

# Atma Bodha

*Self-Knowledge*

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## TRANSLATION

Swami Nikhilananda · 1947

## SOURCE

Sri Ramakrishna Math, Mylapore

## LICENCE

Swami Nikhilananda's 1947 translation, with elaborate introduction, notes, and comments, published by Sri Ramakrishna Math, Mylapore (the first Indian edition of his earlier American printing). Distributed under the Ramakrishna Order's policy permitting free reproduction of its translations of foundational texts for non-commercial spiritual study. Same translator as the Mandukya Karika ingest already on the site. Lightly modernised by Soul Spirit Self.

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What follows is the complete text of the *Atma Bodha* ("Self-Knowledge") of Sankaracharya in Swami Nikhilananda's 1947 translation, with his notes and elaborate commentary. Sixty-eight verses on the discrimination of self, drawn from the Ramakrishna Order's free-distribution edition (Sri Ramakrishna Math, Mylapore, 1947). Same translator as the Mandukya Karika ingest already on the site. Archaic English verb forms and pronouns have been lightly modernised; OCR artifacts and Devanagari-only lines have been removed.

I am composing the Atmabodha, or Self- Knowledge, to serve the needs of those who have been purified through the practice of austerities, and who are peaceful in heart, free from cravings, and desirous of Liberation.

To serve the needs etc.—Needs conducive to the attainment of Liberation. Only Self-Knowledge can destroy ignorance and free one from repeated rebirths in samsara, the relative world of incessant change and movement, which is characterized by pain and pleasure, weal and woe, love and hate, life and death, and the other pairs of opposites.

Austerities—Various austerities have been prescribed for purification of the mind, such as performance of obligatory duties, practice of daily devotions, worship, and self-control. The Bhagavadgita describes three forms of austerity

(XVII, 14—16.) The austerity of the body consists in worship of the gods, the brahmins, the religious preceptors, and the wise; in cleanliness, uprightness, continence, and non-violence. The austerity of speech consists in utterance of words that do not give offence and are truthful, pleasant, and beneficial; also in regular study of the Vedas. The austerity of the mind consists in practice of inner serenity, kindness, silence, self-control, and purity of heart. This threefold austerity should be practised, with supreme faith in the spiritual goal, by men of steady mind without desire for any selfish end.

Peaceful in heart—Unperturbed by attachment and aversion when in contact with agreeable and disagreeable objects.

Cravings—For sensuous happiness in this life or hereafter.

Destrous of Liberation—That is to say, liberation from the sufferings of various kinds which result from selfish desires and actions.

According to Vedanta the study of the scriptures helps in the realization of Truth only when the student is equipped with the necessary disciplines. These are: (1) discrimination between the Real and the unreal, (2) renunciation of the unreal, (3) the six spiritual treasures, namely, self-control, forbearance, faith, etc., and (4) longing for Liberation. (See Introduction, p. 43 ff.)

The word Atman is generally rendered here as "Soul" or "Self." The Sanskrit word really cannot be translated. Atman is the deathless, birthless, eternal, and real Substance in every individual. It is the unchanging Reality behind the changing body, sense-organs, mind, and ego. It is Spirit, which is Pure Consciousness and is unaffected by time, space,

and causality; therefore It is limitless and One without a second. As the unchanging Reality in the individual is called Atman, so the unchanging Reality in the universe is called Brahman. Brahman, too, is beyond time, space, and causality and is all-pervading Spirit. Vedanta states that Brahman and Atman are one and the same. The knowledge of this identity or non-difference is called Self-Knowledge, which confers upon a man the boon of liberation from the bondage and suffering of the world.

Atman—as the jiva, or embodied soul—derives Its experience in the relative world through three states of consciousness. In the waking state It experiences the gross objects of the outside world; in the dream state It experiences subtle impressions, purely mental in nature and created by the experiences of the waking state; and in deep sleep It enjoys peace and remains as the witness of the absence of the activities of mind and senses. In this last state It is close to Its real nature and the subject-object relationship is absent; yet even here the Knowledge of the Self is obscured by the veiling-power of ignorance. All these three states belong to the realm of relativity or ignorance. There is a fourth state, called Turiya, which in reality is not a state; then Atman is realized as Pure Consciousness without any subject-object relationship. Turiya pervades all the three states and forms their substratum. (See Introduction, p. 81 ff.)

arasaaraaray f ararenanasad | qrnea afeasaa feat alent a faeafe i

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As fire is the direct cause of cooking, so Knowledge, and not any other form of discipline, is the direct cause of Liberation; for Liberation cannot be attained without Knowledge.

Fire etc.—Though other articles, such as water, pots, and pans, are necessary, it is the fire that actually cooks a meal.

Knowledge— Knowledge of the Self.

Any other form of discipline—Such as practice of austerities and of rituals, the bestowing of gifts, and charity. The purpose of these disciplines is purification of the heart and creation of a mental condition that will be conducive to Self- Knowledge.

According to Vedanta the truth about man is that he is Brahman, or Infinite Spirit. The cause of his bondage and suffering is ignorance of his real nature. Knowledge destroys this ignorance and Self-Realization immediately follows. Spiritual disciplines purify the heart, train the aspirant in concentration, and thus create the necessary condition for the revelation of Knowledge, which always exists. Since the Self is by nature eternal and immortal, It cannot be the result of an antecedent cause. Knowledge, Liberation, Self, and Consciousness all denote the same spiritual experience, Knowledge is stated in the text to be the cause of Liberation only in a figurative sense. The attainment of Knowledge really means the rediscovery of Knowledge, which is never non-existent.

Why ts it not possble for action to destroy tgnorance and cause Liberation P

afaafiaar sa arfaat farradaa | faenfaat faerta auftafiragad (1

Action cannot destroy ignorance, for it is not in conflict with ignorance. Knowledge alone destroys ignorance, as light destroys dense darkness.

Action—Which is associated with the consciousness of doer, instrument, and result.

Knowledge—Of Non-duality.

Ignorance—Which conjures up the multiplicity of the relative world. (See note on verse 5, p. 160). Ignorance must not be confused with illiteracy or absence of book-knowledge. Vedanta declares that the Knowledge of the non-duality of Brahman and Atman is the only true Knowledge; all else is ignorance. Any trace of duality belongs to the state of ignorance. As such, the vision of a god or the experience of happiness in heaven belongs to the realm of ignorance. ‘

According to Non-dualistic Vedanta the Ultimate Reality is Brahman, which is One without a second. It alone exists; names and forms are illusory. One sees multiplicity on account of ignorance. Again, under the influence of ignorance one performs action associated with the multiple factors of doer, instrument, and result. By means of action a man fulfils his various desires. Therefore action is in harmony with ignorance and cannot directly destroy it. But if a man

is firmly established in the Knowledge of Non-duality and if he realizes that he is the Absolute, the embodiment of Freedom, Bliss, and Perfection, then the false notion of his self as a finite, physical entity which impels him to various actions disappears. The action performed by a knower of Brahman is free from the notion of duality. The action of an ignorant person is selfish and egocentric. Only a knower of Brahman can perform really unselfish work. According to some Vedantists even the knower of Brahman retains a trace of ignorance, with the help of which he performs action in the relative world. They contend that complete Self-Knowledge is not possible except at the time of death; for the bare maintenance of the body requires certain activities, such as eating and sleeping, which are not possible without a trace of body-consciousness.

The notion that the Self is finite and limited to the body is due to ignorance. asa saga afa tas: | ra THAT AAT Aarasyarhaa |

It is only because of ignorance that the Self appears to be finite. When ignorance is destroyed, the Self, which does not admit of any multiplicity whatsoever, truly reveals Itself by Itself, like the sun when the cloud is removed.

Finite—As man or animal or god. These \_ illusory notions are superimposed upon the Self by ignorance.

aTlcAaTT: 159

Ignorance is destroyed—By means of contemplation and realization of the truth contained in such Vedic statements as “ This Self is Brahman,” “ I am Brahman,” “ Brahman is Pure Consciousness,” and “ All this is Brahman.”

By Itself—Without the help of any other factor, such as ritual, study, or prayer. Atman is Pure Consciousness and is self-luminous.

According to Non-dualistic Vedanta, Self- Knowledge, which is the goal of man's spiritual endeavour, is not the attainment of something new or foreign; it is a rediscovery of the ever present Self hidden under layers of ignorance. As the true nature of the sun is hidden by a cloud, so the true nature of the eternal Self is hidden by ignorance. On account of this ignorance the all-pervading Spirit seems to be a physical and finite being.

It may be contended that the non-dual Self cannot be revealed by the mere destruction of ignorance. After the destruction of ignorance, Knowledge remains as a modification or state of the mind. Thus there is no escape from duality. The answer follows:

aalaaed std atarararfsfac | HA Wi SA TWAS HARTA |I

Through repeated practice, Knowledge purifies the embodied soul stained by ignorance, and then itself disappears, as the powder of the kataka-nut 'disappears after it has cleansed muddy water.

Repeated practice—Long and uninterrupted meditation on Brahman, which firmly stamps a man's consciousness with the knowledge of his true divine nature.

Knowledge— That is to say, Self- Knowledge, which makes a man realize that he is not a doer or an experiencer but the all-pervading Brahman, Existence-Knowledge-Bliss Absolute.

Purifies--Of such illusory ideas as birth and death, happiness and unhappiness, which are falsely superimposed upon the Self.

Embodied soul—The Self, through ignorance, seems to be embodied.

Stained—As a result of ignorance such finite ideas as "I," "me," and "mine" are superimposed upon the Self.

Ignorance—Maya, avidya, and ajnana are terms of Vedanta philosophy usually translated by such words as ignorance, nescience, and illusion. They generally denote the same thing. Through ignorance, the Vedantic philosopher contends, the non-dual Brahman appears to have become the manifold universe; the Absolute, the relative. Ignorance has no absolute existence, for it disappears when one attains the Knowledge of Brahman. But it is not non-existent, like the son of a barren woman, for it is the cause of the names and forms of the sense-perceived universe. It cannot be described as either real or unreal, or as both real and unreal; as one with Brahman or other than Brahman; as either corporeal or incorporeal, or as both corporeal and incorporeal. The real nature of ignorance is inscrutable, since the mind through which one tries to understand it is itself a product of ignorance. It is without beginning, for time itself is an effect of ignorance; but it has an end, for it disappears when one attains Knowledge. It cannot be either proved or disproved by reason, since human reasoning is tainted by ignorance.

arena: er

Ignorance manifests itself in the relative world through the three gunas, or attributes, known as sattva (harmony), rajas (passion or activity), and. tamas (inertia). See Introduction,

Itself disappears—Thus there is no possibility of the existence of a second entity besides the Self.

Kataka-nut—A nut used in India to purify water.

Muddy—Mud is a foreign element; it is not a natural ingredient of water. Likewise, all finite ideas associated with the Self are foreign to It.

The knowledge which is the instrument disappears into Knowledge, the Goal, or the Self. (See Introduction, p. 124 ff.)

It may be contended that the world is directly and tangibly perceived, and hence real. How, then, can the non-duality of the Self be established? The illusoriness of the world is explained by the analogy of a dream:

dan: wage ff ungnasge: | Rls Baas WNT AAaRAT II

The world, filled with attachments and aversions, and the rest, is like a dream: it appears to be real as long as one is ignorant, but becomes unreal when one is awake.

Attachments and aversions etc.—These are the pairs of opposites, which support samsara, or the relative world.

All our sense-experiences involve either attachment or aversion, love or hate, pain or pleasure, and the like.

Appears to be real—Dream experiences appear to be real as long as the dream lasts. In dreams, also, are experienced the subject and the object and their mutual relationship. The dream experiences make the dream ego happy or unhappy.

Ignorant—Unilluminated or unaware of Reality.

Awake—That is to say, illumined through knowledge of the identity of the Self and Brahman. This knowledge 'is attained through contemplation of such Vedic statements as "That you art" and "I am He."

Dream experiences appear to have been illusory when one is awakened from sleep. Likewise, the dual experiences of the sense-perceived. world will appear to have been illusory when one attains Self-Knowledge. From the standpoint of Reality only the non-dual Self exists.

How long does the illusory world appear to be real?

aA TTA BRT Aa | aaa Wad ae aatfisraagay II

The world appears to be real as long as the non-dual: Brahman, which is the basis of all, is not known. It is like the illusion of silver in an oyster-shell.

Basts—The Sanskrit word *adhista@na*, substratum, means that which, itself remaining unperceived and changeless,

sTeHayT: 163

gives the appearance of reality to an illusion based upon it. In the illusion of a snake in a rope, the rope itself remains unseen and yet is the basis of the illusory snake. The existence and perception of the illusory snake are possible on account of the rope. Stated another way: *adhista@na* means that presence through the real knowledge of which one gets rid of the illusion based upon it. When the true nature of the rope is known, the illusory notion of the snake disappears.

All—Names and forms.

Silver etc.—Often, on a moonlit night, the oyster-shells scattered along a beach give an illusion of silver.

Brahman alone exists. Names and forms are superimposed upon It through *maya*, or ignorance. Brahman, though unperceived, gives an appearance of reality to the names and forms constituting the relative world. This illusion of names and forms remains as long as Brahman is not known; but when It is known, the illusion is destroyed. The Knowledge of Brahman destroys the existence of names and forms in so far as they are experienced as other than Brahman. To a knower of Brahman everything is Brahman. What appears as the world, to an ignorant person, is, to a knower of Reality, nothing but Brahman. The snake, seen by mistake, is in reality the rope itself. Names and forms, as other than Brahman, exist only in the mind of an ignorant person.

Vedanta philosophy admits the reality of the phenomenal world during the state of ignorance. As long as one believes in the existence of relativity, one cannot deny good and evil, pain and pleasure, and the other pairs of opposites. For an unilluminated person there is an imperative need of practising ethical disciplines, prayer, and worship. As long as he perceives a distinction between good and evil, he must follow the

good and shun the evil; only thus, in the long run, can he go beyond the illusion of good and evil. Good and evil must not be treated as illusory by one who still experiences the sense-perceived world as real. Though a knower of Truth does not consciously strive after good, yet he cannot do evil.

The phenomenal universe of names and forms is falsely superimposed upon Brahman on account of the ignorance of the perceiver.

afsanracaqerd feet facot saferar: | cama faftaraal aes searfeaa r

All the various forms exist in the imagination of the perceiver, the substratum being the eternal and all-pervading Vishnu, whose nature is Existence and Intelligence. Names and forms are like bangles and bracelets, and Vishnu is like gold.

Various forms—Seen in the relative universe.

Exist in the imagination etc.—The meaning is that names and forms, apart from their Substratum, Brahman, are unreal, since they are mere fancies of the perceiver, created by ignorance.

Eternal— Unlimited by time.

All-pervading—Brahman interpenetrates all) names and forms and endows them with an appearance of reality.

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Vishnu—The All-pervading Consciousness. The word also signifies a special manifestation of Reality usually designated as the Second Person of the Hindu Trinity.

Names and forms etc.—The names and forms associated with various bangles and bracelets, which appear to distinguish them from gold, are changeable and therefore unreal. Even when the names and forms undergo change, the gold remains as it is. Likewise, the names and forms associated with the different objects of the phenomenal world, which appear to distinguish them from Brahman, are changeable and therefore unreal. Even when the names and forms undergo change, Brahman, the Substratum, remains as It is.

All things in the phenomenal world are endowed with five characteristics: existence, cognizability (that which makes one aware of the existence of a thing), attraction, form, and name. Of these, the first three (corresponding to Sat, Chit, and Ananda, or Existence, Knowledge, and Bliss) belong to Brahman, which is the basis of everything, and the other two, to the relative world. The characteristics of Existence, Knowledge, and Bliss are equally present in all material elements, animals, men, angels and gods. These constitute their unchanging basis. It is the illusory name and form that make one thing appear to be different from another.

According to Non-dualistic Vedanta a cause is non- different from its effect, nay, the cause is the effect. The reality behind the effect is the same as the cause itself. Compare: “ And as, my dear, by knowing one nugget of gold all that is made of gold is known, the difference being only in a name arising from speech, but the truth being that all is gold...” (Chhandogya Upanishad VI, i, 5.) Gold is the cause and bracelet the effect. What differentiates the gold

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from the bracelet is a name. The name is only a convention of speech. Otherwise there is no essential difference between gold and bracelet. Likewise, there is no essential difference between Brahman, the cause, and the universe, Its effect. Names and forms, which create the difference, exist only in one's mind. Therefore Vedanta says: “All this is Brahman.”

It may be contended that there is a real difference between the Lord and the individual soul, and between the different souls themselves; so how can one establish the non-duality of Brahman? The answer is: the difference is not real, but due to illusory superimposition.

AIH Stat araathaay fay: | agai fgaasifa aarat Have waa |)

As the all pervading akas'a appears to be diverse on account of its association with various upadhis, which are different from each other, and becomes one on the destruction of the upadhis, so also the omnipresent Lord appears to be diverse on account of His association with various upadhis and becomes one on the destruction of these upadhis.

Akas'ia—tThe first of the five elements of matter, usually translated in English as “ sky,” “ space,” or “ ether.”

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Appears to be diverse etc.—Though akas/a, or space, is one and indivisible, yet, in association with such objects as a jar or a tumbler or a cup, it appears to be of diverse forms. The space in a jar takes the form of the jar, in a tumbler the form of the tumbler, in a cup the form of the cup. A similar illusion of different shapes appears in the sky when one looks at it against a line of sky- aScrADErS or against a mountain-range with jagged peaks. | Upadhi—A term of Vedanta philosophy which signifies a limiting or conditioning adjunct. For instance, a cup or a jar limits the all-pervading nature of space; likewise, the mind limits the all pervading nature of Atman. (See Intro- duction, p. 75 ff.)

Lord—The word in the text is Hrishikya, which means “ Lord of the senses,” that is to say, the omnipotent Spirit.

Appears to be diverse etc.—On account of [its association with various upadhis due to maya, Atman, or the all-pervad- ing Consciousness, appears to have become living beings (jivas) and the Creator God (Is'vara). In the case of the jiva there is an excess of tamas and rajasa over sattva; in the case of Is'vara maya contains predominantly sattva and has only a trace of the other two gunas. Furthermore, the jiva is under the control of maya, whereas Is'vara is the Lord of maya. The association between Atman and Its upadhis is not a real contact; it is illusory. There cannot be any real contact between the two, which are completely contradictory in nature, like light and darkness. Hence this illusory contact cannot affect the true nature of Atman. On the destruction of the illusion the Soul realizes Its oneness with Brahman.

The aim of Non-dualistic Vedanta is to prove the illusory nature of the distinction between living beings an

Brahman and between the differing living beings themselves. It teaches the essential oneness of all things. Compare the following passages from the Hindu scriptures: ‘ The one Lord is concealed in all beings.’ (Sveta@s'vatara Upani- shad VI, 11.)

“Though one, He roams in various forms.” (Source unknown.)

“Though one, He is imagined by people variously.” (Source unknown.)

“It (Atman) should be realized as One alone.” (Brihad- aGranyaka Upanishad VV, iv, 20.)

“In Brahman there is no diversity whatsoever.” (Brihadaranyaka Upanishad IV, iv, 19.)

“It is One alone, without a second.” (Chhandogya Upanishad VI, ii, 1.)

“The Soul in all is indeed One; It dwells in every being as his Innermost Guide. The diversity of souls is like the diversity of the reflections of the moon in the waves.” (Brahmabindu Upanishad 12.)

“It is indivisible, and yet It is, as it were, divided among beings.” (Bhagavadgita XIII, 16.)

Distinctions of caste, colour, etc., are due to the association of the Soul with upadhis. The upadhis are not real and cannot affect the non-duality and purity of the Soul.

Atataataaiea siffantsaaa | AAA aaa taaNfeAza (I

Owing to Its association with various upadhis, such ideas as caste, colour, and position are superimposed on Atman, as flavour, colour, and so forth, on water.

Owing etc.—On account of ignorance one identifies Atman with the body, mind, etc., and falsely superimposes on It their attributes.

Upadhis—Such as body and mind.

Position—The word *asrama* in the text denotes the four stages of life, namely, the stage of a celibate student (*brahma-charya*), the stage of a householder (*garhasthya*), the stage of retirement from the world for a contemplative life (*vanaprastha*), and the stage of total renunciation (*sannyasa*). (See Introduction, p. 23 ff.)

As flavour etc.—Such tastes in water as salinity or sweetness, and such colours as red or yellow, are due to the admixture of extraneous things. Water itself is tasteless and colourless.

If caste, colour, etc., were natural characteristics of the Soul, then one would be aware of them in deep sleep, when the Soul approaches most closely the state of Its native purity; or a knower of Truth would be conscious of them in the deepest spiritual experience, when the Soul is revealed to him in Its real nature. But as long as a man is bound by upadhis, he cannot neglect the duties pertaining to his caste or position in society. The performance of duties purifies the mind. A pure mind can cultivate devotion to Self-Knowledge.

There are in men three Upadhis, or limiting adjuncts, in association with which Atman, or the Soul, appears to

be different from what It is. Created by ignorance, they are the gross body, the subtle body and the causal body. The aspirant, through the power of discrimination, should distinguish them from Atman. These different bodies are

described in the following three verses. First the gross body:

qeftaaneniaand Baars | adit geacaal amazdaa=ad I

The gross body, the medium through which the Soul experiences pleasure and pain, is determined by past action and formed out of the five great subtle elements, which become gross when one half portion of one subtle element becomes united with one eighth of each of the other four,

Pleasure and pain— Such as one experiences in the relative world.

Past action—That part of the past action known as prarabdha karma, which gives rise to and determines the nature of the present gross body. (See Introduction, p. 39 n.)

Becomes united etc.—Regarding the evolution of the subtle elements, see the Introduction, p. 89 ff, and of the gross elements, p. 97 ff.

The subtle body:

ATCAANT: qaqmanafeateaaaaay | ardferial qenw aay (I

The subtle body, the instrument of the Soul's experience, consists of the five pranas, the ten organs, the manas, and the buddhi—all formed from the rudimentary elements before their subdivision and combination with one another.

Five pranas—Prana, or the life-force, though one, is divided into five parts according to its five functions. They are known as (1) prana, or the life-force whose presence is felt, as breath, in the nose, (2) apana, which moves downward and expels unassimilated food and drink, (3) vyana, which moves in all directions and pervades the entire body, (4) udana, or the ascending life-force, which helps the soul to pass out of the body and also causes vomiting, and (5) samana, which helps in the digestion of food and drink and their conversion into chyle, blood, and other materials of the body. The five pranas belong to Prakriti, or matter, which consists of the three gunas. They are derived from the combination of the rajasic parts of the five rudimentary elements. Ten organs—These consist of the five organs of perception and the five organs of action. The organs of perception are the ears, the skin, the eyes, the tongue, and the nose. The organs of action are the hands, the feet, and the organs of speech, evacuation, and generation. The five organs of perception are said to be formed from the sattvic parts of the five rudimentary elements, because they are by

nature luminous and the characteristic of sattva is luminosity. Likewise, the five organs of action are said to be formed from the rajasic parts of the five rudimentary elements, because they are by nature active and the characteristic of rajas is activity.

Manas—This word, usually translated as “mind,” denotes a function of the inner organ (antahkarana) which considers the pros and cons of a matter. It is produced from the combined sattvic parts of the five rudimentary elements.

Buddhi—This word, translated as “determinative faculty” or “intellect,” denotes a function of the inner organ which determines the true nature of an object. The buddhi, like the manas, is produced from the combined sattvic parts of the five rudimentary elements. There are two other functions of the inner organ, namely, the chitta, which seeks for pleasurable objects, and ahamkara, or egoity, characterized by I-consciousness.

The subtle body is an effect of the five elements and therefore material in nature. Accompanied by it, the soul, at the time of death, leaves the gross body. The subtle body is the seat of desires produced by the actions of the jiva. It is a beginningless superimposition upon Atman, brought on by maya. One rids oneself of this superimposition by constantly remembering that the Soul is totally different from the subtle body.

The causal body, which is the third upGdhi, described: aarafaafatear sronaiaexad | Sofa aa eaAATAAATTINAT II

ATA: ne

Avidya, or nescience, indescribable and beginningless, is called the cause, which is an upadhi superimposed on Atman. Know for certain that Atman is other than the three upadhis.

Avidya—See note on “ignorance,” verse 5; also introduction, p. 59 ff.

Indescribable—Avidya cannot be described either as being or as non-being. The mind, through which one understands, is itself a product of avidya, or ignorance.

Beginningless—The beginning of avidya cannot be known by the mind, because the mind, which creates the concepts of time, space, and causality, is a product of avidya. If a boundary be imagined for time or space, it is easy to think of further time or space beyond it.

Cause--It is the cause of both the subtle and the gross body. Brahman, in association with avidya, appears to have become corporeal.

Other than etc.—That is to say, Atman, or the Soul, is the Witness of the three bodies and never to be identified with them,

The detached and independent nature of Atman has been described by a Vedantist teacher named Vidyananda Swami with the following illustration: The gross physical body may be compared to a royal court; the individualized soul, which is a reflection of Atman, to the king; the mind, to the prime minister; the five pranas, the ten senses, and the five objects, to various officers, courtiers, entertainers, and servants; and Atman, or self-luminous Consciousness, to a great chandelier. Atman illumines all the activities of the gross and the subtle body during the waking and the dream state, like the

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chandelier illumining the activities of the court. When the king and the officers retire, still the chandelier gives its light, illumining the hall and revealing the absence of activities. Likewise, in deep sleep Atman alone shines, revealing Its immutable reality and the absence of the activities of the body and mind. Thus Atman is the unrelated Witness of the experiences of the three states, which include a man's diverse activities through his three bodies. It is Itself detached from all the bodies.

It may be contended that the description of Atman as independent of the three bodies is not valid, since Atman is seen to be dependent on food and drink and to be endowed with many physical and mental attributes. In answer it is said that all this is due to the false identification of Atman, through ignorance, with various sheaths. The sheaths are

described. *qaqlaifeaia adeaa za feta: | ast asleararfealta enfeat ar tt*

On account of union with the five sheaths, the pure Atman appears to be like them, as is the case with a crystal, which appears to be endowed with such colours as blue or red when in contact with a blue or red cloth.

Union—That is to say, false identification. There cannot be any real union between the Self, which is Consciousness, and the sheaths, which are material in nature.

*aTTeHaNT: 175*

Five sheaths—These consist of gross material particles (anna), the vital force (prana), the mind (manas), knowledge (vijñana), and bliss (Ananda). The first sheath is the tangible physical body, the next three constitute the subtle body, and the last is the causal body. Atman, or the Soul, is beyond them all. These are called sheaths because they are like coverings on Atman, which manifests Itself through them; or because, like a sheath or scabbard (kos'a), they contain within them the Soul, which may be compared to a sword. As one studies the nature of the sheaths, from the grossly physical to the blissful, one finds them becoming gradually finer and finer and thus reflecting more and more the true nature of the Soul. The realization of the Soul in Its true nature is attained through elimination of all the sheaths by the practice of discrimination and detachment. (See Introduction, p. 106 ff.)

For a fuller description of the five sheaths the reader is referred to the second chapter of the *Taittiriya Upanishad*.

When all the five sheaths are eliminated through discrimination and renunciation, what remains as the non-reducible substratum is Atman, the self-effulgent Witness, the changeless Reality, Absolute Knowledge and Ever-lasting Bliss.

*Lt aque: Has sR: | aMAAAR Ys fafaearaogs aar |*

One should, through discrimination, separate the pure and inmost Self from the sheaths by

‘which It is covered, as one separates a rice-kernel from the covering husk by striking it with a pestle.

Through discrimination—This is how the aspirant discriminates about the sheaths: The sheaths are material, inert, and changeable by nature: they belong to the category of the object, and Atman is their Perceiver.

Rice-kernel—It is covered with a husk and appears to be inseparable from the husk.

When a man clearly realizes the Soul to be distinct from the sheaths, he becomes detached from them. This detachment is followed by Knowledge and Freedom.

Why is it that the all-pervading Atman is not tangibly manifest through all things?

Ga GAMA SAAT | AaaTaATAd | qgiaaared zag ofafraaq |!

Though all-pervading, Atman does not shine in everything; It is manifest only in the buddhi, like a reflection in clear water or in a stainless mirror.

All-pervading—Atman is present in all objects as Existence, Luminosity, and Bliss. (See note on verse 8.)

Buddhi—A modification of the antahkarana, or inner organ, which determines the true nature of a thing. Because

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it has a preponderance of sattva and is pellucid by nature, it is the best medium for the reflection of Atman. This reflection is known as the jiva, or embodied soul. (See Introduction, p. 92 ff.)

Though Atman is present in the embodied soul endowed with organs, pranas, etc., yet It is distinct from them.

atannaafgsataen fsa | ag frefaei PATA UATAT II

Realize Atman to be distinct from the body, sense-organs, mind, buddhi, and non-differentiated Prakriti, but the Witness of their functions, comparable to a king.

Distinct etc.—Though the Soul interpenetrates the body, sense-organs, etc., yet It is totally different from them because It is the eternal Subject and unchanging Consciousness.

Prakriti— Matter.

The king sits in his court on his high throne as the observer of the activities of his ministers and counsellors, and is perceived to be different from all by virtue of his unique majesty. Likewise, the Soul dwells in the body as the Witness of the functions of the body, senses, mind, etc., but is distinct from all these on account of Its being of the nature of Light, Consciousness, and Bliss, which are absent in matter or material objects.

It may be objected that Atman is not a mere witness; Atman also participates in the activities of the body and senses. This objection is answered by means of an illustration:

sald aPareara sarataraareara | Sadsagy wage safaa aa aatt |

As the moon appears to be moving when the clouds move in the sky, so also, to the non-discriminating, Atman appears to be active when in reality the senses are active.

The movement of the clouds on a moonlit night creates the illusion that the moon is moving, and children believe that it is playing hide-and-seek. Likewise, the activity of the mind and the senses creates the illusion that the Soul is active. People who cannot discriminate between the Soul and the body believe in the activity of the Soul.

If, an opponent may contend, activity belongs to the senses and not to the Soul, then let the senses be called the conscious entity and designated as Atman. This objection is answered by means of an illustration:

areraacaatin sear: | cafnag aded Gales aa Tat: |

arena: 179

The body, senses, mind, and buddhi engage in their respective activities with the help of Consciousness, which is inherent in Atman, just as men work with the help of the light that is inherent in the sun.

Another Vedantic illustration is that of iron filings, which become active in the presence of a magnet. A third illustration is that of the burning of an object by a red-hot iron ball. The power of burning does not belong, in reality, to the iron ball but to the fire by which the ball is heated. The meaning is that neither the body, the senses, the mind, nor the buddhi, nor a combination of all of these, is endowed with consciousness; none of these, therefore, nor their combination, can be Atman.

The illustration of the sun in the text emphasizes the detached nature of Atman. <A man may perform a good or an evil action with the help of the sun's light, and experience good or evil results; but the sun remains unaffected. Likewise, by means of the Intelligence and Light inherent in Atman, the embodied soul may engage in righteous or in wicked action, and experience the results according to the law of karma; but Atman remains unaffected. Wicked action creates a barrier around Atman that hides Its resplendence. Good action shatters the barrier and the undimmed Light of Atman then reveals itself.

It may be contended that, notwithstanding Atman's being conscious by nature, It is endowed with such characteristics as birth, growth, and death, because these form the common experience of all. The answer is that these characteristics are falsely superimposed on Atman.

aeaaqniepalaas afsaraty | aaa ma dtearfea

Fools, through non-discrimination, superimpose on the stainless Atman, which is Existence and Consciousness Absolute, the characteristics and functions of the body and the senses, just as people attribute such traits as blueness and concavity to the sky.

Stainless—Free from ignorance, or maya, and its effects; such effects as the notion of being a doer or the enjoyer of the fruit of an action.

Characteristics etc.—Birth, growth, old age, death, etc. are attributes of the body; moving about, speaking, etc. are its functions. Sharpness or dullness of vision, deafness, etc. are attributes of the senses; seeing, hearing, touching, etc. are their functions.

An object is not affected by the traits of another object falsely 'superimposed upon it, as the sands of the desert do not become moist from the water of a mirage. Likewise, the Soul is not affected by the traits of the body and the senses.

It may be contended that though birth, death, and so forth, may not be characteristics of Atman, yet agency, enjoyment, and so forth, belong to It. Such direct exper-

ences as "I am the doer, I am the enjoyer," "I am happy," and "I am unhappy" are common to all, In

answer it is said that these are characteristics of the mind and not of the Soul, though falsely attributed to It.

aaarAaT: Beret ATA HAAN Ace Awafe AINAa: I

As the movement that belongs to water is attributed, through ignorance, to the moon reflected in it, so also agency, enjoyment, and other /imita- tions, which belong to the mind, are falsely attri- buted to Atman.

Agency etc.—Atman in reality is devoid of I-conscious- ness and consequently free of the notions of enjoyment, agency, etc. These are experienced by the individualized, or apparent, soul and falsely attributed to the real Soul. The individualized soul is the reflection of Atman in the mind. In dreams, when the mind alone functions, one sees the ego and its various characteristics, such as happiness and un- happiness, which disappear in deep sleep, when the mind re- mains actionless.

Kanada, the founder of Vais'eshika philosophy, states that not only consciousness, but the various functions of pranas pleasure and pain, desire, hatred, effort, and so forth, are the proof of the existence of Atman. According to him Atman is endowed with activity.

That attachment, desire, etc., are not characteristics of

Atman but are falsely superimposed upon It is proved by the method of agreement and difference.

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WS gGaT ay ast aa sade | SIH afta Ta TEATS AAA:

Attachment, desire, pleasure, pain, and the rest, are perceived to exist as long as the buddhi, or mind, functions. They are not perceived in deep sleep, when the mind ceases to exist. Therefore they belong to the mind alone and not to Atman.

As long as—This refers to the waking and the dream State.

Ceases to exist—In deep sleep the mind merges in its cause, ajnina, or ignorance.

The nature of Atman: TRASH TAT AAAAANTAT | aa: UfaarearaeaAA: Ih The nature of Atman is Eternity, Purity, Reality, Consciousness, and Bliss, just as luminosity

is the nature of the sun, coolness of water, and heat of fire. Eternity, Purity etc., are not qualities of Atman but Its

essential nature. They are always present in Atman, though they may be obscured by maya.

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It may be contended that such characteristics as knowledge and happiness belong to Atman only when aman feels from experience that he knows or is happy; in that case Aiman by Itself cannot be of the nature of Existence, Knowledge, and Bliss Absolute and free from modification. This contention is denied:

aaa: afd qeafartia ga | aaa aifaata sata sada

Such a notion as “I know” is produced by the union, due to non-discrimination, of a modification of the mind with two aspects of Atman, namely, Existence and Consciousness. -

Due etc.,—The union of Atman and the mind, which is an effect of ignorance, cannot be real, because no real union is possible between two contradictory things, such as Spirit and matter, or light and darkness. This union is only apparent; it is a case of illusory superimposition. Atman remains for ever unattached to maya.

Modification of the mind—The mind contains three gunas: sattva, rajas, and tamas. Either the memory of a past event or the sight of an object stimulates one of the, gunas and creates a wave, or modification (vritti), in the mind, in which Atman is reflected. Thus the reflection of Atman and the wave in the mind together give rise to such notions as “ I know ” or ° I am happy.”

Two aspects—The word two is used in a figurative sense; for Atman in reality is homogeneous, indivisible, and without parts.

Consciousness and Reality, which form the nature of Atman, are reflected in a particular wave of the mind created by a present object or the memory of a past thing. The wave of happiness, unhappiness, or delusion is due to the excessive functioning of sattva, rajas, or tamas. The reflection of Atman in the wave identifies itself with the wave and gives rise to such notions as “ I am happy,” “I am unhappy,” “I know,” or “I am ignorant.’ Happiness, unhappiness, etc., which are characteristics of the mind, are attributed to Atman owing to this identification due to non-discrimination. Atman in reality is always of the nature of Existence, Knowledge, and Bliss. The nature of Atman does not undergo a real change even when the individual soul, or jiva, thinks itself to be happy, unhappy, or ignorant.

The unchanging character of Atman, referred to in the foregoing text, more explicitly stated: aera fafear arta gzatt a sifala fla: aans arat start zefa gate

Atman never undergoes change, and the buddhi is never endowed with consciousness. But man believes Atman to be identical with the buddhi and falls under such delusions as that he is the seer and the knower.

aqTenana: 185

Atman never etc.—Changes due to time, space, and causality occur only in material objects. Atman is all Spirit and has been experienced by the seers as actionless, changeless, stainless, attributeless, partless, unmanifested, incomprehensible, and free from all other traces of matter.

The buddhi is never etc.—Because the buddhi, or mind, is a modification of Prakriti, or matter, which is of the nature of inertia and insentiency. The buddhi (intellect) and the manas (mind), the determinative and the doubting function of the inner organ, are sometimes loosely used synonymously.

The jiva, or individualized soul, which is the reflection of Consciousness in the mind, falsely identifies Atman with the body and the mind and superimposes the characteristics of Atman on the latter; thus one comes by the false notion that Atman is the knower, doer, etc. In reality Atman, altogether different from the mind, is Knowledge itself and is not affected by the changes that take place in the mind.

The results of false and true knowledge described:

yaaa sa great wa seq | are ofa: cera sraafatat waz II

The Soul regarding Itself as a jiva is overcome by fear, just like the man who regards a rope as a snake. The Soul regains fearlessness by realizing that It is not a jiva but the Supreme Soul.

Jiva—A jiva, or individualized living being, is conscious of the existence of other beings and their Creator, God. He regards himself as limited by time, space, and the law of causation. He thinks he is a samsari, or relative being subject to birth and death. Thus he becomes a prey to fear. According to the Upanishads consciousness of duality is inevitably accompanied by fear. If a man sees the slightest difference between himself and others, he thereby falls into the clutches of fear. He who thinks of God as separate from himself is overcome by the fear of God. But Atman never in reality becomes a jiva; hence a man's fear is groundless and due to ignorance.

Regards a rope etc.—The fear is groundless and due to ignorance,

Regains etc.—This fearlessness is due to the realization of the non-duality of the Soul, attained through consciousness of the identity of jiva and Brahman. “A knower of Brahman becomes Brahman.” (Mundaka Upanishad III, ii, 9.) From the knowledge of the Soul's non-duality comes cessation of the suffering due to ignorance, egoism, love, hatred, and clinging to life. A fearless soul attains abiding peace.

Perception of duality gives rise to fear and expectation, both of which are groundless. The expectation of attaining something in the dual world for the happiness of the Soul brings in its train disappointment and suffering; for duality itself is based on illusion. No abiding satisfaction from the fulfilment of desires is ever possible in the dual world. The realization of Non-duality alone brings peace and blessedness.

The self-luminous Atman manifests all material objects, such as the mind and the outside world, but Itself cannot be manifested by them.

ITERATE: 187 aaa Taatefegaaly diqt sarfeacarat seecalaead I

The mind, the sense-organs, and so on, are illumined by Atman alone, as a jar or pot by a lamp. But these material objects cannot illumine their own Self.

The mind etc.—The apparently luminous nature of the mind, the sense-organs, etc. is in reality due to Atman, their substratum. By themselves they are insentient matter. “That which cannot be seen by the eyes, but by which the eyes see other objects—That alone is Brahman: realize That and not what people worship (through ignorance).”—Kena Upanishad I, 6.

Their own Self—The Self, or all-pervading Consciousness, and That alone, is the substratum or real essence of the mind, ego, sense-organs, etc. Atman reflects Itself through Prakriti, or matter, which assumes the forms of the mind, intellect, senses, etc. In reality Brahman, which is One without a second, admits of no differentiation whatsoever. It dwells behind all these illusory forms.

Atman, being luminous by nature, illumines Itself. It does not depend on anything else for Its manifestation.

MATT APAPIS TPTSHATAA: | aq Caaradiaear aa MRAITAA I)

As a lighted lamp does not need another lamp to manifest its light, so Atman, being Consciousness itself, does not need another instrument of consciousness to illumine Itself.

What is it that illumines Atman? If another kind of consciousness is assumed for that purpose, then the question may be asked as to what illumines the second consciousness. Thus one faces the difficulty of an infinite regress. On the other hand, if it is said that Atman is illumined by the light that belongs to Atman alone, then an objection may be raised that the answer hardly gives any satisfaction. It may be contended that the ignorant man does not know the nature of Atman at all; therefore his ignorance can hardly be dispelled by the statement that the light of Atman manifests Atman. It is like defining fever as a form of illness which has all the symptoms of fever. But this contention cannot apply to Atman. It is self-luminous. No one can deny or doubt the existence of his own self. Atman is the Self even of one who denies or doubts Its existence. No thinking is possible without the consciousness of “I am.” The real “I behind “I am” is Atman.

The following objection may be raised: If Atman is self-luminous, and if Its manifestation is natural, spontaneous, and independent of any other agency, then Liberation through Self-Knowledge can be achieved without any effort or discipline, since Knowledge and Consciousness, intrinsic in Atman, are never absent. In answer it is said that mere intellectual knowledge of the self-luminous nature of Atman, as is evidenced from every act of cognition, is not conducive to Liberation. A man is liberated through the knowledge of the oneness of Atman and Brahman only by

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following the instruction of his teacher. What is necessary for the attainment of Liberation is actual realization of the knowledge of the non-duality of Atman and Brahman.

fafrea fiftaerattata adtfa ara: | fended agrarian:

By negating all the upadhis through the help of the scriptural statement “ It is not this, It is not this,” realize the oneness of the individual soul and the Supreme Soul by means of the great Vedic aphorisms.

Upadhis—Such as collective or individual, gross, subtle, or causal. They are extraneous to Atman and belong to the realm of ajnana, or nescience. On account of association with the collective nescience, Brahman, or Pure Consciousness, is known by such epithets as the Omnipresent Lord; the Creator, Preserver, and Destroyer of the universe; the all-controlling Is’vara. On account of association with the individual nescience, Brahman, or Pure Consciousness, is regarded as endowed with limited power and knowledge and is known as the individual soul. The gross, subtle, and causal upadhis refer respectively to the gross body (which functions in the waking state), the subtle body (which functions in the dream state), and the causal body (which functions in the state of dreamless sleep).

“It is not this, [t is not this,” etc.—The well-known injunction of “ Neti, neti’ is taken from Brihadaranyaka

Upanishad II, iii, 6. It negates in Brahman all such upadhis as name, form, action, class, attribute, and division.

Vedic aphorisms—The four great aphorisms of the Vedas are: (1) “ That you art?” (Saima-Veda, Chhandogya Upanishad VI, x, 3); (2) “This Atman is Brahman” (Atharva-Veda, Manditikya Upanishad, 2: Brihadaranyaka Upanishad II, v, 19); (3) “Consciousness is Brahman” (Rig-Veda, Aitareya Upanishad V, 3); (4) “I am Brahman” (Yajur-Veda, Brihadaranyaka Upanishad I, iv, 20). All these four aphorisms point out the non-duality of the jiva, or the individual soul, and Is’vara, or the Supreme Soul, the Reality behind them both being Brahman, or Pure Consciousness. The knowledge of this non-duality is the Knowledge of Reality (Tattvajnana) and the means for the attainment of Liberation.

Vedic scholars derive the meaning of the total identity of Brahman, the Absolute, and the jiva, the individual soul, from the four Vedic aphorisms mentioned above, by divesting these terms of their respective upadhis, or limitations which are unreal and illusory. (See Introduction, p. 115 ff.)

Only by elimination of the illusory upadhis can one realize the oneness of jiva and Brahman.

aifaas ae et FETA vafgoani faenad aafa fares ||

The body and so on, created by avidya and of the nature of an object, are perishable, like

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bubbles. Realize through discrimination that you are the stainless Brahman, completely different from them.

The body etc.—The body includes the senses, mind, discriminating faculty, ego, and mind-stuff.

Avidya—A) objects are creations of ignorance.

Object—Because the body is perceived by Atman, which is the Subject. (See Introduction, p. 56 ff.)

Stainless—Uncontaminated by avidya and its effects.

The realization of the identity of the individual soul and Brahman enables one to attain the Highest Good.

The following meditation is suggested in order to strengthen the knowledge of the Soul's oneness with Brahman:

zeeAATA A AAAUTHBASATA: | asarfafasa: amt fafttaadat 4 7 It

I am free from changes such as birth, thinness, senility, and death; for I am other than the body. I am unattached to the objects of the senses, such as sound and taste; for I am without sense-organs.

Changes—The inherent characteristics of matter are birth, existence, growth, transformation, decline, and death. They are absent from the Soul, which is Spirit,

Unattached—There cannot be any real contact between two such different entities as matter and Spirit.

Sense-organs—The senses, material in nature, are, like the body, falsely superimposed on Atman.

Atman is free from the characteristics of the mind. aaqeaTAa F Sag TATNa: | SAT GAA: YH TATHS aPoaTAAa |

I am free from sorrow, attachment, malice and fear; for I am other than the mind. "He is without breath and without mind, pure, higher than the high, and imperishable."

Sorrow etc.—These are characteristics of the mind. "Desire, deliberation, doubt, faith, want of faith, patience, impatience, shame, intelligence, and fear—all these are but the mind." (Brihad@ranyaka Upanishad I, v, 3.)

He is etc.—The quotation is from Mundaka Upanishad

Breath—Breath, or prana, is a modification of matter. Hence it does not belong to Atman.

Higher than the high—That is to say, higher than Brahman in Its unmanifested form, which is known as Saguna Brahman, or Brahman with attributes. The Soul, in Its true nature, is the same as the Absolute.

Atman is other than prana, mind, and senses, because these are transitory and endowed with a beginning and an end,

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CaISTaAd ATO aa: aafexaritr a |

@ arasatfara: afaet faaer arftolt

"From It are born breath, mind, and all organs of sense, ether, air, light, water, and earth, which is the support of all."

It—Brahman, which is one with the Soul.

Born—That is to say, projected through the power of maya.

Breath—Prana, or the source of action.

Mind—Manas, or the organ of thinking.

The text is a quotation from Mundaka Upanishad II, i, 3.

The true nature of the Soul described through a negative method:

ee fag faftmat fart fafaset farsa: | fafaara fara feaaaisha fre: |

I am without attributes and action, eternal and pure, free from stain and desire, changeless and formless, and always free.

Attributes—Such as sattva, rajas, and tamas, which in- here in Prakriti.

Action—Atman is free from activity because It is other than the body, the senses, and the mind.

Eternal---Because It is unaffected by time, space, and causality.

Always free—The apparent bondage is falsely super- imposed on Atman.

The all-pervasive and transcendental nature of the Soul emphasized:

aeAHaaay afeeeanalsegza: | wal aaahtaal freamt faslsas: I

I fill all things, inside and out, like the ether. Changeless and the same in all, I am pure, unat- tached, stainless, and immutable.

Fill all etc.—The Soul, or Brahman, is present in all things as Existence, Luminosity, and Bliss.

Changeless—Though the Soul is present in all things, yet the change in their forms cannot affect It, because forms are perceived to exist on account of maya, like an illusory snake in a rope.

Same in all—As their inmost Spirit.

Now are described the nature of “ That,” or Brahman, and Its identity with “you,” or the individual soul:

frags amrAavslacangay | GA Madaed Fat AAA Aq Il

arena: 195

I am that Supreme Brahman, which is eternal, stainless, and free; which is One, indivisi- ble, and non- dual; and which is of the nature of Bliss, Truth, Knowledge, and Infinity.

Stainless—F ree from ignorance and its effects.

Free—Fronn relativity, characterized by birth, death, and other changes.

One— Unlimited by the existence of another entity of Its own kind.

Indivisible—Three kinds of division or distinction are noticed in material objects: the distinction that marks one species from another, such as between a horse and a cow; the distinction between two members of the same species, such as between a red and a white horse; and the distinction between the different parts of one thing, such as between the head, tail, and legs of a horse. No division or distinction of any kind is possible in Atman, because It is One without a second, partless and homogeneous Consciousness.

Non-dual—Unlimited by the existence of an entity of a different kind.

Truth etc.—A quotation from Taittiriya Upanishad I, 1.

“The knowledge of the identity of Brahman and Atman above stated, when intensified by long reflection, destroys ignorance and its effects.

aq faatreaeat adaehfa aaa | SICCHCAMETIECRCC KE aT

The impression of “I am Brahman,” thus created by uninterrupted reflection, destroys ignorance and its distractions, as rasayana medicine destroys diseases.

Uninterrupted—This uninterrupted reflection should be practised for a long time with a loving heart.

Rasayana medicine—A class of Indian medicine, chiefly prepared from mercury and sulphur and reputed to contain the secret of rejuvenation and longevity.

Through long and uninterrupted reflection a wise man feels as vivid and intense an identity with Atman as an ignorant person with the body. (See Introduction, p. 123-4 ff.)

Yogic disciplines for the purpose of creating the impression of identity:

fafasmata aretal facia fafeattea: | WalsHakald Aacaaead}: |)

Sitting in a solitary place, freeing the mind from desires, and controlling the senses, meditate with unswerving attention on the Infinite Atman, which is One without a second.

One etc.—That is to say, the Lord and the essence of all that exists are the same as the Self. Atman, or the Self, is the unchanging Consciousness which is the Witness of the gross experiences of the senses during the waking state, the

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subtle experiences of the mind during the dream state, and a blissful experience characterized by absence of the subject-object relationship during the state of dreamless sleep.

The Vedantic teachers recommend the disciplines of Yoga for the actual attainment of Self-Knowledge. Mere study and discussion only indicate the existence of Atman.

How is meditation on the unity of jiva and Brahman possible when the manifold phenomena are perceived all around?

maeaaas ea sfaarea fear gat: | aaacearad faeraaraat |)

The wise one should intelligently merge the entire objective world in Atman alone and constantly think of that Atman as the stainless sky.

Intelligently—Through intelligent discrimination.

Merge—The entire sense-perceived world is falsely superimposed on Atman; it is one with the substratum, as the snake is one with the rope in the illusion of the snake seen in the rope. The substratum alone is real, and the thing that is superimposed and seen on account of the association of a name and a form is in essence non-different from it. Through the help of such reasoning the discriminating aspirant should realize the utter non-existence of the world apart from Atman, and thus merge the universe in Atman, which is the same as Brahman. '

Stainless sky—As is the case with the clear autumn sky, in which the various fantastic forms created by clouds during the rainy season disappear.

How does the knower of Supreme Reality live? eqanifes aa faeta acarafag | afqufaareaeetorafasa It

He who has attained the Supreme Goal discards all such objects as name and form, and dwells as the embodiment of Infinite Consciousness and Bliss.

Discards—That is to say, merges all these illusory superimpositions in the substratum of Brahman. All that exists is really Brahman. This is, no doubt, true for both the illumined and the ignorant. But the ignorant, owing to illusion, believe in the reality of names and forms and thus see the relative world in place of Brahman. Vedāntic discipline aims at discarding this illusory notion of multiplicity.

Dwells—Compare: “\* As a lamp in a windless place does not flicker’—that is the figure used for the disciplined mind of a yogi practising concentration on the Self.” (Bhagavad-gita VI, 19.)

It may be contended that though in samadhi the multiplicity of the objective world may disappear, still there lingers in the mind the triple distinction of the knower, knowledge, and the object of knowledge. This contention is answered:

aTTenayea: 199 aawagaag: a Tafa faad | faarrcaeqendieaa ata aa |

The Supreme Self, on account of Its being of the nature of exceeding Bliss, does not admit of the distinction of the knower, knowledge, and the object of knowledge. It alone shines.

In the lower samadhi, known as savikalpaka samadhi, the distinction of knower, knowledge, and object is perceived; but this distinction disappears in the higher samadhi, called nirvikalpaka samadhi, in which the individual soul remains completely absorbed in Brahman.

The direct result of meditation and other spiritual disciplines practised for the purpose of the realization of Oneness is described:

CAAA “AAMT Add Ha | sfaaaafasaiat aaigiaead ez I

By constant meditation (comparable to the rubbing of the fire-wood) is kindled the flame of Knowledge, which completely burns up the fuel of ignorance.

Meditation—The unbroken flow of consciousness toward the object. Meditation should be practised for a long time and with great love for the ideal.

Rubbing etc.—In ancient India the sacrificial fire was kindled by the rubbing of two pieces of wood, one placed upon the other. The mind is compared to the lower piece and Om to the upper. o Meditation is their friction. That is to say, meditation is intense thinking upon Atman as Brahman, with the help of the repetition of the symbol Om.

Flame of Knowledge—That is to say, the knowledge of the identity of the Self and Brahman.

Compare: “ A sage thinks of his mind as the lower piece of sacrificial wood, and Om as the upper piece. Through the practice of constant friction between them, that is to say, through intense thinking, he kindles the fire of Knowledge, which burns up the impurities of the mind.” (Kaivalya

Upanishad 13.) “He... whose works are consumed in the fire of

Knowledge—he, by the wise, is called a sage.” (Bhagavad- eta IV, 19.)

After ignorance is destroyed, Atman reveals Itself to the sage.

wendy NIA ga aaa Ed | aa aifaaerar cataigarta | As the sun appears after the destruction of darkness by dawn, so Atman appears after the destruction of ignorance by Knowledge.

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Sun—It is a self-existent, ever luminous orb.

Dawn—In Hindu mythology the dawn is personified as the charioteer of the Sun-god.

Atman appears etc.—The knowledge produced by the practice of spiritual discipline destroys ignorance. This destruction is at once followed by the revelation of Atman. No other discipline is required for this purpose. Atman always exists, but during the state of ignorance remains covered by maya.

Compare; “ But for those in whom this ignorance is destroyed by the Knowledge of the Self, that Knowledge, like the sun, reveals the Supreme.” (Bhagavadgité V, 16.)

If Atman is an ever present reality perceived directly and intuitively, then why should one need to destroy ignor- ance tin order to realize It?

AA I aad statscagraaafaaar | aqara ATeaafs CAHISATy AAT II

Though Atman is an ever present reality, yet because of ignorance It is unrealized. On the de- struction of ignorance, Atman is realized. It is like the case of the ornament on one's neck.

Ever present reality—To the knower of Atman, It is perceived at all times. He knows It, as Consciousness and Existence, to be the basis of all perception. Even in the

case of an ignorant person Atman is self-luminous, free, and pure, though It is not realized by him as such.

Ornament etc.—It is a common experience to search for an ornament which all the time is hanging around the neck.

All spiritual disciplines, such as the study of scripture and the practice of austerity, are meant only for the unilluminated, to whom Atman, the ever present Reality, remains as an unknown and unrealized object.

It may be contended that Brahman alone, and not the jiva, has been described in the scriptures as an ever present reality. The answer is that through ignorance one regards Brahman as the jiva.

eI Geragreat HAT safer saa | sfaea afta wt aftares faade i

Brahman appears to be a jiva through ignorance, as the stump of a tree appears to be a man. This jivahood is destroyed when the real nature of the jiva is realized.

Jiva—The individualized soul endowed with the attributes of a doer, enjoyer, and knower.

Stump etc.—In darkness one may mistake the stump of a tree for a man.

Is realized—Through the contemplation of some such Vedic aphorism as “That you art.”

ATTA: oe

When the true nature of the individualized soul is known, the notion of its individuality disappears. It is then realized as the Universal Consciousness, or Brahman.

The Knowledge of Non-duality destroys at once such mistaken notions as “I” and “mine,” which are the effects of ignorance.

TAMAS TATA WAIAAT | ae Fafa arent aad feenaTfzaa |

The Knowledge produced by the realization of the true nature of Reality destroys immediately the ignorance characterized by the notions of “I” and “mine,” as the sun the mistake regarding one’s direction.

True nature of Reality—Described as Existence-Knowledge-Bliss Absolute, which is free from all trace ofnescience.

Notions of “I” and “mine ”—This is a characteristic of the jiva.

The sun etc.—In darkness one loses one’s bearings or mistakes the stump of a tree for a man, and falls a prey to other forms of delusion and confusion. All this is destroyed the moment the sun rises in the sky.

The Knowledge of Non-duality produced by the realization of Brahman destroys, no doubt, ignorance and its effects, such as the relative universe and I-consciousness; yet

even a knower is seen to retain the notions of “I” and “mine” and the objective world. This is due to his prarabdha karma, the action done in the previous life, which has given rise to his present body and on the termination of which his present life will come to an end. On account of this karma he perceives the relative world, though in reality he is aware of its unreal nature. This prarabdha karma obstructs his total realization of Non-duality and absorption in Brahman. The obstacle is removed at death, and the knower, who always has been free, realizes his utter freedom in Brahman. But according to some Vedāntists the total realization of Brahman is possible even when one dwells in a physical body.

How does a knower of Truth, free from ignorance and illusion, view the universe?

wag fara, ah caactarfad aq | Us FT aaaadiad gAATAT |

The yogi endowed with complete enlightenment sees, through the eye of Knowledge, the entire universe in his own Self and regards everything as the Self and nothing else.

Yog:—One who has realized the complete identity of the Self and Brahman.

Endowed etc.—Free from doubt and contrary knowledge, because of his experience of Truth.

To a yogi who has attained complete enlightenment the universe of names and forms appears to be mere imagination,

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like the imaginary existence of the snake in the rope. Further, since an imaginary object is the same as its substratum, the entire universe and its diverse objects are perceived by the yogi to be the same as his Self. Therefore a real sage loves the whole world as his own Self and cannot injure anyone.

The identity of Atman and the universe:

aAag Taaaraaseara faa | gal aggeidtia waar aadiad |

The tangible universe is Atman; nothing whatsoever exists that is other than Atman. As pots and jars are clay and cannot be

anything but clay, so, to the enlightened, all that is perceived is the Self.

The tangible universe etc.—This is because Atman is the cause and the universe the effect. The illusion of the universe is seen in Atman as a mirage is seen in the désert.

According to Vedānta a cause is in essence non-different from its effect, just as gold is non-different from gold ornaments, or clay from articles made of clay. What differentiates cause from effect is just a name. This realization of the identity of the Self with the universe enables a wise man to cultivate fearlessness, and love for all. (See note on verse 8.)

The characteristics of a jivanmuktia, a man enjoying freedom though living in a body, are described:

Haga agarqainiaonraa | afaarTraRIAT WARAHITAT It

A jivanmukta, endowed with Self-Knowledge, gives up the traits of his previous upadhis. Because of his realization that he is of the nature of Existence-Knowledge-Bliss Absolute, he becomes Brahman, like the cockroach becoming a

bhramara insect.

divanmukta—One who has become, through Self-Knowledge, completely free of ignorance while living in the body.

Previous upadhis—Such as the body, senses, and mind, with which a man identifies himself, through maya, prior to his attainment of Self-Knowledge.

Cockroach etc.—According to Indian folklore, a cockroach, when approached by a bhramara, is seized with fear. It constantly thinks of its mortal enemy and is thus trans-

formed into a bhramara.

The enlightened sage uninterruptedly meditates on Brahman, Existence-Knowledge-Bliss Absolute, and thus becomes Brahman Itself. A knower of Brahman becomes Brahman.

A jivanmukta enjoys peace that passes all understanding

aTTeNay eT: 207 chal ated sar aagerfecaars | at narnia ara faa tI

A yogi who is a jivanmukta, after crossing the ocean of delusion and killing the monsters of passion and aversion, becomes united with Peace and dwells in the Bliss derived from the realization of the Self alone.

The above text is an allegory taken from the life of Rama, described in the Ramayana. In the text, Atmara@ma, signifying one who derives satisfaction from the Self alone, stands for Rama; the ocean stands for the watery expanse that separates India from Ceylon; the monsters for Ravana and his followers; and Peace for Sita, the consort of Rama.

How a jivanmukta lives in the world:

aenageate fanart: | qa aa: eaTATA THAT II

Relinquishing attachment to illusory external happiness, the Self-abiding jivanmukta, satisfied with the Bliss derived from Atman, shines inwardly, like a lamp placed inside a jar.

External happiness—The illusory happiness derived from contact of the sense-organs with external objects.

Self-abiding—Established in the glory of the Self.

Shines inwardly—In the case of an unenlightened person, the mind, through the sense-organs, illumines the external world and its objects. But the jivanmukta withdraws the sense-organs from the outside world and turns the mind inward. His mind perceives the light of the Spirit. The knowledge of the Self shines within him.

Compare: “O Partha, when a man completely casts off all the desires of the mind, his Self finding satisfaction in Itself alone, then he is called a man of steady wisdom.” (Bhagavadgita II, 55)

How a jivanmukta acts toward the world:

safest agtcfca) samarat: | aafaracafagael agate, tI

Though associated with upadhis, he, the con-templative one, is undefiled by their traits, like the sky, and he remains unaltered under all conditions, like a dumb person. He moves about unattached, like the wind.

Upadhis—Such as the body, the mind, and the sense-organs. A jivanmukta, on account of his living in the body, remains associated with the upadhis, but he considers himself as a witness of their activities.

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fraits—Such as birth, growth, infirmity, and death.

Like the sky—Sometimes the sky appears to be grey, on account of dust in the air, but the sky itself remains undefiled by dust.

Like a dumb person—He remains calm and silent while praised or blamed by others. The illumined person sees Brahman within himself and everywhere; he does not engage in actions to fulfil any selfish end.

Moves about—He dwells in the body as long as the momentum of his past karma is not exhausted; but he remains unaffected by joy or sorrow, as the wind remains unaffected by the good or bad odours that it carries.

The death, or Supreme Liberation, of a jivanmukta:

suifafaearient fafaadt faeata: | ae ae faagafa aseatafa ar aa |

On the destruction of the upadhis, he, the con-templative one, is totally absorbed in Vishnu, the All-pervading Spirit, like water in water, space in space, and light in light.

Destruction etc.—After the momentum of his past karma has exhausted itself, the jivanmukta gives up his body.

Totally—Without retaining the slightest trace of individuality.

Water etc.—When a pot submerged in water is broken, the water inside the pot becomes one with the water outside.

Space etc.—When an empty pot is broken, the space inside the pot merges in the all-pervading space.

Light etc.—When a light is extinguished, the flame merges in the great fire, which is one of the five elements of the material universe. Or when a lamp is extinguished in the daytime, the light merges in the all-pervading light of the sun.

Vedanta describes two kinds of mukti, or Liberation: jivanmukti, or Liberation while one still dwells in the body, and videhamukti, or Liberation after the body is given up. Some Vedantists accept jivanmukti as Supreme Liberation. According to them, Knowledge of Atman attained while one is alive is the only condition of Liberation. Though a liberated soul dwells in the body as long as his past karma operates, yet he remains undefiled by the effects of his action. He never deviates from the Knowledge of Atman. Though he may behold the relative world, yet he is always aware of its unreality. According to the other school, a jivanmukta retains a trace of ignorance due to his association with the body. The very fact that he lives in the relative world shows that he has come down from the Knowledge of Brahman. Complete absorption in Brahman is possible only when a knower of Brahman becomes free of the body. The following scriptural passages are quoted to support this view:

“As for him, the delay endures only so long as he is not liberated (from the effects of the past karma that has given rise to his body); after that (after death) he will reach perfection.” (Chhandogya Upanishad VI, xiv, 2.)

“For him, at the end (after the dissolution of the body), there is a cessation of all m@ya and its effects.” (Svetasvatara Upanishad I, 10.)

“As the flowing rivers disappear in the ocean, losing their names and forms, so, likewise, an illumined person,

STUNT: 2It

freed from name and form, attains the Divine Purusha, who is greater than the great.” (Wundaka Upanishad III, ii, 8.)

There is not much real difference between the two views, since the knower of Brahman, both prior to and after death enjoys Supreme Bliss, Freedom, and Peace.

The nature of Brahman, into which the knower of the Self is absorbed after death, described:

AMAA SA AAA Faq | ASMAAR Ve THAATIAT 11

Realize that to be Brahman the attainment of which leaves nothing more to be attained, the blessedness of which leaves no other bliss to be desired, and the knowledge of which leaves nothing more to be known.

Attainment etc.—This is because Brahman is the all-inclusive Reality.

Blessedness etc.—Compare: “ This is his highest goal, this is his highest success, this is his highest world, this is his highest bliss. All other creatures live on a small fraction of that bliss.” (Brihad@ranyaka Upanishad IV, iii, 32.)

Knowledge etc.—Compare: “ He who knows that highest Brahman becomes Brahman.” (Mundaka Upanishad II,

TEET aIae Ski AHA A GAA: | ASMA AWA Ja ARAAAITAT ||

Realize that to be Brahman which, when seen, leaves nothing more to be seen, having become which one is not born again into the world of be- coming, and which, when known, leaves nothing else to be known.

Which, when seen etc.—Compare: ‘Have you ever asked for that instruction by which we hear what is unheard, by which we perceive what is unperceived, by which we know what is unknown?’ (Chhandogya Upanishad

Having become which etc.—Compare: “It is my Supreme Abode, and they who reach it never return.’ (Bhagavadgita XV, 6.)

Which, when known etc.—Brahman is the cause of everything. The reality underlying the effect is non-different from the reality underlying the cause. Compare: “ My dear, as by knowing one lump of clay all that is made of clay is known, the difference being only in a name, arising from speech, but the truth being that allisclay...” (Chhan- dogya Upanishad VI, i, 4.)

Brahman ts the ultimate goal of man's spiritual aspira- tion, for It is of the nature of Eternity and Bliss.

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Raa: qi afaaeqagay | aed rears age II

Realize that to be Brahman which is Existence- Knowledge-Bliss Absolute, which is non-dual and infinite, eternal and One, and which fills all the quarters—all that is above and below and all that exists between.

That Brahman is the all-pervading Reality is reiterated in the Vedas. Compare: “ That immortal Brahman is before, that Brahman is behind, that Brahman is to the right and left. It has gone forth below and above. Brahman alone is all this. It is the Supreme.” (Mundaka Upanishad II, ii, II.)

“ That (invisible Brahman) is full, this (visible Brahman) is full. This full (visible Brahman) proceeds from that full (invisible Brahman). On grasping the fullness of this full (visible Brahman) there is left that full (invisible Brahman),” — Brihadaranyaka Upanishad V, i, 1.

Brahman ts the goal of Vedanta: aaguafaaty Aaedeadssaq | HASH FURAN |

Realize that to be Brahman which is non- dual, indivisible, One, and blissful, and which

is indicated by Vedanta as the \_ irreducible substratum after the negation of all] tangible objects.

Non-dual etc.—Being One without a second, Brahman does not admit of any difference from objects of similar or dissimilar nature. Being of the nature of homogeneous Consciousness, It does not admit of any difference arising from the diversity of Its component parts.

Vedanta—The philosophical system of the Hindus that embodies both the essence and conclusion of the Vedas. Generally speaking, it is represented by the Upanishads, the Bhagavadgita, and the Brahma-sutras, with their commentaries.

Negation etc.—A reference to the negative method of Vedanta for arriving at Truth. Compare: “Next follows the description (of Brahman): Not this, not this.” (Brihadaranyaka Upanishad II, iii, 6.)

“There is no diversity whatsoever in It. He goes from death to death who seems to see diversity in It. (Brihad-Branyaka Upanishad IV, iv, 19.)

Brahman is the embodiment of Supreme Bliss. HAS AGS TATA AcA Aa: | AMAIA wARATAfegaY SAT: It

Deities like Brahma and Indra taste only a particle of the unlimited Bliss of Brahman and enjoy, in proportion, their shares of that particle.

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Deities—In the Hindu religion and mythology, gods and deities are phenomenal beings subject to the laws of time, space, and causation. Meritorious and righteous men, after death, become gods in order to enjoy the fruit of their good action. Afterwards they come down to the earth in order to resume the thread of their worldly career. Being less gross than men, the gods and deities reflect more of the Consciousness and Bliss of Brahman.

Brahma—The highest god, the personified Cosmic Soul.

Indra—The king of the gods.

Taste only etc.—This is because only a fragment of Brahman can be manifested through even the highest phenomenal medium.

In proportion—As the gods differ from each other in respect to purity, so their enjoyment of the Bliss of Brahman varies in proportion.

Brahman manifests and sustains the entire universe with only a fragment of Its being. Therefore even the highest bliss of the world is only a particle of the Bliss of Brahman. Compare: “This is his highest goal, this is his highest success, this is his highest world, this is his highest bliss. All other creatures live on a small fraction of that bliss.” (Brihadiranyaka Upanishad LV, iii, 32.)

The Bliss of Brahman pervades the whole world and is hidden behind names and forms.

TAMAS at saaRreEdateaa: | aeaand aa allt afiftarfas II

All objects are pervaded by Brahman, all actions are possible because of Brahman; therefore Brahman permeates everything, as butter permeates milk.

All objects etc.—Brahman pervades all objects as existence (asti), cognizability (bhāti), and attraction (priya). What is real in the phenomenal world is Brahman.

All actions etc.—Such as hearing, seeing, smelling, touching, and tasting. These actions are possible for men because Brahman dwells in them as Consciousness.

Permeates etc.—As Existence-Knowledge-Bliss Absolute.

As butter etc.—As the butter is extracted from milk through churning, so Brahman can be separated from names and forms through intense meditation.

Though Brahman permeates all the objects of the phenomenal world, yet It remains untouched by their attributes.

Other characteristics of Brahman described:

HAVA SAGAR SAAAAAA | ASTANA TKAATINAT It

Realize that to be Brahman which is neither subtle nor gross; neither short nor long; without birth and change; without form, qualities, or colour.

Qualities—Refers to the gunas, known as sattva, rajas, and tamas. (See Introduction, p. 67 ff.)

Since Brahman is imperceptible to the senses and incomprehensible to the mind, It is often indicated by the Vedic seers through the negation of all attributes and characteristics, Compare: “O Gargi, the knowers of Brahman say this Immutable (Brahman) is That. It is neither gross nor minute, neither short nor long, neither red nor moist; neither shadow nor darkness, neither air nor ether, neither savour nor odour; unattached, without eyes or ears, without the vocal organ or the mind, non-luminous, without vital force or mouth, without measure, and without exterior or interior. It does not eat anything, nor is It eaten by anything.” (Brihadiranyaka Upanishad III, viii, 8.)

Brahman is the Light of lights.

ABI weasaife weaG 7 AAA

tq wafad ala agar |

Realize that to be Brahman by the light of which luminous orbs like the sun and moon are illumined, but which cannot be illumined by their light, and by which everything is illumined.

Compare: “The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire.

When He shines, everything shines after Him; by His light all this is lighted.” (Mundaka Upanishad II, ii, 10.)

Brahman illumines the world and ts self-luminous.

qanraaesatea araaafas aN | qa card afesaaraafiosaz |

The Supreme Brahman pervades the entire universe outwardly and inwardly and shines of Itself, like the fire that permeates a red-hot iron ball both inwardly and outwardly shines of itself.

Brahman, as Existence- Knowledge- Bliss Absolute, inter- penetrates the universe and also shines of Itself as the tran- scendent Reality.

Brahman is the only Reality that exists. All is Brahman. Anything that is not Brahman is an illusion.

ATZsAT Ta Aaseaa es | Taraaifa Afar aa aeali Pat I

Brahman is other than the universe. There exists nothing that is not Brahman. If any object other than Brahman appears to exist, it is unreal, like a mirage.

This text gives the conclusion of Non-dualistic Vedanta, according to which the Real is defined as the entity that is

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not changed by time or limited by space or affected by the law of causality. The unreal is subject to time, space, and causality. The man endowed with Right Knowledge sees everywhere only Brahman. What appears as the manifold universe to the ignorant is realized by the illumined to be the indivisible and non-dual Brahman. It is ignorance that makes one see multiplicity in place of Brahman. But this multiplicity, being illusory, does not defile Brahman. This is explained by the apt illustration of the desert and the mirage. In reality the desert alone exists. An ignorant person sees the desert as the mirage and is fooled by it. All the time that he believes he is seeing water, he sees, in reality, only the dry desert. Again, the ignorance through which Brahman appears as the world, or the desert as the mirage, is itself unreal. Ignorance, which is ultimately destroyed by Knowledge, has no objective reality or absolute existence; it is an inexplicable state of the mind of the perceiver.

Compare: ‘I shall tell you in half a couplet that which has been stated in millions of Vedanta books: Brahman alone is real, and the world illusory; man is none other than Brahman.’ (Source unknown.)

“If the perceived manifold really existed, then ce-tainly it would disappear. This duality is mere illusion; Non- duality alone is the Supreme Reality.” (Ma&ndtkya Upanishad Karika@ J, 17.)

Non-dualistic Vedanta does not negate the reality of the universe, because the universe, as Brahman, cannot be ne- gated. All that Vedanta aims at is the destruction of illusion, which projects the universe of name and form and makes it appear as other than Brahman.

Brahman ts all that is perceived to extst.

SUAS AId TIRANA KAT | IMTS THA aaaAaAgAT ||

All that is perceived, all that is heard, is Brahman, and nothing else. Attaining the Knowledge of Reality, one sees the universe as the non-dual Brahman, Existence-Knowledge-Bliss Absolute.

Attaining Right Knowledge one sees Brahman everywhere. From the standpoint of Brahman even ignorance and its products, names and forms, are nothing but Brahman, Whether a man knows it or not, he sees everywhere only Brahman. What appears as other than Brahman, during the state of ignorance, is realized, when Right Knowledge is attained, to be Brahman.

Though Atman is the all-pervading Reality, yet is not perceived by those whose vision is blinded by ignorance. *aa afaaranrd arragfaded | AMAIQAAAT Weaed AAA I* Though Atman is Reality and Consciousness,

and ever present everywhere, yet It is perceived by the eye of Wisdom alone. But one whose

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vision is obscured by ignorance does not see the radiant Atman, as the blind do not see the resplendent sun.

Is perceived etc.—Compare: ‘He is apprehended neither by the eye nor by speech nor by the other senses, neither through penance nor through good works. When a man’s nature has become purified by the serene light of Knowledge, then he sees Him, meditating on Him as without parts.’ (Mundaka Upanishad III, i, 8.)

But one etc.—Compare: “ Knowledge is veiled in ignorance, and thereby mortals are deluded.” (Bhagavad-gita V, 15.)

Knowledge is attained through self-purification.

*sanfetedastaaateattta: | SRST: BATA BAA |*

The jiva free from impurities, being well heated in the fire of Knowledge kindled by hearing and so on, shines of himself, like gold.

Fire of Knowledge—Knowledge that is utterly free from doubts and errors.

Hearing etc.—The three Vedantic disciplines, namely, hearing of the Truth from the scriptures, as explained by a qualified teacher, reasoning about it, and contemplating its significance.

Of himself—The removal of the impurities of the mind is instantaneously followed by the revelation of Atman. No intermediary discipline is needed.

Gold—Fire destroys the dross mixed with gold and reveals the genuine metal.

The purpose of spiritual disciplines is the destruction of the impurities of the mind. This is followed by the spontaneous revelation of Atman.

Atman is realized in the heart.

zarplataia AAT aA SIT | aseant aaand arfa araadstaeq ||

Atman, which is the Sun of Knowledge, arises in the firmament of the heart and destroys the darkness. The Pervader of all and the Sustainer of all, It illumines all and also Itself.

Sun of Knowledge—The ultimate Source of light and consciousness.

Firmament of the heart—That is to say, the buddhi. The light of Atman is reflected clearly through the purified mind. (See Introduction, p. 131).

Darkness—Caused by ignorance. When ignorance is destroyed the individual soul realizes its identity with Brahman, or Universal Consciousness.

Sustainer of all—Atman, as Brahman, is the unshakable foundation of the universe and its objects.

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The man of Knowledge realizes that Atman, or the Inmost Soul of the individual, which is vividly felt in the heart and which sustains the body, the senses, and the mind, is one with Brahman, which sustains the universe.

Self-realization bestows happiness here and Immortality hereafter.

fadanraraater aa gated frag | AAA SS fafatena: a aaeaaaansaal AAT |

He who, renouncing all activities, worships in the sacred and stainless shrine of Atman, which is independent of time, place, and distance; which is present everywhere; which is the destroyer of heat and cold, and the other opposites; and which is the giver of eternal happiness, becomes all-knowing and all-pervading and attains, hereafter, Immortality.

Renouncing all activities—The activities refer to the worldly duties of householders.

Independent etc.—Because Atman is one with Brahman.

Destroyer etc.—The pairs of opposites exist only in the relative world.

Attains etc.—While living in the body he enjoys the Bliss of Freedom, and after death he is absorbed in the infinite Brahman-Consciousness. |

The word shrine in the text also means a holy place (tirtha). The allusion is to the pilgrimage of pious devotees to a holy place. There are certain disadvantages associated with holy places. As they may be situated at great distances, pilgrimage may entail physical labour and suffering. The merit of a pilgrimage may be slight because of the inauspiciousness of the time. The comfort of the pilgrims may be disturbed by the weather. Robbers, thieves, or unscrupulous priests often give them trouble. Further, the merit accruing from a pilgrimage is not everlasting. But the worshipper in the sacred shrine of Atman is free from all these disadvantages and obstacles. Communion with Atman bestows upon the soul Immortality and Eternal Bliss.

The Mahabharata describes Atman as the real sacred river, bathing in which the soul becomes free of impurities:

“The river of Atman is filled with the water of self- control; truth is its current, righteous conduct its banks, and compassion its waves. O son of Pandu, bathe in its sacred water; ordinary water does not purify the inmost soul.”

By worshipping a holy man who worships in the sacred shrine of Atman, the seeker obtains the result of pilgrimage:

“A visit to holy men bestows merit, because they may be regarded as moving holy places. The Lord, dwelling in their hearts, renders holy the place where they live.”

“A river filled with sacred water is no doubt sacred; an image of stone or clay is no doubt a deity. After worshipping them a long time, the aspirant becomes pure. But by a mere visit to a holy man one attains purity.”

aTTenayy: 225

Communion with Brahman is the most efficacious form of worship:

“\* By virtue of even a moment's serenity, attained through knowledge of the identity of Atman and Brahman, the seeker attains the merit that one may obtain by bathing in the waters of all the holy rivers, by giving away the entire world in an act of charity, by performing a thousand sacrifices, by worshipping the three hundred and thirty millions of gods, and by rescuing, through after-death rites, one's ancestors from the suffering of the nether world.”

“ By the very birth of a man whose mind is absorbed in the Supreme Brahman—the immeasurable Ocean of Exist- ence-Knowledge-Bliss Absolute—his family becomes sinless, his mother blessed, and the earth sacred.”

| sqrenara: ATA: ||

THUS ENDS SELF-KNOWLEDGE

APPENDIX

gacaa ti

EIGHT STANZAS IN PRAISE OF THE GURU'

ai aed aa teas anaes Pat a4 Aageay | qaaa oH TShaa aa: fH aa: fH aa: fe aa: aI

Though your body be comely and ever remain in perfect health,

Though your name be unsullied, and mountain- high your hoarded gold,

Yet if the mind be not absorbed in the guru's lotus feet,

What will it all avail you? What, indeed, will it all avail? (1)

wea ai gataraed ag area: adtafe aaa | waa si qUeEhias aa: fe aa: fe aa: fe aa: FHA

1 The preceptor who awakens the disciple's spiritual consciousness. He is venerated as God Himself, because God uses his pure body and mind to bring Liberation to the aspirant.

Even if fortune bless you with riches and a virtuous wife,

With children and their children, with friendship and the joys of home,

Yet if the mind be not absorbed in the guru's lotus feet,

What will it all avail you? What, indeed, will it all avail? (2)

qSRTe sal ge avatar wrarie ne gre Hehe | AaAaa oe Tears aa: fH aa: fH aa: fe aa: FH I

Though the lore of the Vedas take up its dwelling on your tongue,

Though you be learned in scripture, gifted in writing prose and verse,

Yet if the mind be not absorbed in the guru's

lotus feet, What will it all avail you? What, indeed, will it all avail? (3)

feta area: ats sea: aaTANTIyY Aal a ANea: | yaaa sa TEs aa: fe aa: fe aa: fe aa: PRM Even if you be honoured at home and famed in

foreign lands, Given to pious deeds, and ever averse to wickedness,

TASH aon

Yet if the mind be not absorbed in the guru's lotus

feet, What will it all avail you? What, indeed, will it all avail? (4)

HANTS YIUTTVTA: Taafad ser Taras | Haag oa gave faa aa: fF aa: fH aa: fH aa: FHA |

Though you become, at last, the emperor of the universe,

Though you possess for servants the mightiest of the kings of earth,

Yet if the mind be not absorbed in the guru's

lotus feet, What will it all avail you? What, indeed, will it all avail? (5)

qIaAe Ta fay aA Ag Al He aVTATATA | HAAA BH TUEfaaat aa: fe aa: fe aa: fH aa: fe

Even if every nation resound with your beneficence,

Yet if the mind be not absorbed in the lotus feet of him

By grace of whom, alone, everything in this world is won,

What will it all avail you? What, indeed, will it all avail? (6)

a at a aa a at arate a areage aa ag fees HARA Ti qiefast aa: f aa: f% aa: FE aa: fe

Though you pursue no pleasures, derive no joy from wealth or wife,

Reject the powers of Yoga,! and scorn the fruits of

"sacrifice,

Yet if the mind be not absorbed in the guru's lotus feet,

What will it all avail you? What, indeed, will it all avail? (7)

ay Fal eae AS a Ha a As aal add A aaed | waa sa TEs aa: fF aa: fH aa: fH aa: fea I

Even if you be ready to dwell in the forest as

at home,

No more attached to work, untrammelled by an ugly form,

Yet if the mind be not absorbed in the guru's lotus feet,

What will it all avail you? What, indeed, will it all avail? (8)

TRNES 3: ToqVasel aferiafarat a te srgitondt i aga qaenaad aa aca oAq ||

'i,e,, the power to perform miracles.

afaonatiedtaa 233

Of novices and monks, of rulers and of worldly men,

That noble soul who ponders these verses in the guru's praise

And to the guru's teaching applies his mind with constant zeal—

He will attain to Brahman, the treasure coveted by all. |

o- ba' W aferonatcediry tt HYMN TO SRI DAKSHINAMOURTI?

fad adorexaaaaniaed fisted qamareaia araaf afaftaga aarp a: aarHed TTAAT eapaaaarga ata aAqeqaa aa ed  
safaorady

I bow to Sri Dakshinamirti in the form of my guru:

I bow to Him by whose grace the whole of the world

Is found to exist entirely in the mind, like a city's image mirrored in a glass,

Though, like a dream, through maya's power it appears outside;

'An epithet of the guru, or spiritual preceptor, in his benign aspect as the embodiment of grace and compassion.

And by whose grace, again, on the dawn of Knowledge,

It is perceived as the everlasting and non-dual Self. (1)

fmearakae ga saad srefafiaed ga: nrareferatanionearafaa feat |

ara fasraaeate agra a: Besar ae oftqenda aa gq stafeorAds

I bow to Sri Dakshinamirti in the form of my guru:

I bow to Him who, by the sheer power of His will,

Projects outside, like a magician or a mighty yogi, this infinite universe,

Which, in the beginning, rests without name or form, like the sprout in a seed,

And after creation, by the power of time and space imagined through maya,

Appears to be many, possessed of manifold shapes and hues. (2)

BAT EHO ATTABAGHATTS AAs araraeaaaihe Farrar at ateaearfyar | aaa gatrafoaara frat amt alqerd'a  
am gq sitafaorade

afgorafieataa 235

I bow to Sri Dakshinamirti in the form of my guru:

To Him whose outward manifestations, though based on the Real,

Appear as illusory, ever changing objects;

Who grants to those who take refuge in Him through the Vedic pronouncement “ Tattvamasi ”

The boon of immediate knowledge of Brahman,

To which attaining, a man returns no more to the realm of birth and death. (3)

araifasclarauaredtamanneat

a aaa g ageing ae: ead | sara ata aeaAqMeTaA TT

ah oltqendt aa eg stafeoraa (|

I bow to Sri Dakshinamitrti in the form of my guru:

To Him whose knowledge, issuing forth enronen the organs of sense

Like the glow of a powerful lamp placed in a pot with many holes,

Vibrates outside in the shape of the thought ‘I

know ’’ Whose Light it is that illumines the whole of the universe. (4)

r That you art.”

aé srmiifaaft wei af a aed fac: ainerasciaieaafara wear yaaa: | aaTaaiemnferarseatnNeaa te ae ofqenda aa eg sfafeorada i

I bow to Sri Dakshinamirti in the form of my guru: To Him who dispels the mighty illusion evoked by maya's play, | Impelled by which, unseeing, childish, and misguided men

Continually speak, in error, of body, prana, senses, and even of the fickle mind, as "I,"

Though in reality these are all mere emptiness. (5)

WeAAeaAHveTAEA ATATAASA AAA: RONTEMA ASIA: FATA | sireacafafa sapara a: seafagnad ae ofiqeada a4 eq siafeorads I I bow to Sri Dakshinamirti in the form of my guru: I bow to Him who, as a man, in deep and dream-

Jess sleep Exists as Ultimate 'Truth Itself,' - | According to Non-dualistic Vedanta, Atman, or the Self of man,

exists in dreamless sleep in Its pure Light, free from knowledge of the outer world though covered by the veiling-power of maya, or ignorance.

ahaonafaeaag 237

When outer awareness is obscured, like the sun or moon in Rahu's' grasp, and the organs of sense are all withdrawn;

And who, on awakening, tells himself, "It was I who slept,"

And sees again the objects he saw before." (6)

aTearfacata sHarfag aut aaleaaeneate SATATATAGAT AAS AAA H eT ATL | aT THeteafa asat al qzar agar ae oftqenda aa zd oftafeoraaa |

I bow to Sri Dakshinam{@rti in the form of my guru:

I: bow to Him who, in His loving-kindness, reveals to His worshippers

The eternal Atman, which—through the changes of waking, dreaming, and dreamless sleep,

Through childhood, youth, maturity, and old age—

Persists as the inexhaustible flow of consciousness,

Revealing Itself in the heart as the ever present sense of [." (7)

'In Hindu mythology, Rahud is a monster who now and then swallows, wholly or partly, the sun and the moon, causing their eclipse.

- Consciousness is present in all the three states, namely, waking, dreaming, and dreamless sleep. The Self, which is Pure Consciousness, is the unconcerned Spectator of the experiences of the

sense-organs and the mind during waking and dreaming, and of their absence during dreamless sleep.

fast qsafe srdaroraat cacariaracaa: facaraaat ava faagaraaat Aza: |

wan safe at a ue geal ararafearfaa: ae ofqeqaa aa eg sftafeoracy |

I bow to Sri Dakshinamirti in the form of my guru seated before me, Who, as a mortal under the sway of maya, and whether awake or dreaming, Perceives that the world is composed of multiple entities, Joined in relation to one another As cause and effect, owner and owned, teacher and pupil, sire and son. (8)  
WURAAASHAS ARAN AY: JA zara aaa, Fela ATTA aaRgar faad feaat aerate: ae shqeada aa ge sftafeorasa I bow to Sri Dakshinamirti in the form of my guru, Beyond whom, for a wise and discerning man, no being exists superior; Who has manifested Himself in an eightfold form

As the tangible and insentient earth, water, fire, air, and ether,

afiaonrafaearay 239

As the sun, the lord of day, the moon, of soothing light, And as living man. (9)

aaieafata epcimafid aearegftaceat AAT AVUTIAAATSATATT ARIAT |

aalenaneraafaafed arian ta: fadagaen oud Padremeay |!

This hymn to Sri Dakshinamirti clearly reveals the Ultimate Truth

As the Soul of everything that has life;

Therefore by hearing it and by pondering on it, by contemplating it and by reciting it

A man attains unrivalled lordship, acquiring the glory of being the Inmost Self of all,

And effortlessly receives, without interruption, the eight unique powers of the Godhead.' (10)

az faefradtt afar fase aaeafasara aaa | fiyarqedist afaafitd sae -cedaac TMH

I bow to Sri Dakshina mirti in the form of my guru Seated upon the earth by yonder banyan tree;

I The Godhead, through these eight unique powers or glories, can make Himself as small as a particle, as huge as a mountain, as heavy as the earth, and as light as the air; He can reach anything He likes, He can rule everything He wants, He can conquer everything, and fulfil all desires.

I bow to Him who bestows on the sages direct knowledge of Ultimate Truth;

I bow to the Teacher of the three worlds,

The Lord Himself, who dispels the misery of birth and death. (11)

fad azauhie zafeecat geaat | Tue ald caveat facarg feadaat: 1

Behold, under the banyan are seated the aged dis- ciples about their youthful teacher,

It is strange indeed: the teacher instructs them only through silence,

Which, in itself, is sufficient to scatter all fae dis- ciples' doubts. (12)

at aa: TTA YaaewAay | fader sareaa afeoraay aa: I bow to Him who is the inner meaning of the sacred syllable Om, To Him whose nature is Pure Awareness; I bow to Sri Dakshinamfrti, stainless and serene beyond measure. (13) frag aafaatai faa aarti | A aawlarA Toads AA: It

afore 24% I bow to Sri Dakshinamiirti, the Mine of Eternal Wisdom, | The Healer of those who suffer from the malady of birth and death, Who is regarded by all as their own teacher. (14)

AlasareasafeanAaata Jala afisiedaaefinoniad aafae: |

arated ae pfsaterqaaracata aan afaaaa afeorafadt] it

I praise Sri Dakshinamtrti, my youthful teacher,

Who, through silent instruction, reveals the Truth of the Parabrahman';

Who is surrounded by aged disciples, mighty sages devoted to Brahman.

I praise the Supreme Teacher, the Essence of Bliss, who revels in His own Self,

The Silent One, whose hand is uplifted 'in the benediction of knowledge. (15)

! The Supreme Brahman.

U WaTeqeRA tl EIGHT STANZAS TO BHAVANIT'

Talal 7 Ala 7 ih qq aT TAY A gat a Wea a at | at aa a faa a aftaaa afted afted ater waft i

No father have I, no mother, no comrade,

No son, no daughter, no wife, and no grandchild, No servant or master, no wisdom, no calling:

In You is my only haven of refuge, | In'You, my help and my strength, O Bhavani! (1) AaSMAIM Aigaate: aaa wart saat aaa: 4 Saanaitg: aad asd asad Baa sara Immersed as I am in the limitless ocean

Of worldly existence, I tremble to suffer.

Alas! I am lustful and foolish and greedy,

And ever enchained by the fetters of evil:

In You is my only haven of refuge,

In You, my help and my strength, O Bhavani! (2) at arate a4 Ta earaatal a wah aed aT aTAAEAT | a arth gat a a saraant afaed afaed ata vant i

rThe Divine Mother.

VATUSHA 245

To giving of alms and to meditation,

To scriptures and hymns and mantras, a stranger, I know not of worship, possess no dispassion:

In You is my only haven of refuge,

In You, my help and my strength, O Bhavani! (3).

at ara god a srt dle a ararfh afte oa at Harta | a sail afte ad aft aaaed afaed ata vary i

O Mother! of pilgrimage or of merit,

Of mental control or the soul's liberation,

Of rigorous vows or devotion, I know not:

'In You is my only haven of refuge,

In Fhee, my help and my strength, O Bhavani! (4) endl past zafs: sala: Sorandla: Hasta: | qefe: Raaeagaea:

Aas Tad afsRd ata varfy | Addicted to sinning and worthless companions,

A slave to ill thoughts and to doers of evil, Degraded am I, unrighteous, abandoned,

Attached to ill objects, adept in ill-speaking:

In You is my only haven of refuge,

In: You, my help and my strength, O Bhavani! (5) cat al wea gra ad Fratdat ar ahaa |

T was Aa got AVA afd aR AAR aay |)

I know neither Brahm@ nor Vishnu nor Siva,

Nor Indra, sun, moon, or similar being—

Not one of the numberless gods, O Redeemer!

In You is my only haven of refuge,

In You, my help and my strength, O Bhavani! (6)

faary fas sare qaTa aS AAs ada agave | BOY MOT aay ai safe afaed afaad ara varfs t

In strife or in sadness, abroad or in danger,

In water, in fire, in the wilds, on the mountains, Surrounded by foes, my Saviour! protect me:

In You is my only haven of refuge,

In You, my help and my strength, O Bhavani! (7)

mare Rar sense Feral: Gar STATA: | faqal sfae: sag: aad afaed afaed cater aartt i

Defenceless am I—ill, aging, and helpless, Enfeebled, exhausted, and dumbly despairing, Afflicted with sorrow, and utterly ruined:

In You is my only haven of refuge,

In You, my help and my strength, O Bhavani: \o,

U aergorteatag I HYMN TO ANNAPURNA?

freamcaadl aaa arava faqafawaaaatt seed MOAMTASAN TAH Hragasat fiat ef arasaqaad araraqgiad r

O benign Mother, who pourest out upon us Ever- lasting Bliss!

You, the Ocean of Beauty! Bestower of boons and of fearlessness! |

O Supreme Purifier, who washest away all sins!

You, the visible Ruler of the world, the sanctifier of King Himalaya's' line! |

O You, the Queen Empress of holy Kasi<sup>o</sup>! Divine Annapirna!

Be gracious unto me and grant me alms.' (1)

'Lit., One overflowing with food. The Divine Mother, under the

name of Annapirna, is worshipped in Benares as the Giver of food, both spiritual and material.

2 According to Hindu mythology the Divine Mother, in one of Her incarnations, was born as the daughter of King Himalaya.

1. The modern Benares.:

'i.e., spiritual or material food, according to the inclination of the devotee.

aTaaarraTae SARS TT qHENfsaaafasagensearady |

Hreadiiaefaa aaa araltgeedtady fast = anaearad aaa i

You whose apparel sparkles, sewn with innumer- able gems;

Who wearest a golden sari to heighten Yours un- surpassable loveliness!

You on whose comely bosom reposes a cones of many pearls; ae

Who do breathe forth a fragrance, being anointed with saffron and sandal-paste! a

O benign Mother! You whose form is soothing to

the eyes! |

O You, the Queen Empress of holy Kasi! Divine Annapurna!

Be gracious unto me and grant me alms. - (2)

amnaraat Ragan wlifernndt: aegiala@raaraeadt Aeraaaat | adadanaaoand sraltgerdtad — faat af eraearad araragad

Bestower of yoga's bliss! Destroyer of the foe! Fulfiller of wealth and of righteousness!

aTAgcaeTy 242

You who appearest like waves of light, or the radiance of sun and moon and fire!

Protectress of the three worlds! Giver of wealth and of all things wished for!

O You, the Queen Empress of holy Kasi! Divine Annapurna!

Be gracious unto me and grant me alms. (3)

POAASHAUSART AT SAT ae alad faaaeiiracatl atteretteread MaHNest Ht Braltgeedadt feat af aoaearat araragiad i

O Gauri!! O Uma! O S'ankari?! O Kaumiari!' You who have Your dwelling in the cave of sacred Mount Kailas! | You who do reveal the meaning of the holy Vedas; | Who art the very Embodiment of the mystic syllable Om; Who openest the gates of Liberation! O You, the Queen Empress of holy Kasi! Divine: Annapurna! Be gracious unto me and grant me alms. (4) 1 Lit., One with complexion of Gold.

2 Lit., Consort of Sankara, or Siva, the Benign Lord. \* Lit., Virgin.

CMTC TASAK ARM SATS A Seanenqatatee fagadasat | ffararasangaat sraltgudtad feat sf sraeratadt ararapiad ii

You who bearest the manifold world of the visible and the invisible;

Who holdest the universe in Your womb!

You who severest the thread of the play we play upon this earth!

Who lightest the lamp of wisdom; who bringest joy to the heart of Siva, Your Lord!

O You, the Queen Empress of holy Kasi! Divine 'Annaptrna!

Be gracious unto me and grant me alms. (5)

sdadsaadt anadt araraqotadt Aoifsanasased frarvaaaad | aaltaadl emgand sraigqaedtadt feat af sraearedt araragdadt it O. Bhagavati!! You who art the Sovereign of the world!

Q Mother. Annaptrna! O ) Supreme Deity! Ocean: of mercy |

' Lit., One endowed with lordly powers.

You whose long tresses, falling to Your knees,

Ripple restlessly like a river's current and sparkle

like a blue gem!

Mother, ever eager to give us food and bliss and all good fortune!

O You, the Queen Empress of holy Kasi! Divine Annapurna!

Be gracious unto me and grant me alms. (6)

alfearaanaaiaal wafer

ara faaaadt feed freareatr aatt | aABeaal AeA Hraltgerat

fut Xfe orawraqadt araraqadt

You who revealest all the letters, from the first to the Jast!

Mother of the cosmos, gross and subtle, and of its Lord as well!

Ruler of earth and heaven and the nether world,

Who do embody in Thyself the waves of creation, sustenance, and dissolution!

Eternal, uncaused Cause, who art the thick darkness of the cosmic dissolution!

You who bringest desire to the heart of man; who do bestow on him well-being in this world!

#### 1. APPENDIX

O You, the Queen Empress of holy Kasi! Divine Annapurna! Be gracious unto me and grant me alms, (7)

aaf eautfafaacacfaat at at dftaar aa earzaaadl fread alana | wartteadt ear gaadt aralyerdiad faat efe  
anasaqaad atarageladt |

You who holdest in Your right hand a ladle of gold studded with jewels,

And in Your left hand holdest a cup of delicious food!

You Giver of good fortune, who do fulfil the wishes of Your worshippers

And bringest about their welfare with a mere wink of Yours eye!

O You, the Queen Empress of holy Kasi! Divine Annapirna!

Be gracious unto me and grant me alms. (8)

TarTHlaSpemeteat aAzigaraad ATaTHlMaAAM ol searsaclagy |

ASAT TAPUNAMH SHAT Hreatqersdtadt faa ce anaetadt ararapiad |

You whose radiance burns amillion times more bright than sun and moon and fire;

TATU CAT, 231

For whom the light of the moon is but the shadow of Your lips;

Whose ear-rings sparkle like the sun and moon and fire; who shinest like the sun and moon!)

You, the Supreme Empress, who in Your four hands holdest rosary and book and goad and dice!

O You, the Queen Empress of holy Kasi! Divine Annapurna!

Be gracious unto me and grant me alms. (9)

AAMT ASA Ala HIATT marmanet aar fant aetadt |

qarmeatt fcraaatt araltgeedtadt «ai af anawrarat aaragiad i

Protectress of the kshatriya? line! Giver:of utter fearlessness |!

Benign Mother of all! Ocean of infinite mercy!

You, the Bestower of instantaneous Liberation, the Giver of Eternal Good!

Provider of Sjiva's welfare!. Destroyer of every bodily ill!

O You, the Queen Empress of holy Kasi! Divine Annapurna!

Be gracious unto me and grant me alms. (10)

The military baat in Hindu society.

AAV AIT] AELANNASA | qmarafigad fat fe a aaa i O Annapurna! You who never lackest for any- thing, who holdest S'ankara's heart in thrall! O Parvati? Grant me alms: I supplicate You for the boon of wisdom and renunciation above Atat & qradt Sat feat Say aoa: | saat: awrMlal cata YaqATy II

My Mother is the Goddess Parvati; my Father is Siva, the Lord whose power none can

withstand; Their worshippers I own as my kith and kin; and the three worlds are my native land. (12)

u fsqaarat

SIX STANZAS TO VISHNU

aftaaaraa fasol aaa aa: aaa faraangoory | qaqaai farara aA SARA: II

i Dada tter of King HimBlaya and Consort of Siva; a name of the Divine Mother.

Prequandt a3

Save me from pride, O Vishnu! Curb my restless mind.

Still my thirst for the waters of this world's mirage.

Be gracious, Lord! to this Your humble creature,

And rescue him from the ocean of the world. (It)

Reageiaaes sfaaftalnaezrae sfinfaranfact wanaaaer aed |)

I worship the lotus of Your feet, whose honey is the sacred Ganges,

Whose fragrance is Knowledge, Truth, and Bliss;

I worship the feet of Lakshmi's! Consort,

Who overcomes the fear and misery of the world. (2)

aeafe Aaa At Aas FT ATAHTARAT | aga fe ate: HAT TAR a AH: | Even when I am not duality's slave, O Lord!. The Truth is that I am Yours, and not that You art mine: The waves may belong to the ocean, But the ocean never belongs to the waves. (3) sgaat aafiaqa eqagorina fara res ee wafa saafa a wate f& vafaent: 1)

1. The Goddess of fortune and Consort of Vishnu.

Bearer; of -Govardhana! Slayer of the demon hosts! |; Almighty One, whose eyes are the sun and moon]

Can anyone doubt, O Lord of the universe! That the vision of Your form dispels this world's mirage? (4) nearfafraanaaisaay at AAT | aa afeareat waar waaraaltatsey (1 Sovereign Lord! with Your manifold Incarnations Ever have You protected the universe from harm:

Come to my rescue, then, O Lord! Save me, who am afflicted by the fire of the

amet qorafeat qearacanfarg ata | WAMSPAAlAAAT WH ATA & F | Govinda! Damodara! You who art possessed Of infinite virtues and surpassing charm! You Churner of the sea of worldlines! Be gracious unto me and destroy my extreme fear. (6) ARTA VTA Aol searfity staal aay gfe seqdt ada aqaaadsy aar aad |

1 A hill near Mathur which Sri Krishna lifted in his hands to protect the inhabitants of the surrounding countryside from a deluge of rain.

Narayana! You who art ever compassionate! I have taken refuge in Your two feet: May these 'six stanzas, even as a honey bee, Ever remain on the lotus of my lips!

UU TRAST

HYMN TO GANGA!

afa gra unafa as Praaaartit aware | aecnfearhtth fad aa aftceat aa gawnd |

Heaven-born river! Bhagavati Ganga!

Goddess; Redeemer of all] the worlds!

In ripples Your waters playfully are flowing;

You wanderest in S'iva's matted hair,

Grant that my mind, O You who art stainless! Ever may dwell at the lotus of Your feet. (1)

matey waa aacarasafeat fanaa Tara: |

até sta aa afeard arfe warafe aga | Bhagirathi?! Mother! Giver of gladness! The scriptures celebrate the glory of Your stream;

! The sacred river Ganges.

7A name given to the Ganges because of its having been brought down from heaven to earth by King Bhagiratha for the redeeming of his forefathers.

But J, alas! know nothing of Your glories. Foolish as I am, do You redeem me, You, the embodiment of merciful love! (2)

eRaaraacikfh ae afggursacaT | qlee aa SHAAN, FE RAT HIATT |

Rippling, You flowest from the feet of Hari,'

Whiter than frost or diamonds or the moon.

O Mother Ganga! take away the burden

Of wicked deeds that weighs upon me;

Bear me across the ocean of the world. (3) aq seaas aq fadtid qed ag da aelad | aTaae af ay am: fee Fae A aA: AE: I

He who has drunk Your refreshing waters

Verily has tasted of the Highest;

He, Your worshipper, O Mother Ganga!

Never will be seized by the King of Death. (4) qfialatts sna wy afisafiRaaficaay | acaasvafy ag afracaey aftafaarth faaaraca 1)

Ganga! Jahnvi! Saviour of sinners!

Murmuring, You flowest on Your broken stones.

' Vishnu. 3 Lit., Daughter of the sage Jahnu. An epithet of the Ganges.

TAT CAAT, 257

Mother of Bhishma! Daughter of Jahnu! You, the almighty Conqueror of evil! Truly You art blest in all the worlds. (5)

HMIaAiad Hse sh gonafa aeat a qafa ay | aTtranfaentir ax gtafaaHaarerae |

Like the celestial Tree of Wishes,

You grantest the boons of men's desiring;

He who salutes You will not grieve again.

You sportest, O Ganga, with the limitless ocean; Wondering, the damsels of heaven regard You, Watching with restless, sidelong glances. (6)

qq HIT Aq AMavaa: gaefa sat arsfh 7 ara: | avafarftf staf ax agafrariath afetay

If, by Your grace, one bathes in Your waters,

Never need one enter a mother's womb:

The sins of a lifetime for all annulling,

The claims of destiny at death dispelling.

Jahnvi! Ganga! the worlds accord You

Honour and renown for the glory that is Yours. (7) qfitwagy qouare 347 wa sels BETTTs | eraqageatinifiaal gat gut aawnaest ||

'A great warrior, one of the heroes of the Mahabharata.

Brightly, O Jahnvi, Your waters sparkle;

You lookest on Your worshippers with loving glance.

Indra himself, the ruler of the devas,'

Bows at Your feet with his jewelled crown.

Giver of happiness! Bringer of good fortune!

Help of Your bondslaves, hail to You! (8)

Ci Ms ad ag at a anafa gaan | frgaaar agaer anfe afeaa ag dar |i

Banish, O Bhagavati! all my illness;

'Take away my troubles, my sins and my grief; Utterly crush my wanton cravings,

Goddess, supreme in all the worlds!

You, Mother Earth's most precious necklace! You art my refuge here in this world! (9)

Ropes RAs He AY HT Hrawara |

aa azfae ae f& aa: wy deed aa frara: Giver of delight to the gods in heaven! Essence of Bliss, adored by the afflicted! On me shower Your compassionate love.

He who has made Your bank his dwelling Verily abides in Vishnu's realm. (10)

r The gods of Hindu mythology.

THISAAT 259 afte ait saat ata: f ar dR axe: efter: | aan ara mafia: + a aa at qafeaeta: (I

Rather a fish or a turtle in Your waters,

A tiny lizard on Your bank, would I be,

Or even a shunned and hated outcaste

Living but a mile from Your sacred stream,

Than the proudest emperor afar from You. (II)

a gadatt gor aa ahh saath gfacaa Taras fea gefe ad a: a safe aay It

You, the auspicious Ruler of creation!

Daughter of a sage and Mother benign!

Flowing Deity! Veritable Goddess!

He who repeats this hymn to Ganga

Surely will succeed in everything. (12) set gaa aarafaeta vale aat gaat: | ngaMPEaeata: Warrearrsfsaty: |  
TRAMs vat aPsansd finfeaae | TERMITE Jag 3 fst agafraq |

He who cherishes his Mother Ganga

Wins salvation with the greatest of ease.

This, Her hymn, felicitous in rhythm, Pleasant to the ear, to the tongue like nectar,

Never surpassed, the wish-fulfiller,

Noble and exalted in mood, was written

In the mind-bewitching Pajhatika metre'

By Sankara, servant of S'ankara' Himself. Foolish mortal, given to enjoyment,

Read it daily for your lasting good. (13)

UW ASTTTTAAATIOTEAT AL It

HYMN TO THE DIVINE MOTHER FOR FORGIVENESS OF TRANSGRESSIONS

q aed at aed aafa a a are eafaner

T Tell ead aft aa at caphanan: | aq ata aad aaft aa aa faeqd

Gt Ait AARATTAT HASTA I

I know, alas! no hymn, no mantra, Neither prayer nor meditation;

Not even how to give You praise.

The proper ritual of the worship,

The placement of the hands, I know not,

' A metre suggestive of the rippling water of a stream. 2S/iiva, the Great God, is known also as Sankara.

SAG TALITSA AT 261

Nor how to make You supplication.

But Mother, this at least I know:

Whoever comes to You for shelter

Reaches the end of all his woe. (1)

feegaa sanfasosaaat fsa aa awralat =afacqa | aaearaet way anerarfign fa aga saa afaaht sara a wate |)

Ignorant of the commands of scripture,

Utterly devoid of wealth,

Shiftless, indolent, am I,

Unable to do as I ought to do.

Numerous, therefore, are the offences

I have committed at Your feet.

Mother! Saviour of all mankind!

Auspicious One! forgive my sins.

A wicked son is sometimes born,

But an unkind mother there cannot be. (2)

gfseat gard stafa aga: aa azar: qe dai aed faqwaretsd aa ga: | adiaisd wim: agfaafig at aa fra era site efaaht sara a vale i

Here in this world of Yours, O Mother! Many are Your guileless children;

But restless am I among them all,

And so it is nothing very strange

That I should turn myself from You. Yet surely it were impossible

That You should ever turn from me: A wicked son is sometimes born,

But an unkind mother there cannot be.

WUHAN AA WHAT A THAT

a at ad ofa afanafy qaraa wat | aut ea ad ats frerd aaed

EIA waa HPAatt Karat + Hafe i

Mother of the world! You, my own Mother!

Never have I served You, never yet Offered You gold or precious gems; And still Your love is beyond compare. A wicked son is sometimes born,

But an unkind mother there cannot be.

afra car: fafaafifraarsaaar Hat waatdeaagdla g aate | zardt Aemtaeaa afe Hot anfe afaar fuera waaay s as are (|

TSATTATAATWTEA AL

Bewildered by the rules of conduct,

By the injunctions of the scriptures,

I have abandoned, one by one,

The shining gods; and now my life

Has passed beyond the meridian.

Mother, shouldest You withhold Your mercy, Where, then, shall I fly for shelter,

Weak and helpless as I am?

aa seat vata ayararqafat fragt way acta fat ateaas: | aaraol auf faafe aga nefhe aa: Bt aT wal wees tafser i

If one who feeds on the flesh of dogs Can learn to speak with honeyed words, A beggar gain uncounted wealth

And so live long and fearlessly,

Simply hearing Your magic name— Who can describe what must befall One who repeats it night and day?

FaaTaeATEay asad feaqzaz aera Hos asaafaendt wayafa: |

aU aaa asa wade varia acarhhisenatarinefias (r

Only by taking You for Spouse

Did S'iva become the unrivalled Lord—

He who is naked and uncouth,

Besmear'd with ash from the funeral pyre; Whose hair is matted on His head,

About whose neck are venomous snakes—

The Lord of every living thing. (7)

q Massa a a fanaaarft aa a a fagartieat afsafa ga=orft 4 9a: |

sae dary wath aad arg aA a ari exit frafsanartfa saa: |)

I do not ask of You, O Mother!

Riches, good fortune, or salvation;

I seek no happiness, no knowledge.

This is my only prayer to You:

That, as the breath of life forsakes me,

Still I may chant Your holy name. (8)

arerfiafa fafiat fafaatraie: f& sahara wi tathh: |

aa aaa ale faa azaart aa Harahan a aaa UI

TSAGTTIAATINCATAT

Mother, I have not worshipped You With proper rituals and the prescribed Ingredients of sacrifice.

Many are my sinful deeds!

Day and night I have spent myself

In idle talk, forgetting You.

O Divine Mother, if You canst show The slightest mercy to one so frail,

It will befit Your rnajesty.

ARE AA: THO ade Hah si Hera qazwoed aA alata: earasal saat waka It

Durga! Goddess of Mercy's Ocean! Stricken with grief, to You I pray:

Do not believe me insincere;

A child who is seized with thirst or hunger Thinks of his mother constantly.

snaea fafaaaa fe aftqat seorfata eae | aaraaatid <ff alal aatad gay |)

Mother of all the universe!

If You should show Your fullest mercy, Would even that be a cause for wonder? A mother cannot refuse her son,

Though he have done a million wrongs.

waa: Gal arta arast acaat a fz | wa Meat Aeefa aa ava ast Hes II

Nowhere exists, in all the world,

Another sinner to equal me,

Nowhere, a Power like Thyself

For overcoming sinfulness:

O Goddess! keeping this in mind,

Do You as it pleases You. (12)

Wl Taareeraearay tt HYMN TO SIVA

Gaal ofa qaaiad ga astexea Hl aaTd atory | TemeAesT THAIN aerate wahy HU |

Him do I cherish, the Lord of living creatures, the Almighty One, the Slayer of sin,

Who is adored by all,

Within whose matted locks the Ganges wanders murmuring:

Him do I cherish—Siiva, the Great God, the One without a second, the Destroyer of lust. (1)

azarcracatay 267 Asa grat guefaaa fay fava Aaa | fieriafiesaafehad agaeahc sy 784477 |

Him do I praise, the Lord Supreme, the God of gods, the Demon-slayer,

Who is the Spirit pervading all,

The Lord of the world, whose body is ash-besmeared, whose three eyes are the sun, the moon,

and fire: Him do I praise—Siiva, the Ever Blessed, the Five-faced One. (2)

fide aha as fea aaeafses Tordiaer | aa wea AAT Aas AaTtseA AST TAATAAT II

Him do I worship, the King of the holy mountains, the Lord of hosts, the Blue-throated God,<sup>1</sup>

Who dwells beyond the three gunas," |

The Primal Cause, the Shining One, whose body is white with ashes, who rides on the sacred bull:

Him do I worship—Sjiva, the Five-faced One, whose Consort is Bhavani. (3)

<sup>1</sup> According to Hindu mythology, when the ocean was churned by the gods and the demons to obtain the nectar of immortality, S'iva drank the deadly poison that first came out. The poison remained in His throat and made it blue.

? Sattva, rajas, and tamas,

Rrararea aay Tareas ada afer aearft | aaa sagaea faatea: seta seta sat gore II

O Lord of Uma! S'ambhu,<sup>1</sup> whose brow is adorned with the crescent moon!

O Mahadeva,' Wielder of the trident, Wearer of matted locks!

@ You who alone pervadest the universe! O You of cosmic form!

O Lord, eternally complete! Be You propitious

unto us! Be gracious unto us, O Lord! (4)

qaeanaaa arate de faraaeraay | qat saat qeaa aa fad adial wa dad aa faa |)

Him do I worship, the Paramatman, One and without a second,

Who is the Cause of the universe,

The Primal Being, Spirit formless and actionless, who is attained through the syllable Om:

Him do I worship—Si'iva, of whom the universe is born, by whom it is sustained, in whom it merges. (5)

! An epithet of Siva.

• Lit., the Great God. 5 The Supreme Self.

Azarefsacarag 269

aq aft aiat a afed ara arene a aear at far | aq also a aft 7 at a Fat at aera afaferafa ate 1

Him do I worship, who is neither earth nor water, who is neither fire nor air nor ether,

Who is unvisited by sleep, yet evermore unwearied,

Beyond both heat and cold, without a country and without a home:

Him do I worship——'Siva, the Formless One, the Trimurti.' (6)

AA MT BO BOAT a Has AaH ATAHAAaTy | att aasaremecadtt sa at rat Sada

In Him do I take refuge, the Birthless, the Ever- Jasting, the Cause of all causes, The Transcendental, who is beyond all darkness, The Auspicious One, the Self-existent, the Light of lights, who is without beginning or end: In Him do I take refuge—Siiva, the Supreme Purifier, the One without a second. (7)

amed aaed feat feaqd amet aaed Paataeaaad | Tae TAA AMAT TAR AAR AfaTTATRA [I

' Refers to an aspect of Siva in which are conjoined the forms of Brahmé, the Creator, Vishnu, the Preserver, and Siva, the Destroyer, |

O All-pervasive Spirit! You whose visible form is the universe! You I salute again and again.

OQ You who art the Embodiment of Conscious- ness and Bliss! again and again do I salute You.

You I salute again and again, who art attainable through yoga and self-control;

Again and again do J salute You, who art only to be known through knowledge of the Vedas. (8)

say eat fait faa acita asa aga Baa | faarHrea Wet ATM Fee array azoay a areal a Ty: |I

O Lord! O Omnipresent Spirit! Wielder of the trident! Ruler of the universe!

O Mahadeva, Giver of happiness! O Supreme Lord! O Three-eyed S'iva!

Serene One! Consort of Uma! Slayer of demons!

Destroyer of lust!

None but You should we cherish and honour and

adore, O Lord! (9)

aril ATA TOMA Boat atest aged sysrararh | prahad Herat aTaagae ef Ts fags aeadshe

O Sambhu, Giver of joy! Merciful One! Almighty Lord]

Rraarararsy 271

Consort of Gauri! Lord of all living creatures! You who destroyest the fetters of the world!

O King of Kasi! You who art alone supreme!

Moved by compassion, You do create, sustain, and destroy this world. (10)

aa wigafe 24 va eae wera fasfa aaeas faa |

araq Teale sa aatadia feRKAs at wast |

Lord and Primeval Cause! Slayer of Madana?! from You alone the world has sprung.

Compassionate One! You who art Lord of all! in You alone does the world endure.

Lord Sliva, who do reveal Thyself through all

things living and all without life! To You alone does the world at last return. (11)

u fraararacreaT ti

HYMN TO MAHADEVA

S aa AS aaaas ToT ean fda faa ase sea | CLUICROD COMUB CIDE CINGRCCOCCIN LACE Cam

' The god of earthly love.

O Mahadeva! O You Auspicious One, with the moon shining in Your crest!

Slayer of Madana! Wielder of the trident! Un- moving One! Lord of the Himalayas!

O Consort of Durga! Lord of all creatures! You who scatterest the distress of the fearful!

Rescue me, helpless as I am, from the trackless forest of this miserable world. (1)

& nadieqaaea saad warfia saga fits | = ainda va og flarmat dana:aneaisneta ta I

O Beloved of Parvati's heart! O You moon-crest- ed Deity!

Master of every being! Lord of hosts! O You, the Lord of Parvati!

O Vamadeva, Self-existent One! O Rudra, Wielder

of the bow! Rescue me, helpless as I am, from the trackless forest of this miserable world. (2)

% flenos geass Gam otha Asaeq sate ad |

z yee Tyad fiftnd at dane:anearndta ta I

O Blue-throated God! Siva, whose emblem is the bull! O Five-faced One!

Lord of the worlds, who wearest snakes about Your wrists! O You Auspicious One!

Kraarnaraeay, 273 O Siva! O Pasupati! O You, the Lord of

Parvati! Rescue me, helpless as I am, from the trackless forest of this miserable world. (3)

= fess fxd age tata age sauaas afezte | TMaeaH ay Bl AHN HART: ATSASATAA TA |

O Lord of the universe! O Siva Sankara! O God of gods! |: You who do bear the river Ganges in Your matted locks!

You, the Master of Pramatha and Nandika! O Hara, Lord of the world!

Rescue me, helpless as I am, from the trackless forest of this miserable world. (4)

anmediged afunfita dita aaneaie faa are | aaa Gasaaataaa aly daNz:aneasandta ta I

O King of Kasi! Lord of the cremation ground of Manikarnika! O mighty Hero! You, the Destroyer of Daksha's® sacrifice! O All-pervasive One! ' Lord of beings.

2 Attendants of Siiva. ® Siiva's father-in-law.

O Lord of hosts! Omniscient One, who art the sole Indweller in every heart! O God!

Rescue me, helpless as I am, from the trackless forest of this. miserable world. (5)

sfracntar Haag & caret & salaha fafanos amnfiara | AMIN ZHUSHSOMIATS FANT ATTA TISATgA Ca II

OQ Mahadeva! Compassionate One! O Benign Deity! |

O Vyomakes'a! Blue-throated One! O Lord of hosts!

You whose body is besmeared with ashes! You who art garlanded with human skulls!

Rescue me, helpless as I am, from the trackless forest of this miserable world. (6)

toraeaaa sat 2 aaqaa Bara faafraa | mania az alma aaNe:angaiwandla wa (I

O You who dwellest on Mount Kailas! You whose carrier is the bull!

O Conqueror of death! O Three-eyed One! Lord of the three worlds!

Beloved of Nandya! Slayer of lust! You, Sakti's Lord!

ᵀ Lit., the One whose hair is the sky; a name of Siva.

Rarqenegar career 275

Rescue me, helpless as I am, from the trackless forest of this miserable world. — (7)

faa Ramanfie Reet fears fratiagofia | % faaaca Hea dlaaea) Ganz:aneasandia 7 I

Lord of the universe! Refuge of the whole world! O You of infinite forms!

Soul of the universe! O You in whom repose the infinite virtues of the world!

© You adored by all! Compassionate One! O Friend of the poor!

Rescue me, helpless as I am, from the trackless forest of this miserable world. (8)

W Srarawraerarqoreaysre tt HYMN FOR FORGIVENESS

ma HATAKKAeAls ATI Alas fed ai faonaTreated waafa frati sad saa:

qag aa cid aaa frei aaad ta aad

— meaeat Asad: fara fea at at aerta wea tI

Even before I saw the light of this world, my sins from previous births,

Through which I passed because of desire for the fruit of my deeds,

Punished me as I lay in my mother's womb.

There I was boiled in the midst of unclean things:

Who can describe the pain that afflicts the child in its mother's womb?

Therefore, O Siva! O Mahadeva! O S'ambhu! forgive me, I pray, for my transgressions. (ᵀ)

area calfital aegfedag: tears foota

at anata vaquafian: saat at gafea | TART SS ATTAIN: THC AT eATTAA

aeaeay Asawa: fara fra at ot Hata away ᵀ

In childhood my suffering never came to an end;

My body was covered with filth and I craved for my mother's breasts.

Over my body and limbs I had no control;

I was pursued by troublesome flies and mosquitoes;

Day and night I cried with the pain of many an ailment, forgetting You, O S'ankara!

Therefore, O Siva! O Mahadeva! O S'ambhu! forgive me, I pray, for my transgressions. (2)

fRraratraaarqoediaa 277

Netsé jaan Asafa: qafyddacat

ae) ael faa: gasagafsencalet Fagor: | aeifaeaidt aa Ezanat aTanalfred

aeaeal Asa: faa fra at oft azita aay UI

In youth the venomous snakes of sound and sight, of taste and touch and smell,

Fastened upon my vitals and slew my discrimina- tion;

I was engrossed in the pleasures of wealth and sons and a youthful wife. |

Alas! my heart, bereft of the thought of Siva,

Swelled with arrogance and pride.

Therefore, O Siiva! O Mahadeva! O Sambhu! forgive me, I pray, for my transgressions. (3)

apiat SPzaiont franfaafieafiaarfzare:

qe Gaiftaeatafaaag: eda a ahaa | freamerfiorsafe aa aa queeatrat

araeay Asay: fara fara at sft aaita aay |

Now in old age my senses have lost the power of proper judging and acting;

My body, though still not wholly bereft of life,

Is weak and senile from many afflictions, from sins and illnesses and bereavements;

But even how my mind, instead of meditating on S'iva,

Runs after vain desires and hollow delusions.

Therefore, O Siva! O Mahadeva! O S'ambhu! forgive me, I pray, for my transgressions. (4)

at Bad waHATATaTSA AAAS Na alat aa A fRasofaed aaa gar | sat vat far: saaaaay: fH fifearfeaca aeaeay  
Asqura: fra fra at oft netta aati

The duties laid down in the Smriti—perilous and abstruse—are now beyond me;

How can I speak of the Vedic injunctions for brahmins, as means for attaining Brahman?

Never yet have I rightly grasped, through discri- mination,

The meaning of hearing the scriptures from the guru and reasoning on his instruction;

How, then, speak of reflecting on Truth without interruption?

Therefore, O Siva! O Mahadeva! O S'ambhu! forgive me, I pray, for my transgressions. (5)

aa saree wrafafafaat aed anata quad at sarsgamernavstaediaants |

Rrarareararwredtaq 279 arfiar caret ate faafiar aeaqat aad. aeeday Asad: fara fara at oft Hetza aeAl t

Not even once have I finished my bath before sun- rise and brought from the Ganges

Water to bathe Your holy image;

Never, from the deep woods, have I brought the sacred bel-leaves for Your worship;

Nor have I gathered full-blown lotuses from the lakes,

Nor ever arranged the lights and the incense for worshipping You.

Therefore, O S'iva! O Mahadeva! O Sambhu! forgive me, I pray, for my transgressions. (6)

qneasagmatafaaated: afta aa few

ay faq aeaara: sarafarfad: fad a aaa: | qt: aqealafafaucageda aealseie:

aeaeay Asad: faa faa ay at aeiea ary |

I have not bathed Yours image with milk and honey, with butter and other oblations;

I have not decked it with fragrant sandal-paste;

I have not worshipped You with golden flowers, with incense, with camphor-flame and savoury offerings.

Therefore, O Siva! O Mahadeva! O S'ambhu! forgive me, I pray, for my transgressions. (7)

eqral faa fared saracad aa za feral gey at waageaaaaaa afd sta: | al ad migdlit aasafraa: sasrcaq 32: acasat Asa:  
fra fara at oft aaTea at |

I have not made rich gifts to the brahmins, cherish- ing in my heart,

O Mahadeva! Your hallowed form;

I have not made, in the sacred fire, the million obla- tions of butter,.

Repeating the holy inantra given me by my guru,

Never have I done penance along the Ganges with japa and study of the Vedas..

Therefore, O Siva! O Mahadeva! O S'iambhu! forgive me, I pray, for my transgressions. (8)

fiueat eat aU HATA AH TAA

aed cared seta caftafaas saad qed | foxs ana anedqad aR a afi

aeasal Asa: fra fire at oft aarta aay il

I have not sat in the lotus posture, nor have I ever controlled

ferarqraaraoreatay 281

The prana along the Sushumna, repeating the syllable Om;

Never have I suppressed the turbulent waves of my mind, nor merged the self-effulgent Om

In the ever shining Witness-Consciousness, whose nature is that of the highest Brahman;

Nor have I, in samadhi, meditated on S'ankara, dwelling in every form as the Inner Guide. Therefore, O Siiva! O Mahadeva! O S'ambhu!

forgive me, I pray, for my transgressions. (9)

amt fiargefaqufactal eacaiercaan ararsa aeaefefafaanaqon aa ee: warfaa | seHeaaegay al fananfers age a7 fh  
aeaeal Asa: faa fra at oft HeTea TAA

Never, O Siva! have I seen You, the Pure, the Unattached, the Naked One,

Beyond the three gunas, free from delusion and darkness, absorbed in meditation,

And ever aware of the true nature of the world; Nor, with a longing heart, have I meditated on Yours auspicious and sin-destroying form. Therefore, O Siva! O Mahadeva! O S'ambhu!

forgive me, I pray, for my transgressions. (10)

40G APPENVIA

ATHBAAASL CAEL TATA AK

avi franosncans Aaeearay aftaarHaGaraTR ABI a

Had ee fraafaasemeag fe waft: tt

O Mind, to gain Liberation, concentrate wholly on S'iva,

The sole Reality underlying the worlds, the Giver of good;

Whose head is illumined by the crescent moon and in whose hair the Ganges is hidden;

Whose fire-darting eyes consumed the god of earthly love; whose throat and ears are decked with snakes;

Whose upper garment is a comely elephant skin.

Of what avail are all other rituals? (11)

f& ara aaa aifsafffa: sida usta fe f& ar gaaefaaryfader Tea far | TARTS ake t asd AA aA: ANAT Weaaa  
AT Aa sfiorddtawsaz (I O Mind, of what avail are wealth or horses, elephants or a kingdom?)

Of what avail is a son, the wife, a friend, cattle, the body and the home?

fATITNAAATITEA AA 283

Know all these to be transitory and quickly shun

them; Worship Siva, as your guru instructs you, for the attaining of Self-Knowledge. (12)

aTgarata vaaat ofafea arta at alae saratfea Tat: gaa feaat: Bet ATRAs: | seaRKARaIeT faaas saa TATRAT  
ALOT ALT AF Lal TATTAT II Day by day, a man comes nearer to death; His youth wears away; the day  
that is gone never returns. Time, the almighty, swallows up everything; Transient as the ripples on a  
stream is the goddess of fortune, Fickle as lightning is life itself. O Siva! O Giver of shelter to those that  
come to

You for refuge! | Protect me, who have taken refuge at your feet. (13)

qed saquiafa qwae aed TAHITI

aed TATA Ta aes TyAT TAT | ard qanarEaeaad at qaeafhe

at wMTANAs A ae at fd TET II

I salute the self-effulgent Guru of the gods, the Lord of Uma;

I salute the Cause of the universe;

I salute the Lord of beasts, adorned with snakes;

I salute S'iva, whose three eyes shine like the sun, the moon, and fire;

I salute the Beloved of Krishna; I salute S'ankara, He who bestows boons on His devotees and gives them  
shelter;

I salute the auspicious Siiva. (14)

ma aeafad fed a efed aed ane fae ain a fad faaa gra: Hol fad Foes | aaThafaal sar cyrdaeg: feat qth asa  
aafaad aid favs rae aaaT It

O Siva! white is Your body, covered with ashes; white gleam Your tes when You smilest!

White is the skull You holdest in Your hand; white is Your club, which threatens the wicked!

White are the rings that hang from Yours ears; white is the bull on which You ridest!

White appear Your matted locks, flecked with the foam of the Ganges!

White shines the moon on Your forehead!

May He who is all white, all pure, bestow on me the treasure of forgiveness for my transgres-

SYAT EY 285

RAGA ATRAST KAS AT AATATAS! AT AAT aTsTeTAA | fafeanfaded ar adda a4 37 HeITSY slag ida  
ae |) O S'iva! forgive all the sins that I have committed With hands or feet, with ears or eyes, with words

or body, with mind or heart;

Forgive my sins, those past and those that are yet to come.

Victory unto S'iva, the Ocean of Compassion, the Great God, the Abode of Blessedness! (16)

U BrdtraaA tt FIVE STANZAS ON THE KAUPINA'

Jaraqaaag war ced) fuaraaran a gfeaca: | fanaa aed: aiaad: Be aaa: | Roaming ever in the grove of Vedanta,  
Ever pleased with his beggar's morsel,

Wandering onward, his heart free from sorrow, Blest indeed is the wearer of the loin-cloth. (1)

HS at: SawaTaaea: Tiss Aagaaeaaa: | acuífaa sftaft geaaea: atdtaaed: Gg waa: |

r The loin-cloth of the sannyasi, which is an emblem of renunciation.

Sitting at the foot of a tree for shelter,

Eating from his hands his meagre portion, Spurning wealth like a patched-up garment,

Blest indeed is the wearer of the loin-cloth. (2)

ara oftafiaca: gardai: |

Refit ARGS wea: Helaad: BE APA: It Satisfied fully by the Bliss within him,

Curbing wholly the cravings of his senses, Delighting day and night in the bliss of Brahman, Blest indeed  
is the wearer of the loin-cloth. (3) tetfanna aftadaea: aATAAEAaeHaAKa: |

aed 7 aed a ale: wea: alditaed: ag aVaara: r Witnessing the changes of mind and body, Naught but the Self  
within him beholding, Heedless of outer, of inner, of middle,

Blest indeed is the wearer of the loin-cloth. (4) AMA Taagatcal sereneifa fazed: |

fharfial fee oftwaca: atiaaaca: ag apaaa: II Chanting Brahman, the Word of redemption, Meditating only  
on "I am Brahman,"

Living on alms and wandering freely, Blest indeed is the wearer of the loin-cloth. (5)

ll qzaterearag ti

HYMN OF RENUNCIATION ®

faaariaeal ara staRafaeaaeal gaara: | His: Als TSA 7 Baa: | ua mad ae mad aT Ms AeA ana afafed ae afe af  
wit geen |

Sunrise and sunset, daylight and darkness, Winter and springtime, come and go;

Even the course of time is playful;

Life itself soon ebbs away;

But man's vain hope, alas! goes onward, Tirelessly onward evermore.

Worship Govinda, worship Govinda, Worship Govinda, foolish one!

Rules of grammar profit nothing

Once the hour of death draws nigh. (1)

aa yfg: 98 wma ual aqnanfiasra: | HUASMAMASASATACAT!Y JF AMATI: |

1 Early one morning Sankaracharya was going to the Ganges for his daily ablutions, when he heard a student loudly repeating one of the rules of grammar in order to memorize it. The sage thought that this morning hour should have been devoted to the contemplation of God. Feeling sad at the waste of time, he composed the “ Hymn of Renuncia- tion.”

2 An epithet of Sri Krishna.

## APPENDIX

aa mad ast Tes AT TR ASAT aoa afafad are a fe a fe wae gReReT 1

Seeking for warmth, the penniless beggar

Closely crouches before his fire,

Or sits with only the sun to warm him; Nightly he lays him down to slumber, Curling up to keep out the cold; Hungrily eats his beggar’s portion

‘Out of the bowl his hands provide him;

Takes up his dwelling under a tree: Still is his heart a helpless prisoner Bound with the chains of empty hope, Worship Govinda, worship Govinda, Worship Govinda, foolish one!

Rules of grammar profit nothing Once the hour of death draws nigh.

ICR MIS CUR ICIC RCC IC ME 6c qarsttafa asta aral asf 7 geats Ae 11 aa med ast mfaeg us MPs aeAa  
aoa afafed are a fe a fe wae gaonet |

While a man supports his family, See what loving care they show! But when his aging body falters,.

aqeqanterednagy 289

Nearing the time of dissolution,

None, not even his nearest kin,

Will think to ask him how he fares.

Worship Govinda, worship Govinda,

Worship Govinda, foolish one!

Rules of grammar profit nothing

Once the hour of death draws nigh. (3)

afte gel goats: anaraaendas: | qaaa it a a q3afa yet satfalfial seRaas: |) wat mfg at aed ae Tae AoA | ane afafed  
are a fe a fe tafe gHoaeT |

Many are those whose locks are matted, Many whose heads are closely shaved, Many who pluck out all their hair;

Some of them wearing robes of ochre, Some of them clad in other colours— All these things for their stomachs' sake! Seeing Truth revealed before them,

Still the deluded see It not.

Worship Govinda, worship Govinda, Worship Govinda, foolish one!

Rules of grammar profit nothing

Once the hour of death draws nigh. (4)

1 A reference to the various kinds of false world-renouncers, who put on the outer marks of holiness to earn their livelihood.

anagiat fefactian agimesaafirat fier | aeafst aer gukanat ae an: fH ged Vala ast med aa AEE aT Ad HGH |

aaa afafea aie a fe a fe zwafa genet T

Let a man but read from the Gita, Drink of the Ganges but a drop, Worship but once the Lord Almighty, And he will set at rest for ever

All his fear of the King of Death. Worship Govinda, worship Govinda, Worship Govinda, foolish one!

Rules of grammar profit nothing Once the hour of death draws nigh.

ay nfsd ofed gos anafadt Ta Gesy | Tal aifa adhe aes cafe a gaerenfivsy | ast Teed ast ME aT TEE ASAT aaa afafed aie a fe a fe cals gReA 1) Feeble has grown the old man's body, Toothless his gums and bald his head; But there he goes, upon his crutches,

Clinging firmly to fruitless hope! | Worship Govinda, worship Govinda,

aqeo atercatay 291

Worship Govinda, foolish one! Rules of grammar profit nothing Once the hour of death draws nigh. (6)

TRAM ISTAH: AMAIA: | agrafacara: aafh atste 7 oH: II ws Wed ast Mg aT MRE CAA | aaa afafaa are a fe a fe tafé gene Lost in play is the carefree stripling, Lost in his sweetheart's charms, the youth; The old man broods upon his sorrows; None there is, alas! whose spirit Yearns to be lost in the Parabrahman. Worship Govinda, worship Govinda, Worship Govinda, foolish one! Rules of grammar profit nothing Once the hour of death draws nigh. (7) gala saad gaia awl gaa sadiat aaa | SE GMT TERE HIATT are Be aa Mfg aT Mag wT Me ASAT | aod afafed aie a fe 4 fe cafe saeatt |i Birth unceasing! Death unceasing! Ever to pass through a mother's womb!

Hard to cross is 'the world's wide ocean: Lord, redeem me through Your mercy! Worship Govinda, worship Govinda, Worship Govinda, foolish one!

Rules of grammar profit nothing

Once the hour of death draws nigh.

gait wat gazfa faa: gaze ce: gach Ara: | gazcaga garfa a8 aafa a qearaga tI

as Mad aT Tas aT Maes AeA

ane afafea we a fe a fe wala Geran I

Day follows day, night follows night, New moon, full moon, ever returning: Summer and winter see the planet Ever inclining on its axis;

Year follows year unfailingly.

But, though a changeless law of recurrence Grips the world in relentless sway, Still there is none who dare abandon Expectation's empty promise. Worship Govinda, worship Govinda, Worship Govinda, foolish one!

Rules of grammar profit nothing Oace the hour of death draws nigh.:

AIST THAT AA, 295 aafa aa a: arafaniaget at aH: FAT: | afttt fad a: afta sa ata Baa: II at Tard ast Hed wet as AERA ania afafea aie a fe a fe zafa gReRet I

Youth being fled, what good is passion? Water gone, what use a lake?

Where to be found our friends and kinsmen Once the money's all exhausted?

Where is the world, when Truth is known? Worship Govinda, worship Govinda,

Worship Govinda, foolish one!

Rules of grammar profit nothing

Once the hour of death draws nigh. (10)

AMATI SET ATATNRTA ATT | waraiaaatiavant aaa haar at ae as Mfg ast mMfed aa Mae TEAS aoa afafea are a fe a fe cafe geen |

Lust at the sight of a woman's body Springs from ignorance, springs from error; Inwardly reason, over and over,

Bodies are flesh and blood and fat.

Worship Govinda, worship Govinda, Worship Govinda, foolish one! Rules of grammar profit nothing  
Once the hour of death draws nigh.

aed BSe Ha Mala: Hr A wast St A ara: | gfa afta aqaant fat aaa canfrae | amt afeed aT MRR aT Me ASAT aoa afafea are a fe a fe wala sera |

Who am I? And who are you?

What is the place from which I come? Who is my mother? Who my sire? Pondering thus, perceive them all

As fancies only, without substance; Give up the world as an idle dream. Worship Govinda, worship Govinda, Worship Govinda, foolish one!

Rules of grammar profit nothing

Once the hour of death draws nigh.

44 dinrarraed <a sia frerastay |

aa asanr fad 24 dasa a freq 1

aa Mad ast Med aT Tee AeA | asd fated we a fe 4 fe wale gerne |

aeqenftereanag 295

Every day recite from the Gita;

Chant the thousand names of Vishnu,' Cherishing Him within your heart.

Take delight to be with the holy;

Give your riches away to the poor,

Worship Govinda, worship Govinda,

Worship Govinda; foolish one!

Rules of grammar profit nothing

Once the hour of death draws nigh. (13)

arasfar fraafe 8% aaag=af sas FP naafa aay tera rai eae afaeans 1 ae Wifes aT Mes aT TfacR qeAT | aoa afafea aie a fe a fe tala gReace |

While man's soul remains in his body, Fondly his family wish him well; |

But when the life-breath leaves its dwelling, Even his wife will flee in fear.

Worship Govinda, worship Govinda, Worship Govinda, foolish one!

Rules of grammar profit nothing

Once the hour of death draws nigh... - (14)

' Refers to a hymn which gives Vishnu's thousand names and re- counts their significance..

gaa: fad aapia: carga at da: waft sls ator aol aata a aeafa qarawry (I aay mfeg aa mfg aT MPs AeA | aoa afafea aid a fe a fe cafe gHeaTT 1

He who yields to lust for pleasure

Leaves his frame a prey to disease;

Yet, though death is the final ending,

None forswears his sinfulness.

Worship Govinda, worship Govinda,

Worship Govinda, foolish one!

Rules of grammar profit nothing

Once the hour of death draws nigh. (15)

warancfatraanea: gougeafaafsagey: |

ae a ara Baeacte faad frat ate: i aa Mee aT ME AT TRS TEAS asd afafea are a fe a fe cafe Gara |

Rags cast off along the highway

Serve as a garment for the monk; Freed from vice and freed from virtue, Onward he wanders; in his sight

Nor I nor you nor the world exists. Why, then, so give way to sorrow?

TST MA RCPTSAAT 297

Worship Govinda, worship Govinda,

Worship Govinda, foolish one!

Rules of grammar profit nothing

Once the hour of death draws nigh. (16)

Hed AMMaMTad aaftasqaqay saz | wiafadta adaaa afed vata aeaaaa | aa Tfed aT Mfg aT Maes TAT | ang  
afafed are a fe a fe wala garnet |

Though, for the sake of his salvation,

Man may go a-pilgrimage to Ganga-sagara' Keep his vows, and give to the poor,

Failing the Knowledge of the Highest, Nothing of this assures him freedom

Even in the span of a hundred lives.

Worship Govinda, worship Govinda,

Worship Govinda, foolish one!

Rules of grammar profit nothing

Once the hour of death draws nigh. (17)

1 Ganga&-sAgara—A place considered holy as the Ganges meets the sea here.

ALEVE PETC LE A CUDGEL FOR DELUSION

ne adie samagert ge agi aafa fagoona | agua fraaatad fd aa faatea faaa r

Renounce, O fool, your ceaseless thirst

For hoarding gold and precious gems; Content yourself with what may come Through deeds performed in earlier lives'; Devote your mind to righteousness

And let dispassion be your law. (1)

aiaay waa faa arta aegeaaracay | gearafe aarai atfaeaaasr fafear ara: Remember, riches bring but grief; Truly, no joy abides in them. A rich man even fears his son: This is his portion everywhere. (2) Bl a Heat Het geardanisaadia fafa: | mea ah: HI Alaa: ava faeag alae ara: Who is your wife? And who your child? Strange indeed is this mortal world!

<sup>TM</sup>The results of action done in previous lives are reaped without much effort. A man's heart and soul should be devoted to contemplation of God and not to the accumulating of worldly profit.

stearaateeredtay

Who are you? And who. is your own? Where is the region whence you come? ' Brother, ponder on these things.

Al \$e aanaaaans aes frases | aramafiaahas fear and @ ofaa farear

Boast not of youth or friends or wealth; Swifter than eyes can wink, by Time Each one of these is stolen away. Abjure the illusion of the world

And join yourself to timeless Truth.

ala ald oni ale AAT Alay Hise | SAMA Aste Tas aTHA TST: It

Give up the curse of lust and wrath; Give up delusion, give up greed; Remember who you really are.

Fools are they that are blind to Self: Cast into hell, they suffer there.

ari-aaenairaaaacal yasafard ara: |

aqiaeean: Ha ge a Bafa fara: r Make of a temple or tree your home, Clothe yourself in the skin of a deer,

And use the bare earth for your bed.: Avoiding gitts and sense delights,

Could any fail to be content, Blest with dispassion such as this? (6)

zal far 93 aca} ar ae aa fang | wa aafarada a assafacata facoay r

Be not attached to friend or foe,

To son or kinsman, peace or war;

If you aspire to Vishnu's' realm,

Look upon all things equally. (7)

af afta SIRE al fasoy: say aca fy yzqafesy: aaftaht qa aaa AAA |

Vishnu alone it is who dwells

In you, in me, in everything;

Empty of meaning is your wrath,

And the impatience you reveal.

Seeing yourself in everyone,

Have done with all diversity. (8)

Soa see faearfaafaraaaea |

SCC CCUCICCCICMCT CIC ELC CHIC' @1 Control the self, restrain the breath, Sift out the transient from the True,

Repeat the holy name of God, And still the restless mind within.

1 The All-pervading Lord.

slemaqenitercaray 301

To this, the universal rule, Apply yourself with heart and soul. (9)

afeiqanasanfias agstaantaraarer | fafe soneaftarared ori alsed a TAT I

Uncertain is the life of man

As rain-drops on a lotus leaf;

The whole of humankind is prey

To grief and ego and disease:

Remember this unfailingly. (10)

al assiaanaa faeat age fF a4 afta faear | aeai ea geefiag areata suarfahiesa | Why do all things distress your mind? Has reason quite abandoned you? Have you no guide to hold you firm, Instructing you of life and death? (11) qanrqufanaen: danas aw: | sfaanmafianad geate fasezael a7 (1 Cherish your guru's lotus feet And free yourself without delay From the enslavement of this world;

Curb your senses and your mind And see the Lord within your heart. (12)

grexqeftaraa os: fasaot afrat gree: | Sai faa a Pane geass aceated 1

## 1. APPENDIX

These dozen stanzas I have penned

To spur my pupils on their way;

Unless a man pursue the Real,

His pangs surpass the pangs of hell. (13)

Pras SIX STANZAS ON NIRVANA

at atggaentaata a aa wae 4 a aaa | qa oat afta asi 4 araRaaiaccen: false faatsea

Om. I am neither the mind, intelligence, ego, nor chitta,' Neither the ears nor the tongue, nor the senses of smell and sight; Neither ether nor air, nor fire nor water nor earth: I am Eternal Bliss and Awareness —I am Siva! I am Siva! (1)

qa Sg a a Taga AT AAA aT RAT: | a araqrfiard 4 aaeaag Paarrae: false fratsea 1

I am neither the prana," nor the five vital breaths,' 1 The seat of memory.

7 The vital force that sustains life in a dive body, 3 The various functions of the prana, or vital force.

fratorreny 303

Neither the seven elements of the body,' nor its five sheaths," Nor hands nor feet nor tongue, nor other organs of action: I am Eternal Bliss and Awareness —I am Siva! I am Siva! (2)

aH gat 4 & oral aal Fa A Qa aaaara: | aq wat a areal at Bal a MaPaataczes: Pralsé Pratsea tI

Neither greed nor delusion, loathing nor liking, have I; Nothing of pride or ego, of dharma or Liberation; Neither desire of the mind nor object for its desiring: I am Eternal Bliss and Awareness —I am Siva! I am Siva! (3)

q Joa a od ay ated A Se a Aral a hd a Aer a aT: | wd Wat Fa Bsa F Aiea Paaracaea: false Praises ||

Nothing of pleasure and pain, of virtue and vice, do I know, Of mantra or sacred place, of Vedas or sacrifice; 1 J.e., water, blood, flesh, fat, bone, marrow, and semen,

2 The sheaths of food, prana, mind, intelligence, and bliss, which conceal Atman, or the Self, as a scabbard conceals a sword.

Neither am | the eater, thre food nor the act of eating I am Eternal Bliss and Awareness —I am Siva! I am Siiva! (4)

q Waa Tel a A afaste: feat Aa A da ata a aA aq aga fia qeta facafuareaen: faatsé Rratsea tt

Death or tear I have none, nor any distinction of caste; Neither father nor mother, nor even a birth, have I; Neither friend nor comrade, neither disciple nor guru: I am Eternal Bliss and Awareness —I am Siva! I am Siiva! (5)

we fafanead faced faa ada adfegzarona | a alaed aa afd aafaaiacaes: fratsé fratser tI

I have no form or fancy:

the All-pervading am I; Everywhere I exist,  
and yet am beyond the senses; Neither salvation am I,  
nor anything to be known: I am Eternal Bliss and Awareness  
—I am Siva! I am Siva!

## GLOSSARY

## GLOSSARY

Advaita Non-duality; a school of Vedanta philosophy teaching the oneness of God, soul, and universe, whose chief exponent was S/ankaracharya.

Agnihotra A Vedic sacrifice in which oblations are offered to Agni, the Fire-god.

ahamkara Ego or "I-consciousness "; one of the functions of the inner organ. See antahkarana.

ajnana A term of Vedanta philosophy mean-

ing ignorance, individual or cosmic. According to Non-dualistic Vedanta it is responsible for the perception of multiplicity in the relative world, and also for man's bondage and suffering. akasa The first of the five material elements that constitute the universe; often translated as "space" or " ether.' See Introduction, p. 89. The four other elements are vayu (air), agni (fire), ap (water), and prithivi (earth),

Ananda Bliss.

anandamayakosga The sheath of bliss. See kosa. annamayakos/a The gross physical sheath.- See kos'a.

antahkarana The inner organ, comprising manas

(mind), buddhi (intellect or

Aranyakas Atharva- Veda

Atman

avidya

Bhagavadgita

Bhagavati Bhavani Brahma

-brahmachari

Brahmajnana Brahmaloaka

## GLOSSARY

determinative faculty), chitta (pleasure- seeking function), and ahamkara (ego). One of the sections of the Vedas. See Vedas.

One of the four Vedas., See Vedas. (Lit., Self-Knowledge.) The name of the Sanskrit work translated in this volume.

The Self, or Soul; denotes also the Supreme Soul, which, according to Non-dualistic Vedanta, is one with the individual soul.

A term of Vedanta philosophy meaning ignorance, individual or cosmic, See ajnana.

A well-known Hindu scripture, comprising eighteen chapters of the Mahabharata.

The Divine Mother.

The Divine Mother.

The Creator God; the First Person of the Hindu Trinity, the other two being Vishnu and Siva.

A celibate religious student who lives with his teacher and devotes himself to the practice of spiritual discipline. See p. 24,

The Knowledge of Brahman.

The plane of Brahma, roughly corresponding to the highest heaven of the dualistic religions, where fortunate

Brahman Brahmanas Brahma-sittras Brahmadevidya brahmin Buddha

buddhi

Charvaka Chit

chitta

Code of Manu devas

dharmas

GLOSSARY 309

souls repair after death and enjoy spiritual communion with the Personal God.

The Absolute; the Supreme Reality of Non-dualistic Vedanta.

One of the two main sections of the Vedas. See Vedas.

An authoritative treatise on Vedanta philosophy, ascribed to Vyasa. Same as Vedanta-sittras.

The Knowledge of Brahman.

A member of the priestly caste, the highest caste in Hindu society.

(Lit., The Enlightened One.) The founder of Buddhism.

The determinative faculty of the mind, which makes decisions; sometimes translated as 'intellect,'. See antahkarana.

The founder of the well-known materialistic school of Hindu philosophy. Consciousness.

The function of the inner organ which seeks for pleasurable objects. See antahkarana.

A book on Hindu law by Manu.

(Lit., shining ones.) The gods of Hindu mythology.

Righteousness, duty. The inner constitution of a thing, which governs its growth.

Durga

Gaudapada

Gauri Gautama Govinda

Govindapada guna

guru

Indra Is'vara

Jaimini

japa jiva

GLOSSARY

The Divine Mother.

A celebrated philosopher of Non-dualistic Vedanta, whose principal work is a commentary on the Mandūkya Upanishad.

(Lit., One with complexion of gold.) The Divine Mother.

The author of the Nyaya system of Hindu philosophy, or Indian Logic.

A name of Sri Krishna.

The teacher of S'ankaracharya. According to Samkhya philosophy, Prakriti (Nature or matter), consists of three gunas—usually translated as 'qualities'—known as sattva, rajas, and tamas. Tamas stands for inertia or dullness; rajas, for activity or restlessness; sattva, for balance or righteousness. | Spiritual teacher.

The king of the gods. The Personal God. See Saguna

Brahman.

The author of the Pirva Mimamsa@ system of Hindu philosophy, which deals with the ritualistic portion of the Vedas. | See mantra.

(Lit., living being.) The individual

jivanmukta jnana Jnanakanda Kailas Kanada Kapila KGrika karma Karmakanda

kos/a

GLOSSARY 311

soul, which in essence is one with the Universal Soul.

One enjoying Liberation while living in the body.

Knowledge of Reality.

The part of the Vedas that teaches philosophical wisdom.

A peak of the Himalayas, regarded as the sacred abode of S'iva.

The author of the Vaiseshika system of Hindu philosophy.

The author of the Sdmkhya system of Hindu philosophy.

A commentary on the Mandukya Upa- nishad, ascribed to Gaudapada. Action in general; duty; ritualistic worship.

The part of the Vedas that deals with rituals and sacrifices.

(Lit., sheath or covering.) The follow- ing are the five kos'as as described in Vedanta philosophy: (1) the anna- mayakos'a, or gross physical sheath, made of and sustained by food; (2) the pranamayakos'/a, or vital sheath, con- sisting of the five pranas, or vital forces; (3) the manomayakos'a, or mental sheath; (4) the vijndnamaya- kos'a, or sheath of intelligence; (5) the anandamayakos/a, or sheath of bliss. These five sheaths cover the Soul,

Krishna, Sri.

kshatriya

Madana Maddhva

Mahabharata Mahadeva

manas

manomayakosa mantra

Manu

maya

## GLOSSARY

which is the innermost reality of the jiva and is untouched by the characteristics of the sheaths.

An Incarnation of God whose life is given in the Bhagavata and the Mahabharata.

A member of the warrior caste.

The god of earthly love.

The founder of the Dualistic school of Vedanta philosophy (A. D. 1199—1276). A famous Hindu epic.

(Lit., the Great God.) A name of Siva.

The faculty of doubt and volition, sometimes translated as “ mind”; one of the functions of the inner organ. See antahkarana.

The sheath of the mind. See koga. Holy Sanskrit text; the sacred formula used in japa, or repetition of God’s name. Also one of the two main sections of the Vedas. See Vedas. The celebrated law-giver of ancient India, who is supposed to be the author of the Manusamhitd , or Code of Manu.

A term of Vedanta philosophy denoting ignorance obscuring the vision of Reality; the cosmic illusion on account of which the One appears as the many, the Absolute as the relative.

moksha Narayana Nirguna Brahman

Nirvana

## GLOSSARY 313

Liberation.

The Supreme Godhead of the Vaishnavas, or worshippers of Vishnu.

(Lit., Brahman without attributes.) A term used to describe the Absolute. (Lit., blowing out, as of a flame.) Annihilation of desire, passion, and ego; Liberation, characterized by freedom and bliss.

nirvikalpaka samadhi The highest state of samadhi, in which

Parvati

Patanjali

Prakriti

prana

the aspirant realizes his total oneness with Brahman.

The most sacred word of the Vedas; also written Aum. It is a symbol of both: the Personal God and the Absolute.

Daughter of King Himalaya and Consort of Siva; a manifestation of the Divine Mother.

The author of the Yoga system of Hindu philosophy.

Primordial Nature; the material substratum of the creation, consisting of sattva, rajas, and tamas.

The vital breath, which sustains life in a physical body; the primal energy or force, of which other physical forces are manifestations. In the books of Yoga, prana is described as having five

pranamayas/a prarabdha karma

Puranas Purusha

rajas

rajasic Rama

GLOSSARY

modifications, according to its five different functions. These are: prana (the vital energy that controls the breath), apana (the vital energy that carries downward unassimilated food and drink), samana (the vital energy that carries nutrition all over the body), vyana (the vital energy that pervades the entire body), and udana (the vital energy by which the contents of the stomach are ejected through the mouth). The word Prana is also a name of the Cosmic Soul, endowed with activity.

The vital sheath. See kos/a.

Action done in a previous life which has begun, to bear fruit in the present life. See Introduction, p. 39 n.

Books of Hindu mythology.

(Lit., person.) A term of Samkhya philosophy denoting the Conscious Principle. The universe evolves from the union of Prakriti (Nature) and Purusha. In Vedanta the word also denotes the Soul and the Absolute.

The principle of activity or restlessness. See guna.

Pertaining to, or endowed with, rajas. The hero of the Ramayana, regarded by the Hindus as a Divine Incarnation.

Ramakrishna

Ramanuja

Ramayana Ravana

Rig-Veda rishi

Rudra

Sadananda

Saguna Brahman

samadhi

Sama- Veda Sambhu Samhitds Samkhya

GLOSSARY 315

A great saint of Bengal, regarded as a Divine Incarnation (A.D. 1836-1886). A famous saint and philosopher of southern India, the founder of the school of Qualified Non-dualism (A.D.

A famous Hindu epic.

The monster-king of Ceylon, who forcibly abducted Sita, the wife of Rama. His life and exploits are described in the Ramayana.

One of the four Vedas. See Vedas.

A seer of Truth; a revealer of the wisdom of the Vedas.

An epithet of S'iva.

A Vedantist philosopher. the author of Vedantasara, or The Essence of Vedanta, who lived probably during the middle of the fifteenth century. (Lit., Brahman with attributes.) The Absolute conceived as the Creator, Preserver, and Destroyer of the universe; corresponds to Isvara. or the Personal God.

Ecstasy, trance, complete concentration, communion with God.

One of the four Vedas. See Vedas. An epithet of S'iva. | A section of the Vedas. See Vedas. One of the six systems of Hindu philosophy, ascribed to Kapila.

samsd&ra

Sanatana Dharma

Sankara Sankaricharya sannyasa

sannyAasi

sattva

savikalpaka samadhi sishya

Sita

Siva

Smriti

S'ruti Sushumn4

GLOSSARY

The world of change and becoming; the relative world.

(Lit., the Eternal Religion.) The religion of the Hindus, formulated by the rishis of the Vedas. See Introduction, p. 8 n.

A name of S'iva; also short for S'ankaracharya.

The great philosopher of Non-dualistic

The monastic life.

A Hindu monk, who renounces the world in order to realize God. See Introduction, pp. 26-27.

The principle of balance or righteousness. See guna.

Communion with God in which the distinction between subject and object is retained.

Disciple.

The consort of Rama. Her life is described in the Ramayana.

The Destroyer God; the Third Person of the Hindu Trinity, the other two being Brahma and Vishnu.

The law books, subsidiary to the Vedas, guiding the daily life and conduct of the Hindus.

The Vedas.

The hollow canal within the spinal column, through which the awakened spiritual energy rises.

Turiya

Upanishads

Vamadeva

Vedanta

Vedanta-sutras Vedas

GLOSSARY 317

(Lit., the fourth.) A name of the Transcendental Brahman, which both transcends and pervades the three states of waking, dream, and deep sleep.

A name of the Divine Mother; same as Parvati, the Consort of S'iva.

A term of Vedanta philosophy denoting a limitation imposed upon the Self or upon Brahman through ignorance.

One of the sections of the Vedas, forming, with one or two exceptions, the concluding chapters of the Aranyakas and containing the Vedanta philosophy. See Vedas. There are one hundred and eight Upanishads extant, of which eleven are the most important. See Introduction, p. 11 ff.

An epithet of S'iva.

(Lit., the conclusion or the essence of the Vedas.) A system of philosophy ascribed to Vyasa, discussed mainly in the Upanishads, the Bhagavad- gita, and the Srahma-sittras.

See Brahma-sitras.

The most sacred scriptures of the Hindus and the ultimate authority of the Hindu religion and philosophy. They were arranged by Vyasa into

vijnanamayakos'a Virat

Vishnu

Vis'ishtadvaita

viveka Vyasa

Yajur-Veda

## GLOSSARY

four books, namely, the Rig-Veda, the Yajur-Veda, the Sama. Veda, and the Atharva-Veda. According to or- thodox Vedic scholars the Vedas consist of the Mantras and the Brah- manas. The Mantras include the Samhitads, and the Brahmanas include the Aranyakas and the Upanishads. The sheath of intelligence. See kos'a. Consciousness limited or conditioned by the upadhi of the aggregate of gross bodies. See Introduction, p. 99. (Lit.. the All-pervading Spirit.) A name of the Supreme Lord; the Preserver God, the Second Person of the Hindu Trinity, the other two being Brahma and S'iva.

The philosophy of Qualified Non- dualism, a school of Vedanta philo- sophy teaching that individual souls and the universe are parts of Brah- man; its chief exponent was Ramae nuja.

Philosophical discrimination.

A celebrated sage, who is reputed to have arranged the Vedas in their present form; he is also believed to be the author of the 'Mahabharata, the eighteen Puranas, and the Brahma-« stitras.

'-One of the four Vedas. See Vedas.

yoga

## GLOSSARY 319

Union of the individual soul and the Supreme Soul; the discipline by which such union is effected. The Yoga system of philosophy, ascribed to Patanjali, deals with the realization of Truth through concentration of mind.