

# लघुवाक्यवृत्तिः Lagu-vākya-vṛttiḥ

स्थूलो मांसमयो देहो सूक्ष्मः स्याद्वासनामयः ।  
ज्ञानकर्मेन्द्रियैः सार्धं धीप्राणौ तच्छरीरगौ ॥ १ ॥

*sthūlo māṃsamayo deho sūkṣmaḥ syādvāsanāmayah  
jñānakarmendriyaiḥ sārddham dhīprāṇau taccharīragau 1*

The gross body is the body made of flesh; the subtle body is made of impressions along with sense organs, and organs of action, intellect and life-force present in the subtle body.

अज्ञानं कारणं साक्षी बोधस्तेषां विभासकः ।  
बोधाभासो बुद्धिगतः कर्ता स्यात्पुण्यपापयोः ॥ २ ॥

*ajñānaṃ kāraṇaṃ sākṣī bodhasteṣāṃ vibhāsakah  
bodhābhāso buddhigataḥ kartā syātpuṇyapāpayoḥ 2*

Self-ignorance is the causal body; the awareness that illumines them (the bodies) is the witness consciousness. The reflection of the consciousness in the intellect is the (one that identifies as) the doer of dharmic and adharmic actions.

स एव संसरेत्कर्मवशाल्लोकद्वये सदा ।  
बोधाभासाच्छुद्धबोधं विविच्यादतियत्नतः ॥ ३ ॥

*sa eva saṃsaretkarmavaśāllokadvaye sadā  
bodhābhāsācchuddhabodham vivicyādatiyatnataḥ 3*

He or she (the doer) travels ceaselessly enslaved by karma (actions and their results) in this life and the next. May one discriminate between unconditioned consciousness and consciousness reflected in the mind with great effort.

जागरस्वप्नयोरेव बोधाभासविडम्बना ।

सुप्तौ तु तल्लये बोधः शुद्धो जाड्यं प्रकाशयेत् ॥ ४ ॥

*jāgarasvapnayoreva bodhābhāsaviḍambanā*

*suptau tu tallaye bodhaḥ śuddho jāḍyaṃ prakāśayet 4*

In the waking and the dream states alone the reflected consciousness masquerades as real. However, when the mind resolves in sleep, consciousness (unconditioned by the mind), illumines the ignorance.

जागरेऽपि धियस्तूष्णीम्भावः शुद्धेन भास्यते ।

धीव्यापाराश्च चिद्भास्याश्चिदाभासेन संयुताः ॥ ५ ॥

*jāgare'pi dhiyastūṣṇīmbhāvaḥ śuddhena bhāsyate*

*dhīvyāpārāśca cidbhāsyāścīdābhāseṇa saṃyutāḥ 5*

In the waking state, the silence in the mind and its activities are illumined by unconditioned consciousness along with the reflected consciousness.

वह्नितप्तजलं तापयुक्तं देहस्य तापकम् ।

चिद्भास्या धीस्तदाभासयुक्तान्यं भासयेत्तथा ॥ ६ ॥

*vahnitaptajalaṃ tāpayuktaṃ dehasya tāpakam*

*cidbhāsyā dhīstadābhāsayuktānyaṃ bhāsayettathā 6*

Just as water, heated by fire, acquires the power to burn the body, so too, the intellect illumined by consciousness, acquires the capacity to illumine other things.

रूपादौ गुणदोषादिविकल्पा बुद्धिगाः क्रियाः ।

ताः क्रिया विषयैः सार्धं भासयन्ती चितिर्मता ॥ ७ ॥

*rūpādau guṇadoṣādivikalpā buddhigāḥ kriyāḥ*

*tāḥ kriyā viṣayaiḥ sārdhaṃ bhāsayantī citirmatā 7*

Notions such the qualities and defects of forms, etc. are activities of the mind, which, along with their objects, are understood as being illumined by consciousness.

रूपाच्च गुणदोषाभ्यां विविक्ता केवला चितिः ।

सैवानुवर्तते रूपरसादीनां विकल्पने ॥ ८ ॥

*rūpācca guṇadoṣābhyāṃ viviktā kevalā citiḥ*

*saivānuvartate rūparasādīnāṃ vikalpane 8*

Distinct from the qualities and defects of those forms is unconditioned consciousness, which conforms to the cognitions of form, taste, etc.

क्षणे क्षणेऽन्यथाभूता धीविकल्पाश्चितिर्न तु ।

मुक्तासु सूत्रवद्बुद्धिविकल्पेषु चितिस्तथा ॥ ९ ॥

*kṣaṇe kṣaṇe'nyathābhūtā dhīvikalpāścitirna tu*

*muktāsu sūtravadbuddhivikalpeṣu citistathā 9*

Cognitions of the mind change from moment to moment, but not consciousness. Like the string in a pearl necklace, consciousness is present in all cognitions.

मुक्ताभिरावृतं सूत्रं मुक्तयोर्मध्य ईक्ष्यते ।

तथा वृत्तिविकल्पैश्चित्स्पष्टा मध्ये विकल्पयोः ॥ १० ॥

*muktābhirāvṛtaṃ sūtraṃ muktayormadhyā īkṣyate*

*tathā vṛttivikalpaiścitspaṣṭhā madhye vikalpayoḥ 10*

Just as the string hidden by the pearls can be seen between two pearls, so too, consciousness hidden by mental activities can be seen between two cognitions.

नष्टे पूर्वविकल्पे तु यावदन्यस्य नोदयः ।

निर्विकल्पकचैतन्यं स्पष्टं तावद्विभासते ॥ ११ ॥

*naṣṭe pūrvavikalpe tu yāvadanyasya nodayaḥ*

*nirvikalpakacaitanyaṃ spaṣṭhaṃ tāvadvibhāsate 11*

When one cognition has subsided and another has not yet arisen, cognition-free consciousness shines clearly.

एकद्वित्रिक्षणेष्वेवं विकल्पस्य निरोधनम् ।

क्रमेणाभ्यस्यतां यत्नाद्ब्रह्मानुभवकाङ्क्षिभिः ॥ १२ ॥

*ekadvitrikṣaṇeṣvevaṃ vikalpasya nirodhanam*

*kramenābhyasyatām yatnādbrahmānubhavaḥkāṅkṣibhiḥ 12*

The restraint of all cognitions, by gradually increasing for one, two, then three moments, should be practiced with effort by those who seek the experience of brahman.

**सविकल्पजीवोऽयं ब्रह्म तन्निर्विकल्पकम् ।**

**अहं ब्रह्मेति वाक्येन सोऽयमथोऽभिधीयते ॥ १३ ॥**

*savikalpajīvo'yaṃ brahma tannirvikalpakam*

*ahaṃ brahmeti vākyena so'yamartho'bhidhīyate 13*

This *jīva* is (identified) with cognitions is (understood to be) cognition-free Brahman. This is the meaning of the teaching, "I am brahman."

**सविकल्पकचिद्योऽहं ब्रह्मैकं निर्विकल्पकम् ।**

**स्वतःसिद्धा विकल्पास्ते निरोद्धव्याः प्रयत्नतः ॥ १४ ॥**

*savikalpakacidyo'haṃ brahmaikaṃ nirvikalpakam*

*svataḥsiddhā vikalpāste niroddhavyāḥ prayatnataḥ 14*

The one who is consciousness with cognitions is I, who is Brahman, which is cognition-free. These self-evident cognitions are to be restrained with effort.

**शक्यः सर्वनिरोधेन समाधिर्योगिनां प्रियः ।**

**तदशक्तौ क्षणं रुद्ध्वा श्रद्दालुर्ब्रह्मतात्मनः ॥ १५ ॥**

*śakyaḥ sarvanirodhena samādhiryogināṃ priyaḥ*

*tadaśaktau kṣaṇaṃ ruddhvā śraddhālubrahmatātmanah 15*

The state of *samādhi*, desired by yogis, is possible by the total restraint (of all cognitions). If that is not possible, then (may one practice) momentary restraint, trusting the vision that atma is brahman.

**श्रद्दालुर्ब्रह्मतां स्वस्य चिन्तयेद्बुद्धिवृत्तिभिः ।**

**वाक्यवृत्त्या यथाशक्ति ज्ञात्वा ह्यभ्यस्यतां सदा ॥ १६ ॥**

*śraddhālubrahmatām svasya cintayedbuddhivṛttibhiḥ*

*vākyavr̥tṭyā yathāśakti jñātvā hyabhyasyatām sadā 16*

May the one endowed with *śraddhā* contemplate upon one's nature as brahman with the help of thoughts in the mind. Having understood these teachings as much as one's capacity will allow, may one always contemplate on the truth.

**तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।**

**एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥ १७ ॥**

*taccintanaṃ tatkathanamanyonyaṃ tatprabodhanam*

*etadekaparatvaṃ ca brahmābhyāsaṃ vidurbudhāḥ 17*

The wise ones know activities such as meditating on that truth, talking about that (truth of the self), sharing this (knowledge) with one another, being singularly focused on that (reality of oneself as Brahman), as contemplation on brahman.

**देहात्मधीवद्ब्रह्मात्मधीदार्ष्ये कृतकृत्यता ।**

**यदा तदायं म्रियतां मुक्तोऽसौ नात्र संशयः ॥ १८ ॥**

*dehātmadhīvadbrahmātmadhīdārṣhye kṛtakṛtyatā*

*yadā tadāyaṃ mriyatāṃ mukto'sau nātra saṃśayaḥ 18*

When one's knowledge of atma being brahman is as firm as the notion that the *ātman* is as good as the body, then one has fulfilled all that is there to do. When such a person dies, without a doubt, s/he is liberated.

— OM TAT SAT —