

ahankārasya tādātmyam cicchāyādehastakṣibhīḥ
sahajam karmajam bhraṅtījanyānta trividham kramāt (8)

The unity or identity of ego (*ahankāra*) with the reflected consciousness (*cit-chāyā*), the physical body (*dēha*) and witness-consciousness (*sakṣī*) is of three types, namely inborn, born of karma (results of actions), and born of delusion or self-ignorance, in that sequence. (8)

संबन्धनेस्सतोवास्ति निवृत्तिः सहजस्य तु ।
कर्मजपात्बोधोऽपि निवर्तते कमाद्युभे ॥ ९ ॥

sambandhānōḥ satōvāstī nivṛtīḥ sahajasya tu
karmajapātpabodhō'pī nivartate kramādubhe (9)

There is indeed no termination of the inborn identification pertaining to the two (ego and reflection of consciousness) connected by birth itself. The other two identifications cease by the ending of karmas (results of actions) and by self-knowledge, respectively. (9)

अवृत्तये सुप्तौ च्छेदोऽप्यचेतनः ।
अवृत्तयेकान्तार्थः स्वप्नः सर्वस्तु जगरः ॥ १० ॥

ahankārasya suptau bhaveddēho'pyacetanaḥ
ahankārasvīkṣāstādātmyaḥ svapnāḥ sarvastu jāgaraḥ (10)

When the erroneous T-notion (*ahankāra*) disappears in deep sleep, the physical body also becomes unconscious, volitionally inoperative. The half manifestation of *ahankāra* is called dream, whereas (its) complete manifestation is the waking state. (10)

अन्तर्यामिणश्च चित्तचारीकर्मणस्तु ।
कर्मजः कल्पनेन्यदे बोधोऽहोर्निषण्णवर्हिः ॥ ११ ॥

antaryāmiṇaśca cittaśārīkarmaṇastu
karmajāḥ kalpanēnadyade bōdhō'hoṛniṣaṇṇavahīḥ (11)

The inner instrument, which is of the nature of modification of mind, is also united with the reflection of consciousness

(*cit-chāyā*). It produces the mental images in dream, (whereas) during the waking state, it creates the sense objects externally with the sense organs. (11)

मनोहृत्पुपादानं लिङ्गमेकं जडात्मकम् ।
अवस्थात्रयमन्वेति जायते म्रियते तथा ॥ १२ ॥

manohṛtṣyupādānaḥ līṅgamekaḥ jadātmacakam
avasthātrayamanvveti jāyate mriyate tathā (12)

The subtle body, which is inert by nature, is the common material cause for the mind and the ego. It gains the three states of consciousness and is born and dies. (12)

शक्तिद्वयं हि मायाया विशोपावृत्तिरूपकम् ।
विशेषशक्तिर्लिङ्गादिब्रह्माण्डान्तं जगत्सृजेत् ॥ १३ ॥

śaktidvayaḥ hi māyāyā vikṣepāvṛtīrūpakam
vikṣepaśaktīrlīṅgādībrahmāṇḍāntaḥ jagatsṛjet (13)

As is well known (in the scriptures), the creative power (*māyā*) has two powers, that of projection and that of veiling. The power of projection creates the world, from the subtle body (*līṅga*) onwards to the (gross) universe. (13)

सृष्टिर्नाम ब्रह्मरूपे सच्चिदानन्दवस्तुनि ।
अद्यौ फेनादिवत्सर्वनामरूपप्रसारणा ॥ १४ ॥

sṛṣṭirṇāma brahmarūpe saccidānandavastuni
adbhau phenādīvatsarvanāmarūpaprasāraṇā (14)

The manifestation of all names and forms in the vastu or reality, which is *sat-cit-ānanda* and which is *brahman*, is called the creation. It is like the creation of foam, etc., in the ocean. (14)

अन्तर्दृग्दृश्ययोर्भेदं वहिश्च ब्रह्मसर्गयोः ।
आवृणोत्यपरा शक्तिः सा संसारस्य कारणम् ॥ १५ ॥

antardṛgdrśyayorbhedam bahiśca brahmasargayōḥ
āvṛṇotyaparā śaktiḥ sā saṁsārasya kāraṇam (15)

The other aspect, namely the veiling power of *māyā*, covers the mutual distinction between seer and seen within the physical body (internally) and that of *brahman* and the creation externally. That veiling power is the cause of *samsāra*. (15)

साक्षिणः पुरतो भातं लिङ्गं देहेन संयुतम् ।

चित्तिच्छायासमावेशाजीवः स्याद्व्यावहारिकः ॥ १९ ॥

sākṣiṇaḥ purato bhātaṁ liṅgaṁ dehena saṁyutam

citticchāyāsamāveśājīvaḥ syādvyāvahārikaḥ (16)

Identified with the physical body, the subtle body that shines in the close proximity of the self-evident witness (*sākṣi*) becomes the individual self (*jīva*) due to the infusion of the reflected consciousness (*citi-chāyā*). This *jīva* is the performer of all the transactions. (16)

अप्य जीवत्वमारोपत्साक्षिण्यव्यवभासते ।

जावती तु विनष्टां भेदे भातेऽपचाति तत् ॥ १७ ॥

asya jīvātvanāropatī sākṣiṇyavyavabhāsatē

javatī tu vinastāṁ bhede bhāte'pachāti tat (17)

Due to superimposition, the individual's status as a *jīva* appears even in the witness, the true 'I' (*ātma*). It (the superimposed status of *jīva*) disappears, however, when the distinction (of *dr̥k* and *dr̥śya*) is cognized upon destruction of the veiling. (17)

तत्र साक्षात्पणोश्च भेदमादृत्य तिष्ठति ।

वा शक्तिमन्तद्दृशद्द्रष्टुं विवृत्तत्वेन नास्ते ॥ १८ ॥

tatra sākṣātpaṇośca bhedaṁādृत्य tiṣṭhati

vā śaktimantad̥śad̥ṛṣṭuṁ vivṛtṭatveṇa nāstē (18)

Similarly, *brahman* appears changeful in nature on account of the (veiling) power that conceals the distinction between the creation and *brahman*. (18)

¹ Alternate reading: bhāti = shines, appears

अत्राप्यावृतिनाशेन विभाति ब्रह्मसर्गयोः ।

भेदस्तयोर्विकारस्स्यात्सर्गे न ब्रह्मणि क्वचित् ॥ १९ ॥

atrāpyāvṛtināśēna vibhāti brahmasargayoḥ

bhedastayorvikārasyāt sarge na brahmaṇi kvacit (19)

Externally also, the distinction of *brahman* and the creation becomes clear by the destruction of veiling. Among the two, the modification is in the creation, (but) never in *brahman*. (19)

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।

आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥ २० ॥

asti bhāti priyaṁ rūpaṁ nāma cetyaṁśapañcakam

ādyaṭrayaṁ brahmarūpaṁ jagadrūpaṁ tato dvayam (20)

(Every object has) five aspects, namely it exists, it shines, it is pleasing, and it has a form and a name. The first three are of the nature of *brahman*, and the last two are of the nature of the world. (20)

खवाच्यभिन्नलोर्वीषु देवतिर्यङ्मरादिषु ।

अभिन्नाः सच्चिदानन्दाः भिद्येते रूपनामनी ॥ २१ ॥

khaṭvāvyabhinnaḥkhorvīṣu devatiryāṅmarādiṣu

abhinnāḥ saccidānandāḥ bhidyete rūpanāmanī (21)

The existence (*sat*), consciousness (*cit*), and wholeness (*ānanda*) aspects are common in space, air, fire, water, and earth, as well as in the celestial beings, animals, humans, etc., (whereas their) names and forms differ. (21)

उपेक्ष्य नामरूपे द्वे सच्चिदानन्दतत्परः ।

समाधिं सर्वदा कुर्याद्दृष्टये वाऽथवा बहिः ॥ २२ ॥

upekṣya nāmarūpe dve saccidānandatatparaḥ

samādhim sarvada kuryād̥ṛṣṭaye vā'thava bahiḥ (22)

Disregarding both name and form, the seeker engrossed in *sat-cit-ānanda* must always make the mind absorbed in it (i.e.

practice *samādhi*), either within the heart (*antaḥkaraṇa*) or without. (22)

सविकल्पो निर्विकल्पः समाधिर्द्विविधो हृदि ।

दृश्यशब्दानुबोधेन सविकल्पः पुनर्द्विधा ॥ २३ ॥

savikalpa nirvikalpaḥ samādhirdvividho hṛdi

drśyaśabdānubodhena¹ savikalpaḥ punardvīdhā (23)

Samādhi (the absorption of the mind) is of two kinds, namely absorption recognizing a distinction of subject and object (*savikalpa-samādhi*) and the one without recognizing any distinction of subject and object (*nirvikalpa-samādhi*). *Savikalpa-samādhi* is further subdivided depending upon its association with *drśya* (a cognized object) or *śabda* (the words of scripture). Thus, three types of *samādhi* can be practised in the heart. (23)

कामाद्यचित्तस्य दृश्यस्तत्तास्त्रिव्येन चेतनम् ।

ध्यायेद्दृश्यशब्दानुबोधेऽप्यं समाधिः सविकल्पकः ॥ २४ ॥

kāmādyacittasya drśyastatsāksīreṇa cetanam

dhyaīyad drśyatnubodho'yaṁ samādhiḥ savikalpakāḥ (24)

The internally cognized thoughts (*drśyas*) such as desire, etc., are available in the inner organ (*antaḥkaraṇa*). One should contemplate on pure awareness (*caitanya*) as their direct illuminator. This is called *drśya-anuvidāha-savikalpa-samādhi* - absorption of the mind while recognizing a distinction, with the help of the (internally) cognized thoughts. (24)

अन्तःस्थितानन्दः स्वप्ने द्वैतवर्जितः ।

अन्तर्निश्चयविद्येऽप्यं समाधिः सविकल्पकः ॥ २५ ॥

anantaḥsthitanandaḥ svapne dvaitavarjitāḥ

antarniśchayavidyē'yaṁ samādhiḥ savikalpakāḥ (25)

One should contemplate, "I am unattached, *sat-cit-ananda*, self-effulgent, nondual." This is called *śabda-vidāha* (or *śabda-*

¹ Alternative reading: *drśyaśabdānubodhena* (same meaning)

anuvidāha) *savikalpa-samādhi* - absorption with the recognition of distinction, and mixed with scriptural words. (25)

स्वानुभूतिरसावेवाद्दृश्यशब्दानुबोधितुः ।

निर्विकल्पः समाधिः स्यान्निरातस्थितदीपवत् ॥ २६ ॥

svānubhūtirasāveśād drśyaśabdānubodhituḥ¹

nirvikalpaḥ samādhiḥ syānnirātatasthītatāpavat (26)

The person who drops cognized thoughts (*drśya*) and words (*śabda*) has *nirvikalpa-samādhi* due to the complete absorption in the true 'I' that is at once consciousness and *ānanda*. (The absorbed mind is) like a lamp placed in a calm, windless place. (26)

हृदीव बाह्यदेशेऽपि यस्मिन्कस्मिंश्च वस्तुनि ।

समाधिराद्यः सन्मात्रानामरूपपृथक्कृतिः ॥ २७ ॥

hṛdīva bāhyaśeṣe'pi yasmin kasmīnśca vastuni

samādhirādyāḥ sanmātrānāmārūpapṛthakkrītiḥ (27)

As in the case of the heart (*antaḥkaraṇa*), also distinguishing externally the name and form in anything from pure *brahman* is the first type of *samādhi* (i.e. *drśya-anuvidāha savikalpa*). (27)

अखण्डैकरसं वस्तु सच्चिदानन्दलक्षणम् ।

इत्यविच्छिन्नचिन्तेयं समाधिर्मध्यमो भवेत् ॥ २८ ॥

akhaṇḍaikarasam vastu saccidānandalakṣaṇam

ityavicchinnacinteyam samādhirmādhyamo bhavet (28)

The middle *samādhi* (i.e. *śabda-anuvidāha-savikalpa-samādhi*) is the uninterrupted contemplation upon reality, undivided and unchanging, defined as *sat-cit-ānanda*, which is *brahman* itself (28)

स्तब्धीभावो रसास्वादात्तृतीयः पूर्वन्मतः ।

पतैः समाधिभिः षड्भिन्नयत्कालं निरन्तरम् ॥ २९ ॥

¹ Alternative reading: *drśyaśabdānubodhēṣya tu* ("having dropped both *drśya* and *śabda*")

stabdhābhūto rasāśāntāttītyāḥ pūrvaśāntāḥ
etaiḥ samādhibhūḥ śaṅkhamāyeta kīlān niraṅtaram (29)

The steady abidance of mind due to absorption in *brahman*, the true nature of oneself, as told previously (i.e. in the case of internal *nirvikalpa-samādhi*) is regarded as the third type of *samādhi* (external *nirvikalpa-samādhi*). One should constantly spend time in the practice of these six types of *samādhi*. (29)

देहाभिमन्त्रे गतिने विज्ञाने परमात्मनि ।

एव एव मनो गति तत्र तत्र समाधयः ॥ २० ॥

dehābhimānṭre gātinē vijñāne paramātmani

yatra yatra mano gāti tatra tatra samādhayah (30)

When identification with the body disappears and *brahman* is clearly known, then wherever the mind goes, *samādhis* occur there effortlessly. (30)

निन्दते इदमप्यविशिष्टं सर्वमंशयाः ।

हृदिने वन्य कर्मणि तस्मिन्नुदे परान् ॥ २१ ॥

bhidyate idamapyaviśiṣṭaṁ sarvamāṅśayāḥ

hṛdīnē vanyā karmṇi tasmīnṅudē parān (31)

When the identity between *paramātmā* and *jīvātmā* is clearly known, the knower's knots in the heart are destroyed, all doubts are dispelled, and the results of actions are eliminated. (31)

अवच्छिन्नचित्तं तन्मन्त्रोपनिषत्सु ।

विद्येयचित्तं तन्मन्त्रोपनिषत्सु ॥ २२ ॥

avacchinnaचित्तं तन्मन्त्रोपनिषत्सु

vidyeyaचित्तं तन्मन्त्रोपनिषत्सु ॥ २२ ॥

The *jīva* is to be known as three-fold: the conditioned *cit*, the reflection of *cit*, and the one imagined as in dream. Among them, the first is of the nature of *brahman*. (32)

अवच्छिन्नचित्तं तन्मन्त्रोपनिषत्सु ।

विद्येयचित्तं तन्मन्त्रोपनिषत्सु ॥ २३ ॥

avacchedaḥ kalpitāḥ syādavacchedyaḥ tu vāstavaḥ
tasmīn jīvatvamāropādbrahmatvaḥ tu svabhāvataḥ (33)

The limitation is imagined, but the *sākṣī* (pure awareness) upon which the limitation is projected is the truth. (Therefore) the status of *sākṣī* as *jīva* occurs due to superimposition, whereas its nature as *brahman* is innate. (33)

अवच्छिन्नस्य जीवस्य पूर्णेन ब्रह्मणिकताम् ।

तत्त्वमस्यादिवाक्यानि जगुर्नेतरजीवयोः ॥ ३४ ॥

avacchinasya jīvasya pūrṇena brahmaṅikatām

tattvamasyaādivākyāni jagurnetarajīvayoh (34)

The statements (by the Upaniṣads) "tat tvam asi – you are that *brahman*," etc. declare the identity between *sākṣī* (with the superimposed limitations of *jīva*) and the fullness which is *brahman*, but not (the identity between) the other two *jīvas* (and *brahman*). (34)

ब्रह्मण्यवस्थिता माया विक्रियाऽऽवृत्तिकृपिणी ।

आवृत्त्याऽखण्डता तस्मिन्जगज्जीवौ प्रकल्पयेत् ॥ ३५ ॥

brahmanyavasthitā māyā vikṣepāvṛtirāpini

āvṛtya'khaṇḍatā tasmīn jagajjīvau prakalpayet (35)

Māyā, which is of the nature of projecting and veiling, abides in *brahman*. Having veiled the non-dual nature of *brahman*, *māyā* creates (projects) the world and the *jīva* on *brahman*. (35)

जीवो धीस्थश्चिदाभासो भवेद्भोक्ता हि कर्मकृत् ।

भोग्यरूपमिदं सर्वं जगत्स्याद्भूतभौतिकम् ॥ ३६ ॥

jīvo dhīsthaśchidābhāso bhaved bhoktā hi karmakṛt

bhogyarāpamidān sarvaḥ jagat syādbhūtabhautikam (36)

The *jīva*, which is the reflection of consciousness identified with the *antaḥkarana*, becomes the performer of actions and the experiencer (of the world). All the five elements and the elementals constitute the world, which is in the form of various objects of experience. (36)

अनादिकालमारभ्य मोक्षात्पूर्वमिदं द्वयम् ।

व्यवहारे स्थितं तस्माद्भवं व्यावहारिकम् ॥ ३७ ॥

*anādīkālamarabhya mokṣātpūrvamidaṁ dvayam
vyāvahāre sthitaṁ tasmādbhavaṁ vyāvahārikam (37)*

This pair (*jīva* and *jagat*) has existed empirically since beginningless time and will exist until liberation. Therefore, both enjoy relative reality. (37)

विद्याभासस्थिता निद्रा विक्षेपाऽऽवृत्तिरूपिणी ।

आवृत्तौ जीवजगती पूर्वं नृत्ते तु कल्पयेत् ॥ ३८ ॥

*vidyābhāsa-sthita nīdrā vīkṣepāḥāvṛttirūpiṇī
āvṛttau jīvajagatī pūrvaṁ nṛtṭe tu kalpayet (38)*

Sleep abides in *cid-ābhāsa* (the reflection of consciousness) and is of the nature of the veiling and projecting powers. Having covered the *jīva* and *jagat* of the waking state, however, it produces new ones. (38)

प्रतिबिम्बत एवैते स्थितत्वात्प्रतिबिम्बसिद्धे ।

न हि स्वप्नप्रबुद्धस्य पुनः स्वप्ने स्थितिस्तयोः ॥ ३९ ॥

*pratibhāṅgata evāite sthitaṭvātpṛatibhāṅgasiḍḍhe
na hi svapnaprabuddhasya punaḥ svapne sthītiṣṭayoh (39)*

These two (*jīva* and *jagat* in the dream) are called subjective reality because they exist only during the period of their appearance in the dream; when the dreamer wakes from one dream and goes to another, the dreamer and dream world of the previous dream are not there.

प्रतिबिम्बजगतीवो यस्तजगत्प्रतिबिम्बिकम् ।

वस्तुतः मन्यतेऽन्वयानु मिथ्येति व्यावहारिकः ॥ ४० ॥

*pratibhāṅgajagatīvo yastajagatpṛatibhāṅgikam
vastaṅgataṁ manyate'nyastu mithyēti vyāvahārikah (40)*

The dream *jīva* (dreamer) considers the dream world to be real, whereas the other, i.e. the empirical *jīva* (waker), considers both the dream *jīva* and the dream *jagat* to be false. (40)

व्यावहारिकजीवो यस्तजगद्वावहारिकम् ।

सत्यं प्रत्येति मिथ्येति मन्यते पारमार्थिकः ॥ ४१ ॥

*vyāvahārikajīvo yastajagadvāvahārikam
satyāṁ pratyēti mithyēti manyate pāramārthikah (41)*

The empirical *jīva* (waker) believes the empirical world to be real, whereas the *jñānī* (person of self-knowledge) knows the empirical *jīva* and the empirical world to be false. (41)

पारमार्थिकजीवस्तु ब्रह्मैवमं पारमार्थिकम् ।

प्रत्येति वीक्षते नान्यद्वीक्षते त्वनृतात्मना ॥ ४२ ॥

*pāramārthikajīvastu brahmaikyaṁ pāramārthikam
pratyēti vīkṣate nānyadvīkṣate tvanṛtātmanā (42)*

The wise person indeed knows his identity with *brahman* as real. He does not see another. If the *jñānī* does see another, then he certainly sees the otherness as false in nature. (42)

माधुर्यद्रवशैत्यानि नीरघर्मास्तरङ्गके ।

अनुगम्याथ तन्निष्ठे फेनेऽप्यनुगता यथा ॥ ४३ ॥

*mādhuryadravaśaityāni nīrāgharmāstarāṅgake
anugamyātha tanniṣṭhe phene'pnyugatā yathā (43)*

As the characteristics of water, namely, sweetness, liquidity, and coolness, having inhaled in the wave, also inhere thereafter in the foam situated on it (the wave)... (43)

साक्षिस्थाः सच्चिदानन्दाः सम्बन्धाबावहारिके ।

तद्द्वारेणानुगच्छन्ति तथैव प्रतिभासिके ॥ ४४ ॥

*sākṣisthāḥ saccidānandāḥ sambandhādvāvahārike
taddvāreṇānugacchanti tathēva pṛatibhāṅsike (44)*

...in the same way, the *sat-cit-ananda* existing in *sākṣī*, inheres by association in the empirical *jīva* and *jagat*. Similarly, through the empirical *jīva* and *jagat*, *sat-cit-ananda* inheres in the subjective (*jīva* and *jagat*). (44)

लये फेनस्य तद्धर्मा द्रवाद्याः स्युस्तरङ्गके ।
तस्यापि विलये नीरे तिष्ठन्त्येते यथा पुरा ॥ ४५ ॥

laye phenasya taddharmā dravādyāḥ syustaraṅgake
tasyāpi vilaye' nire tiṣṭhantyeete yathā purā (45)

When the foam dissolves, its attributes such as liquidity etc. abide in the wave. When the wave also disappears, these (attributes) abide in the water as before. (45)

प्रातिभासिकजीवस्य लये स्युर्व्यावहारिके ।
तल्लये सच्चिदानन्दाः पर्यवस्यन्ति साक्षिणि ॥ ४६ ॥

prātibhāsikajīvasya laye syurvāvahārike
tallaye saccidānandāḥ paryavasyanti sāksini (46)

When the subjective *jīva* (with dream *jagat*) disappears, *sat*, *cit*, and *ānanda* abide in the empirical *jīva* (*cid-ābhāsa*). The same *sat*, *cit*, and *ānanda* remain in *sākṣi* when that (empirical *jīva*) ceases to exist. (46)