UPANISHAD VALLARI

P. KRISHNA MOORTY

Published by
Tirumala Tirupati Devasthanams
Tirupati
UPANISHAD VALLARI

by

P. KRISHNA MOORTY

Published by

The Executive Officer
Tirumala Tirupati Devasthanams
Tirupati
2001
FOREWORD

Every Veda is divided into four parts viz., Samhita, Brahmana, Aranyaka and Upanishad. As the Upanishads come at the end of the Vedas, they are known as "Vedanta". The Upanishads have a prominent place in Indian philosophical heritage. Without understanding the Upanishads it is impossible to get near the core of Indian spiritual thought.

Upanishads uphold spiritual oneness of existence and give answers to the practical and theological questions of every thinker.

According to the tradition, 108 Upanishads are there. Among them Isa, Kena and Katha Upanishads have a prominent place. Sri Sankaracharya, however, took only ten Upanishads as authoritative and gave elaborate commentary on them. Isavasya Upanishad, Kena Upanishad and the Katha Upanishad find place among the ten.

Sri P. Krishna Murthy in this book rendered these three Upanishads into English. The translator had done a commendable job by translating the scriptures in a simple style to the benefit of common readers.

The "Atma Bodha", is written by Jagadguru Sankaracharya in the language of the heart, that we find in this text. The book also serves a need, that is felt by the seekers, who for some reason or other, have no opportunity to read the original, in Sanskrit. "Atma Bodha" emphasises self-realisation and recommends the ways and means for mukti.

We hope these English translations, of the sacred Upanishads and Sankaracharya's 'Atma Bodha' will be well received by the spiritual minded public.

Executive Officer,
Tirumala Tirupati Devasthanams,
Tirupati.
சுசுசர்புராமாதி
INTRODUCTION

As the spiritual experience of all men is imperfect, Truth revealed itself in this land through the minds of great Rsis. This revelation is Śruti which literally means what is heard. Great Rsis, who had perfected themselves by long tapas are said to have heard in their hearts eternal Truths and to have left a record of them in our sacred books called the Vedas. The Vedas consist of four parts viz. (1) Samhitās, Mantras or Hymns (2) The Brahmaṇas or explanatory treatises on mantras and rituals and (3) Āranyakas, the ritualistic prayers performed in the sacred forests, (4) the Upaniṣads or mystic treatises revealing the most profound Spiritual Truths and suggesting the ways of realising them.

The word Upaniṣad means “Sitting down beside.” They embody esoteric spiritual knowledge meant for relection and contemplation and hence the deeper a man dives into the significance of these Scriptures in meditation, the greater the hidden meanings he finds in them. They are the sum and substance of all true wisdom. Some of them are written in prose and some in verse. They vary in length and form. According to tradition, Upaniṣads are 1180 one for each śākhā of the Vedas but only 200 are brought to light and of them 108 are deemed worthy of study. Of these 108, only 10 have been recognised by Śaṅkara as authoritative and wrote elaborate commentaries on them. They are (1) Īśa (2) Kena (3) Katha (4) Praśna (5) Mundaka (6) Māṇḍukya (7) Taittirīya (8) Aitareya (9) Čhândogya and (10) Brhadāraṇyaka.
Īsa Vāsyā Upanishat is a part of Sukla Yajurveda and is the shortest of all. It derives its name from the opening words of its first Mantra. This is a Mantropaniṣad parexcellence as all the Upaniṣads that are in verse are so called. It tells us that whoever gets knowledge of the Supreme Soul finds everything identical with Brahman.

P. Krishna Moorthy
That (the Invisible Brahman) is full; This (the Visible Brahman) is full. This full (Visible Brahman) proceeds from that full (Invisible Brahman). On perceiving the true nature of this full (Visible Brahman) there still remains that same full (Invisible Brahman).

Om: Peace! Peace! Peace!

Om

Tat Sat

* * *

Everything that is subject to change in this universe is permeated by Paraṁēṣvara. Save thyself by renouncing it Do not aspire for wealth that is others.
Let every one wish to live for a hundred years, always by being engaged in doing one’s duty. There is no other way Thou, a human-being, that desirest to live thus—nothing that is inauspicious will ever attach itself to thee.

There are worlds that go by the name of Asuryā, which are steeped in the darkness of ignorance. Those people who despise the soul enter into such worlds after their death.

Ātmā is one which is immovable. Its speed is much greater than that of the mind. It is unapproachable even by Gods. It always moves away in advance. Though it is itself immovable, its speed transcends that of other senses, which move fast. As long as the soul exists in the body, the spirit distributes and allocates the various functions to the various organs of the body.

That soul moves and does not move. It is farther off and yet near at hand. It is to be found embedded in the creation and is also to be found outside it.
He, who sees all creatures focussed in himself, and he who finds himself in all the creation, such a person, by identifying himself with the entire creation thus, entertains no hatred for any one.

To that Jñani who thus identifies himself with all the creatures of the universe and to him who feels such an identity everywhere and in all things, where is attachment or where is detachment for such a one?

The soul is all pervading. It is pure. It is resplendent. It has neither body nor nerves nor even sin. It is all discerning. It is the Lord of the mind. It is infinitely superior to all things and is self-created. It is capable of entering into every material body and endows it with life and permanance.

Whosoever follows the path of Avidyā, he is sure to be engulfed in the midst of the darkness of ignorance. Whosoever follows the path of Vidyā but steeped always in the blind discharge of Karma, he will be visited with a worse fate.
The wise have said that the fruits obtained by following the paths of Vidyā and Avidyā, are different. This has been taught to us by those great and gifted who enlightened us with that knowledge.

Whoever understands the full import of Vidyā and Avidyā, he will be freed from the clutches of death caused by Avidyā and attains immortality with the help of his Vidyā.

Whosoever meditates upon the nameless and formless Brahman, he is enveloped with the darkness of ignorance and whosoever meditates upon the Brahman with a form and name, he is sure to be doubly shrowded with the mist of ignorance.

It is said by the wise people that Brahman who is endowed with a name and a form grants a certain kind of blessing while that Brahman who is without a name and a form grants different kinds of blessings. We learnt all about this from those wise and learned men who first explained to us and initiated us into a clear understanding of these.
He who can comprehend the full significance of Brahman without a name and without a form and also that Brahman with a name and with a form receives death from that Brahman with a name and with a form and immortality from that Brahman without a name and without a form.

The real face of truth is covered and kept hidden by the gold pitcher. O sun, the sustainer and protector of all life, remove this deceitful gloss of covering for my sake, as I am wedded to truth, as my whole outlook is based on truth and is governed by truth alone.

O sustainer of all life, O thou that goest about all alone, O thou that assigns to everything its sphere, O thou the sun, O thou the Son of Prajāpati himself, withdraw thy rays. Converge all thy glory into one. I will then be able to behold and contemplate upon thy auspicious form. Verily, I am the person that exists in three.
Let my life breath in my body which is just about to leave it go back and merge itself in the all pervading air about me. Let this body be reduced to ashes. O Jīva, the very form of all life and the embodiment of all will and volition, just remember what thou hast done. O Jīva, remember once all that has been done by thee.

O Agni, lead me along the path of righteousness that leads me to the enjoyment of the fruits of my actions. O God, thou hast the knowledge of what is done. Cleanse us from all the sins we committed. I will address unto you my sincerest words of salutations.

That (the Invisible Brahman) is full; This (the Visible Brahman) is full. This full (Visible Brahman) proceeds from that full (Invisible Brahman), on perceiving the true nature of this full (Visible Brahman) there still remains that same full (Invisible Brahman).

Aum : Peace ! Peace ! Peace !

Aum Tat Sat
Iti Sam.
రాష్ట్రానికి
INTRODUCTION

Kenopanishad is a part of Sāma Veda and is divided into 4 parts. Like the Īśāvasya Upaniṣad, it derives its name from the first word of its opening verse namely Kena. It is also called Talavakāropaniṣad. This gives a subtle psychological analysis that whoever follows it closely is surely led to the gate of the Transcendent. Śaṅkara has interpreted it twice, once by a Pada Bhāṣya and again by a Vākya Bhāṣya.

The first two parts are in the form of a dialogue and explain how one can arrive at the Ātman through the analysis of perception. The third part describes the principles of the earlier two parts in an allegorical form. The fourth part speaks of the subjective and objective ways of meditating on Brahmaṇ and of the results of such meditation.

I present hereunder a humble English rendering of the above Upaniṣad for the benefit of those who cannot understand it in Sanskrit along with the texts.

P. Krishna Moorty
May my limbs, speech, prāṇa, eye, ear, vitality and all the senses grow strong.

Let all the virtues proclaimed in the Upanisads and those in him who is devoted to the atman reside in me. May they repose in me.
Disciple: By whom is the mind willed and impelled alight upon its objects? Commanded by whom does the Chief Prāṇa proceed to function? At whose behest do men utter speech? Which effulgent one directs the eye and the ear?

Preceptor: That Ātman that is the prima causa of all is the Ear of the ear, the Mind of the mind, the Speech of the speech, the Life of the life and the Eye of the eye. The wisemen abandon the sense of ‘I’ ness in all these, rise above from this sense life and attain immortality.
The eye cannot approach it, neither speech nor mind. We do not, therefore, know that nor know how to instruct about it. It is different from what is known and is above the unknown. We have heard it thus said to us by the ancients who taught us that.

4

Know ye that alone what speech cannot reveal but what reveals speech as Brahman but not this that people worship here.

5

Know ye that alone, what the mind cannot comprehend what cognises the mind as Brahman but not this that people do worship here.

6

Know ye that alone what the eye fails to see but what perceives the eye as Brahman but not this that people do worship here.

7

Know ye that alone what the ear fails to hear but what enables the ear to hear as Brahman but not this that people do worship here.
Know ye that alone what the nose fails to smell but what enables the nose to smell as Brahman but not this that people do worship here.
Teacher: If thou thinkest that thou hast comprehended Brahman well, then what thou hast verily known about Brahman and what thou hast seen as the form of Brahman in the Devas is but little.

Therefore, thou hast yet to enquire further about Brahman.

Disciple: I think I have understood Brahman.

I do not think I know well but not that I do not know, I know too Whosoever amongst us comprehends it both as the Not Known and the Known, he comprehends it.
Whosoever says he knows not, he comprehends it. Whosoever says he knows, he knows it not. It is the unknown to one of true knowledge but to the ignorant it is the known.

He, who understands it in and through every modification of the mind, verily attains immortality. He obtains real strength through the knowledge of the self and thereafter attains immortality through that knowledge.

If one has realised Brahman here in this world, his life becomes true and blessed. If he realises not here, the destruction is untold. The wise man, seeing the Atman in all the beings of the world, attains immortality transcending sense life.
It is said that the Brahman gained victory over the demons for the Gods. As that Brahman conquered, the Gods were glorified and then thought that, that victory and that glory were verily theirs.

Brahman knew their vanity and appeared to them; but they could not understand who that adorable spirit was.

They then said to Agni thus:- “O Jātavedas, (all knowing) find out what that great Spirit is. “Yes” said Agni.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omniscient”.

Agni hastened to the Spirit and asked him who he was. Agni replied “I am verily Agni, the Omnisci
The Brahman asked him, “What power hast thou
got, who art of such a fame?” Agni replied, “I can burn
everything that exists on this earth.”

Then Brahman put a blade of grass before him
and said to him, “Burn it”. Agni approached it with
all might. Not being able to burn it, he returned to the
Gods saying that he could not know what that adorable
Spirit was.

The Gods then said to Vāyu, “Oh the Lord of
winds, find out who that adorable Spirit is?” Vayu
agreed.

Vāyu hastened to the spirit and asked him who
he was. Vāyu replied, “I am Yāyu, I am also truly
Matarisvān, the mover through the skies”.
The spirit asked him, "What power hast thou, who art of a such a fame, got?" Vayu replied, "Why, I can blow away everything that exists on earth."

The spirit then placed a blade of Grass before him saying "Blow this". Vayu dashed at it but could not move it. So, he returned to the Gods saying "I am unable to find out who that adorable Spirit is."

Then the Gods said to Indra, the Chief of Gods "O Maghavan, (Possessor of great wealth) find out who this adorable Spirit is". He agreed and hastened towards the spirit, when the spirit disappeared from his view.

In that very spot, he beheld Umā, the fair and charming daughter of the snowy mountain, Himavān, and asked her who that adorable spirit could be.
Preceptor: "Brahman", she exclaimed, "Thou hast attained greatness verily through the victory of Brahman. Then alone he understood that that adorable Spirit was Brahman.

Therefore, these Gods Agni, Vāyu and Indra verily excel the other Gods for they approached the Spirit nearest and they were the first to know him as Brahman.

And, therefore, indeed Indra excels other Gods for he approached the Spirit nearest and he was the first to know him as Brahman.

This description of the Brahman, through this illustration shone forth like the splendour of the light-
ning and all this happened before the Gods within the twinkling of an eye. This is with regard to this manifestation as cosmic powers. 

Now as regards this description from the point of view of His manifestation as Ātman within the self, one thinks of Him (Brahman) by the mind, remembers and imagines things. This is Sankalpa.

Brahman is well-known as Tadvana, the one desiring to be worshipped as the Ātman of all living things. So, it is to be meditated upon as Tadvana. All love him who knowest thus.

Disciple: Sir, teach me this secret doctrine (Upaniṣad)

Preceptor: This mystical philosophy has been imparted to you. Verily, we have imparted the knowledge of this Upaniṣad to you.
Austerity, self-restraint, dedicated work, the Vedas and the Vedāṅgas are the foundation of this knowledge of this Upaniṣad. Truth is its abode.

He, who knows it thus, verily destroys sin and is established in Brahman, the boundless, the highest and the blissful. Truly, he is established in it.

* * *
PEACE INVOCATION

May my limbs, speech, prana, eye, ear vitality and all the senses grow strong.

Let all the virtues proclaimed in the Upaniṣads and those in him who is devoted to the Ātman reside in me May they repose in me.

Om : Peace : Peace : Peace :

- * -
ਰਧੋਪਾਨੀ
INTRODUCTION

The Eternal Truth revealed itself in this land through the minds of great Ṛṣis and this revelation is embodied in the “Sruti”, which literally means what is heard. Those Ṛṣis left a record of them in our sacred books called the Vedas, which are the Supreme authority on Hinduism. Each Veda consists of 3 parts (1) the Mantras or hymns; (2) the Brāhmanas or explanatory treatises on Mantras and rituals; and (3) Aranyakas, ritualistic prayers performed in the sacred forests, (4) the Upaniṣads or mystic treatises revealing the most profound spiritual truths and suggesting the ways of realising them.

According to tradition, there are 108 Upaniṣads, but the most important of them are twelve. They are: (1) Ṣaṅkhyā (2) Kena, (3) Kaṭha, (4) Praśna, (5) Muṇḍaka, (6) Maṇḍukya, (7) Aitareya, (8) Taittiriya, (9) Chandogya, (10) Brhadāranyaka, (11) Kausitaki, and (12) Svetasvatara.

The Kaṭha has been always considered as one of the best Upaniṣads and it must be admitted that in elevation of thought, depth of expression and beauty of its imagery and an ingenious fervour, few are equal to it. The lofty conception, by which in its introductory legend, Death is made to give a reply to the highest questions to human mind can propose to itself, the enthusiasm and intimate conviction which Nāciketaṇas shows about the superiority of what is good over the pleasures of the world, even if their enjoyment be as perfect as lies in its nature.

The Kaṭha Upaniṣad, as commented on by Śaṅkarācārya, consists of 2 of parts (Adhyāyas), each
of them containing 3 Vallis. Dr. Weber is of opinion that the Kaṭha originally closed with the 3rd Valli, and his reasons are that the first part is complete and has a formal conclusion, that—the second part consists almost entirely of Vedic quotations and that there is a difference of language in first and second parts.

The following four are the chief questions, to which answer is sought in every Upaniṣad. One of them is practical and theoretical questions. They are:

(1) What is the highest object of man?
(2) What is the last cause of the world?
(3) In what connection is this cause with the world?
(4) How do we know of it?

The first Vallī endeavours to answer the first question. In the second Valli, a general solution is given to questions 2 and 4.

The third Vallī treats on the realation between the infinite Brahman and the world in general and with special reference between Brahman and the individual soul.

The fourth Vallī is, according to Śaṅkara, to show that the great obstacle to a knowledge of the soul is ignorance.

In the fifth Vallī an attempt is made to prove the existence of the soul as a principle different from the body and to show one soul can also be manifold.

The sixth Vallī takes up that nothing can manifest the infinite Brahman because all is manifested by him.
The standing point of Kaṭha is on the whole that of the Vedanta. It is the absolute spirit which is the foundation of the world and it is the absolute spirit which is the object of true science to know him as the same with all creatures, especially with one’s own soul, which by the knowledge attains its final aim-absorption into Brahman.

P. Krishnamoorthy
May He protect us both.
May He support us both.
May both of us acquire strength together.
May our study be bright and illustrious.
May there be no hatred amongst us.

Om ! Peace ! Peace ! Peace !

Om Tat Sat.
Once Vājaśravasa, the son of Vajasrava (Gautama), desirous of heavenly reward, gave away all his wealth. He had a son, Naciketas by name:

When the gifts were being distributed, filial anxiety (about the welfare of his father) entered the heart of the youth and he thought:

Whosoever gives these cows that have drunk water, eaten grass, yielded their milk for the last time and have become barren, he verily goes to those joyless worlds which he attains who gives these.

He said unto his parent: "O Father, to whom wilt thou give me? He said this a second and a third time. The enraged father answered him "Unto Death, I will give thee".
Naciketas thought: "Among many sons, I am the first; among many I go midmost, then what is there for Yama to do which he will perform to-day through me?"

Naciketas said: "Remember how our forefathers acted; also consider how others now behave; the mortals get ripe and fall like corn and they are born again like corn."

A Brahmin guest enters a house like Vaiśvānara; Men make this peace offering to quiet him. O Vaivasvata, fetch water.

Hope, expectation, fellowship with good people, true and pleasant discourses, sacrifices, acts of philanthropy, sons and cattle—all these are destroyed in the case of the foolish man, in whose house a Brahmin guest stays without taking food.
Yama said: "O Brahmin, as thou, a venerable guest, has stayed in my house for three nights without taking food, my salutations to Thee and may good befall me. Hence ask three boons in return.

Nachiketas said: "O Death!" I ask as the first of the three boons that Gautama, my father, may be freed from anxiety, may be calm and composed in mind, being devoid of wrath against me and that he may recognise me as his son and welcome me as I am sent back being liberated by thee.

Yama said: "Through my favour, the son of Aruna. Auddalaki, will recognise you as before. He will sleep during nights in peace. When he sees you released from the jaws of death, he will be free from anger."
Naciketas said: "There is no fear of any kind in heaven. You are not there, No one need fear old age. One in heaven rejoices having crossed both hunger and thirst being beyond all sorrow.

O Death! Thou knowest the fire, which leads to heaven, make it known to me also who have faith that fire, by which those who desire the attainment of heaven, attain Immortality. I choose this as the second boon.

Yama said: O Naciketas, that I tell thee. Know it from me. Know the fire leading to heaven. Know that fire which is a means to the attainment of endless world and also the support thereof and which is placed in the cavity of the heart.
Yama then explained to him that fire which is the source of the worlds, what bricks are required, how many and how that sacrificial fire is to be lit; Naciketas repeated it in the same wise as it was explained to him. Then Yama being pleased said to him again.

Being delighted, the magnanimous Death spoke to him: “I grant thee now another boon again. This fire shall be verily known by thy name alone. Take thou also this garland of various hues.

Whosoever performs the sacrifice of the Naciketa Fire three times, being united with the “Three” and has done the threefold duties, overcomes birth and death. When he has known the worshipful resplendent and omniscient fire, which sprung from brahman and realised Him, then he obtains everlasting peace.
He who has performed the Nāciketa Fire thrice and knows its threefold nature, casts off the bonds of death with this knowledge in advance and passess beyond grief and rejoices in heaven.

Oh Nāciketas, this is thy fire, which leads to heaven, chosen by thee through the second boon. People call this fire as thine alone. Oh Nāciketas, choose the third boon.

Nāciketas said, there is this well-known doubt as to what becomes of a man after death. Some say the soul exists and some others say it does not exist. This I should like to know instructed by thee. This is the third of the boons that I ask of thee.
Yama speaks: With reference to this question, even the Gods of yore doubted. For, it is not easy to know as its nature is very subtle. O Naciketas, choose another boon. Do not compel me on this. Give this up for me.

Naciketas said: "O Death, thou sayest, verily that even the Gods have got doubts about this and that it is not easy to understand it. There is no one else like thee, who could tell of this can be found. There is no other boon that can at all be equal to this.

Yama speaks: "Ask for sons and grandsons who have a duration of life for a hundred years, many cattle, elephants, gold and horses, Ask for wide extent of earth and life yourself as many years as you desire to live."
If you think some boon equal to this, demand wealth and longevity. O Naciketas, be thou a king of this wide earth. I shall make thee enjoyer of all your desires.

Whatever desires are difficult to gain in this world of mortals, ask for them as thou likest. These fair damsels of the heaven with their chariots and their musical instruments, such ones are not indeed obtainable by mortals. Be attended by them. I will give them to thee. But, O Naciketas, do not question about the state of the soul after death.

Nachiketas said: “All these enjoyments are ephemeral. O Death, they wear out the vigour of all the senses in man. Even the longest life is, indeed, short. Thine alone are the chariouts, the dance and the song.
Man does not rest satisfied with any amount of wealth. If we do really need wealth, we can obtain it, if we can only see thee. We would only live as long as thou hold thy sway. Hence that alone is the boon worthy of being desired for by me.

What decaying mortal existing on the earth down below and possessed of knowledge having come near the undecaying and the immortal will exult in long life after he has understood the pleasures of song and sport (beauty and love).

O Death, tell us in that in which even there is this doubt and that which is concerning the next world. Naciketas asks no other boon but that concerning the soul, of which the knowledge is hidden.
Yama said: 'One thing is beneficial, while another is pleasant. Both these having different ends bind man. He who chooses the good between these two, is blessed but he who choose what is pleasant loses the goal.

Both the good and the pleasant take hold of man. The wise man examines both and discriminates their nature. The wise man, verily, prefers the good to the pleasant but the ignorant chooses what is pleasant for acquiring and preserving.

O Naciketas, thou hast renounced desires that are pleasant and of sweet shapes after pondering over them. Thou hast not chosen this road of wealth, on which many a mortal perishes.
These two, ignorance and knowledge, are wide apart opposite and leading to different ways. I consider Naciketas to be one desirous of knowledge for even numerous desires could not tempt thee.

Those who live in the midst of ignorance but fancy themselves wise and learned go round and round staggering to and fro like blind men led by one who is himself blind.

The way for gaining the nest world is not apparent to the ignorant man, who is childish, who blunders and who is deluded by the glamour of wealth. Believing "This is the world and none other, he is subject to my sway again and again."
The soul, which is not obtainable by many even for hearing and although they hear of it, many do not comprehend. Wonderful is the man, who speaks of it, wonderful is he who comprehends the self when instructed by an able teacher.

The Atman cannot easily be known if taught by an inferior person, as it is to be considered in various ways. But when it is taught by a teacher who beholds no difference with the Brahman, there is no doubt concerning it; the soul being subtler than the subtle, is not to be obtained by orguing.

O Dearest, this knowledge is not to be gained by reasoning, but it leads to good and easy understanding when taught by a teacher who beholds no difference.
O thou that art fixed in truth, may there be for us. Oh Naciketas, an enquirer like thee.

Nachiketas said “I know that what is considered as treasure is transient: for that which is eternal cannot be obtained by things which are not eternal. Hence, the Naciketa fire has been propitiated by me with perishable things and thus I have obtained the eternal.

Yama said: “O Naciketas, the obtainment of all the desires, the foundation of the universe, the endless fruit of sacrifices, the other shore which is free from fear, the adorable, the great and the boundless goal and the abode of the soul: all these thou hast beheld but being wise, thou hast rejected all these with a firm resolve.
The wise, by means of the union of the intellect with the soul, meditating on God, recognises the Ancient. Who is difficult to be beheld, who is concealed in the unfathomable cave of the heart, who dwells in the body, who is located in the intelligence, whose abode is impervious and indeed he renounces joy and sorrow.

Having heard this and comprehended the nature of Brahman, the mortal, tearing off the qualified Atman and comprehending him as the subtle Atman, rejoices he has obtained that which causes all rejoicing. I believe that the abode of Brahman is wide open for Nachiketas.

Nachiketas said: “Make known to me which thou beholdest different from virtue and vice, from causes and effects, from right and wrong and from the past and the future.
Yama said: “The word which all the Vedas proclaim, which all acts of austerities speak of and wishing for which men lead the life of a Brahmācārin, that word I tell thee briefly. It is “Om”.

This word is indeed Brahman, this word is verily the highest; whosoever knows this, truly obtains whatever he desires.

This prop is the best. This prop is the highest. He who has realised this support, obtains greatness in the world of Brahman.

The intelligent Ātman is not born, nor does he die; he did not hail from any where, nor did he become any thing. Unborn, constant, eternal, everlasting and ancient, he is not slain although the body is slain.
The slayer who thinks of slaying this and the slain who thinks this was slain, then both of them do not know well. This slays not, nor is this slain.

The Ātman, which is subtler than what is subtle, greater than what is great, is set in the heart of every living being. One who is free from desire, beholds the majesty of the Ātman through the tranquillity of the senses and becomes freed from sorrow.

Sitting the soul goes afar; lying down he goes everywhere; who else therefore save myself is able to comprehend God who rejoices not?

The intelligent man, knowing the Ātman as bodyless among bodies, seated firmly among the perishable, unstable, great and all pervading does not at all grieve.
This Ātman cannot be attained by the study of the Vedas, nor by intelligence, nor by much hearing. But it can be obtained only by him who chooses. To him, this Ātman reveals its true nature.

Whosoever has not refrained from bad conduct. Whose senses are not under control, whose mind is not concentrated and whose mind is not peaceful, he cannot obtain this Ātman by knowledge.

Of whom the Brāhmaṇa and the Kṣatriya classes are the boiled rice and Death itself a condiment, how can one thus know where the Ātman is? (upasecanam-something sprinkled over for enhancing taste).

- * -
The two who enjoy the fruits of their good deeds being lodged in the cavity of the heart, the seat of the Supreme, the knowers of Brahman call them shadow and light; as also those offering oblations in the five-fold fires and those who have propitiated thrice the Naciketa fire.

We are able to understand both the Naciketa fire which is the bridge of all those who perform sacrifices and, also the highest immortal Brahman, which is the fearless farther shore for those who are desirous of crossing over the ocean of Samsāra.

Know thou that the embodied soul, the Ātman, as the Lord of the chariot and the body as the chariot, know thou that the intellect as the the charioteer and the mind as the reins.
They say that the senses and their instincts are the horses and the objects of the senses are their roads; the wise men call the Ātman the "Enjoyer" when he is united with the body, the senses and the mind.

Whosoever is not endowed with right understanding and whose mind is always uncontrolled, his senses become uncontrollable like the wicked horses of a charioteer.

But whosoever is wise and has a mind always controlled, the senses are always controllable like the good horses of the charioteer.

But he who is devoid of proper understanding and whose mind is not under control and who is always impure, does never attain the goal and gets into the Samsara (round of births and deaths).

But whosoever is wise, ever pure and has his mind under control, reaches that goal from whence he is not born again.
But the man who has intelligence as his charioteer and a well controlled mind as his reins reaches the end of the journey, i.e. the highest Place of Vishnu.

Higher indeed than the senses are their objects; higher is the mind than their objects, higher is the intellect than the mind; and higher than the intellect is the great Ātman.

Higher than the great Ātman is the unmanifested (Avyaktam); higher than the Avyaktam is the Puruṣa and beyond the Puruṣa, there is nothing. That is the end, the highest goal.

The Ātman, concealed in all beings, does not shine forth; but it is beheld by the sharp subtle intellect of seers of subtle intellect.

Let the wise submerge his speech into the mind, submerge his mind into the intellect and the intellect into the great Ātman and the great Ātman into the peaceful Ātman.
Arise, awake having obtained your boons know and understand them. The wise say that the path is hard to tread and difficult to cross like the sharp edge of a razor.

Whosoever has understood that which is soundless touchless, formless, undecaying, tasteless, eternal, scentless, beginningless, endless, higher than the Mahat and constant, he is freed from the jaws of death.

The wise, who told and heard the ancient story of Naciketas told by Death, he is glorified in the world of Brahman.

Whosoever recites with devotion this supremely mysterious story before an assembly of Brāhmanas or at the time of Śrāddha and thereby obtains immortality, he secures immortality.
The self-existent Brahman created the out-going senses therefore, man sees the external objects and not the Ātman within. But some wise man, desirous of immortality with his senses, turned inside from their objects, sees the Ātman within.

The ignorant youths pursue external pleasures, and hence they fall into the meshes of the net of wide spread death. But the wise who know what is truly of an immortal nature, do not seek for anything permanent here among the fleeting things.

That Ātman by which man recognises form, taste, smell, sounds, touch and the pleasures of the sex, what remains here unknown to that Ātman? This verily is that. (Brahman for which thou hast wanted to know.)
By whatsoever one perceives both what objects are in dreams or in the state of waking, he knows that to be the all-pervading Ātman and hence the wise does not grieve.

Whosoever knows this Ātman as the consumer of fruit, as the bearer of life, as the living soul near at hand, as the Lord of the past and the future (and the present), he does not fear, thereafter. This is verily that.

Whosoever sees him seated within the five elements, him who was born of penance, who was born before the waters and who entered the cavity of the heart and dwells there, he verily sees Brahman. This is verily that.

Whosoever is born along with prāṇa manifested in the form of Devatās and who enters into the cavity of heart and dwells there and who was born with the elements he knows Brahman. This verily is that.
As the foetus is well preserved by the pregnant woman, the fire concealed within two pieces of wood is to be worshipped everyday by men who are awake with oblations. This verily is that.

From whom the Sun rises and in whom he sets again, on that all the Devas depend. No one certainly passes beyond that. This verily is that.

What indeed is here is there. What is there, that is here again. He goes from death to death, who beholds here difference.

This Brahman is to be obtained by the mind alone. Then there is no difference whatsoever here. He goes from death to death, who sees as if there is difference here.
The Purusa, who is of size of a thumb, dwells in the middle of the body. He is the Lord of the past and the future (and the present times). After knowing him, he does not fear, thereafter. This is verily that.

Even as water when rained down on an elevated ground, runs down into the valleys, scattering off on all sides, so does he who sees the objects as different, runs after them only.

Just as pure water poured into pure water becomes the same only, so also, O Gautama, the soul of the thinker, who knows this, becomes.

- * -
The city of the unborn Brahman, of eternally existent knowledge, has eleven gates. Having meditated upon him, one does not grieve and also liberated from all the bonds of ignorance, he becomes free. This verily is that.

As Āditya (Sun) he dwells in heaven, as Vāyu, he dwells in the sky; as fire, he dwells in the earth; as guest, he dwells in a house. He dwells in man, in the Gods, in the truth and in the sky. He is born in waters; He is born in the earth; He is born in the sacrifice; He is born on the mountains. He is true and great.

He (Brahman) sends up the Prāṇa upwards and throws the Apāṇa down. All the Gods adore the dwarf seated in the middle.
When the soul which dwells in the body departs and becomes separated from it, what else is left there? This verily is that.

No mortal whatsoever lives not by the prāṇa that goes upwards, nor by the Apāna that goes downwards, but they live on some other on which these two depend.

Well then, O Gautama, I will declare to thee the mysterious ancient Brahman and also how after death, the Ātman assumes a body.

Some Jīvas go in to the wombs to be again embodied and others go in to the plants according to their deeds and according to their knowledge.

The puruṣa, who remains awake when all are asleep, creating desire after desire, verily it is called “the Pure” is called the Brahman and is also called the
immortal. All worlds rest on That; and none can pass beyond that. This verily is that.

As the one Fire, after having entered the world, takes different forms according to the thing it burns, so does the internal Ātman of all living things, though one, assumes a form according to the form. He enters and yet is outside all forms.

As the one wind after having entered the world assumes different forms according to whatever it enters, so does the internal Ātman of all living things, though one, assumes a form according to the form he enters and yet is outside all forms.

As the one Sun, the eye of the whole world is not contaminated by the external defects of the eyes, so,
the one internal Ātman of all living things is not tainted by the external sorrows of the world.

He is the sole controller, the internal Ātman of all living beings, who makes his one form diverse. Those wisemen, who realise him as dwelling in their own selves, obtain eternal bliss and not others.

The one soul, eternal among the non-earternals, the intelligent among those that are intelligent, grants the desires of many. Those wisemen who realise him as seated in their selves, theirs is eternal peace and not of others.

The wise know that this indescribable highest bliss as “This is That”. How shall I know that? Does it shine by itself or shine by another light?
The Sun does not shine there; nor do the moon and the stars nor the lightnings shine and much less this fire. When he shines, everything shines after him. All this shines by his light.
This is an ancient Aśvattha tree with upward roots and downward branches. This is pure, that is Brahman and that is also called the immortal. Upon this, all the worlds rest and none passes beyond that. This verily is that.

This whole universe emanating from the Brahman moves in the Prāṇa. That Brahman is a great terror like an uplifted thunderbolt. Those who know this become immortal.

Through fear of him burns the fire, through fear of him shines the Sun, through fear of him runs Indra, the wind and Death as the fifth.

If here in this life, one is able to comprehend the Brahman before the death of the body, he will be liberated from the bondage of the world; if one is notable
to comprehend him, then he is destined for taking a body again in the worlds of creation.

As one is reflected in a mirror, so Brahman can be seen within oneself; as in a dream, so in the world of the forefathers; as in water, so in the world of the Gandharvas; as in light and shade, so in the world of Brahman.

The wise man, considering the separate nature of the senses which are produced one after another and also their rising and setting grieves no more.

Higher than the senses and thier objects is the mind; higher than the mind is the intellect; beyond the intellect is the great Ātman; higher than the mahat is the Avyaktam (unmanifested).

But higher than the Avyaktam (unmanifested) is the all pervading Puruṣa, devoid of all distinctive marks; knowing whom the mortal (the Knower) is liberated and attains immortality.
His form is not within the fold of vision. No one sees him with the eye. He is revealed by controlling the mind by the intellect and by constant meditation. Immortal become those who know this.

When the five sources of knowledge standstill together with the mind and the intellect does not work, that state is called the highest.

This, the firm control of senses, is called Yoga. Then one becomes undistracted; for otherwise, Yoga is acquired and lost as well, (if one is not attentive and careful).

The self cannot be attained either by speech or by the mind or by the eye. How could it be perceived by any other than he who declares 'He is'.
He is to be perceived only by the thought 'He exists' and also he really is. His real nature becomes revealed when one of these two knows him to exist.

When all the desires, which were cherished in his heart are destroyed, then the mortal becomes immortal and then he attains Brahma while here.

When all the bonds of the heart are broken in this life, then the mortal becomes immortal. This alone is the instruction of all the Vedas.

There are a hundred and one of the nerves of the heart. Of them, one (Suṣumnā) proceeds to the head. One who goes up through it attains immortality. But others, at the time of death, lead him to diverse ways.
The spirit, the inner soul, which is of the size of a thumb, always resides in the heart of all living beings. One should draw him out boldly from one’s own body as one draws out stalk from Munja grass. One should know him as pure and immortal; ye, one should know him as pure and immortal.

Naciketas having gained this knowledge, declared by Death and also all the instruction of Yoga obtained Brahman; having become free from all impurities and death. So does also any other will obtain Brahman who knows in the same manner the inner self.

May He protect us both; May he support us both; May both of us acquire strength together. May our study be bright and illustrious. May there be no hatred amongst us.

Om ! Peace ! Peace ! Peace !
அனுமானம்:
INTRODUCTION

Ādi Śaṅkara, otherwise known as Bhagavatpāda (788-820 A.D.), was not merely an intellectual philoso-
pher of the highest calibre but also an ardent devotee
and a mystic poet. He re-established the Śaṅmatas,
i.e., the worship of the six Gods, namely the Śaiva,
the Śākta, the Gāṇāpatya, the Vaiṣṇava, the Saura
and the Kaumāra. His remarkable commentaries on
Prasthānātraya have produced a system of Philosophy,
which stands unparalleled even to this day for the bril-
liance of their logic and the greatness of their universal
conception.

He has also bequeathed to us a rich legacy of reli-
gious lyrics like Śivānandalaharī, Saundaryalaharī and
Bhajagovindam etc., which are monuments of his tran-
scendental Bhakti and are noted for the elegance of
style and devotional fervour.

Though Ātma Bōdha is only one of the minor
works of Śaṅkara, yet its subject matter is very great
and shows the way to knowledge, bliss and immortality.
Besides it is a manual of inner discipline, purification
and spiritual realisation for one and all alike.

I present hereunder an English rendering of the
same for the benefit of non-Sanskrit-knowing public.

P. Krishnamoorty.
This treatise entitled Ātma Bōdha is written for those aspirants for salvation, who, by means of various acts of penance on their part, have been able to get-rid of their sins, who are deep and tranquil in their minds and who have freed themselves from every kind of desire.

By no other means, Mokṣa is attainable. Jñāna is the only road that leads to Mokṣa. Just as cooking becomes impossible even if we have everything else other than fire, so salvation cannot be attained without wisdom (jñāna).

For the reason that Avidyā has nothing in it, which is contradictory to Karma, it cannot by itself dispel Avidyā by itself. It is true that Vidyā is capable of dispelling Avidyā even as the bright rays of light only dispel darkness.
The soul seems to be clouded by ignorance. It is only when ignorance is completely dispelled that one can find the pure soul becoming radiant and self-luminous, even as the Sun shines in all his grandeur and glory only when the clouds of darkness are chased away from him.


Just as the paste of a cleaning-nut removes all impurities in the water and gets mixed up in it, so wisdom (Jñāna) richly purifies the soul, which is besmeared with ignorance and becomes one with it.


This Samsara filled with love and hatred is verily as insubstantial as a dream. As long as we look at it, it looks true and substantial. But when wisdom dawns upon us, its emptiness and insubstantiality are revealed to us.


As long as we cannot comprehend the Brahman as the Supreme Being of all creation, so long the world seems to be real like the illusive silver in the mother-of-pearl.
Just as bubbles rise, exist and dissolve in water, so all these worlds thrive and disappear in the Brahman, who is the prime cause of all creation.

Just as different ornaments can be made out of the same gold, so all the diverse appearances can be seen in Viṣṇu, who is all-pervading, who is eternal and who is the very form of Sat-cit-ānanda.

Hṛṣīkeśa, like the all pervading sky, appears to be many on account of various limiting adjuncts, but is verily one when the limiting curvatures are destroyed.

As water acquires taste, colour and other qualities because of proximate associations, in the same wise, the soul receives caste, name and order of life due to various limiting upādhis.

This gross body (Sthūla Śarīra) which is acquired as a fruit of one’s past deeds, and which is made up of the compound of the great five elements, has become the theatre for the enjoyment of happiness and misery.
The (Sūksma Śarīra) subtle body which consists of the five prāṇas, the mind, the intellect and the ten organs and which is made up of the five cardinal elements before their fivefold division (Apanchikrita) is the instrument for experiencing pleasure and pain.

It is said that this causal body (Kāraṇa Śarīra) is ignorance which is beginningless and indescribable. One should know that the Ātman or Self is verily other than these three bodies.

Just as acrystal appears blue etc., because of its contact with objects of blue colour and so forth, in the same wise, the pure Ātman or self appears to put on their respective qualities on account of its association with the five sheaths.

Just as we separate rice from husk by pounding in a mortar, in the same wise, we must divest the pure inner Ātman from its sheaths by Yukti (Reason.)
Although the Ātman is all pervasive at all times, yet it does not shine in everything. It shines only in pure intellect (Buddhi) like a reflection which is visible only in a polished mirror.

Know ye that the Atman or Self is distinctly other than the body, organs, mind, intellect and Prakṛti. Yet it is a witness of their activities like a king.

Just as we think that the Moon is moving as the clouds move, so the unwise think that the Ātman seems to be involved and active when, in truth, the organs only are functioning.

Just as men discharge their various activities depending on the light of the Sun, so also the body, organs, mind and intellect perform their respective functions depending on the consciousness of the Ātman.
Just as men attribute blue colour etc., to the sky due to their ignorance, we attribute the qualities and activities of the body and the organs to the pure Sat-chit-Ananda Atman.

Just as we attribute the motion etc., of the water to the reflection of the moon, we attribute the limiting adjuncts of agency etc., to the Atman due to our ignorance.

So long the mind functions only, the mind experiences during wakeful state passions, happiness and misery etc., but they disappear during deep sleep when the intellect is absent. Hence, they belong to the mind and not to the Atman.

Just as light, coldness and heat are the natural characteristics of the Sun, water and fire respectively, so are existence, knowledge, bliss, eternity (Nityatva) and purity (Nirmalatva) are the every nature of the self.
Men mix up the Sat-chit-aspect of the Ātman with the functioning of the intellect (Buddhi) and say out of ignorance "I know".

The Ātman is changeless and the intellect (Buddhi) has no knowledge. Yet, the soul (Jīva) imagines, out of illusion that he is the knower and seer and is deluded.

Just as one is frightened by mistaking a rope for a serpent, so one is subject to fear by mistaking oneself to be the individual soul. But if the knowledge "I am not Jīva" but "I am the Supreme Self only" arises in him, he is freed from all fear.

Just as a lamp illumines the pot and other objects, the Ātman illumines the senses and the mind. But the Ātman is not illumined by these inanimate objects.

Just as a light does not need the help of another light to make itself known, there is no need of any other object to reveal the Ātman as it is itself self-luminous.
One should eliminate all limiting adjuncts (Upādhis like mind, Buddhi, Senses, body etc.,) by the help of Śruti Vākyas saying “Not this”, “Not this” (Neti-Neti). Then one should realise the oneness of the individual soul with the Supreme Soul (Jēva-Brahman Aikyatā) by means of the Mahāvākyas, i. e. (Great sentences like Tat-Tvam-Asi).

The visible body, senses and other objects are all the products of ignorance (Avidyā) and are perishable like bubbles. Hence one should know that “I am the pure Brahman alone and am distinct from Those”.

Being distinct from the body, I am free from birth, old age, decay and death. As I am distinct from the senses, sound and other objects of sense have no connection with me.

As I am other than the mind, I am free from grief, love, hatred, fear and so forth. The Śruts declare that the Ātman is without Prāṇa and mind and is pure.
I am not subject to either attributes, or action, but am eternal, desireless, changeless, blemishless, formless and ever free and ever pure.

Like the sky, I am within and without all things. I am eternal, impartial, pure, unattached, spotless and motionless.

I am that very supreme Brahman, who is everlasting, pure, free, the one without a second, unbroken bliss and beatitude and the very form of Truth and infinite knowledge.

Just as an elixir cures diseases, the impression of re-collection (Vāsanā) born out of the constant thought of “I am Brahman” destroys the Vikṣepas of Avidyā.

Sitting in a solitary place, free from all attainment and subduing all the senses, one should meditate upon
that Ātman, which is infinite, one without a second, with single-minded devotion.

A wise man should, by the strength of his intelligence, submerge in the Ātman, all that is visible and should then meditate constantly upon that one infinite Ātman, which is like the pure sky, with one pointed devotion.

He who has realised the Supreme (Paramārtha) discards all external forms, colours etc., and rests in that Satchit-Ānanda Brahman that is all full and pure.

All distinctions of either knower or knowledge or the object of knowledge do not exist in Brahman (Supreme Ātman). As the Brahman is the very form of pure consciousness and bliss, it shines by itself (self-luminous).

By constant churning of contemplation on the wood of Atman, the fire of knowledge springs up and completely burns away the fuel of ignorance.
Just as the self-luminous splendorous Sun rises soon the early dawn dispels all darkness, the Ātman manifests itself when all the ignorance is annihilated by knowledge.

The Atman, although is ever present with us, seems as if it were not attained because of ignorance (Avidya), but when ignorance ends, the Atman is recognised like one’s missing necklace found again.

Just as we are deluded to see a man in a pillar, we mistake the Jīva to be Brahman, but when the true nature of the Jīva is realised, the state of Jivahood disappears and the self is seen verily as the self.

When the ignorance of directions is dispelled by the right knowledge of quarters, the illusion of “I” and “mine” of Jīva is dispelled by the true knowledge of the self.
The fully realised Yogi sees with the enlightened eye of wisdom all the universe in his own self and all things in his self alone.

All this universe is the very form of the Ātman and there is nothing else other than it. Just as pots are not different from clay, the enlightened man (Jñāni) perceives all things as his own Ātman.

The self-illuminated Jñāni, who has attained the liberation in this very like, gives up all his previous adjuncts and limits and becomes the very form of Sat-chit-ānanda Brahman, like a worm assuming the form of a wasp (Bhramara-kiṭavat).

Tho Yogi, having crossed over the ocean of delusion and having destroyed the monsters of love, hatred etc., and attains peace and tranquillity rejoices in the bliss of his ownself.

The Yogi, having renounced all attachments towards pleasures, which are external and transient, is
happy in the bliss of his ownself and shines ever only within himself like a light inside a pot.

The Sage, although he is within a body of limiting adjuncts, remains unaffected by its qualities like the Ākāśa. Though he is all-knowing, he appears like an ignorant person and moves unattached like the wind.

Just as water mixes with water, space with space, light with light, so the realised self merges with the Supreme, the all-pervading Viṣṇu, when the limiting adjuncts of the body disappear.

Know Ye and realise it as Brahman, by possessing which there is nothing more profitable to be possessed, by whose bliss there is no greater bliss to be aspired for, and by whose knowledge there is no greater knowledge to be attained.

If one sees Brahman, there is nothing more to be seen; if one becomes Brahman, there is no rebirth,
knowing which there is nothing at all to be known. Hence, know ye Brahman to be such.

अथायतपतितः भूतो भूतस्या यो तत्स्वातः,  
अनोदेशानुवर्त्तमानं सत्यं कथा यत्स्वातर्ज्जुनः. 56

Know ye that, which is all-pervading, around, above and below which is the very Sat-chit-ānanda itself, which is without a second, endless, eternal and the one and the one alone to be Brahman.

सत्यं मात्रायं वर्त्तमानं विद्वैतो न्यूनतः,  
अनोदेशानुवर्त्तमानं सत्यं कथा यत्स्वातर्ज्जुनः. 57

Know ye that one, which is without a second, which is indicated by Śruti Vākya “Not this,” “Not this” (Neti-Neti), which is the very form of an indivisible and continuous blissful one and which is the one and the one alone, to be Brahman.

अनोदेशानुवर्त्तमानं सत्यं तत्स्वातः  
तत्स्वातर्ज्जुनः सत्यं तत्स्वातर्ज्जुनः. 58

Gods like Brahmā and all other creatures abide sharing in infinitesimal measure the infinite bliss of Brahman. They all enjoy happiness proportionately.

तत्थ यमेव मथो जनो जनास्मात्यत्तुर्ज्जुनः,  
सत्यं तत्स्वातः न भवति निष्कृतयत्तुर्ज्जुनः. 59

All objects act only when they are united with that all-pervading Brahman. Therefore, Brahman pervades everything like butter is in every particle of milk.
Know ye that to be Brahman, that which is neither gross nor subtle, neither short nor long, that which is unborn and unchanging and that which is devoid of form, quality, and colour.

Like a red hot iron ball, Brahman illuminates the entire world pervading it both internally and externally. It also shines by its own light.
Whatever is seen or heard is none else than Brahman. If the knowledge of that real (Tattva Jñāna) is attained, this world is seen as Sat-chit-ānanda and Brahman only without a second.

One who is endowed with the eye of wisdom, he can perceive the Brahman, who is the very form of the all-pervasive Sat-chit-ānanda. Just as a blind man cannot see the brilliant Sun, he, who has not the eye of knowledge, cannot perceive it.

The Jiva (Individual Soul) kindled by Śravana etc., having been melted in the fire of knowledge, is cleansed and freed from all impurities and blazes forth self-luminous like gold.

The self, which is the sun of knowledge, rises in the Ākāśa of the heart and dispels all darkness of ignorance, shines forth permeating and supporting all and illuminates, everything else.
The Ātman transcends all limitations of direction, place and time, pervades all, gets over the pairs of opposites like cold and heat etc., and abides ever blissful, pure and eternal. Whoever actionless person worships and attains that Ātman, he becomes all-knowing, all-pervading and immortal.

_Iti Śivam._

ṣoṣaḥ धर्मदानमेवाद्वेदं सत्य भद्वेदं