

# SAD DARSHANAM



## Verse 1

सत्प्रत्ययाः किन्नु विहाय सन्तं?  
हृद्येष चिन्तारहितो हृदाख्यः।  
कथं स्मरामस्तममेयमेकं?  
तस्य स्मृतिस्तत्र दृढैव निष्ठा ॥१॥

satyapatyayah kim nu vihahya santam  
hrridysha chintarahito hrridakhyah |  
katham smaramastamameyamekam  
tasya smrritistra drridhaiva nishtha || 1 ||

Independent of something that exists within you, can you have notions of Existence? The Pure Reality can be located at the seat of consciousness (known as the heart) within yourself when the mind is free of thoughts. How is one to remember that One (Ultimate Reality) which cannot be measured or cognized by the mind? By its remembrance alone, you will be seated firmly in the Ultimate reality. [ Verse 1 ]

## Verse 2

मृत्युंजयं मृत्युभिया श्रिताना-  
महंमतिर्मृत्युमुपैति पूर्वम्।  
अथ स्वभावादमृतेषु तेषु  
कथं पुनर्मृत्युधियोऽवकाशः ॥२॥

mrrityu njayam mrrityubhiyashritana-  
mahmmatirmrritumupaiti purvam |  
atha svabhavadamrriteshu teshu  
katham punarmrrityudhiyo.avakashah || 2 ||

In those who, due to the fear of death, take refuge in God, who is beyond death, the ego disintegrates, before their physical death takes place. Therefore, how can the thought of death occur again in those who are by nature immortal ? [ Verse 2 ]

### Verse 3

सर्वैर्निदानं जगतोऽहमश्च  
वाच्यः प्रभुः कश्चिदपारशक्तिः ।  
चित्रेऽत्र लोक्यं च विलोकिता च  
पटः प्रकाशोऽप्यभवत्स एकः ॥३॥

sarvairnidanam jagato.ahamashcha  
vachyah prabhuh kashchidaparashaktih |  
chitre.atra lokyam cha vilokita cha  
patah prakasho.apyabhavatsa ekah || 3 ||

It has to be accepted by everybody that the cause of the whole world as well as the notion 'I' is the great Sarveshwara , whose powers are unlimited. Here, in this world-picture, the seen, the seer, the background and the process of seeing are all the manifestation of that One Reality. [ Verse 3]

### Verse 4

आरभ्यते जीवजगत्परात्म-  
तत्त्वाभिधानेन मतं समस्तम् ।  
इदं त्रयं तावदहंमति स्यात्  
सर्वोत्तमाऽहंमतिशून्यनिष्ठा ॥४॥

arabhyate jivajagatparatma-  
tattvabhidhanena matam samastam |  
idam traym yavadahammati syat  
sarvottama.ahammatishunyanishtha || 4 ||

All the religions of the world have been propounded by hypothetically accepting three things viz., Jiva, the world and God. These three exist only as long as the अहंमति, 'I' notion exists. That Nishthaa or method is the best of all in which the aspirant gets rid of the ego completely. [ Verse 4]

## Verse 5

सत्यं मृषा वा चिदिदं जडं वा  
दुःखं सुखं चेति मुधा विवादः ।  
अदृष्टलोका निरहंप्रतीति-  
निष्ठाऽविकल्पा परमाखिलेष्टा ॥५॥

satyam mrrisha va chididam jadam va  
duhkham sukham veti mudha vivadah |  
adrrishtaloka nirahampratiti-  
rnishtha.avikalpa parama.akhileshta || 5 ||

Your arguments as to whether the world is real or unreal, sentient or insentient, full of misery or full of joy, are useless, serving no purpose whatsoever. That state where the world is not seen, where the ego disintegrates completely, and where there are no thoughts or vibrations, is the most pleasing fully satisfying and supremely blissful. [ Verse 5 ]

## Verse 6

सत्यं मृषा वा चिदिदं जडं वा  
दुःखं सुखं चेति मुधा विवादः ।  
अदृष्टलोका निरहंप्रतीति-  
निष्ठाऽविकल्पा परमाखिलेष्टा ॥५॥

sarupabuddhirjagatishvare cha  
sarupadhiratmani yavadasti |  
arupakatma yadi kah prapashyet  
sa drrishtireka.anavadhirhi purna || 6 ||

Your arguments as to whether the world is real or unreal, sentient or insentient, full of misery or full of joy, are useless, serving no purpose whatsoever. That state where the world is not seen, where the ego disintegrates completely, and where there are no thoughts or vibrations, is the most pleasing fully satisfying and supremely blissful. [ Verse 6 ]

## Verse 7

सरूपबुद्धिर्जगदीश्वरे च  
सरूपधीरात्मनि यावदस्ति ।  
अरूप आत्मा यदि कः प्रपश्येत्  
सा दृष्टिरेकाऽनवधिर्हि पूर्णा ॥६॥

yatpa nchakoshatmakamasti deham  
tadantara kim bhuvanam chakasti |  
deham vina nchavidham tadetat  
pashyanti ke va bhuvana m bhaanantu || 7 ||

Man has the understanding that God and the world are with name and form, only as long as he considers his Self to be having name and form. If the Atman were without name or form, who is there to perceive and experience the world and think of God? So the unlimited vision of Truth alone is full and comprehensive. [ Verse 7 ]

## Verse 8

यत्पञ्चकोशात्मकमस्ति देहं  
तदन्तरा किं भुवनं चकास्ति? ।  
देहं विना पञ्चविधं तवेतत्  
पश्यन्ति के वा भुवनं? भणन्तु ॥७॥

shabdadirupam bhuvanam samastam  
shabdadisattendriyavrrittibhasya |  
sattendriyanam manaso vashe syat  
manomayam tadbhuvanam vadamah || 8 ||

Without the personality consisting of the five sheaths, does the world reveal by itself? If anybody has seen or experienced the world without the Deha or the five sheathed personality , let him report (to me) [ Verse 8 ]

## Verse 9

शब्दादिरूपं भुवनं समस्तं  
शब्दादिसत्तेन्द्रियवृत्तिभास्या ।  
सत्तेन्द्रियाणां मनसो वशे स्या-  
न्मनोमयं तद्भुवनं वदामः ॥८॥

dahiya sahodeti dhiyastameti  
lokastato dhipravibhasya eshah |  
dhilokajanmakshayadhama purnam  
sadvastu janmakshayashunyamekam || 9 ||

The whole world is in the form of the five sense-perceptions, such as sound, sight, taste, smell and touch. The existence of the sensations is revealed by the corresponding thoughts. The sense-organs and the sensations are under the control of the mind. Let us say, therefore, that the world is purely mental, projection of the mind. [ Verse 9]

## Verse 10

भवन्तु सदृशनिसाधनानि  
परस्य नामाकृतिभिः सपर्याः ।  
सद्वस्तुनिप्राप्तसदात्मभावा  
निष्ठैव सदृशनिमित्यवेहि ॥१०॥

bhavantu saddarshanasadhanani  
parasya namakritibhih saparya |  
sadvastuni praptadatmabhava  
nishthaiva saddarshanamityavehi || 10 ||

Let us accept for the sake of sentiment that the ritualistic worship that people perform, giving names and forms to the Supreme Reality are insignificant aids in the process of Realising the Atman. Understand that, that process alone, in which you attain complete identification with the Ultimate Reality, is the true and correct approach to Self-realisation. [ Verse 10]

## Verse 11

द्वन्द्वानि सर्वाण्यखिलास्त्रिपुट्यः  
किञ्चित्समाश्रित्य विभाति वस्तु।  
तन्मार्गणे स्याद्गलितं समस्तं  
न पश्यतां सच्चलनं कदापि ॥११॥

dvandvani sarvanyakhilastriputyah  
kinchitsamashritya vibhanti vastu |  
tanmargane syadgalitam samastam  
na pashyatam sachchalanam kadapi || 11 ||

All the pairs of opposites such as heat and cold, pain and pleasure, success and failure, and the phenomenon called experience, consisting of the Experiencer, the process of experiencing and the thing experienced, depend for their expression upon some higher factor or principle. When you make a search of That (non-moving substratum) all the dualities and the trinities will disappear. Those who have experienced the Pure Being will have no movement or wavering of the mind. [ Verse 11]

## Verse 12

विद्या कथं भाति न चेदविद्या  
विद्यां विना किं प्रविभात्यविद्या।  
द्वयं च कस्येति विचार्य मूल-  
स्वरूपनिष्ठा परमार्थविद्या ॥१२॥

vidya katham bhati na chedavidya  
vidyam vina kim pravibhatyavidya |  
dvayam cha kasyeti vicharya mula  
svarupanishtha paramarthavidya || 12 ||

How can Vidya - knowledge - shine or reveal if it were not for Avidya or ignorance? Again, is ignorance Recognisable without the light of knowledge? Only that knowledge is true which is got by inquiring as to who is having the two, namely knowledge and ignorance. The supreme knowledge or awareness is that which is had by merging oneself in the root of one's being. [ Verse 12]

### Verse 13

बोद्धारमात्मानमजानतो यो  
बोधः स किं स्यात्परमार्थबोधः।  
बोधस्य बोध्यस्य च संश्रयं स्वं  
विज्ञानतस्तद्वितयं विनश्येत् ॥१३॥

boddharamatmanamajanato yo  
bodhah sa kim syatparamarthabodhah |  
bodhasya bodhyasya cha samshtayam svam  
vijanatastaddvitayam vinashyeta || 13 ||

Can the knowledge acquired without knowing the knower, the Self, ever be true knowledge? On knowing the Atman, which is the support of the knowing process as well as the known, both of them (knowledge and the known) disappear or perish. [ Verse 13]

### Verse 14

निद्रा न विद्या ग्रहणं न विद्या  
गृह्णाति कश्चिन्न यथार्थबोधे।  
निद्रापदार्थग्रहणेतरा स्या-  
च्चिदेव विद्या विलसत्यशून्या ॥१४॥

nidra na vidya grahanam na vidya  
grrihnati kinchinna yatharthabodhe |  
nidrapadarthagrahanetara syat  
chideva vidya vilasantyashunya || 14 ||

True knowledge is not in sleep, nor is it in the wakeful or dream state where you have objective perception and understanding. The state of Self-realisation is different from all these three states of consciousness. It is Pure Consciousness, Pure Knowledge, Self-luminous and not a void. [ Verse 14]



## Verse 15

सत्यश्चिदात्मा विविधाकृतिश्चित्  
सिद्ध्येत्पृथक् सत्यचितो न भिन्ना ।  
भूषाविकाराः किमु सन्ति सत्यं  
विना सुवर्णं पृथगत्र लोके ॥१५॥

satyashchidatma vividhakrritishchit  
sidhyetprithaksatyachito na bhinna |  
bhushavikarah kimu santi satyam  
vina suvarnam prrithagatra loke || 15 ||

The various objects (Nama and Roopa) that you see in the world are expressions of the Ultimate Reality, the Atman, or Pure Consciousness. They cannot be apart or disconnected from the Pure Self. Have the different gold ornaments any reality apart from the gold that they are made of . [ Verse 15 ]

## Verse 16

तद्युष्मदोरस्मदि संप्रतिष्ठा  
तस्मिन्विनष्टेऽस्मदि मूलबोधात् ।  
तद्युष्मदस्मन्मतिवर्जितैका  
स्थितिर्ज्वलन्ती सहजाऽत्मनः स्यात् ॥१६॥

tadyushmadorasmadi sampratishttha  
tasmin vinashte asmadi mulabodhat |  
tadyushmadasmanmativarjitaika  
sthitirjvalanti sahajatmanah syat || 16 ||

‘You’ and ‘that’ are based on the ‘I’. When you go to the root of the ‘I’, ‘you’ and ‘that’ disappear. That state, which is bereft of the notions of ‘I’, ‘you’ and ‘that’, is one and one alone. That state which is the true and natural state of the Self, is all revealing and splendidous [ Verse 16 ]

### Verse 17

भूतं भविष्यच्च भवत्स्वकाले  
तद्वर्तमानस्य विहाय तत्त्वम् ।  
हास्या न किं स्याद्गतमाविचर्चा  
विनैकसंख्यां गणनेव लोके ॥ १७ ॥

bhutam bhavishyachcha bhavatsvakale  
tadvartamanasya vihaya tattvam |  
hasya na kim syadgatabhavicharcha  
vinaikasankhyam gananeva loke || 17 ||

The past was and the future will only be the 'present' during their currency. Is it not then ridiculous to discuss about the past and the future without knowing the truth about the present? To do so will be as ridiculous as learning to count without the number 'one'.  
[ Verse 17 ]

### Verse 18

क्व भाति दिक्कालकथा विनास्मान्  
दिक्काललीलेह वपुर्वयं चेत् ।  
न क्वापि भामो न कदापि भामो  
वयं तु सर्वत्र सदा च भामः ॥ १८ ॥

kva bhati dikkalakatha vina.asman  
dikkalalileha vapurvayam chet |  
no kvapi bhamo na kadapi bhamo  
vayam tu sarvatra sada cha bhamah || 18 ||

Are the concepts of time and space revealed without the Self? If we take ourselves to be the body, we cannot but be the products of time and space. But the truth is that we exist at no particular place and at no particular time. Yet, we are all-pervading and eternal. [ Verse 18 ]

## Verse 19

देहात्मभावे जजडौ समाना-  
वेकस्य देहे हृदि दीप्त आत्मा।  
आक्रम्य देहं च जगच्च पूर्णः  
परस्य मेयं तनुमात्रमात्मा ॥19॥

dehatmabhava jnajadau samana-  
vekasya dehe hrridi dipta atma |  
akramya deham cha jagachcha purnah  
parasya meyam tanumatramatma || 19 ||

In their body-centric attitudes, a Jnani as well as an Ajnani are the same. A Jnani traces out the Atman (Self) which reveals itself, at the seat of consciousness within himself; he thus goes beyond his so called body consciousness, beyond the world, beyond the universe and becomes all-pervading. Whereas, the Ajnani, the ignorant, takes his limited psycho-physical entity to be the Self.” [ Verse 19 ]

## Verse 20

अज्ञस्य विज्ञस्य च विश्वमस्ति  
पूर्वस्य दृश्यं जगदेव सत्यम्।  
परस्य दृश्याश्रयभूतमेकं  
सत्यं प्रपूर्णं प्रविभासरूपम् ॥२०॥

ajnasya vijnasya cha vishvamasti  
purvasya drrishyam jagadeva satyam |  
parasya drrishyashrayabhutamekam  
satya m prapurnam pravibhatyarupam || 20 ||

The world, as world, exists for both an Ajnani and a jnaanai. For the former the seen world alone is the Truth. For the latter, Truth is the One, all-pervading, nameless, formless Atman, which expresses forth as the seen world (universe) and which hence is its very foundation. [ Verse 20 ]

## Verse 21

विधेः प्रयत्नस्य च कोऽपि वाद-  
स्तयोर्द्वयोर्मूलमजानतां स्यात्।  
विधेः प्रयत्नस्य च मूलवस्तु  
सजानतां नैव विधिर्न यत्नः ॥२१॥

vidheh prayatnasya cha ko.apī vada  
stayordvayormulamajanatam syat |  
vidheh prayatnasya cha mulavastu  
sanjanatam naiva vidhirna yatnah || 21 ||

Discussions about fate and free will are done only by those who don't know the basis of both. For those who have realised the Truth, that is the very foundation of fate and free will , there is neither fate nor free will. [ Verse 21 ]

## Verse 22

यदीशितुर्वीक्षणमीक्षितारं  
अवीक्ष्य तन्मानसिकेक्षणं स्यात्।  
न द्रष्टुरन्यः परमो हि तस्य  
वीक्षा स्वमूले प्रविलीय निष्ठा ॥२२॥

yadishiturvikshanamikshitaram-  
avikshya tanmanasikekshanam syat |  
na drashturanyah paramo hi tasy  
viksha svamule praviliya nishtha || 22 ||

If one sees God without realising one's own Aatman, the Seer, it will be an imagination of the mind. There is no God apart from the Seer. To have a vision of God is to be merged in the root of one's own Self. [ Verse 22 ]

### Verse 23

आत्मानमीक्षेत परं प्रपश्ये-  
दित्यागमोक्तेः सुलभो न भावः ।  
नात्मैव दृश्यो यदि का कथेशे  
स्वयं तदन्नीभवनं तदीक्षा ॥२३॥

atmanamiksheta param prapashye-  
dityagamokteh sulabho na bhavah |  
natmaiva drrishyo yadi ka katheshe  
svayam tadannibhavanam tadiksha || 23 ||

The Vedic texts say: 'Have Aatma Jnaana first and then see Sarveshwara'. The subtle meaning of this statement is not easily understood by many people. When the Aatman itself cannot be seen, how can Sarveshwara be seen? Seeing God is to give the mind itself as food to the Aatman. [ Verse 23]

### Verse 24

धिये प्रकाशं परमो वित्तीयं  
स्वयं धियोऽन्तः प्रविभाति गुप्तः ।  
धियं परावर्त्य धियोऽन्तरेऽत्र  
संयोजनान्नेश्वरदृष्टिरन्या ॥२४॥

dynamic prakasham paramo vitirya  
svayam dhiyo.antah pravibhati guptah |  
dhiyam paravartya dhiyontare.atra  
samyojananneshvaradrrishtiranya || 24 ||

The Aatman, having given the light of consciousness to the Antahkarana, the inner equipment, remains hidden behind it and shines from there. That union with Pure Consciousness which the mind, transcending itself, makes (to merge in the Aatman) is the technique of realising the Aatman, not any other. [ Verse 24]

## Verse 25

न वक्ति देहोऽहमिति प्रसुप्तौ  
न कोऽपि नाभूवमिति प्रवक्ति ।  
यत्रोदिते सर्वमुदेति तस्य  
धियाऽहमः शोधय जन्मदेशम् ॥२५॥

na vakti deho.ahamiti prasuptau  
na ko.api nAbhUvamiti pravakti |  
yatrodite sarvamudeti tasya  
dhiyA.ahamaH shodhaya janmadesham || 25||

Nobody says at the time of sleep: "I am the body, Manas and the Buddhi". And nobody says on waking up "I did not exist during sleep". Search out the ego on whose rising, all the other factors rise. [ Verse 25]

## Verse 26

देहो न जानाति सतो न जन्म  
देहप्रमाणोऽन्य उदेति मध्ये ।  
अहंकृतिग्रन्थिविबन्धसूक्ष्म-  
शरीरचेतोभवजीवनामा ॥२६॥

deho na jAnAti sato na janma  
dehapramANo.anya udeti madhye |  
ahaNkRRitigranthivibandhasUkShma-  
sharIrachetobhavajIvanAmA || 26||

The body (that is born) is not conscious; the Aatman (that is conscious) is not born. Between these two there rises another entity which depends upon or is associated with the body (Manas and the intellect). It is called by different names, such as the ego, the knot (of the heart), bondage, the subtle body, the Antahakarana, the samsara, the Jeeva etc. [ Verse 26]

## Verse 27

रूपोद्भवो रूपततिप्रतिष्ठो  
रूपाशनो धूतगृहीतरूपः ।  
स्वयं विरूपः स्वविचारकाले  
धावत्यहंकारपिशाच एषः ॥ २७ ॥

rupodbhavo rutpatiprati shho  
rupashano dhutagrrihitarupah |  
svayam virupah svavicharakale  
dhavatyaha ~ nkarapishacha eshah || 27 ||

The ego is the very origin of all names and forms. After giving rise to them it remains bound by those very names and forms and is sustained by them. It projects out names and forms and again withdraws them into itself. But when it starts inquiring into the secret of its own existence, this ghost that is, the ego, disappears. [ Verse 27 ]

## Verse 28

भावेऽहमः सर्वमिदं विभाति  
लयेऽहमो नैव विभाति किञ्चित् ।  
तस्मादहं रूपमिदं समस्तं  
तन्मार्गणं सर्वजयाय मार्गः ॥ २८ ॥

bhave.ahamah sarvamidam vibhati  
laye.ahamo naiv vibhati kinchit |  
tasmadahamrupamidam samastam  
tanmarganam sarvajayaya margah || 28 ||

The whole world of names and forms is revealed when the ego comes into existence and nothing is revealed when the ego goes to sleep, that is, it becomes quiescent. Therefore, all these that you perceive and experience as the world is [ Verse 28 ]

## Verse 29

सत्या स्थितिर्नाहमुदेति यत्र  
तच्चोदयस्थानगवेषणेन।  
विना न नश्येद्यदि तन्न नश्येत्  
स्वात्मैकरूपा कथमस्तु निष्ठा ॥२९॥

satya sthithirnahamudeti yatra  
tachchodayasthanagaveshanena |  
vina na nashyedyadi tanna nashyet  
svatmaikyarupa kathamastu nishtha || 29 ||

The true state of your being is that in which the ego does not sprout up, The ego will not perish unless you search out its origin. If it does not perish, how can you have that realisation in which you experience the unity of Existence – the knowledge that everything is the expression of the Aatman.[ Verse 29]

## Verse 30

कूपे यथा गाढजले तथान्त-  
निमज्ज्य बुद्ध्या शितया नितान्तम्।  
प्राणं च वाचं च नियम्य चिन्वन्  
विन्देन्निजाहंकृतिमूलरूपम् ॥३०॥

kupe yatha gadhajale tathanta-  
rnimajjya buddhya shitaya nitantam |  
pranam cha vachcha chiy niyamy chinvan  
vindennijahankrritimularupam || 30 ||

Just as you would dive into a well with a deep column of water, so also should you dive deep within yourself using your sharp intellect. Searching intensely thus, breath and speech controlled, know, Realise, the real source of the ego. [ Verse 30 ]



### Verse 31

मौनेन मज्जन्मनसा स्वमूल-  
चर्चेव सत्यात्मविचारणं स्यात्।  
एषोऽहमेतन्न मम स्वरूप-  
मिति प्रमा सत्यविचारणांगम् ॥ ३१ ॥

maunena majjanmanasa svamula-  
charchaiva satyatmavicharanam syat |  
esho.ahametanna mama svarupa-  
mati prama satyavicharana ngam || 31 ||

The self-enquiry is that where the mind, kept quiet, sinks within itself and searches out its own origin. The assertions, reminder, that one makes to oneself, 'I am not the body, Manas or intellect. I am That, the Self.' are only small aids to Self-enquiry. [ Verse 31 ]

### Verse 32

गवेषणात्प्राप्य हृदन्तरं तत्  
पतेदहन्ता परिभुग्नशीर्ष्णा।  
अथाहमन्यत्स्फुरति प्रकृष्टं  
नाहंकृतिस्तत्परमेव पूर्णम् ॥ ३२ ॥

gaveshanatprapya hrridantaram tat  
patedahanta paribhugnashirsha |  
athahamanyatsphurati prakrrishtam  
nhankkritistatparameva purnam || 32 ||

When the very core of consciousness is attained by this inner search for the Self, the ego falls down with its head smashed into pieces. Thereafter, another wonderful "I" reveals itself there, not the ego, but verily the supreme All-pervading Brahman. [ Verse 32 ]

### Verse 33

अहंकृतिं यो लसति ग्रसित्वा  
किं तस्य कार्यं परिशिष्टमस्ति।  
किञ्चिद्विजानाति स नात्मनोन्य-  
त्तस्य स्थितिं भावयितुं क्षमः कः ॥३३॥

ah nkritim yo lasati grasitva  
kim tasya karyam parishishtamasti |  
kinchidvijanati sa natmano.anyat  
tasya sthiti m bhavayitum kshamah kah || 33 ||

What work or duty remains for the one who, having killed the ego, functions on spontaneously in this world? He recognises nothing apart or separate from the Aatman. Is there anybody who can imagine or understand his real state? [ Verse 33 ]

### Verse 34

आह स्फुटं तत्त्वमसीति वेद-  
स्तथाप्यसंप्राप्य परात्मनिष्ठाम्।  
भूयो विचारो मतिदुर्बलत्वं  
तत्सर्वदा स्वात्मतया हि भाति ॥३४॥

aha sphutam tattvamasiti veda-  
stathapyasamprapya paratmanishtham |  
bhuyo vicharo matidurbalatvam  
tatsarvada svatmataya hi bhati || 34 ||

It is clearly said in the Vedas, 'Tat-Twam-Asi' – 'That (the Atman) Thou Art'. In spite of it, if you do not realise your true nature and instead of practising Aatma Nishtha, engage in useless discussions as to whether you can attain it or not, only shows the imbecility or weakness of your mind. Further, even when you doubt it, the fact remains that the Aatma always shines as your very Self.[ Verse 34]

### Verse 35

न वेद्यहं मामुत वेद्यहं मा-  
मिति प्रवादो मनुजस्य हास्यः ।  
दृग्दृश्यभेदात्किमयं द्विधात्मा  
स्वात्मैकतायां हि धियां न भेदाः ॥३५॥

na vedmyaham mamuta vedmyaham ma-  
miti pravado manujasya hasyah |  
drrigdrishyabhedat kimayam dvidhatma  
svatmaikatayam hi dhiyam na bhedah || 35 ||

The glib talk of man, “I know myself”, and “I do not myself” are both ridiculous. Is there a double Self, with a difference between them as the seer and the seen? When, indeed, you attain Realisation, there is the Self and Self alone. [ Verse 35]

### Verse 36

हृत्प्राप्य सद्भावनिजस्वरूपे  
स्वभावसिद्धेऽनुपलभ्य निष्ठाम् ।  
मायाविलासः सदसत्सरूप-  
विरूपनानैकमुखप्रवादाः ॥३६॥

hrritprapya saddhama nijasvarupe  
svabhavasiddhe.anupalabhya nishtham |  
mayavilasaah sadasatsarupa-  
virupananaikamukhapravadah || 36 ||

Without attaining the state of Pure Consciousness which is one’s true nature, and which is the basis of the Ultimate Reality, engaging in mere lip-talk as to whether the Aatman is real or unreal, whether it is with form or without form and whether it is one or many, is just the play of Maya. [ Verse 36 ]

### Verse 37

सिद्धस्य वित्तिः सत एव सिद्धिः  
स्वप्नोपमानाः खलु सिद्धयोऽन्याः ।  
स्वप्नः प्रबुद्धस्य कथं नु सत्यः  
सति स्थितः किं पुनरेति मायाम् ॥ ३७ ॥

siddhasya vittih sata eva siddhih  
svapnopamanah khalu siddhayo.anyah |  
svapnah prabuddhya katha m nu satya h  
sati sthitah kim punareti mayam || 37 ||

The only true attainment of a man of realisation is the awareness of the Infinite Reality. All the other powers (siddhis) are unreal like dreams. Will a person who has woken up from sleep take his dreams to be real? Even so, will a person established in the Reality ever come again to the life of Maya, the life of the world? [ Verse 37 ]

### Verse 38

सोऽहं विचारो वपुरात्मभावे  
साहाय्यकारी परमार्गणस्य ।  
स्वात्मैक्यसिद्धौ स पुनर्निरर्थो  
यथा नरत्वप्रमितिर्नरस्य ॥ ३८ ॥

so.ahamvicharo vapuratmabhava  
sahayyakari paramarganasya |  
svatmaikyasiddhau sa punarnirartho  
yatha naratvapramitirnarasya || 38 ||

The contemplative meditation, 'Soham' bhavana, is of help to a sadhaka in his approach to the Aatman, only so long as he is under the idea that he is the psycho-physical entity consisting of body, Mind and Intellect. Once he has realised his oneness with the all-pervading Reality, it becomes meaningless for him to engage in 'Soham' vichara. It is as ridiculous as a man reminding himself constantly, 'I am a human being'. [ Verse 38 ]

## Verse 39

द्वैतं विचारे परमार्थबोधे  
त्वद्वैतमित्येष न साधुवादः ।  
गवेषणाद्प्राग्दशमे विनष्टे  
पश्चाच्च लब्धे दशमत्वमेकम् ॥ ३९ ॥

dvaitam vichare paramarthabodhe  
tvadvaitamityesha na sadhuvadah |  
gaveshanatpragdashame vinashte  
pashchachcha labdhe dashamatvamekam || 39 ||

Some people say that Dwaita (duality) is real for those who have not yet realised the unity of Existence. For them, it is argued, that duality alone is right and valid. The argument is that only after Self-realisation does Adwaita becomes true and real. The example given is of ten people who set out on a journey. They had to cross a river. After reaching the other bank they wanted to check that all had correctly arrived at the other bank. One man counted and found only nine were there. Each one, in turn, counted and found only nine. A passer by enquired what the problem was. He was told that one man was missing from their group which had ten but now there were only nine. The passer-by counted and told them that ten were already there. The fact was, they had all forgotten to count themselves. Ignorance alone was the cause of ten being misunderstood as nine.[ Verse 39 ]

### Verse 40

करोमि कर्मेति नरो विजानन्  
बाध्यो भवेत् कर्मफलं च भोक्तुम् ।  
विचारधूता हृदि कर्तृता चेत्  
कर्मत्रयं नश्यति सैव मुक्तिः ॥४०॥

karomi karmeti naro vijan  
bhhvetkarmaphala m cha bhoktum |  
vikaradhuta hrridi kartrrita chet  
karmatrayam nashyati saiva mukti h || 40 ||

He who thinks 'I do this act' is bound to reap the fruit of that action. If through Anatma Vichara (Self-enquiry) he wipes out his sense of Doership, his triple karma dies and that alone is true liberation or release. [ Verse 40]

### Verse 41

बद्धत्वभावे सति मोक्षचिन्ता  
बन्धस्तु कस्येति विचारणेन ।  
सिद्धे स्वयं स्वात्मनि नित्यमुक्ते  
क्व बन्धचिन्ता क्व च मोक्षचिन्ता ॥४१॥

baddhatvabhava sati mokshachinta  
bandhastu kasyeti vicharanena |  
siddhe svaya m svatmani nityamukte  
kva bandhachinta kva cha mokshachinta || 41 ||

The thought of liberation can arise only when there is the feeling of bondage. By enquiring, whose is this bondage, one realises the ever free self. Where, then, can the thought of bondage arise and where the thought of liberation. [ Verse 41]

### Verse 42

रूपिण्यरूपिण्युभयात्मिका च  
मुक्तिस्त्रिरूपेति विदो विदन्ति।  
इदं त्रयं या विविनक्त्यहंधी-  
स्तस्याः प्रणाशः परमार्थमुक्तिः ॥४२॥

rupinyarupinyubhayatmika cha  
muktistrirupeti vido vadanti |  
idam trayam ya vivinaktyahandhi-  
stasyah pranashah paramarthamuktih || 42 ||

Great saints and jnaanis say that Mukti is of three types, namely, (i) with form, (ii) without form, and (iii) with and without form. These three (notions) exist as long as the ego exists. The disintegration of the ego, on which these different notions come as ripples, is the Supreme Liberation. [ Verse 42]

### Verse 43

सद्दर्शनं द्राविडवाङ्निबद्धं  
महर्षिणा श्रीरमणेन शुद्धम्।  
प्रबन्धमुत्कृष्टममर्त्यवाण्या-  
मनूद्य वासिष्ठमुनिर्व्यतानीत् ॥४३॥

saddarshanam dravidavannibaddham  
maharashia shriramannena shuddham |  
prabandhamutkrrishtamamartyavanya-  
manudya vasishthamunirvyatanit || 43 ||

Sat Darshana, the pure philosophy of the Ultimate Reality, was composed by Bhagavan Sri Ramana Maharshi in Tamil. This magnificent work was rendered into Sanskrit – the language of the Devas – by sri Vasishtha Muni, a great disciple of Sri Ramana. (sri Vasishtha Muni, whose original name was Ganapati Sastri, was a great poet and a highly evolved spiritual soul) [ Verse 43]

## Verse 44

सत्त्वसारं सरलं दधाना  
मुमुक्षुलोकाय मुदं ददाना।  
अमानुषश्रीरमणीयवाणी-  
मयूखभित्तिर्मुनिवाग्बिभाति ॥४४॥

sattattvasaram saralam dadhana  
mumukshulokaya mudam dadana |  
amanushashriramaniyavani-  
mayukhabhittirmunivag vibhati || 44 ||

These words of Ramana Maharshi shine forth as a beam of light, shedding its light of wisdom all around. It expounds the essence of the Truth in an easy way giving delight to the seekers after Self- realisation. This work, which has come out of the words of sri Ramana, is divine, indeed.

[Verse 44]