

# ĀTMA-BODHA

'Self-knowledge' - by Śhrī Ādi Śhaṅkarāchārya

Śhaṅkara's **Ātma-bodha** is a simple treatise of only sixty-eight verses, outlining Self-realization and the nature of the Ultimate Reality. It may have been composed as an introduction to the subject for a disciple.

His philosophy is based on the **Upaniṣhads** - extracts of the **Vedas** - and the **Mahāvākyas**<sup>1</sup> - extracts of the **Upaniṣhads** - the main point being that the true nature of the **Jīva** -'individual' is the **Ātman** -'Spirit', which is identical with the **Brahman** -'All-pervading Formless Supreme Spirit'. Śhaṅkara's philosophy, while adhering to Vedic principles, was acceptable to Buddhists<sup>2</sup>, as it dispensed with ritual worship and stressed Self-realization.

## Notes on the text:

Two concepts, **agnīyāna** -'ignorance' and **bodha** -'knowledge' (also called **vidyā** and **gñyāna**) are used extensively and require some clarification.

Although the most commonly used, 'ignorance' is not, perhaps, the best translation of **agnīyāna**; which is not a negative lack of attention but a positive state of wrong perception and thinking. 'Delusion', 'mistaken knowledge' or 'mis-perception' might be closer, or just 'worldly knowledge'. However the traditional 'ignorance' will be used, hoping that the reader bears this in mind.

**Bodha** - is translated as 'knowledge' but equally means 'wisdom, awakening or perception'. It is 'direct knowledge' not some theoretical learning. The Self,

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<sup>1</sup> There are about ten **Mahāvākyas** -'great sayings', such as **Tat-tvam-asi** -'That thou art', **Aham Brahm'āsmi** -'I am the Supreme Spirit', **Sarvam khalv'idam Brahma** - 'Everything, even this (world of the senses) is Brahman', etc.

<sup>2</sup> Buddhism had been the religion of the ruling classes in India for a thousand years before Śhaṅkara's time, but after this began to die out, to be replaced with a more enlightened, scientific and less superstitious form of Hinduism.

of course, is always awakened, and it is our awareness that needs awakening to its reality. So here ‘knowledge’ means ‘direct experience’.

**Sach-chid-ānandam** (*Sat-chit-ānanda*) -‘Existence-Consciousness-Bliss’. These are the three qualities of **Brahman** -‘the Supreme Spirit’ (‘Forms of the Formless’) which is denoted by the phrase; so rather than translate ‘Existence-Consciousness-Bliss’ each time it can be taken to mean the **Brahman**.

The three qualities gives rise to the three **guṇas** –‘moods’ of creation, three worlds, etc. (*Sat - Tamas, Chit – Rajas, Ānanda – Sattva*).

**Metre** - The poem is in **Anushtubh** metre, two lines of sixteen syllables (or four lines of eight) which has an easy flowing rhythm.

**Translation** – The translation is as literal and as preserving of the original order as possible – at least translating the first line first, unlike many previous translations. The text is subtle with many double meanings worked in, so that, without wearying the reader with long explanations, the translator must make certain choices of which sense to present.

## Śhrī Ādi Śhaṅkarāchārya

**Ādi Śhaṅkarāchārya** was born in Kerala, South India. Scholars place his birth around 700CE<sup>1</sup>, but Shri Mataji says ‘sixth century’. He left home at the age of eight to study with his guru and at sixteen started travelling around India establishing his philosophy through debate. He is called **Ādi** –‘first’ as the heads of the four monasteries he founded have all been called **Śhaṅkarāchārya** since.

He is said to have taken **Samādhi** –‘final absorption’ at the age of thirty-two, walking off into the **Himālayas**, never to be seen again!

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<sup>1</sup> **Bhaskarāraya**, another great Indian saint and writer (17<sup>th</sup>c., Mahārāshtra) gives his birth as two hundred years after the start of the **Shaka**<sup>2</sup> era, which would be 278CE. Estimates of his birth-date vary from 509BCE to 805CE!

<sup>2</sup> The **Śhaka** era, aka. the **Śhālivāhana Śhaka**, is India’s national calendar. It starts on 78CE (so 2025 is 1947) with New Year’s Day on 22<sup>nd</sup> March (21<sup>st</sup> on leap years).

## .. Ātma-bodhaḥ ..

### MEDITATION

**Prātaḥ smarāmi hṛidi saṁspuraḍ-ātmā tattvam**

**Sat-chit-sukham parama-haṁsa gatim turīyam**

**Yat swapna jagara suṣhuptam aveti nityam**

**Tad brahma niṣkalam aham na cha bhūta saṅghaḥ**

Firstly, I remember the shining Self in the heart, which is Existence-Consciousness-Bliss, the Supreme Goal of the highest Yogis, the Fourth Plane of Consciousness; which is always aware in the dream, waking and deep-sleep states. I am that undivided Brahman, not this collection of material elements.

**Tapo-bhiḥ kṣhīṇa pāpānām śhāntānām vīta-rāgiṇām,**

**Mumukṣhūṇām apekṣhyo-'yam Ātma-bodho vidhīyate .. 1..**

1. Those who, having diminished sinfulness with austerities, of peaceful nature and free from passions, have an intense desire for liberation; for them this Atma-bodha is composed

**Tapo-bhiḥ** - with austerities, **kṣhīṇa** -diminished, destroyed, **pāpānām** - sinfulness, vice, evil, **śhāntānām** -calm and peaceful, **vīta-rāgiṇām** -free from cravings, passions and attachments, **mumukṣhūṇām** -intensely desirous of liberation, **apekṣhyo** -for such, with regard to, **ayam** -this, **Ātma-bodho** - 'Self-knowledge', **vidhīyate** -is composed.

*As well as indicating those who will be interested in this treatise, **Shaṅkara** is also outlining the necessary qualities for attaining the goal.*

*In Verse 30 he recommends the practice of 'N'eti, n'eti' -'not this, not this', [na-iti – na –'not', iti –'thus, such'] a process of renouncing all thoughts and desires that arise, to achieve awareness of the Ultimate Reality (**Brahman**).*

**Bodho-'nya sādhanē-bhyo hi sākṣhān mokṣh'aika-sādhanaṃ,  
Pākasya vahnī-vaj gñyānaṃ vinā mokṣho na sidhyati .. 2..**

2. Compared with other methods, direct knowledge (*of the Self*) is the only means for liberation. Just as fire is the means of cooking, so without knowledge, liberation cannot be gained.

**Bodho** -knowledge, perception, awakening (*of the Self*), **anya** -other, **sādhanē-bhyo** -by methods, **hi** -indeed, **sākṣhān** -direct, **mokṣha** -liberation, **aika** -only, one, **sādhanaṃ** -means, method, **pākasya** -for cooking, **vahnī-vaj** -just as fire, **gñyānaṃ** -direct knowledge, **vinā** -without, **mokṣho** -liberation, **na** -not, **sidhyati** -to be gained, accomplished.

**Avirodhitayā karma n'āvidyāṃ vinivartayet,  
Vidyā-'vidyāṃ nihanty'eva tejas timira saṅgha-vat .. 3..**

3. Not being its opposite, action cannot destroy ignorance. Knowledge destroys ignorance as surely as light (*eradicates*) deep darkness.

**Avirodhitayā** -not opposed, **karma** -action, **na** -not, **avidyāṃ** -ignorance, **vinivartayet** -may destroy, **vidyā** - knowledge, **avidyāṃ** -ignorance, **nihanti** -destroys, eradicates, overwhelms, **eva** -surely, indeed, **tejas** -light, **timira saṅgha** -deep darkness, **vat** -as, like.

**Paricchinna iv'āgñyānāt tan nāśhesati kevalaḥ,  
Swayaṃ prakāśhate hy'ātmā megh'āpāyem-'śhumān iva .. 4..**

4. The Soul appears finite due to ignorance; only when that is destroyed, does the Self reveals itself, like the Sun when the clouds pass away.

**Paricchinna** -finite, **iva** -as if, **āgñyānāt** -from ignorance, **tan** -that, **nāśhesati** -when destroyed, **kevalaḥ** -only, **swayaṃ** -by itself, **prakāśhate**

-reveals, **hi** -indeed, **ātmā** -the Self, **megha** - clouds, **apāyem** -passing away, **aśhumān** -the Sun, **iva** -like.

**Agñyāna kaluṣhaṃ jīvaṃ gñyān'ābhyāsād hi nirmalam,**  
**Kṛtvā gñyānaṃ swayam naśhyej jalaṃ kataka-reṇuvat .. 5..**

5. Stained by ignorance, the Soul, by constant application of knowledge<sup>1</sup>, becomes pure. After this, the knowledge disappears by itself - as the Kataka-nut powder settles down after cleansing muddy water.

**Agñyāna** -by ignorance, **kaluṣhaṃ** -stained, **jīvaṃ** -the soul, **gñyāna**-with knowledge, **abhyāsād** -with constant practice, habit, **hi** -indeed, **nirmalam** -pure, **kṛtvā** -having done, **gñyānaṃ** -knowledge, **swayam** -by itself, **naśhyet** -disappears, **jalaṃ** -water, **kataka-reṇu-vat** -as the Kataka-nut powder.

<sup>1</sup> By 'Application of Knowledge' presumably he means repeating to oneself 'I am Brahman' (in the form of one of the **Mahāvākyas**). When this truth becomes a direct experience, silence ensues and the words drop away.

**Saṃsāraḥ svapna tulyo hi rāga dveṣh'ādi saṅkulaḥ,**  
**Svakāle satya-vad bhāti prabodhe-'satya sad-bhavet .. 6..**

6. This illusory world, full of attachments, aversions, etc., is like a dream. It appears real as long as it lasts but, on awakening, is seen to be unreal.

**Saṃsāraḥ** -the illusory world, **svapna** -dream, **tulyo** -like, compared to, **hi** -verily, **rāga** -attachment, passion, affection, **dveṣha** -aversion, hatred, **ādi** -etc., **saṅkulaḥ** -full of, **svakāle** -as long as, for the time being, **satya-vad** -as if real, **bhāti** -appears, **prabodhe** - on awakening, **asatya** -unreal, **sad-bhavet** -becomes its true state.

**Tāvat satyaṁ jagad bhāti śhukti-kā rajataṁ yathā,**

**Yāvan na gñyāyate brahma sarv'ādhi-śhṭhānam advayam .. 7..**

7. The world appears real, like seeing silver in mother-of-pearl<sup>1</sup>, so long as Brahman, the basis of everything, is not known.

**Tāvat** -so long as, **satyaṁ** -real, **jagad** - world, **bhāti** -appears, **śhukti-kā** -mother-of- pearl, **rajataṁ** -silver, **yathā** -like, **yāvan** -so long, **na** - not, **gñyāyate** - is known, **brahma** -the Supreme Spirit, **sarva** -everything, **ādhi-śhṭhānam** -basis, **advayam** -single.

<sup>1</sup> *One may mistake a shiny shell on the beach as a piece of silver.*

**Upādāne-'khil'ādhāre jaganti parameśhvare,**

**Sarga sthiti layān y'ānti budbudān'īva vāriṇi .. 8..**

8. The Supreme Self is the cause and the foundation of all the worlds which arise, persist and dissolve, like bubbles in water.

**Upādāne** -the material cause, **akhila** -all, **ādhāre** - the foundation, **jaganti** -worlds<sup>1</sup>, **parameśhvare** -in the Supreme Self, **sarga** -arising, **sthiti** -persisting, existing, **layān** -dissolving, **y'ānti** -they pass away, **budbudāni** -bubbles, **īva** -like, **vāriṇi** -in water.

<sup>1</sup>*There are three 'worlds' within us (**Bhūr** -'earth', **Bhuvah** -'atmosphere' and **Swar** -'heaven') corresponding to the three states of consciousness, three bodies, etc. There are also seven worlds as the ascending states of consciousness associated with the Chakras.*

**Sach-chid-ātmany'anusyūte nitye viṣṇau prakalpitāḥ,**

**Vyaktayo vividhāḥ sarv'āhāṭake kaṭak'ādivat .. 9..**

9. Onto the Undifferentiated All-pervading Eternal Self, the pure Existence-Consciousness, the imaginary (*world*) is projected<sup>1</sup>, just as ornaments seem different but are all of the same gold.

**Sach** -existence, truth, **chid** -consciousness, attention, **ātmani** -in the Self, **anusyūte** -undifferentiated, uninterrupted, **nitye** -eternal, **viṣṇau** -in the all-pervading, **prakalpītāḥ** -imagination, **vyaktayo** -manifested, **vividhāḥ** -different, several, **sarva** -all, **ahāṭake** -out of gold, **kaṭak'ādi-vat** -just as bracelets and other (ornaments).

- <sup>1</sup> **Ramana Mahārṣhi** was fond of the simile of the **Ātma** being a cinema screen on which the illusions of the mind and senses are projected. Switch off the projection and the screen itself becomes visible.

**Yath'ākāśho hṛiṣhīkeśho nān'opādhi gato vibhuḥ,**

**Tad bhedād bhinna-vad bhāti tan-nāśhe kevalo bhavet .. 10..**

10. The All-pervading Divine assumes various appearances such as Shri Krishna; similarly, because of their differences (*the manifestations*) appear diverse; but become One on the destruction of these (*illusions*).

**Yatha** -just as, **ākāśho** -ether, formless Divine, **hṛiṣhīkeśho** -'Lord of the senses', Shri Krishna/Viṣṇu, **nāna** -various, **upādhi** -appearance, deception, illusion, **gato** -happen, **vibhuḥ** -the All-pervading Divine, **tad bhedād** -on account of their differences, **bhinna-vad** -to be diverse, **bhāti** -appears, **tan-nāśhe** -on the destruction of these, **kevalo** -one, **bhavet** -becomes.

**Nān'opādhi vaśhād'eva jāti varṇ'āśhram'ādayaḥ .**

**Ātmany'āropitās toyē rasa varṇ'ādi bhedavat .. 11..**

11. The influence of various appearances such as caste, race, position, etc. are superimposed on the Self, just as flavour, colour, etc. (*are superimposed*) on water.

**Nāna** -various, **upādhi** -appearances, **vaśhād** -influenced by, **iva** -like, **jāti** -caste, **varṇa** -race, **aśhramā** -stage of life, **ādayaḥ** -etc., and other, **ātmani** -on the Self, **āropitās** -are superimposed, **toye** -on water, **rasa** -taste, **varṇ'ādi** -colour, etc., **bheda** -different, separate, **vat** -like.

**Pañchī-kṛita mahābhūta saṁbhavaṁ karma saṁchitam,**  
**Śharīraṁ sukha-duḥkhānām bhog'āyatanam uchyate .. 12..**

12. Out of the five elements is born the gross body, from accumulated Karma; said to be the medium of experiencing pleasure and pain.

**Pañchī-kṛita** -made of five, **mahābhūta** -gross elements, **saṁbhavaṁ** - is born, produced, **karma** -merit from past actions, **saṁchitam** - accumulated, **śharīraṁ** -the body, **sukha** -happiness, pleasure, **duḥkhānām** -of pain, sorrow, **bhog'āyatanam** -place of experiencing, enjoying, **uchyate** -is said.

**Pañcha prāṇa mano buddhi daśh'endriya samanvitam,**  
**Apañchī-kṛita bhūt'ottham sūkṣhm'āṅgam bhoga sādhanam .. 13..**

13. The five vital breaths, the ten organs<sup>1</sup>, the mind and the intellect, formed from the subtle elements, create the subtle body, the instrument of experience.

**Pañcha prāṇa** -the five vital breaths, **mano** -the heart/mind (interpreter of sense input), **buddhi** -intellect, **daśh'endriya** -the ten organs, **samanvitam** - combined, **apañchī-kṛita bhūta** -the five subtle elements,



**uttham** -standing, **sūkṣhm'āṅgam** -the subtle body, **bhoga sādhanam** - instrument of experience, enjoyment.

<sup>1</sup> *The ten organs are the five instruments of sense - ear, eye, tongue, nose, skin and the five organs of action - hands, feet, mouth, excretion, reproduction.*

**Anādy'avidyā-'nirvāchyā kāraṇ'opādhir uchyate,**  
**Upādhi trita yād anyam ātmānam avadhārayet .. 14..**

14. Beginningless and inexpressible ignorance is said to be the Causal Body. Know for certain that the Self is other than these three illusory bodies.

**Anādi** -beginningless, **avidyā** -ignorance, **anirvāchyā** -inexpressible, **kāraṇ'opādhir** -Causal Body, **uchyate** -is said, **upādhi** -body, concept, conditioning, appearance, **trita** -three, **yād anyam** -other than, **ātmānam** -the Self, **avadhārayet** -know for certain, understand.

*The Causal Body may be equated with the Collective Unconscious within us which contains our karmas, instincts, etc. We are connected to this in deep sleep, and dreams can be messages from this area (which some consider as the Divine within us) clothed in images from the Subconscious.*

*The Physical Body is associated with the lower three Chakras which control the biological functions; the Subtle Body with the middle three Chakras (Heart, Viśhuddhi, Āgñyā) which control our inner (mental, emotional, etc.) life and the Causal Body with Sahasrāra and above.*

**Pañcha kośh'ādi yogena tat tanmaya iva sthitaḥ,**  
**Śhuddh'ātmā nīla vastr'ādi yogena sphaṭiko yathā .. 15..**

15. By identifying with the five sheaths<sup>1</sup>, etc. the pure Self seems to take their qualities upon Itself; like a crystal placed on a blue cloth.

**Pañcha kośh'ādi** -the five sheaths<sup>1</sup>, etc. **yogena** - by attachment, **tat** -That, **tan-maya** -identified with, absorbed in, **iva** -like, **sthitah** -being, **śhuddh'ātmā** -the Pure Self, **nīla vastr'ādi** -blue cloth, etc., **yogena** -when placed, **sphaṭiko** -crystal, **yathā** -like.

<sup>1</sup> The five **Kośhas** -‘sheaths, containers’ which envelop the **Ātmā** are like the layers of an onion. They are **Anna-maya** -‘sheath of food’, the physical body (outer layer); **Prāṇa-maya** -‘sheath of life-energy’ (makes heart pump, breathing, etc. -Heart); **Mano-maya** -‘sheath of mind’ (which operates the senses -**Viśhuddhi**); **Vigñyāna-maya** -‘sheath of understanding’ (**Āgñyā**) and **Ānanda-maya** -‘sheath of bliss’ (**Sahasrāra**).

**Vapus tuṣh'ādi-bhiḥ kośhair yuktaṁ yukty'āvaghātataḥ,**  
**Ātmānam antaraṁ śhuddhaṁ vivichyāt taṇḍulaṁ yathā .. 16..**

16. From these sheaths such as the body, (*like a grain*) with husk, etc.; by threshing with meditation<sup>1</sup>, the inner Pure Self may be separated like rice.

**Vapus** -body, **tuṣh'ādi-bhiḥ** -with husk, etc., **kośhair** -with sheaths, **yuktaṁ** -with, having, **yuktya** -meditation, reasoning, **avaghātataḥ**<sup>2</sup> -by threshing, **ātmānam** -of the Self, **antaraṁ** -inner, inside, **śhuddhaṁ** -pure, **vivichyāt** -may be separated, **taṇḍulaṁ** -rice, **yathā** -like.

<sup>1</sup> ‘Meditation’ – **yuktya** [plural of **yukti**] means ‘reasoning, logical arguments, deductions, devices’ but also ‘meditation, contemplation, being one with the Supreme’ and presumably indicates the use of the **Mahāvākyas** (see p.1).

<sup>2</sup> As well as the pun of **yuktaṁ** –‘having’ and **yuktya** –‘reasoning’, there is a similarity between **avaghāta** -‘thresh’ and **avagata** -‘know, understand’.

**Sadā sarva gato-'py'ātmā na sarvatr'āvabhāṣate,**  
**Buddhāv'ev'āvabhāṣate svaccheṣhu prati-bimba-vat .. 17..**

17. Although eternal and all-pervading, the Self does not manifest everywhere. It shines only in the intellect (*perception - Buddhi*) like a reflection in a clean mirror.

**Sadā** -eternal, **sarva gato** -all-pervading, **api** -although, **ātmā** - the Self, **na** -not, **sarvatrā** -everywhere, **avabhāsate** -manifests, **buddhau** -in the intellect, **eva**-only, **avabhāsate** -manifests, shines forth, **svaccheṣhu** -in a clean surface, mirror, **prati-bimba-vat** -like a reflection.

**Deh'endriya mano buddhi prakṛiti-bhyo vilakṣhaṇam,**  
**Tad vṛitti sākṣhiṇaṁ vidyād ātmānaṁ rāja-vat sadā .. 18..**

18. Distinct from the body, senses, mind and intellect, which are from nature, know that the Self is the witness of their modifications, and is always like a king<sup>1</sup>,

**Deha**-body, **indriya** -senses, **mano** -mind, **buddhi** -intellect, **prakṛiti-bhyo** -from nature, matter, **vilakṣhaṇam** -distinct, different, **tad vṛitti** -their modifications, **sākṣhiṇaṁ** -witness, **vidyād** -may he know, **ātmānaṁ** -the Self, **rāja-vat** -like a King, **sadā** -always.

<sup>1</sup> *The king remains aloof and witnesses others' actions. In the simile of the horse-drawn carriage, the carriage is the body, the horses are the senses, the driver is the ego and the passenger (the king) is the Ātma –‘Spirit’.*

**Vyāpṛiteṣhv'indriyeṣhv'ātmā vyāpārīv'āvivekinām,**  
**Dṛiśhyate-'bhreṣhu dhāvatsu dhāvanniva yathā śhaśhī .. 19..**

19. To the non-discriminating, the Self appears to be active when observed through the functions of the sense-organs; just as the moon appears to be moving when the clouds are running.

**Vyāpṛiteshu** -while functioning, **indriyeṣhu** -in the sense-organs, **ātmā** - the Self, **vyāpāri** -active, **īva** -like, **avivekinām** -for the non-discriminating, **dṛiśhyate** -appears, **abhreṣhu** -the clouds, **dhāvatsu** -when moving, **dhāvanniva** -to be running, **yathā** - just as, **śhaśhī** -the moon.

**Ātma chaitanyam āśhritya deh'endriya mano-dhiyaḥ,**  
**Sva-kriy'ārtheṣhu vartante sūryālokaṁ yathā janāḥ .. 20..**

20. Using the Consciousness of the Spirit, the body, senses, mind and intellect perform their functions, just as people (*work*) in the light of the Sun.

**Ātma chaitanyam** -the Consciousness of the Spirit, **āśhritya** -employing, **deha** -body, **indriya** -senses, **mano-dhiyaḥ** -mind and intellect, **Sva-kriy'ārtheṣhu** -in their respective functions, **vartante** -perform, **sūryālokaṁ** -sunlight, **yathā** -just as, **janāḥ** -people.

**Deh'endriya guṇān karmāṇy'amale sach-chid-ātmani,**  
**Adhyasyanty'avivekena gagane nīlat'ādivat .. 21..**

21. Those lacking discrimination superimpose on the Self, the pure Existence-Consciousness, the qualities and actions of the body and the senses, just as they attribute blue colour and the like to the sky.

**Deh'endriya** -the body and senses, **guṇān** -qualities, **karmāṇi** -actions, **amale** -pure, **sach-chid'ātmani** the Self which is Existence-Consciousness, **adhyasyanti** -superimpose, **avivekena** -by the indiscriminate, **gagane** -in the sky, **nīlatā** -blue colour, **ādivat** -and the like, etc..

**Agñyānān mānas'opādheḥ karṭṛitv'ādīni ch'ātmani,  
Kalpyante-'mbu-gate chandre chalan'ādi yath'āmbhasaḥ .. 22..**

22. Through ignorance, 'being the Doer' and other illusions of the mind are attributed to the Self; just as the wobbling of the water is imagined to be the moon reflected on it.

**Agñyānān** -through ignorance, **mānasa** -of the mind, **upādheḥ** -which is illusory, **karṭṛi-tva** -being the Doer, **ādīni** -etc., **cha** -and, **ātmani** - on the Self, **kalpyante** -imagined, substituted, **ambu-gate** -reflected in the water, **chandre** -in the moon, **chalan'ādi** -wobbling, etc., **yatha** -just as, **ambhasaḥ** -of the water.

**Rāg'echchhā sukha duḥkh'ādi buddhau satyām pravartate,  
Suṣhuptau nāsti tannāśhe tasmād buddhe-'stu n'ātmanaḥ .. 23..**

23. Attachment, desire, pleasure, pain, etc., are perceived as real in waking awareness; but do not exist in deep sleep when the mind is demolished. Therefore they belong only to the mind and not the Self.

**Rāga** -attachment, **ichchhā** -desire, **sukha** -pleasure, **duḥkh'ādi** - pain, etc. **buddhau** -in the awareness, **satyām** -real, truth, **pravartate** -are perceived, **suṣhuptau** -in deep-sleep, **nāsti** -is not, **tan-nāśhe** -at the destruction of it (mind), **tasmād** -therefore, **buddhe** -in the mind, **astu** -it is, **na** -not, **ātmanaḥ** -the Self.

**Prakāśho-'rkasya toyasya śhaityam agner yath'oṣṇatā,  
Sva-bhāvaḥ sach-chid-ānanda nitya nirmalat'ātmanaḥ .. 24..**

24. Just as shining is the nature of the Sun, coolness of water, and heat of fire, the nature of the Self is Constant Purity, Existence, Consciousness and Bliss.

**Prakāśho** -shining, **arkasya** -of the Sun, **toyasya** -for water, **śhaityam** -coolness, **agner** -for fire, **yatha** -just as, **uṣṇatā** -heat, **sva-bhāvaḥ** -by nature, **sach** -Existence, Reality, **chid** -Consciousness, **ānanda** -Bliss, **nitya** -constant, **nirmalatā** -purity, **ātmanah** -of the Ātman.

**Ātmanah sach-chid-amśhaśh cha buddher vṛittir iti dvayam,  
Saṁ-yojya ch'āvivekena jñānām'iti pravartate .. 25..**

25. By the indiscriminate blending of the two - the Existence-Consciousness aspect of the Self and the working of the intellect - there arises the notion of 'I know'.

**Ātmanah** -of the self, **sach-chid-amśhaśh** -the Existence-Consciousness aspect, **cha** -and, **buddher** -of the intellect, **vṛittir** -the working, **iti** -thus, **dvayam** -the two, **saṁ-yojya** -blending, **cha** -and, **avivekena** -indiscriminately, **jñānām** -I know, **iti** -thus, **pravartate** -arises, occurs.

**Ātmano vikriyā nāsti buddher bodho na jātv'iti,  
Jīvaḥ sarva malaṁ gñyātv'āgñyātā draṣṭṭ'eti muhyati .. 26..**

26. The Self never modifies and the intellect by itself cannot experience, but the individual (*ego*), knowing all impurity, is deluded by ignorance into considering himself the seer and the knower.

**Ātmano** -for the Self, **vikriyā** -modification, **nāsti** -is not, **buddher** -for the intellect, **-bodho** -capacity to experience, **na** -not, **jātu** -possible, **iti** -thus, **jīvaḥ** -the individual, ego, **sarva** -all, **malaṁ** -impurity, **gñyātva** - knowing, **āgñyātā** - ignorance, **draṣṭṭe** -the seer, **iti** -thus, **muhyati** -deludes.

**Rajju sarpa-vad ātmānam jīvaṁ gñyātvā bhayaṁ vahet,  
N'āhaṁ jīvaḥ parātm'eti gñyātaṁ chen nirbhayo bhavet .. 27..**

27. Like someone mistaking a rope for a snake and overcome by fear, is one identifying with the ego, but when the identity with the Supreme Self is recognized, one becomes fearless.

**Rajju** -rope, **sarpa-vad** -like a snake, **ātmānam** -oneself, **jīvaṁ** -the ego, **gñyātvā** -identifying, **bhayaṁ** -fear, **vahet** -is overcome, **n'āhaṁ** -I am not, **jīvaḥ** -the individuality or the ego, **parātmā** -the Supreme Self, **iti** -thus, **gñyātaṁ** -recognised, **chen** -when, if, **nirbhayo** -fearless, **bhavet** -becomes.

**Ātm'āvabhāsa yaty'eko buddhy'ādīn'īndriyāṇy'api,  
Dīpo ghaṭ'ādivat sv'ātmā jaḍaistair n'āvabhāsyate .. 28..**

28. Just as a flame illuminates the lamp-pot so also the Self illumines the intellect, mind and the senses, which, being inert, cannot illumine themselves.

**Ātma**-the Self, **āvabhāsa** -illuminates, **yati** -just as, **eko** - single, **buddhi** - intellect, **ādīni** -etc., **īndriyāṇi** -senses, **api** -also, **Dīpo** -flame, **ghaṭ'ādivat** -like the pot (lamp), etc., **sv'ātmā** -itself, **jaḍa**-inert, **istair** - by themselves, **na**-not, **āvabhāsyate** -illumined.

**Sva-bodhe n'ānya bodh'echchhā bodha rūpatay'ātmanah,  
Na dīpasy'ānya dīp'echchhā yathā sv'ātmā prakāśhane .. 29..**

29. Self-knowledge needs no other knowledge to know it, just as a lighted lamp does not need another lamp to illumine it.

**Sva-bodhe** -knowing itself, **n'ānya** -no other, **bodh'echchhā** -need for knowledge, **bodha rūpa-taya** -its form is knowledge itself, **ātmanah** -Self,

**na** -not, **dīpasya**-for a lamp, **anya** -another, **dīpa** -lamp, **ichchhā** -need, **yathā** -just as, **sv'ātma prakāśhane** -to illumine itself.

**Niṣhidhya nikhil'opādhīn neti net'iti vākyataḥ,**

**Vidyād aikyaṁ mahāvākyair jīv'ātma param'ātmanoḥ .. 30..**

30. Negating all mental imaginings by saying 'not this, not this', the oneness of the individual soul and the Supreme Spirit, (*as described*) in the 'Great Sayings<sup>1</sup>', is to be realised.

**Niṣhidhya** -negating, **nikhila** -all, **upādhīn** -mental imaginings (thoughts), **n'eti n'eti** -not this, not this, **iti** -saying, thus, **vākyataḥ** -with the statement, **vidyād** - may be known, **aikyaṁ** -oneness, **mahāvākyair**<sup>1</sup> -in the 'great sayings', **jīv'ātma** -the individual soul, **param'ātmanoḥ** -of the Supreme Spirit.

<sup>1</sup> See note on p.1 about the **Mahāvākyas** –'Great Sayings'.

**Āvidyakam śharīr'ādi dṛiśhyaṁ budbuda-vat kṣharam,**

**Etad vilakṣhaṇam vidyād aham brahm'eti nirmalam .. 31..**

31. The Causal Body and other perceived objects are like perishable<sup>2</sup> bubbles. Realise that 'I am the Pure Brahman', completely separate from all these.

**Āvidyakam śharīra** -the Causal body, **ādi** -and other, **dṛiśhyaṁ** -perceived objects, **budbuda** -bubbles, **vat** -like, **kṣharam** -perishable, **etad vilakṣhaṇam** -separate from all these, **vidyād** -to be realized, **aham** -I am, **brahma** - Brahman, **iti** -thus, **nirmalam** - pure.

<sup>2</sup> **Kṣhara**, as well as 'perishable, decaying' also means 'water', so this could be translated as 'like bubbles in water'.



**Deh'ānya-tvān na me janma jar'ākārśhya lay'ādayaḥ,  
Śhabd'ādi viṣhayaiḥ saṅgo nir-indriya-tayā na cha .. 32..**

32. Being other than the body, I am without birth, the emaciation of old age, death, etc.; and, being beyond the senses, I have no association with sound, etc..

**Deha** -the body, **anya-tvān** -being other than, **na** -not, **me** -for me, **janma** - birth, **jara** -old age, **ākārśhya** -emaciation, **lay'ādayaḥ** - death, etc., **śhabd'ādi** - sound, etc., **viṣhayaiḥ** -with senses, **saṅgo** -association, **nir-indriya-tayā** -being without the senses, **na** -not, **cha** -and.

**Amanas-tvān na me duḥkha raga dveṣha bhaya'ādayaḥ,  
Aprāṇo hy'amanāḥ śhubhra ity'ādi śhruti śhāsanāt .. 33..**

33. Being beyond the mind, I am free from sorrow, attachment, malice and fear, 'He is without breath, beyond the mind, shining, pure, etc.' declare the scriptures.

**Amanas-tvān** -being not the mind, **na** -not, **me** -for me, **duḥkha** -sorrow, **raga** -attachment, **dveṣha** -malice, hatred, **bhaya** -fear, **ādayaḥ** -etc., **aprāṇo** -without breath, **hi** -indeed, **amanāḥ** -beyond the mind, **śhubhra** -shining, spotless, pure, **ity'ādi** -etc., **śhruti** -the scriptures, **śhāsanāt** - declare, instruct.

**Nir-guṇo niṣh-kriyo nityo nir-vikalpo nir-añjanaḥ,  
Nir-vikāro nir-ākāro nitya-mukto-'smi nirmalaḥ .. 34..**

34. Being without attributes and actions, eternal, without thought and unsullied, I am changeless, formless, ever-liberated and immaculate.

**Nir, niṣh** -not, without, beyond, **guṇo** -attributes, **kriyo** -actions, **nityo** - eternal, **vikalpo** -thought, **añjanaḥ** -stain, **vikāro** -change, **ākāro** -form, **nitya-mukto** -ever liberated, **asmi** -I am, **nirmalaḥ** -immaculate.

**Aham ākāśha-vat sarvaṁ bahir antar gato-'chyutaḥ,**  
**Sadā sarva-samaḥ siddho niḥ-saṅgo nirmalo-'chalaḥ .. 35..**

35. Like space I am outside and within everything, changeless. Always the same in all, I am liberated, unattached, unsullied and motionless.

**Aham** -I am, **ākāśha-vat** - like space, **sarvaṁ**- all, everything, **bahir** - outside, **antar**-within, **gato** -residing, being, **achyutaḥ** -changeless, permanent, **sadā** -always, **sarva-samaḥ** -completely the same, **siddho** - liberated, **niḥ-saṅgo** -unattached, **nirmalo** -unsullied, stainless, **achalaḥ** - motionless.

**Nitya-śhuddha vimukt'aikam akhaṇḍ'ānandam advayam,**  
**Satyaṁ gñyānam anantaṁ yat paraṁ brahm'āham eva tat .. 36..**

36. I am verily that Supreme Brahman which is ever-pure and unattached, one, indivisible, blissful and non-dual, the Ultimate Reality, all knowledge, eternal and infinite.

**Nitya** -ever, always, eternal, **śhuddha** -pure, **vimukta** -unattached, liberated, free, **aikam** -one, **akhaṇḍa** -indivisible, without parts, **ānandam** -bliss, **advayam** -non-dual, **satyaṁ** truth, reality, **gñyānam** -knowledge, **anantaṁ** -infinite, eternal, **yat** -that, **paraṁ** -supreme, **brahma** -Formless God, **aham** -I am, **eva** -indeed, **tat** -that.

**Evaṁ nirantar'ābhyastā brahm'aiv'āsm'īti vāsanā,**  
**Haraty'avidyā vikṣhepān rogāniva rasāyanam .. 37..**

37. Thus the impression ‘I am Brahman’ created by constant practice destroys ignorance and agitation, just as medicine (*destroys*) illness.

**Evaṁ** -thus, **nirantara** -uninterrupted, constant, **abhyastā** -repeated practice, **brahm’aiv’āsmi** ‘I am indeed Brahman’, **iti** -(saying) thus, **vāsanā** -impression, conditioning, **harati** -destroying, **avidyā** -ignorance, wrong perception, **vikṣhepān** -agitation, **rogān** -illness, **iva** -like, **rasāyanam** - medicine, elixir.

**Vivikta deśha āsīno virāgo vijit’endriyaḥ,**

**Bhāvayed ekam ātmānaṁ tam anantam ananya dhīḥ .. 38..**

38. Sitting in a solitary place, free from desires, controlling the senses, one should meditate with unswerving attention on the Self which is One without-a-second.

**Vivikta deśha**-in a solitary place, **āsīno** -seated, **virāgo** -free from desires, **vijita** -controlling, **indriyaḥ** -the senses, **bhāvayed** - he may meditate, **ekam** -one, **ātmānaṁ** -Self, **tam** -that, **anantam** -endless, **ananya** -with no other (*unswerving*), **dhīḥ** -thought, attention.

**Ātmany’ev’ākhilaṁ dṛiśhyaṁ pravilāpya dhiyā sudhīḥ,**

**Bhāvayed ekam ātmānaṁ nirmal’ākāśa-vat sadā .. 39..**

39. The wise one should annihilate the entire world of the senses into the Self in his mind and contemplate the Self as ever-uncontaminated like the ether (sky).

**Ātmany’eva** -the Self indeed, **akhilaṁ** -entire, **dṛiśhyaṁ** -visible, senses, **pravilāpya** -completely annihilated, dissolved, **dhiyā** -in the mind, mentally, by intelligence, **sudhīḥ** -wise, learned, pious, **bhāvayed** -let him

contemplate, think, **ekam** -one, **ātmānaṁ** -Self, **nirmala** -pure, stainless, **ākāśha-vat** -like the ether, **sadā** -always, ever.

**Rūpa varṇ'ādikaṁ sarvaṁ vihāya param'ārtha-vit,**  
**Paripūrṇa chid-ānanda sva-rūpeṇ'āvatīṣṭhate .. 40..**

40. Discarding all forms, colours, etc. (*objects of the senses*), the knower of the supreme truth establishes the complete consciousness-bliss as his own form.

-form, **varṇa** -colour, **ādikaṁ** -etc., **sarvaṁ** -everything, **vihāya** -discarding, **param'ārtha-vit** -knowing the Supreme Truth, **paripūrṇa** -complete, perfect, **chid** -consciousness, **ānanda** -bliss, **sva-rūpeṇa** -as his own form, **ava-tīṣṭhate** -establishes.

**Gñyātrī gñyāna gñyeya bhedaḥ pare n'ātmani vidyate,**  
**Chid-ānand'aika-rūpa-tvād dīpyate swayam eva tat .. 41..**

41. The distinction between the knower, the knowing and the thing known do not exist in the Supreme Self. Being of a single form of Consciousness-Bliss, it shines by Itself indeed.

**Gñyātrī** -knower, **gñyāna** -knowing, **gñyeya** -thing known, **bhedaḥ** -distinction, difference, **pare** -Supreme, **na** -not, **ātmani** -in the Self, **vidyate** -exists, is, **chid** -consciousness, **ānanda** -bliss, **eka-rūpa-tvād** -having a single form, **dīpyate** -shines, **swayam** -by Itself, **eva tat** -indeed.

**Evam ātmāraṇau dhyāna mathane satataṁ kṛite,**  
**Udit'āvagatir jvālā sarv'āgñyān'endhanaṁ dahet .. 42..**

42. Thus, with the Self as the hollow block and meditation as the spinning-stick<sup>1</sup>, by continuous practice, is born the flame of understanding which will burn up all the wood of ignorance.

**Evam**-thus, **ātma** -the Self, **araṇau** -in the hollow block, **dhyāna** -meditation, **mathane** -with the spinning stick, **satataṁ** -continuous, **kṛite** -by practice, by doing, **udita** -is born, arises, **avagatir** -understanding, **jvālā** -flame, **sarva** -all, **agñyāna** -ignorance, **indhanaṁ** -firewood, fuel, **dahet** -may burn.

<sup>1</sup> Fire is made by spinning a stick in a hollowed-out block of wood known as the Arani.

**Aruṇen'eva bodhena pūrvam san-tamase hṛite,**  
**Tataḥ āvir-bhaved ātmā swayam ev'āmśhumān iva .. 43..**

43. As with the dawn, so with knowledge; first darkness is removed; then the Self manifests by itself like the sun.

**Aruṇena** -with the dawn, **iva** -as, like, **bodhena** -with the knowledge, **pūrvam** -first, **san-tamase** -darkness, **hṛite** -removed, destroyed, **tataḥ** -then, **āvir-bhaved** -manifests, becomes visible, **ātmā** -the Self, **swayam** -by itself, **eva** -indeed, **āmśhumān** -the Sun, **iva** -like.

**Ātmā tu satataṁ prāpto-'py'aprāptavad avidyayā,**  
**Tan nāshe prāptavad bhāti sva-kaṇṭh'ābharaṇam yathā .. 44..**

44. Ātman is ever-present, yet, due to ignorance, it is not realised. On the destruction of that (*ignorance*), it is found, like one's neck ornament appearing<sup>1</sup>.

**Ātmā** -the Self, **tu** -verily, **satataṁ** -ever, always, **prāpto-** is present, **api** -yet, **aprāptavad** -is not realised, **avidyayā** - due to ignorance, **tan** -that,

**nāśhe** on destroying, **prāptavad** -is found, **bhāti** -appears, is seen, **sva** - one's own, **kaṇṭha** -neck, **ābharaṇam** -ornament, jewellery, **yathā** -just as.

<sup>1</sup> *A lady may panic when her necklace appears to be lost but then finds it was round her neck all the time.*

**Sthāṇau puruṣha-vad bhrāntyā kṛitā brahmaṇi jīvatā,  
Jīvasya tāttvike rūpe tasmin dṛiṣṭe nivartate .. 45..**

45. Just as a post may be mistaken for a man, the Brahman is seen as a separate being. The real nature of the soul is realized as *(the delusion)* vanishes.

**Sthāṇau** -in a post, **puruṣha-vad** -as a man, **bhrāntyā** -mistakenly, due to delusion, **kṛitā** -is seen, made, **brahmaṇi** -in the Brahman, **jīvatā**,-separate being, individual, **jīvasya** -of the soul, **tāttvike** -the real, **rūpe** -nature, form, **tasmin** -in him, **dṛiṣṭe** -realized, **nivartate** -vanishes.

**Tattva svarūp'ānubhavād utpannam gñyānam añjasā,  
Ahaṁ mam'eti ch'āgñyānam bādhate dig-bhram'ādi-vat .. 46..**

46. The experience of the true nature of the Self instantly gives knowledge which removes the ignorance of the notions 'I' and 'Mine' like *(removing)* confusion about the directions.

**Tattva** -real, truth, **svarūpa** -own form, **anubhavād** -by experiencing , **utpannam** -produced, **gñyānam** -knowledge, **añjasā**,-instantly, **Ahaṁ** -'I am', **mama** -mine, **iti** -thus, **cha** -and, **agñyānam** -ignorance, **bādhate** -remove, set aside, **dig** -directions, **bhrama** -confusion, **ādi** -etc., **vat** -like.

**Samyag vigñyānavān yogī sv'ātmany'ev'ākhilam jagat,**

**Ekaṁ cha sarvam ātmānam īkṣhate gñyāna chakṣhuṣhā .. 47..**

47. For the realised soul of correct understanding, the whole world is indeed himself; and through the eyes of knowledge he sees everything as the Self.

**Samyag** -correct, **vigñyānavān** -understanding, **yogī** -realised soul - **sv'ātmani** -in himself, **eva** -indeed, **ākhilam** -the whole, all, **jagat** -world, **ekaṁ** -one, **cha** -and, **sarvam** -everything, all, **ātmānam** -the Self, **īkṣhate** -beholds, **gñyāna** -knowledge, **chakṣhuṣhā** -through the eyes.

**Ātma iv'edaṁ jagat sarvam ātmano-'nyan na vidyate,**

**Mṛido yad vad ghaṭ'ādīni sv'ātmānam sarvam īkṣhate .. 48..**

48. The Self is indeed the whole universe; nothing exists other than the Self. Just as various pots are all made of clay, so everything is seen as his own self.

**Ātma** - the Ātman, **iva** -verily, **idaṁ** -this, **jagat** -Universe, **sarvam** -entire, **ātmano** -the Self, **anyan** -other than, **na** -not, **vidyate** -exists, **mṛido** -from clay, **yad** -whatever, **vad** -just as, like, **ghaṭ'ādīni** - pots, etc., **sv'ātmānam** -his own Self, **sarvam** -everything, **īkṣhate** -is seen, considered.

**Jīvan-muktas tu tad vidvān pūrv'opādhi guṇāms tyajet,**

**Sach-chid-ānanda rūpa-tvāt bhaved bhramara kīṭavat .. 49..**

49. A liberated soul, knowing the Supreme, gives up his previous notions and qualities; he becomes of the nature of the Supreme Spirit like a caterpillar (*hatching into*) a butterfly.

**Jīvan-muktas** -liberated while alive, **tu** -indeed, **tad** -Supreme Being, **vidvān** -knowing, **pūrva** -previous, **upādhi** -notions, **guṇāms**-qualities, **tyajet** -gives up, **sach-chid-ānanda** -existence, consciousness and bliss - qualities of the Supreme Spirit, **rūpa-tvāt** -due to his nature, **bhaved** - becomes, **bhramara** -butterfly, insect, bee, **kīṭa** -caterpillar, grub, **vat** -like.

**Tīrtvā moh'ārṇavam hatvā raga dveṣh'ādi rākṣhasān,**  
**Yogī śhānti sam'āyukta ātmārāmo virājate .. 50..**

50. Having crossed the ocean of delusion, killing the demons of passion and hatred, the realized soul, full of peace, is radiant, rejoicing in the Self.

**Tīrtvā** -having crossed, **moha** -delusion, **ārṇavam** -the ocean, **hatvā** - killing, **raga** -passion, **dveṣha** -hatred, **ādi** -etc., **rākṣhasān** -the demons, **yogī** -realized soul, **śhānti** -peace, **sam'āyukta** -full of, at one with, **ātmārāmo** -rejoicing in the Self, **virājate** -is radiant, shines beautifully.

**Bāhy'ānitya sukh'āsaktim hitv'ātma sukha nirvṛitaḥ,**  
**Ghaṭa-stha dīpa-vat svasthaḥ sv'āntar'eva prakāśhate .. 51..**

51. With attachments to external and transient pleasures removed, one is content in the bliss of the Spirit; like a lamp placed inside a jar, the Self shines inwardly.

**Bāhya** -outside, **anitya** -transient, non-eternal, **sukha** -pleasure, happiness, **āsaktim** -attachment, fondness, **hitvā** -having been removed, destroyed, **ātma** -the Spirit, **sukha** -bliss, **nirvṛitaḥ** -content, satisfied, ceased, **ghaṭa** -pot, **stha** -placed, **dīpa** -lamp, **vat** -like, **svasthaḥ** -at ease, comfortable, **sv'āntara** -inside oneself, **iva** -like, **prakāśhate** -shines.



**Upādhi stho-'pi tad dharmair alipto vyoma-van muniḥ,  
Sarva-vin mūḍhavat tiṣṭhed asakto vāyuvach charet .. 52..**

52. Though in a body, the sage, through right conduct, remains pure like the sky; though all-knowing, he may appear as a fool, unattached, moving about like the wind.

**Upādhi** -body, **stho** -placed, **api** -although, **tad** -he, that, **dharmair** -by right conduct, **alipto** -pure, unadorned, **vyoma-van** -like the sky (ether), **muniḥ** -sage, **sarva** -all, **vin** -knowing, **mūḍhavat** -like a fool, **tiṣṭhed** -he may appear, **asakto** -unattached, **vāyuvach** -like the wind, **charet** -moves about.

**Upādhi vilayād viṣṇau nirviśheṣhaṁ viśhen muniḥ,  
Jale jalaṁ viyad vyomni tejas-tejasi vā yathā .. 53..**

53. As the mental concepts dissolve, the sage is totally absorbed in the All-pervading Spirit, like water into water, space into space or light into light.

**Upādhi**-mental concepts, **vilayād** -dissolving, **viṣṇau** -in the All-pervading Spirit, **nirviśheṣhaṁ** -totally, **viśhen** -absorbed, **muniḥ** -sage, contemplative, **jale** -in water, **jalaṁ** -water, **viyad vyomni** -space in space, **tejas-tejasi** -fire in fire, **vā** -or, **yathā** -like, just as.

**Yal lābhān n'āparo lābho yat sukhān n'āparaṁ sukham,  
Yaj gñyānān n'āparaṁ gñyānaṁ tad-brahm'ety'avadhārayet .. 54..**

54. That attainment which leaves nothing more to be attained, the bliss leaving no other joy to be desired, the knowledge which leaves nothing more to be known; know that to be the Supreme Spirit.

**Yal, yat, yaj** -that, whatever, **lābhān** -attainment, **n'āparo** -nothing else, **lābho** -attained, **sukhān**-bliss, happiness, **n'āparam** -no other, **sukham** -joy, **gñyānān** -knowledge, **tad** -that, **brahma** -Supreme Spirit, **iti** -thus, **avadhārayet** -know for sure.

**Yad dṛiṣṭvā n'āparam dṛiśhyam yad bhūtvā na punar bhavaḥ,**  
**Yaj gñyātvā n'āparam gñyeyam tad brahm'ety'avadhārayet .. 55..**

55. That which, when seen, leaves nothing more to be seen, which having become one is not to be born again, and which, when known leaves nothing else to be known; know that to be the Supreme Spirit.

**Yad, yaj** -that which, **dṛiṣṭvā** -seen, **n'āparam** -nothing else, **dṛiśhyam** -to be seen, **bhūtvā** -having become, **na punar** -not again, **bhavaḥ** -to be born, **gñyātvā** -known, **gñyeyam** -to be known, **tad** -that, **brahma** -Supreme Spirit, **iti** -thus, **avadhārayet** -know for sure.

**Tiryag ūrdhvam adhaḥ pūrṇam sach chid ānandam advayam,**  
**Anantaṁ nityam ekaṁ yat tad-brahm'ety'avadhārayet .. 56..**

56. That which fills all – above, below and between, which is the Existence-Consciousness-Bliss, Incomparable, Infinite, Eternal and One, know that to be the Supreme Spirit.

**Tiryag** -between, sideways, **ūrdhvam** -above, **adhaḥ** -below, **pūrṇam** -complete, **sach chid ānandam** -Existence-Consciousness-Bliss, **advayam** -incomparable, non-dual, **anantaṁ** -infinite, **nityam** -eternal. **ekaṁ** -one, **tad** -that, **brahma** -Supreme Spirit, **iti** -thus, **avadhārayet** -know for sure.

**Atad vyāvṛitti rūpeṇa vedāntair lakṣhyate-’dvayam,  
Akhaṇḍ’ānandam ekaṁ yat tad brahm’ety’avadhārayet .. 57..**

57. By the ‘not that’ form of discrimination<sup>1</sup> mentioned in Vedānta<sup>2</sup>, attaining unity with the one uninterrupted bliss, know that to be the Supreme Spirit.

**Atad** -not that, **vyāvṛitti** - discrimination, cessation, **rūpeṇa** -by the form, **vedāntair** -in Vedanta (*philosophy*), **lakṣhyate** -mentioned, indicated, **advayam** -unity, non-dual, ultimate truth, **akhaṇḍa** -uninterrupted, complete, indivisible, **ānandam** -bliss, **ekaṁ** -one, **yat** - whatever, **tad** -that, **brahma** - Brahman, **iti** -thus, **avadhārayet** -realise.

<sup>1</sup> Presumably referring to the practice of ‘**n’eti, n’eti**’ mentioned in verse 30 (see p.15). **Atad** –‘not that’ has a similar meaning to **n’eti** –‘not thus’. Alternatively **Atad vyāvṛitti** can mean ‘with the cessation of all that is not the Supreme Spirit’ [**a-tad: a** –‘not’, **tad** –‘that, Supreme Spirit’].

<sup>2</sup> **Vedānta** –‘final knowledge’ is **Śhaṅkara’s Upaniṣhadic** philosophy. His version is **Advaita Vedānta** –‘non-dualistic’, proposing that there is no distinction between the Supreme Spirit and its creation – hence ‘one’ and ‘indivisible’..

**Akhaṇḍ’ānanda rūpasya tasy’ānanda lav’āśhritāḥ,  
Brahm’ādyās tārataṁ yena bhavanty’ānandino-’khilāḥ .. 58..**

58. With a small part of this joy of the Supreme, whose form is undivided bliss, Brahmā and the other Deities all become happy in various degrees.

**Akhaṇḍa** -undivided, without parts, **ānanda** -bliss, **rūpasya** -of the form, nature, **tasya** -of the Supreme, **ānanda** -joy, **lava** -small part, **aśhritāḥ** -using, **brahm’ādyās** -the Creator and other (deities), **tārataṁ** -varying, more or less, **yena** -with which, **bhavanti** -become, **ānandino** -happy, **akhilāḥ** -all.

**Tad yuktam akhilam vastu vyavahāras tad anvitaḥ,  
Tasmāt sarva-gataṁ brahma kṣhīre sarpir iv'ākhile .. 59..**

59. Being at one with that (Brahman), one is connected to all things and all actions; because the Supreme Spirit permeates everything, as butter (*permeates*) milk.

**Tad yuktam** -At one with that (Brahman), **akhilam** -all, **vastu** -things, **vyavahāras** - actions, conduct, **tad anvitaḥ** -one is connected, **tasmāt** - because, **sarva-gataṁ** -permeating everything, **brahma** -the Supreme Spirit, **kṣhīre** -in the milk, **sarpir** - butter, **iva** -like, **akhile** -in everything.

**Anaṇva-sthūlam ahrasvam adīrgham ajam avyayam,  
Arūpa-guṇa-varṇ'ākhyam tad brahm'ety'avadhārayet .. 60..**

60. Neither subtle nor gross: neither short nor long: unborn, imperishable: without form, qualities, colour or name, know that to be the Supreme Spirit.

**Anaṇva** -not very fine, **sthūlam** -nor gross, **ahrasvam** -not short, **adīrgham** -nor long, **ajam** -unborn, **avyayam** -imperishable, **arūpa** - without form, **guṇa** -qualities, **varṇa** -colour, **ākhyam** -name, **tad**- that, **brahma** -the Supreme Spirit, **iti** -thus, **avadhārayet** -know, understand, contemplate.

**Yad bhāsā bhāsyate-'rk'ādi bhāsyair yat tu na bhāsyate,  
Yena sarvam idaṁ bhāti tad brahm'ety'avadhārayet .. 61..**

61. That by the light of which the Sun and other (*bodies*) are illuminated, but which is not illumined by their light, know that to be the Supreme Spirit.

**Yad bhāsā** -by the light of which, **bhāsyate** -are illuminated, **ark'ādi** Sun and other (luminous orbs), **bhāsyair** -by their light, **yat-tu** -that indeed, **na** -not, **bhāsyate** -is illuminated, **yena** -by which, **sarvam** -all, **idaṁ** -this, **bhāti** -shines, **tad** -that, **-brahma** -that Brahman, **iti** -thus, **avadhārayet** -realise.

**Swayam antar bahir vyāpya bhāsayan akhilaṁ jagat,  
Brahma prakāśhate vahni pratapt'āyasa piṇḍavat .. 62..**

62. Pervading the entire universe outwardly and inwardly the Supreme Brahman shines of Itself like the fire in a red-hot iron ball.

**Swayam** -by Itself, **antar** -inwardly, **bahir** -outwardly, **vyāpya** -pervading, **bhāsayan** -illuminating, **akhilaṁ** -entire, **jagat**-universe, **Brahma** -Brahman, **prakāśhate** -shines, **vahni** -the fire, **pratapta** -red hot, **ayasa** – iron, **piṇḍa** -ball, **vat** -like.

**Jagad vilakṣhaṇaṁ brahma brahmaṇo-'nyan na kiṁ-cha-na,  
Brahm'ānyad bhāti chen mithyā yathā maru marīchikā .. 63..**

63. Although Brahman is different from the world of the senses, there exists nothing that is not Divine. If anything appears to be other than Brahman, it is unreal like a mirage.

**Jagad** – world, universe, **vilakṣhaṇaṁ** -different, strange, perceived, **brahma** -Brahman, **brahmaṇo** -Divine, from the Brahman, **anyan** -other than, **na** - not, **kiṁ-cha-na** -even a little, **brahm'ānyad** -something other than the Brahman, **bhāti** -appears, shines, **chen** -if, **mithyā** -unreal, **yathā** -like, just as, **maru marīchikā** -mirage (*maru* -desert, *marīchikā* -light).

**Dṛiśhyate śhrūyate yad yad brahmaṇo-'nyan na tad bhavet,  
Tattva-gñyānāch-cha tad brahma sach-chid-ānandam advayam  
.. 64..**

64. Whatever is seen or heard, becomes Brahman and nothing else. The Ultimate Reality is known directly, the Brahman, the Existence-Consciousness-Bliss without a second.

**Dṛiśhyate** -seen, **śhrūyate** -heard, **yad yad** -whatever, **brahmaṇo** - Brahman, **anyan** -other than, **na** -not, **tad** -that, **bhavet** -becomes, **tattva** - Truth, Reality, **gñyānāch** -directly knowing, **cha** -and, **tad** - that, **brahma** - Supreme Spirit, **sach-chid-ānandam** - Existence- Consciousness-Bliss, **advayam** -without a second.

**Sarva-gaṁ sach-chid-ātmānaṁ gñyāna chakṣhur nirīkṣhate,  
Agñyāna chakṣhur n'ekṣheta bhāsvantaṁ bhānum andhavad.  
.. 65..**

65. The omnipresent Self which is pure consciousness is perceived by the eye of wisdom: but the eye obscured by ignorance sees It not; like a blind man with the resplendent Sun.

**Sarva-gaṁ** -omnipresent, **sach-chid-ātmānaṁ** -the Self which is Pure Consciousness, **gñyāna chakṣhur** -eye-of-wisdom, **nirīkṣhate** -perceives, **agñyāna chakṣhur** -the eye obscured by ignorance, **na**-not, **īkṣheta** -sees, **bhāsvantaṁ** -resplendent, **bhānum** -Sun, **andha-vat** -like a blind man.

**Śhravaṇ'ādi-bhir uddīpta gñyān'āgni pari-tāpitaḥ,  
Jīvaḥ sarva malān-muktaḥ svarṇa-vad dyotate swayam .. 66..**

66. Being purified in the fire of knowledge kindled by instruction<sup>1</sup>, etc.; the soul, free from all impurities, shines by itself like gold.

**Śhravaṇ'ādi-bhir** -by instruction and so on, **uddīpta** -kindled, **gñyān'āgni** -the fire of knowledge, **pari-tāpitaḥ** -purified, performed austerities, heated, **jīvaḥ** -the soul, individual, **sarva** -all, **malān** - impurities, **muktaḥ** -freed, **svarṇa-vad** -like gold, **dyotate** -shines, **swayam** -by itself.

<sup>1</sup> **Śhravana** means knowledge acquired through hearing, ie. Instruction, and may refer to the wisdom embodied in the **Mahāvākyas** (see p.1).

**Hṛid-ākāśh'odito hy'ātmā-bodha bhānus tamo-'pahṛit,**  
**Sarva-vyāpī sarva-dhārī bhāti bhāsayate-'khilam .. 67 ..**

67. Rising like the Sun in the sacred heart-space, Self-knowledge destroys the darkness of ignorance. The all-pervading and all-sustaining (*Spirit*) appears and makes everything to shine.

**Hṛid-ākāśha** -the sacred heart-space, **udito** -rising, **hi** -indeed, **ātmā-bodha** -Self-knowledge, **bhānus** -Sun, **tamo** - darkness, ignorance, **apa-hṛit** -destroys, completely removes, **sarva-vyāpī** -all-pervading, **sarva-dhārī** -all-sustaining, **bhāti** -appearing, **bhāsayate** -makes to shine, **akhilam** -everything.

**Dig-deśha kāl'ādy'anapekṣhya sarva-gaṁ**  
**Śhīt'ādi hṛin nitya-sukhaṁ nirañjanam,**  
**Yaḥ sv'ātma tīrthaṁ bhajate viniṣhkriyaḥ**  
**Sa sarva-vit sarva-gato-'mṛito bhavet .. 68..**

68. Irrespective of country, time, etc., (*the Supreme Spirit is*) omnipresent, removing cold, etc., ever-blissful and stainless. Whoever worships at the holy shrine of his own Self, abstaining from action<sup>1</sup>, becomes (*one with the*) all-knowing, all-pervading and immortal (*Supreme*).

**Dig-deśha** -country, distant place, **kāl'ādi** -time, etc., **anapekṣhya** -irrespective of, **sarva-gaṁ** -omnipresent, **śhīt'ādi** -cold, etc., **hṛit** -removing, **nitya sukhaṁ** -ever-blissful, **nirañjanam** -stainless, **yaḥ** -whoever, **sv'ātma** -own self, **tīrthaṁ** -holy shrine, **bhajate** -worships, **vinīṣh-kriyaḥ** -abstaining from action<sup>1</sup>, **sa** -he, **sarva-vid** -all-knowing, **sarva-gato** -all-pervading, **amṛito** -immortal, **bhavet** -becomes.

<sup>1</sup> *Particularly abstaining from performing ceremonial rites.*

*Here concludes the **Ātma-bodha** composed by **Śhrī Śhaṅkarāchārya**.*