Paramatmanah yananaandapurnah purvam svamayaya
svayameva jagadbhavah pravisajjivarupatah

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

Visnvadyuttamadehe su praviasto devatabhavat
martyadyadhama dehe su sthito bhajati devatam

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

Anekajnmanasaatanasvavicaram cikirsati
vicarena vinasatyam mayayam shishyate svayam

3. Due to the practice of devotions in many lives the Jiva desires to
reflect upon his nature. When by inquiry and reflection Maya is
negated, the Self alone remains.
advayānandarūpasya sadvayatvam ca duḥkhitā
bandhah proktaḥ svarūpena 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).

avicāraṁ to bandho vicārena nivartate
tasmā jīvaparātmānau sarvadaiśa vicārayet

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

ahamityabhimanṭaḥ yaḥ kartā sam tasya sadhanam
manastasya kriye antarbhīvṛttī kramottthe

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.

antarmukhāhamityeṣā vṛttih kartāramullikhet
bahirvākṣamityeṣā bāhyam 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".
idamo ye višeṣāḥ syurgandharūparasādayāḥ
asāṅkaryena tānbhindyādghrāṇādīndriyapañcakam

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

kartāram ca kriyām tadvadyāvṛttaviśayānapi
sphorayedekayatnena yo ' sau sākṣyatra cidvapuḥ

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.

ikṣe śṛṇomi jighrābhi svādayāmi sprśābhyaḥam
iti bhāsayate sarvām nṛtyaśālāsthadīpavat

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.

nṛtyaśālāsthitvo dīpāḥ prabhū सम्यांश्च नर्तकीम्
dīpāyedvikesṣeṇa 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.
ahāṅkāraṁ dhiyāṁ sākṣi viṣayānapi bhāsayet
ahāṅkārādyabhāve 'pi svayaṁ 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.

nirantarāṁ bhāsamāne kūṭasthe jñaptirūpataḥ
tadbhāsā bhāsamāneyaṁ buddhirnṛtyatyanekadhā

13. When the Kūṭastha (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.

ahāṅkāraḥ prabhuḥ sabhyāviṣayā nartakī matiḥ
tālādidhārīṇyakṣāni dīpaḥ sākṣyavabhāsakaḥ

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.

svasthānasamsthito dīpaḥ sarvato bhāsayedynthā
sthirasthāyī tathā sākṣi bahirantaḥ prakāṣayet

15. Just as the lamp staying in its own place illuminates all round, so does the witness permanently stationed illuminates outside and inside.
bahirantarvibhāga 'yaṁ dehāpekṣo na sākṣiṁ viṣayā bāhyadeśasthā dehasaṁtaṁrahaṅkrīṭiḥ

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.

अन्तःस्यान्तः धीः सहेवाकृयविन्यास्ति पुनः पुनः ।
भास्यबुद्धिस्वाद्रल्य साक्षिण्यारोप्यते वृथा ॥१७॥

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 mainly attributed to the Witness.

गृहान्तरत्गत: स्वल्पो गवाष्टादातपोऽचलः ।
तत्र हस्ते नर्त्यमाने नृत्यतीवातपो यथा ॥१८॥

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.

निजस्थानस्थित: साक्षी बहिर्न्तर्गतामामैः ।
अकुर्वन्बुद्धिडावल्यात्करोतिव तथा तथा ॥१९॥

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.
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.

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

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.

23. Whatever form etc. is created by the mind, the Witness illuminates even that, though in itself it is beyond words and the mind.
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 grasplings have quieted down, it will itself remain as the residue.

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.

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).