metaphysical and does not prevent an enlightened person from working for the good of the world in an empirical sense.
5. That whole which, when every characteristic has been negated of it by Vedantic Texts like Neti, Neti (not this, not that), shows itself to persons in profound contemplation, that one, the Fourth beyond all the three states of consciousness - that eternal Supreme Brahman, I am that very same.

6. That through particles of whose bliss all this universe is happy, that through the light of which all this shines and that whose will to manifest takes the

1. The Samadhi here mentioned should not be confounded with the Yogic trance which abolishes all mental modes. The soul in this Jnana-samadhi realises its identity with Brahman, and metaphysically transcends every mode of the mind.

2. The word 'fourth' evidently refers not to a state, but to Reality itself beyond all states.

3. Even sensual pleasures are really particles of divine bliss. Compare Br. 4-3-32.

4. It is through the light of Pure Consciousness that every object is perceived. Cf. Mu. Up. 2-2-10.

5. The Upanishads describe creation as the result of divine will. Cf. Tai. Up. 2-6.
form of everything else - that eternal Supreme Brahman. I am that very same.

अतन्त्वि पिनु सर्वयो निरोिः

शिवं सह्याहिनं यतदेहकारामयः

निरेकारम्युज्ञावलं मृत्युहिनं

परं ब्रह्म नित्यं तदेवाधमस्मि

7. That which is the Infinite, the All-pervading, the Source of all, the Changeless, the Auspicious, the Taintless, realisable through the word ‘Om’, the Formless, the most Brilliant One, and the Deathless One - that eternal Supreme Brahman, I am that very same.

यदानन्दसित्वं निम्नवः पुणानु स्वाभावियोऽविताः: समसत: प्रपन्तः

यद्य न स्फरत्यप्तां बच्चिपि

परं ब्रह्म नित्यं तदेवाधमस्मि

8. That, one immersed in which Ocean of Bliss, becomes a real man, and consequent on which immersion the whole of the phenomenal panorama, the play of ignorance, would, to one’s surprise, cease to show itself - that eternal Supreme Brahman, I am that very same.

स्वप्नानुस्वानरूपं स्तुतित यः

पतेददर्द्धर्दिक्षालो मनुष्यः

1. The original word means ‘actionless’; this action covers both change within the thing itself as well as change of place.
9. That man who seriously and devoutly sings this song of Self-contemplation, or with an attentive mind, listens to it daily, would become one with Vishnu the pervading one, here in this very life, for so says the authoritative Veda.

10. Whoever takes to the Boat of Wisdom and crosses the ocean of births, the product of ignorance, whoever cuts asunder his thirst after sensual pleasure by means of the Wisdom-sword and attains the state of Vishnu, he alone is blessed.

16. In The World, But Not of It

1. Looking on the citizens of a city, men and women of various names and forms, well-dressed and adorned
with gold-ornaments as though he were a mere spectator of figures in a picture gallery and yet enjoying himself with them - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

2. While looking on the trees in forest whose branches bow down with the weight of leaves and fruits, trees which are under cover of the densest shade and studded with flocks of sweetly singing birds, and lying day and night on the surface of bare ground for his couch - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

3. Dwelling sometimes in the palace of a king, sometimes in the mansions of the rich, sometimes on a mountain, and sometimes on the banks of rivers and

1. The idea is that once true knowledge dawns by the grace of the Guru, ignorance is fled for ever and can no more delude the free soul either with its charms or ugly features.
sometimes in the hermitage of great sages who have subdued their passions - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

4. Enjoying himself sometimes with boys who clap their hands and laugh and sometimes with young men and women, and yet at other times lamenting with old persons agitated by care-worn hearts - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

5. Now discussing in the company of intelligent philosophers absolutely free from worldly attachment, now appreciating poetry in company of gifted poets who are like mango trees bearing fruits of luscious poems full of figures of speech and sentiment, and how delighting in the company of the cleverest logicians versed in sound syllogistic reasoning - the sage whose
In the World but not of it

Ignorance has been dispelled by the initiation of the master, is no more deluded.

6. Performing the worship of God at times through practice of meditation and at times with full-blown sweet-smelling lovely flowers, and yet at other times with unsullied leaves alone and praising the Lord with a gladdened heart - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

7. Repeating the series of names whether of the consort of Siva or of Siva, or sometimes of Vishnu, or at other times of Ganesha, or yet at other times of the bright Sun, with tears of joy streaming from the eyes - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.
8. Bathing at one time in the waters of the Ganges and at another in the water of a well, at one time in the water of a pond and at another in lukewarm or extremely cold water, or at times even washing himself with camphor-white ashes - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

9. Now associating himself with the objects and the sense-organs in waking, now dealing with objects in the dream-state, and now again enjoying the unbroken bliss of sound sleep - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

10. Having at one time only the quarters for his garment, and at another time wearing the most magnifi-
cent robe, and sometimes girding his loins barely with a loin's skin. wise, unattached, and source of delight to the heart of all good people - the sage whose ignorance has been dispelled by the initiation of the master is no more deluded.

119. Now associating himself with Sattva now with a Rajasic mood, and now steeped in a Tamasic mood, and again altogether free from all the three; at one time engaged in worldly affairs and yet at another time O the wonder! moving about in the Vedic path - the sage whose ignorance has been dispelled by the initiation of the master is no more deluded.

120. Observing silence on one occasion and engaged in argument on another, at one time bursting into laughter in great joy and at another abandoning all speech and intently looking on what people are doing - the sage whose ignorance has been dispelled by the initiation of the master is no more deluded.
13. At times dropping morsels of food into the blooming mouths of women, and at times himself receiving the morsels they offer, thus displaying that non-duality void of the distinction of oneself and others - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

14. Enjoying himself now with the Saivas and now with the Saktas, living sometimes in the midst of the devotees of Vishnu, and sometimes amidst worshippers of the Sun, and sometimes again with the worshippers of Ganapati,\(^1\) free from all differences because identical with the non-dual essence - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.

1. In this verse and the seventh, there is a reference to the sectarian worshippers of deities which Sankara is said to have reconciled by recognizing them all as forms of the Vedantic’s Brahman.
15. At one time regarding his spotless auspicious Self as formless and at another with form in various aspects due to a variety of distinctions in the Gunas, now looking on it as a great wonder with an ejaculation of 'How is this!' and now rejoicing at it - the sage whose ignorance has been dispelled by the initiation of the master is no more deluded.

16. At times looking on all as the one without a second, Real and Blissful, through the realisation and contemplation of the meaning of the Great Texts, and free from all semblence of duality, repeating to himself 'Siva! Siva! Siva!' - the sage whose ignorance has been dispelled by the initiation of the master, is no more deluded.
17. If a man, after repeated daily baths in pool of his native bliss, reaches through merit acquired in the past, this condition of the liberated, this rest in the Highest Siva, attainable only through the gracious nectar - sweet glances of the Guru, then the wise call him a man of great renunciation, a real yogin and a genuine seer.