

पञ्चदशी

Pañcadaśī - Chapter 10

नाटकदीपः

The Lamp of the Theatre

परमात्माऽद्वयानन्दपूर्णः पूर्वं स्वमायया ।
स्वयमेव जगद्भूत्वा प्राविशज्जीवरूपतः ॥१॥

paramātmā'dvayānandapūrṇaḥ pūrvam svamāyayā
svayameva jagadbhātva prāviśajjīvarūpataḥ

1. Before the projection of the world the Supreme Self, the secondless, all-bliss and ever complete, alone existed. Through His *Māyā* He became the world, and entered into it as the *Jīva*, the individual Self.

विष्वाद्युत्तमदेहेषु प्रविष्टो देवताभवत् ।
मर्त्याद्यधमदेहेषु स्थितो भजति देवताम् ॥२॥

viṣṇvādyuttamadeheṣu praviṣṭo devatābhavat
martyādyadhamadeheṣu sthito bhajati devatām

2. Entering the superior bodies like that of Viṣṇu, He became the deities; and remaining in the inferior bodies like that of men He worships the deities.

अनेकजन्मभजनात्स्वविचारं चिकीर्षति ।
विचारेण विनष्टायां मायायां शिष्यते स्वयम् ॥ ३॥

anekajanmabhajanātsvavicāraṃ cikīrṣati
vicāreṇa vinaṣṭāyāṃ māyāyāṃ śiṣyate svayam

3. Due to the practice of devotions in many lives the *Jīva* desires to reflect upon his nature. When by inquiry and reflection *Māyā* is negated, the Self alone remains.

अद्वयानन्दरूपस्य सद्भवत्वं च दुःखिता ।
बन्धः प्रोक्तः स्वरूपेण स्थितिर्मुक्तिरितीयते ॥४॥

advayānandarūpasya sadbhvatvaṃ ca duḥkhitā
bandhaḥ proktaḥ svarūpeṇa sthitirmuktiritīryate

4. Being with a second and being miserable for one who is of the nature of being without a second and blissful is called bondage; remaining in his own natural state is said to be release (from bondage).

अविचारकृतो बन्धो विचारेण निवर्तते ।
तस्माज्जीवपरात्मानौ सर्वदैव विचारयेत् ॥५॥

avicārakr̥to bandho vicāreṇa nivartate
tasmājjīvaparātmānau sarvadaiva vicārayet

5. Bondage born of want of inquiry goes away by inquiry. Therefore one should inquire about the *jīva* and Brahman always.

अहमित्यभिमन्ता यः कर्ता ऽ सौ तस्य साधनम् ।
मनस्तस्य क्रिये अन्तर्बहिर्वृत्ती क्रमोत्तिहते ॥६॥

ahamityabhimantā yaḥ kartā 'sau tasya sādhanam
manastasya kriye antarbahirvṛttī kramotthite

6. He who has the attachment as I is the doer; Mind his instrument; its activities are the inward and outward activities which arise in order.

अन्तर्मुखाहमित्येषा वृत्तिः कर्तारमुल्लिखेत् ।
बहिर्मुखेदमित्येषा बाह्यं वस्त्वदमुल्लिखेत् ॥७॥

antarmukhāhamityeṣā vṛttiḥ kartāramullikhet
bahirmukhedamityeṣā bāhyaṃ vastvidamullikhet

7. This activity which is turned inward points to the doer as "I"; this activity which is turned outward points to this external thing as "This".

इदमो ये विशेषाः स्युर्गन्धरूपरसादयः ।
असाङ्कर्येण तान्भिन्धाद्घ्राणादीन्द्रियपञ्चकम् ॥८॥

idamo ye viśeṣāḥ syurgandharūparasādayaḥ
asāṅkaryeṇa tānbhindyādghrāṇādīndriyapañcakam

8. The five faculties, the nose etc., sense, without mixing up, smell, form, taste, etc., which are the characteristics of the "This".

कर्तारं च क्रियां तद्वद्व्यावृत्तविषयानपि ।
स्फोरयेदेकयत्नेन योऽसौ साक्ष्यत्र चिद्वपुः ॥९॥

kartāraṃ ca kriyāṃ tadvadvyaāvṛttaviṣayanapi
sphorayedekayatnena yo 'sau sākṣyatra cidvapuh

9. That which illuminates by a single effort the doer, the activity and similarly the several objects also is the Witness here, whose nature is consciousness.

ईक्षे शृणोमि जिघ्राभि स्वादयामि स्पृशाभ्यहम् ।
इति भासयते सर्वं नृत्यशालास्थदीपवत् ॥ १० ॥

īkṣe śṛṇomi jighrābhi svādayāmi sprśābhyaham
iti bhāsayate sarvaṃ nr̥tyaśālāsthadīpavat

10. "I see, "I hear, "I smell", "I taste", "I touch" - thus does it illuminate everything like a lamp which is in a dancing hall.

नृत्यशालास्थितो दीपः प्रभुं सभ्यांश्च नर्तकीम् ।
दीपयेद्विशेषेण तदभावे ऽ पि दीप्यते ॥ ११ ॥

nr̥tyaśālāsthito dīpaḥ prabhuṃ sabhyāṃśca nartakīm
dīpayedaviśeṣeṇa tadabhāve 'pi dīpyate

11. The lamp placed in a dancing hall illumines the master (host), the assembled persons and the dancing girl without any difference; it will shine on even if nobody is there.

अहङ्कारं धियं साक्षी विषयानपि भासयेत् ।
अहङ्काराद्यभावेऽपि स्वयं भात्येव पूर्ववत् ॥ १२॥

ahaṅkāraṃ dhiyaṃ sāksī viṣayānapi bhāsayet
ahaṅkāradīyabhāve ' pi svayaṃ bhātyeva pūrvavat

12. (Similarly) the Witness illuminates the I-sense (the master), the Mind (the dancing girl) and also the objects (assembled persons); even in the absence of the I-sense etc., it will shine on by itself as before.

निरन्तरं भासमाने कूटस्थे ज्ञप्तिरूपतः ।
तद्भासा भासमानेयं बुद्धिर्नृत्यत्यनेकधा ॥१३॥

nirantaraṃ bhāsamāne kūṭasthe jñaptirūpataḥ
tadbhāsā bhāsamāneyaṃ buddhirnṛtyatyanekadhā

13. When the *Kuṭastha* (the Witness) by reason of its being of the nature of consciousness is shining without any break, this Mind shining by its light dances variously.

अहङ्कारः प्रभुः सभ्याविषया नर्तकी मतिः ।
तालादिधारीण्यक्षाणि दीपः साक्ष्यवभासकः ॥१४॥

ahaṅkāraḥ prabhuḥ sabhyāviṣayā nartakī matiḥ
tālādīdhārīṇyakṣāṇi dīpaḥ sāksyavabhāsakaḥ

14. The I-sense is the master the objects the assembled persons, the Mind the dancer, the senses the bearers of the cymbals etc., the witness the illuminating lamp.

स्वस्थानसंस्थितो दीपः सर्वतो भासयेद्यथा ।
स्थिरस्थायी तथा साक्षी बहिरन्तः प्रकाशयेत् ॥१५॥

svasthānasamsthito dīpaḥ sarvato bhāsayedyathā
sthirasthāyī tathā sāksī bahirantaḥ prakāśayet

15. Just as the lamp staying in its own place illuminates all round, so does the witness permanently stationed illuminates outside and inside.

बहिरन्तर्विभागोऽयं देहापेक्षो न साक्षिणि ।
विषया बाह्यदेशस्था देहस्यान्तरहङ्कृतिः ॥१६॥

bahirantarvibhāgo 'yam dehāpekṣo na sākṣiṇi
viṣayā bāhyadeśasthā dehasyāntarahaṅkṛtiḥ

16. This differentiation as outside and inside is in relation to the body and not in the Witness. The objects are in the space outside (the body); the ego-sense is inside the body.

अन्तःस्था धीः सहैवाक्षैर्बहिर्याति पुनः पुनः ।
मास्यबुद्धिस्थचाञ्चल्यं साक्षिण्यारोप्यते वृथा ॥१७॥

antaḥsthā dhīḥ sahaivākṣairbahiryāti punaḥ punaḥ
bhāsyabuddhisthacāñcalyaṃ sākṣiṇyāropyate vṛthā

17. The Mind which is inside very frequently goes out along with the senses. The motion which is in the Mind which is illuminated (by the Witness) is vainly attributed to the Witness.

गृहान्तरगतः स्वल्पो गवाक्षादातपोऽचलः ।
तत्र हस्ते नर्त्यमाने नृत्यतीवातपो यथा ॥१८॥

grahāntaragataḥ svalpo gavākṣādātapo 'calaḥ
tatra haste nartyamāne nṛtyatīvātapo yathā

18. The very small beam of sunlight coming into a house through a skylight is motionless. If the hand is made to dance (moved up and down) in it, the sunlight will seem to dance. Similarly here.

निजस्थानस्थितः साक्षी बहिरन्तर्गमागमौ ।
अकुर्वन्बुद्धिचाञ्चल्यात्करोतीव तथा तथा ॥१९॥

nijasthānasthitaḥ sākṣī bahirantargamāgamau
akurvanbuddhicāñcalyātkarotīva tathā tathā

19. The Witness staying in his own place and not doing the going out and coming in seems to be doing it in the same manner because of the movements of the Mind.

न बाह्यो नान्तरः साक्षी बुद्धेर्देशौ हि तावुभौ ।
बुद्ध्याद्यशेषसंशान्तौ यत्र भात्यस्ति तत्र सः ॥२०॥

na bāhyo nāntaraḥ sākṣī buddherdeśau hi tāvubhau
buddhyādyāśeṣasaṁśāntau yatra bhātyasti tatra saḥ

20. The witness is neither outside nor inside. Those two places are only for the Mind. Where it (the witness) shines when the mind etc., are completely quiet, there it is.

देशः कोऽपि न भासेत यदि तर्ह्यस्त्वदेशभाक् ।
सर्वदेशप्रबलृप्त्यैव सर्वगत्वं न तु स्वतः ॥२१॥

deśaḥ ko ' pi na bhāseta yadi tarhyastvadeśabhāk
sarvadeśaprakṛptyaiva sarvagatvaṁ na tu svataḥ

21. If no place can be seen (when the mind etc. are quiet), let it (the witness) then be place-less. The presence everywhere is only because of the assumption of all places and not an attribute of its own.

अन्तर्बहिर्वा सर्वं वा यं देशं परिकल्पयेत् ।
बुद्धिस्तद्देशेगः साक्षी तथा वस्तुषु योजयेत् ॥ २२॥

antarbahirvā sarvaṁ vā yaṁ deśaṁ parikalpayet
buddhistaddeśegaḥ sākṣī tathā vastuṣu yojayet

22. Inside, outside or everywhere - whatever place the mind assigns in that place is the Witness. The same principle should be applied (to its presence) in all things.

यद्यद्रूपादि कल्पयेत् बुद्ध्या तत्तत्प्रकाशयन् ।
तस्य तस्य भवेत्साक्षी स्वतो वाग्बुद्ध्यागोचरः ॥ २३॥

yadyadrūpādi kalpyeta buddhyā tattatprakāśayan
tasya tasya bhavetsākṣī svato vāgbuddhyagocaraḥ

23. Whatever form etc. is created by the mind, the Witness illuminates even that, though in itself it is beyond words and the mind.

कथं तादृङ्मया ग्राह्य इति चेन्मैव गृह्यताम् ।
सर्वग्रहोपसंशान्तौ स्वयमेवावशिष्यते ॥२४॥

katham tādṛṅmayā grāhya iti cenmaiva gṛhyatām
sarvagrahopasaṁśāntau svayamevāvaśiṣyate

24. If you ask "How then am I to grasp such a thing (which is beyond words and the mind)?, let it not be grasped at all. When all graspings have quieted down, it will itself remain as the residue.

न तत्र मानापेक्षास्ति स्वप्रकाशस्वरूपतः ।
तादृग्व्युत्पत्त्यपेक्षा चेच्छ्रुतिं पठ गुरोर्मुखात् ॥२५॥

na tatra mānāpekṣāsti svaprakāśasvarūpatāḥ
tāddgvyutpattyapekṣā ceccchrutim paṭha gurormukhāt

25. In that matter (of realizing it), there is no need for any means of knowledge because of its self-luminous nature. If there is a need for knowing that (that it is of a self-luminous nature), study the Veda through the mouth of a *Guru*.

यदि सर्वग्रहत्यागोऽशक्यस्तर्हि धियं व्रज ।
शरणं तदधीनोऽन्तर्बहिर्वैषोऽनुभूयताम् ॥२६॥

yadi sarvagrahatyāgo ' śakyastarhi dhiyaṁ vraja
śaraṇaṁ tadadhīno ' ntarbahirvaiṣo ' nubhūyatām

26. If the abandonment of all graspings (mental activities) is not possible, then seek refuge in the mind. This (the Self) may then be experienced inside or outside as subordinate to it (the mind).