Verse 1:

I bow down in prostration to that Sri Hari, the world preceptor, the Lord of the universe, the all-pervading, the cause of the whole universe and the supreme-blissful Reality. [Verse 1]

- Lord is cause of the whole universe.

Verse 5:

Atman in itself is alone, permanent; the ‘seen’ is opposed to it – such a settled conviction is truly known as discrimination. [Verse 5]

- Atman is itself alone, permanent.
Verse 13:

| नाहं भूतगणो देहो नाहं चाक्षणस्तथा | naham bhutagano deho naham caksaganastatha |
| पत्तिक्षणः कापिखिच्छारः सोऽयमीद्वशः || १३ || | etadvilaksanah kascidvicarah so'yamidrsah || 13 ||

I am not this body, the bundle of elements nor am I the senses. I am something other than these. This is the way of enquiry. [Verse 13]

Verse 14:

| अज्ञानप्रभवं सर्वं ज्ञानेन प्रविलीयते | ajnanaprabhavam sarvam jnanena praviliyate |
| संकल्पो विविधं कर्ता विचारः सोऽयमीद्वशः || १४ || | sankalpo vividhah karta vicarah so'yamidrsah || 14 ||

All this, born out of ignorance is dissolved at the dawn of Knowledge. The various desires form the doer of action. This is the way of the enquiry. [Verse 14]

- Universe born out of ignorance and it dissolves in knowledge.
Verse 15:

As the clay is the material cause for mudpots, so too, the one immutable, subtle Existence (Reality) is the material cause for these two (ignorance and desire). This is the way of the enquiry. [Verse 15]

- Pure Existence is material cause of ignorance and desire.

Verse 16:

I am One indeed the subtle, the knower, immutable Reality (Existence), the witness. So undoubtedly I am That (Brahman). This is the way of enquiry. [Verse 16]

- I am one, immutable knower, witness.

Verse 17:

Atman is one, indeed, without parts while the body is made up of many parts. But still they consider these two as one! What greater ignorance can there be than this? [Verse 17]
Verse 18:

The Atman, the Self, is inside and He is the controller. The body is outside and is controlled. Yet they see identity in them! What more ignorance can there be than this? [Verse 18]

Atman:
- Self in me is controller inside.
- Body and universe are outside controlled.
- How can I be the body?

Verse 19:

The pure Consciousness, Atman, is auspicious and the fleshy impure body is inauspicious. Yet they see identity in them! What greater ignorance can there be than this? [Verse 19]

<table>
<thead>
<tr>
<th>Atman</th>
<th>Body</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>- Pure Auspicious</td>
</tr>
<tr>
<td></td>
<td>- I can’t be this body</td>
</tr>
</tbody>
</table>
Verse 20:

The Atman, the illuminator is absolutely pure and the body, the illumined is inert. Yet they see identity in them! What greater ignorance can there be than this? [Verse 20]

<table>
<thead>
<tr>
<th>Atman</th>
<th>Body</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Illuminator, sentient</td>
<td>- Inert, illumined object</td>
</tr>
</tbody>
</table>

• How can I be body?

Verse 21:

Verily Atman is eternal and of the nature of ever Existence and the body is transient and non-existence. Yet they see their identity. What greater ignorance can there be than this? [Verse 21]

<table>
<thead>
<tr>
<th>Atman</th>
<th>Body</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Eternal</td>
<td>- Transient, nonexistence</td>
</tr>
</tbody>
</table>

• How body is me?
Verse 22:

The light of the Atman illumines everything. But Its light is not like that of fire and so on because in spite of its light there is darkness at night. [Verse 22]

Atman:

- Illumines light and darkness.

Verse 23:

Thought always knowing this body as “This is mine”, like a pot, an ignorant person remains deluded in the idea that “I am the body”. [Verse 23]

- Body – mine not me.

Verse 24:

The light of the Atman illumines everything.

But Its light is not like that of fire and so on because in spite of its light there is darkness at night.
I am that Brahman, the ever equanimous, tranquil, and of the nature of pure Existence – Consciousness – Bliss and I am not this body, the unreal. This, the wise call as real Knowledge. [Verse 24]

• I am tranquil, of the nature of pure existence, consciousness, bliss.
• I am not unreal body.

Verse 25:

\[
\text{nirvikar} \ \text{ni} \ \text{rakar} \ \text{nirvadyo'hamavyayah} \ I \\
\text{naham} \ \text{deho} \ \text{hyasadrupo} \ \text{jnanamityucyate} \ \text{budhaih} \ I 25 I
\]

I am the formless, changeless, without any blemish and undecaying and I am not this body, the unreal. This, the wise call as real Knowledge. [Verse 25]

• I am formless, changeless, without blemish, undecaying.
• I am not this unreal body.

Verse 26:

\[
\text{nir} \ \text{maya} \ \text{ni} \ \text{rabhaso} \ \text{nirvikalpo'hamatatah} \ I \\
\text{naham} \ \text{deho} \ \text{hyasadrupo} \ \text{jnanamityucyate} \ \text{budhaih} \ I 26 I
\]

I am devoid of all diseases, without any appearance, without any modification and all-pervading; and I am not this body, the unreal. This is called real Knowledge by the wise. [Verse 26]
• I am devoid of all diseases, without appearance, any modification, all pervading.
• I am not unreal body.

Verse 27:

I am without any qualities and actionless, eternal and ever liberated. I am immutable and I am not the body, which is unreal. This is known as real Knowledge by the wise. [Verse 27]

• I am without qualities, actionless, eternal, ever liberated.
• I am immutable.
• I am not unreal body.

Verse 28:

I am stainless, immobile, endless, ever pure, ageless and deathless and I am not the body which is unreal. This is called real Knowledge by the wise. [Verse 28]

• I am stainless, immobile, endless, ever pure, ageless, deathless.
• I am not the body, unreal.
Verse 29:

Purusha is in the body and beyond, auspicious, ever existent, not mere void, nonexistent.

Verse 30:

Self is beyond the body and of the nature of existence.

Verse 31:

O Fool! Why do you imagine that the Self which is accepted (by Sruti) as Purusa the auspicious, the ever existent which is in and yet beyond the body, to be a mere void and non-existent? [Verse 29]

- Purusha is in the body and beyond, auspicious, ever existent, not mere void, nonexistent.

Please understand, Oh! Ignorant one, from the scriptures body, is of the very nature of Existence and It cannot be comprehended by persons like you. [Verse 30]

- Self is beyond the body and of the nature of existence.

The supreme Purusa which is known as “I” is one transcendental Truth. On the other hand the gross bodies are many. How can this body be the Self? [Verse 31]
• Aham I is one transcendental truth.
• Gross bodies – many – how can this body be self.

Verse 32:

By expressions such as ‘this is mine’ and so on it is clearly established that “I” the Self is a witness and the body is an object of perception. How can the body be the Self? [Verse 32]

- I am witness, body is object of perception.
- How can body be me?

Verse 33:

“I” the Self, is changeless and the body is ever changing. This is a fact of direct experience. Therefore, how can this body be the Self? [Verse 33]

<table>
<thead>
<tr>
<th>I am</th>
<th>Body</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Self, changeless</td>
<td>- Changing</td>
</tr>
<tr>
<td>- Not me, the self.</td>
<td></td>
</tr>
</tbody>
</table>
Verse 34:

The Men of Wisdom have established the nature of Purusa by declaring that “there is nothing higher than the Purusa”. Then, how can the body be the Self? [Verse 34]

<table>
<thead>
<tr>
<th>Purusha</th>
<th>Body</th>
</tr>
</thead>
<tbody>
<tr>
<td>Highest</td>
<td>Lower</td>
</tr>
</tbody>
</table>

- Said in Svetasvataro Upanishad Chapter 3 – Verse 9

Verse 35:

In the purusasukta also it is clearly stated that everything in this universe is Purusa alone. When Sruti is also asserting like that, how can the body be the Self? [Verse 35]
**Purusha Sukhtam:**
- Everything in this universe is Purusha.
- How can body be the self?

**Verse 36:**

Even Brihadaranyaka Upanishad declares that the Purusa is totally unattached. How can this body which is full of impurities be the Self? [Verse 36]

**Brihadaranyaka Upanishad:**

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. ‘It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.’ [4 - 3 - 15]
• Purusha is totally unattached.
• Body full of impurities can’t be self.

Verse 37:

Purusha is self effulgent.

Body full of impurities can’t be self.

Gita:
• Light of all lights.

Brihadaranyaka Upanishad:
• Purusha is self effulgent.

Again in the same Upanisad it is said that the Purusa is by nature ever effulgent. How can this inert body which is illumined by other, be the Self? [Verse 37]

That (Brahman), the ‘light of all lights’, is said to be beyond darkness; (it is ) Knowledge, the object of Knowledge, seated in the hearts of all, to be reached by Knowledge.[Chapter 13 - Verse 18]

• How can inert body be the illuminator self?
Verse 38 : Karma Khanda

Even in the karmakanda of the scriptures, it is stated that the eternal Self is different from the body and it enjoys the fruits of action after the demise of body. [Verse 38]

• Body is different then eternal self.
• Jiva in the body (Ahamkara) enjoys fruits of action after demise of the body.

Verse 39 :

Even the subtle body is made up of many parts, unstable, a modification and is an object of perception. It is limited and by nature unreal. How can it be the Self? [Verse 39]

• Subtle body – 19 Parts
• Unstable, modifies.
• Object of perception, limited, unreal.
• How can subtle body be the self.
Verse 40:

I am the self of everything, of all forms, beyond everything and immutable, Lord of the universe. [Verse 40]

II) Body as separate entity is unreal.

- Jagan Mithyatvam.

Verse 43:

Because consciousness is One everywhere, there are no distinctions in It at any time. The sense of 'jiva' is to be understood as a delusion even as the idea of a snake in a rope. [Verse 43]

- Because consciousness is one everywhere, there are no distinctions in the Universe.
- Sense of Jiva is delusion like snake in a rope.
Verse 44:

At the very instant of the ignorance of the rope, it appears as a snake, so too, the pure and the changeless Consciousness, Itself appears as the world of plurality because of ignorance.  [Verse 44]

<table>
<thead>
<tr>
<th>Because of Ignorance of Rope</th>
<th>Because of Ignorance of Atma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rope itself appears as Snake</td>
<td>Atma appears as Plurality</td>
</tr>
</tbody>
</table>

Verse 45:

The substratum for the whole universe is nothing but Brahman. Therefore the whole universe is Brahman and nothing else.  [Verse 45]

<table>
<thead>
<tr>
<th>Substratum of Universe</th>
<th>Universe is Brahman</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pure Awareness</td>
<td>Nothing else</td>
</tr>
</tbody>
</table>
Verse 46:

By the declaration of Sruti that "Everything is Atman" it is clear that the idea of pervading and pervaded is false. When the supreme Reality is known thus, where is the room for differentiation? [Verse 46]

- Everything is Atman.
- Nothing is pervading or pervaded.

Verse 47:

Sruti, by its own direct statements has totally negated the multiplicity of the universe. When the non-dual cause is thus an established fact how can there be anything appearing other than That? [Verse 47]

- Cause is nondual.
- World is nondual.
Verse 48:

We are deceived by Maya, hence see multiplicity here.

Verse 49:

All beings born of Brahman, the supreme Self. Therefore, one should understand that they are essentially Brahman alone.

Verse 50:

The Sruti declares that Brahman alone sustains different names and forms. All activities also are nothing but Brahman.
• Brahman sustains different names and forms.
• All activities are nothing but Brahman.

Verse 51:

The only permanent factor in all the golden ornaments is gold; so too in all things and beings born of Brahman the one permanent factor is their essential nature of Brahman. [Verse 51]

Verse 52:

Due to ignorance, if a person entertains the least distinction between jivatman, the individual Self and the Parmatman, the supreme Self, then he is sure to be afflicted by fear. [Verse 52]

Why fear comes?

Jiva, the individual self sees distinction with Paramatma
Verse 53:

When duality appears due to non-apprehension of Reality, there one sees another. When everything is known as the Self, there one does not perceive another in the least. [Verse 53]

<table>
<thead>
<tr>
<th>Duality</th>
<th>Everything is the self</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Seen due to non-apprehension of reality.</td>
<td>- Perception of duality vanishes upon realisation of self.</td>
</tr>
</tbody>
</table>

Verse 54:

A person who has realised that all beings are nothing but the Self alone, to him there is no delusion nor any misery since there is no second. [Verse 54]

- All beings are the self alone.
- Then there is no second, no delusion.
Brihadaranyaka Upanishad:

- Self is Brahman alone.
- Brahman is self of everything.
- Consciousness is the awareness principle behind all minds to experience Joys and sorrows.
- It is existence principle behind all objects.
- It is present everywhere at all times, infinite.

Verse 55:

The Brhadaranyaka - Upanisad has clearly established that this Self, which is Brahman alone, is the Self of everything. [Verse 55]

Verse 56:

Though this world of daily transactions is experienced by us, it is unreal, like a dream because it is contradicted. [Verse 56]

- Waking world of transactions is unreal like dream.
The dream state is unreal in waking, and the waking state is absent in dream. And again these two states of waking and dream are totally absent in deep sleep. This deep sleep state is not available either in waking or in dream state. [Verse 57]

<table>
<thead>
<tr>
<th>Dream</th>
<th>Waking</th>
<th>Deep Sleep</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unreal in waking</td>
<td>Absent in Dream</td>
<td>Waking and dream absent.</td>
</tr>
</tbody>
</table>

- I the witness of all 3 states alone am real.

Thus the three states creates by the three gunas are unreal. The real witness who is beyond these gunas is the one eternal Consciousness. [Verse 58]

Full Vedanta in one Verse:
- 3 states are created by 3 Gunas, hence false.
- Witness is beyond the Gunas, one eternal consciousness.
• It illumines 3 planes, available in 3 periods of time, never negated, is real.
• 3 states are illusions that do not exist in reality.

Verse 59:

<table>
<thead>
<tr>
<th>Mud</th>
<th>Shell</th>
<th>Brahman</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Seen as Pot</td>
<td>- Seen as silver</td>
<td>- Seen as Jiva</td>
</tr>
</tbody>
</table>

Just as mud is seen as a 'pot' and mother-of-pearl is misunderstood as silver, so too Brahman is mistaken as jiva due to ignorance and It is not so in reality. [Verse 59]

Verse 60:

Just as pot is only a name of clay, ear-ring is only a name of gold or the idea of silver is an illusion about mother of pearl, so too the word jiva is nothing but a name of Brahman, the supreme. [Verse 60]
Examples of Mithya, Unreal, Appearances:

<table>
<thead>
<tr>
<th>Clay</th>
<th>Gold</th>
<th>Shell</th>
<th>Brahman</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pot is name and form.</td>
<td>Ear-ring is name and form.</td>
<td>Silver is name and form.</td>
<td>Jiva is name and form.</td>
</tr>
</tbody>
</table>

Verse 61:

यथैव न्योपन्नी नीलत्वं यथा नीरं मरस्थले ।
पुरुषत्वं यथा स्थाणों तद्विश्रं चिदात्मनि ॥६१ ॥

The blueness in the sky, the mirage waters in the desert and the form of man seen in a post are illusory, so too the universe seen in the absolute Consciousness, the Self, is illusory. [Verse 61]

<table>
<thead>
<tr>
<th>Blueness</th>
<th>Mirage waters</th>
<th>Form of Man</th>
<th>Universe</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Sky</td>
<td>In Desert</td>
<td>On Post</td>
<td>In absolute consciousness.</td>
</tr>
</tbody>
</table>

- Need to negate only name and form.
- Retain substratum.
Verse 62:

Just as the ghost in an empty space, a celestial city in the heavens, the appearance of two moons in the sky are unreal, so too the existence of this universe in the Truth is unreal. [Verse 62]

<table>
<thead>
<tr>
<th>Ghost</th>
<th>Celestial City</th>
<th>2 Moons</th>
<th>Existence of Universe</th>
</tr>
</thead>
<tbody>
<tr>
<td>In empty space</td>
<td>In the Sky</td>
<td>In the Sky</td>
<td>In Truth</td>
</tr>
</tbody>
</table>

Verse 63:

As the water alone appears in the form of waves and tides and in the same way as the copper alone appears to be vessels, so too the Self alone Appears as the universe. [Verse 63]

<table>
<thead>
<tr>
<th>Water Appears as</th>
<th>Copper appears as</th>
<th>Self appears as</th>
</tr>
</thead>
<tbody>
<tr>
<td>Waves, tides</td>
<td>Vessels</td>
<td>Universe</td>
</tr>
</tbody>
</table>
Verse 64:

It is the clay that appears in the name of a pot, it is the thread alone that looks like cloth; so too it is the pure Consciousness alone that appears as the universe. It should be understood by negating the names. [Verse 64]

<table>
<thead>
<tr>
<th>Clay</th>
<th>Thread</th>
<th>Pure Consciousness</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Appears as Pot</td>
<td>- Appears as Cloth</td>
<td>- Appears as universe</td>
</tr>
</tbody>
</table>

Verse 65:

All transactions are undertaken by the people in and through Brahman only. Due to ignorance, they do not know it, just as a pot is used for different purposes without knowing that it is essentially mud alone. [Verse 65]

- All transactions in Brahman only.
- Due to ignorance, one does not know it.
Verse 66:

There is a relationship of cause and effect between mud and pot, so also the relationship between the Brahman and the world has been established by scriptures and logic. [Verse 66]
Verse 67:

When a pot is seen in fact it is the mud alone we are perceiving, so too when we observe the world, it is the ever effulgent Brahman that is seen (in and through the objects). [Verse 67]

<table>
<thead>
<tr>
<th>While seeing Pot</th>
<th>Observing World</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Know it is Mud alone.</td>
<td>- Know it is Brahman alone</td>
</tr>
</tbody>
</table>

Verse 68:

Just as a rope is seen in two different ways, as a rope or as a snake, so also the Self, which is ever pure is seen in two different ways, by the wise as pure and by the ignorant as impure (world of objects). [Verse 68]
Verse 69:

Just as a mud pot is all mud similarly this body is all Consciousness. The distinction therefore, of the Self and the not-Self is made in vain by the ignorant people. [Verse 69]

- Mud is all clay.
- Body is all consciousness.
- No distinction to be seen between self and nonself.

Verse 70:

A piece of rope is mistaken for a serpent; a piece of shell is misunderstood to be silver, so too the ignorant wrongly understands the Atman as the body. [Verse 70]
Verse 71:

Just as mud is understood to be pot, threads are mistaken for cloth, so too the ignorant has mistaken the Atman as the body. [Verse 71]

Verse 72:

Gold is mistaken for an ear-ring; water of the ocean is perceived as waves, so too the ignorant has mistaken the Atman as the body. [Verse 72]
<table>
<thead>
<tr>
<th>Gold</th>
<th>Water</th>
<th>Due to spiritual ignorance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mistaken as ear Ring</td>
<td>Perceived as waves</td>
<td>Atman mistaken as Body.</td>
</tr>
</tbody>
</table>

**Verse 73:**

A post is mistaken for a person; sand of the desert is considered to be mirage waters, so too the ignorant has mistaken the Atman to be the body. [Verse 73]

<table>
<thead>
<tr>
<th>Post</th>
<th>Desert</th>
<th>Due to spiritual ignorance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mistaken for Person</td>
<td>Considered mirage water.</td>
<td>Atman mistaken as Body.</td>
</tr>
</tbody>
</table>

**Verse 74:**

A heap of timber is considered as a house; a piece of steel is understood to be a sword, so too the Atman is mistaken to be the body by the ignorant. [Verse 74]
Verse 75:

Just as one sees the inverted image of trees in water, so also ignorant persons entertain the idea of body in the Self due to ignorance. [Verse 75]

Verse 76:

Just as to a man who is travelling in a boat everything appears to be in motion, so too does a person on account of his spiritual ignorance, perceive the Atman as the body. [Verse 76]
Verse 77:

Just as to an individual who has a defect (suffering from jaundice), white objects appear to be yellow in colour, so too does a person, on account of his spiritual ignorance, perceive the Atman as the body. [Verse 77]

<table>
<thead>
<tr>
<th>Defective eyes due to Jaundice</th>
<th>Due to spiritual ignorance</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Objects appear yellow</td>
<td>- Atman Perceived as Body</td>
</tr>
</tbody>
</table>

Verse 78:

To a person who has defective eyes, everything that he sees appears to be defective. So too does a person on account of his spiritual ignorance, perceive the Atman as the body. [Verse 78]

<table>
<thead>
<tr>
<th>Defective eyes</th>
<th>Due to spiritual ignorance</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Everything appears defective</td>
<td>- Atman Perceived as Body</td>
</tr>
</tbody>
</table>
**Verse 79:**

*alātam bhramaṇenāiva vartulāṁ bhāti sūryavat,\ tadvadātmanī dehatvāṁ paśyatyajñaṁayogataḥ* (79)

Just as a firebrand on being rotated appears to be circular like the sun, so too does a person on account of his spiritual ignorance perceive the Atman as the body. [Verse 79]

<table>
<thead>
<tr>
<th>Rotated Firebrand</th>
<th>Due to spiritual ignorance</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Appears circular like Sun</td>
<td>- Atman Perceived as Body</td>
</tr>
</tbody>
</table>

**Verse 80:**

*mahattvāḥ sarvavastuṇāmanuṣṭvāṁ hyatidūrataḥ,\ tadvadātmanī dehatvāṁ paśyatyajñaṁayogataḥ* (80)

Just as all things of large dimension and magnitude appear to be very small and insignificant due to great distances, so too does a person on account of his spiritual ignorance perceive the Atman as the body. [Verse 80]

<table>
<thead>
<tr>
<th>Large things</th>
<th>Due to spiritual ignorance</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Appear small due to distance</td>
<td>- One perceives Atman to be Body.</td>
</tr>
</tbody>
</table>
Verse 81:

Just as tiny objects when viewed through lenses (microscope) would appear enlarged and magnified to our vision, so too does a person on account of his spiritual ignorance perceive the Atman as the body. [Verse 81]

<table>
<thead>
<tr>
<th>Tiny Objects</th>
<th>Due to spiritual ignorance</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Through lens appear enlarged.</td>
<td>- One perceives Atman to be Body.</td>
</tr>
</tbody>
</table>

Verse 82:

Just as a sheet of glass is mistaken for a sheet of water and often a spread of water is mistaken for a sheet of glass, so too does a person, on account of his spiritual ignorance, perceive the Atman as the body. [Verse 82]

<table>
<thead>
<tr>
<th>Sheet of Glass</th>
<th>Due to spiritual ignorance</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Mistaken as sheet of water</td>
<td>- One perceives Atman to be Body.</td>
</tr>
</tbody>
</table>
Verse 83:

Just as fire is misunderstood as a jewel, and a bright jewel as a glowing cinder, so too does a person, on account of his spiritual ignorance, perceive the Atman as the body. [Verse 83]

<table>
<thead>
<tr>
<th>Fire</th>
<th>Due to spiritual ignorance</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Misunderstood as a bright Jewel</td>
<td>- One perceives Atman to be Body.</td>
</tr>
</tbody>
</table>

Verse 84:

The moon appears to be moving when seen through the moving clouds. So too, the deluded misunderstands the Atman to be the body. [Verse 84]

<table>
<thead>
<tr>
<th>Moon appears moving</th>
<th>Deluded</th>
</tr>
</thead>
<tbody>
<tr>
<td>- When seen through clouds</td>
<td>- Misunderstands Atman to be Body.</td>
</tr>
</tbody>
</table>
Verse 85:

Directions confused | Ignorant One
---|---
- Due to ignorance | - Mistakes Atman as Body

Sometimes there will be confusion about direction due to ignorance. In the same manner, the ignorant one mistakes the Atman to be the body. [Verse 85]

Verse 86:

The reflection of the moon in the disturbed water, appears to be shaking; so too, the ignorant mistakes the Atman to be the body. [Verse 86]
Verse 87:

Thus when the Self is not known, the idea that I am the body persists, when the Self is known the same will dissolve in the supreme Self. [Verse 87]

<table>
<thead>
<tr>
<th>Self not known</th>
<th>When self is known</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Atman persists as Body</td>
<td>- Body dissolves in the supreme self.</td>
</tr>
</tbody>
</table>

Verse 88:

Everything sentient and non-sentient of the world is known to be Self only. How can the body be the Self, when the whole universe itself is unreal? [Verse 88].

<table>
<thead>
<tr>
<th>When sentient and non-sentient</th>
<th>When whole universe is unreal</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Is Self</td>
<td>- How body is the Self.</td>
</tr>
</tbody>
</table>
Verse 89:

Oh! most intelligent one, spend your time in realising the Self at all times. While experiencing the fruits of past actions, you need not be anxious of anything. [Verse 89]

- While experiencing fruits of past actions, you need not be anxious of anything.
- Realise self at all times.

Verse 90:

Even after Self-realisation, the prarabdha actions are not dissolved. This statement of the Shastra is being refuted now. [Verse 90]

- Prarabda dissolves after self – realisation for wise person.
- Prarabda seen as real for Jnani by others.
Verse 91:

Just as the dream is unreal for the waker, so too after Self-realisation, the bodies are unreal and therefore there is no prärabdha. [Verse 91].

<table>
<thead>
<tr>
<th>Dream</th>
<th>Waking</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Unreal for waker</td>
<td>- Unreal for Jnani</td>
</tr>
</tbody>
</table>

- Therefore no Prarabdaha.

Verse 92:

The actions of the previous (other) births are known as prärabdha. For the Realised, there is no question of other births, so the prärabdha also does not exist. [Verse 92]

<table>
<thead>
<tr>
<th>Prarabdha is</th>
<th>Wise one knows</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Actions of previous birth</td>
<td>- Self has no birth at any time.</td>
</tr>
</tbody>
</table>
Verse 93:

Gross Body and subtle body has only appearance of birth and death.

In Absence of birth, no existence of Prarabdha.

Verse 94:

When ignorance is destroyed, no universe, no Prarabdha.

Body of dreamer | Body of waker
---|---
- Superimposed on wakers mind | - Superimposed on self.

- Gross Body and subtle body has only appearance of birth and death.
- In Absence of birth, no existence of Prarabdha.

Verse 94:

Just as the body of a dreamer is superimposed, so too, this body of the waker is also superimposed (illusory). Where is the birth for the superimposed? And in the absence of birth where is the existence (of prärabdha)? [Verse 93]

Just as the mud is said to be the material cause for the pot, so too, in Vedānta, the ignorance is said to be the cause for the world. When that is destroyed, where is the universe? [Verse 94]
Verse 95:

Due to delusion, ignoring the rope the serpent is seen, so too, forgetting the Truth, the ignorant sees the world. [Verse 95]

<table>
<thead>
<tr>
<th>Due to Delusion</th>
<th>Forgetting the Truth</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Rope ignored</td>
<td>- Pure Atman ignored</td>
</tr>
<tr>
<td>- Serpent seen</td>
<td>- Ignorant sees the world</td>
</tr>
</tbody>
</table>

Verse 96:

When the reality of the rope is understood the snake cannot remain, when the substratum is known the world vanishes into nothingness. [Verse 96]

<table>
<thead>
<tr>
<th>When reality of Rope is understood</th>
<th>When substratum is known</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Snake does not remain</td>
<td>- World vanishes into nothingness</td>
</tr>
</tbody>
</table>
Verse 97:

Even this body being a part of the universe, how can there be any prärabdha? The scripture talks about prärabdha, for the easy understanding of the ignorant. [Verse 97]

- Body is part of Universe → Jadam
- Scriptures talk of Prarabdha only for easy understanding of scriptures.

Verse 98:

‘When the Supreme is seen, all his actions are destroyed’. The Sruti has clearly expressed the actions in plural to negate the prarabdha also. [Verse 98]

- Hence no Prarabdha.
Verse 99:

Still, if the ignorant persist about the existence of prarabdha, then, they will involve themselves in two absurdities (impossibility of Liberation and the futility of Knowledge) and also they will be foregoing the declarations of the Sruti which declares the possibility of Knowledge. [Verse 99]

- Hence no Prarabda exists for realised person.
- Body / Mind / Intellect does not have separate existence apart from Brahman.
- Atman the self is separate from Body / Mind / Intellect.
- Body / Mind / Intellect only superimposition on the self.

If Prarabda is persisted
2 Absurdities

Liberation impossible

Knowledge futile

Sruti Redundant
Verse 100:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>त्रिपञ्चाङ्गान्यथो वक्ष्ये पूर्वोक्तस्य हि लुब्धये ।</td>
<td>tripañcāṅgānyatho vakṣye pūrvottasya hi labdhaye,</td>
<td>For the attainment of the aforesaid Liberation, I shall now expound the fifteen steps with the help of which one has to practice the profound meditation at all times. [Verse 100]</td>
</tr>
<tr>
<td>तैषा सर्वः सदा कार्य निदिध्यासनेव तु ॥१०० ॥</td>
<td>taiśca sarvaiḥ sadā kāryaṁ nidadhyāsanameva tu. (100)</td>
<td></td>
</tr>
</tbody>
</table>

- 15 meditation exercises for Moksha.

Verse 101:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>नित्याभ्यासाद्वृत्ते प्राप्तिः भवेत्सचिदद्वात्मनः । तस्मादृश्व निदिध्यासेज्जिज्ञासुः श्रेयसे चिरम् ॥१०१ ॥</td>
<td>nityābhyaśādṛte prāptirna bhavetsaccidātmanah, tasmādbrahma nidadhyāsejjijñāsuḥ śreyase cīram. (101)</td>
<td></td>
</tr>
</tbody>
</table>

Without constant practice, the Self which is of the nature of pure Existence-Consciousness Bliss, cannot be attained. Therefore, the sincere seekers should always meditate on Brahman, for their own good. [Verse 101]

- Without constant practice of meditation, self of the nature of pure existence, consciousness, bliss can’t be attained.
Verse 102 & 103:

1) The control of the senses (yama), 2) the control of the mind (niyama), 3) renunciation (tyaga), 4) silence (mouna), 5) space (desa), 6) time (kāla), 7) posture (āsana), 8) sucking in the anus (mūlabandha), 9) holding steady the body (deha-sāmya), 10) steadiness of gaze (dāk-sthiti), 11) control of prāna (prāna-samyamana), 12) the withdrawal of the mind (pratyāhāra), 13) continuous reflection (dhāranā), 14) contemplation on the Self (dhyānam), and 15) total absorption (samādhi)-these are indeed the items declared verily in a series. [Verse 102 and 103]
**Verse 104:**

By the direct knowledge that ‘All this is Brahman,’ to gain a life of easy restraint of all the senses is rightly called yama; this should be practised again and again. [Verse 104]

**Yama:**

- By direct knowledge – all this is Brahman.
- Gain life of easy restraint of all senses.

**Verse 105:**

To maintain a continues flow of thoughts of the same species by rejecting the influx of all dissimilar thought currents, is called Niyama which is a great Bliss-experience. This is regularly practised by the wise. [Verse 105]

**Niyama:**

- Maintain continuous flow of thoughts of the same specie.
- Rejecting influx of dissimilar thought currents.
Verse 106:

tyāgaḥ prapañcarūpasya cidātmavāvalokanat,
tyāgo hi mahatām pūjyō sadyo mokṣamayo yataḥ. (106)

Real renunciation (tyāga), always so respectfully honoured by the noble sages is the rejection of the illusory universe, on realising that the universe is nothing but the Ātman, the pure Consciousness. [Verse 106]

Tyaga:

• Rejection of illusory universe on realizing that the universe is nothing but Atman, pure consciousness.

Verse 107:

yato vāco nivartante aprāpya manasā saha,
yanmaunāṁ yogibhirgamyāṁ tadḥavetsarvadā budhaḥ. (107)

The wise sage should ever remain in that silence (mouna), ‘from which mind along with speech returns without comprehending It’, and this state of silence within can be attained by meditators (yogés). [Verse 107]

Mounam:

• Remain in the silence from which mind and speech return without comprehending it.
• This state attained by meditators (Yogis).
### Verse 108 & 109:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>वाचो यस्मानन्तरत्नेत तद्युगं केन शक्यते।</td>
<td>Both Atma and Anatma are beyond words.</td>
</tr>
<tr>
<td>प्रपशो यदि वक्तव्य: सोपि शाब्दविवर्जितः।</td>
<td></td>
</tr>
<tr>
<td>इति वा तद्वेवन्मौनं सतां सहजसांज्ञितमू।</td>
<td>Mouna is natural silence of Atma.</td>
</tr>
<tr>
<td>गिरा मौनं तु बालानां प्रयुक्तं बह्यवाचिभि।</td>
<td>Gross silence is stepping stone for ignorant.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>[vāco yasmānnivartante tadvaktum kena śakYTE, prapañco yadi vaktavyah so’pi śabdavivarjitaḥ. (108)]</td>
<td></td>
</tr>
<tr>
<td>[iti vā tadbhavemaunāṁ satāṁ sahaajasāñjñitam, girā maunāṁ tu bālānāṁ prayuktam brahmavādibhiḥ. (109)]</td>
<td></td>
</tr>
</tbody>
</table>

Who can describe That (Self) from which words return? If the phenomenal world of plurality were to be described, that too is beyond words. This is another definition of ‘silence’ (mouna) which is natural to all Men of Wisdom. The gross silence by restraining speech is prescribed for the ignorant by the teachers of Brahman. [Verse 108 and 109]

- Both Atma and Anatma are beyond words.
- Mouna is natural silence of Atma.
- Gross silence is stepping stone for ignorant.

### Verse 110:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>आदावन्ते क मध्ये च जनो यस्मिन्न विद्यते।</td>
<td>That state is ‘space’ (desa), wherein the universe (jana) never is,</td>
</tr>
<tr>
<td>येनेदं सकलं व्यासं स देशों विजन: स्मृत:।</td>
<td>either in the beginning or in the middle or in the end but which</td>
</tr>
<tr>
<td></td>
<td>pervades all these; this is the solitary (vijanah) Brahman</td>
</tr>
<tr>
<td></td>
<td>state. [Verse 110]</td>
</tr>
<tr>
<td>[ādāvante ca madhye ca jano yasminna vidyate, yenedam sakalam vyāptam sa deśo vijanaḥ smṛtaḥ. (110)]</td>
<td></td>
</tr>
</tbody>
</table>
Desa:

- Brahman state is that space where the universe is neither in the beginning, middle or end.

Verse 111:

The one non-dual, indivisible Bliss state (Brahman) is indicated by the term ‘time’ (käla) as it conjures up, in a twinkling of the eye, all beings, from Brahmä (Creator) downwards. [Verse 111]

Kala:

- Nondual indivisible bliss state is Kala.
- It conjures up, in a twinkling of the eye, all beings from Brahman downwards.

Verse 112:

That should be understood as the ‘right posture’ (äsana), in which meditation upon Brahman will flow spontaneously, with unbroken, effortless ease. Äsana is not any of the postures which destroy one’s comfort. [Verse 112]
Asana:

- Posture in which meditation upon Brahman takes place spontaneously with unbroken, effortless ease.

Verse 113:

सिद्धं यत्सर्वभूतादि विश्वारिष्टामस्यच्ययम्।
यस्मिन्नियः समाविष्ट्यत्र सिद्धासनं विदुः॥११३॥

That which is famously known as the beginning of all beings, ‘That’ which is the immutable substratum for the entire world of happenings, ‘That’ in which the Men of Realisation stay merged, ‘That’ is to be understood as siddha-āsana. [Verse 113]

Siddha Asana:

- Where Yogis stay merged in immutable substratum as the beginning and end of the entire world of happenings.

Verse 114:

यन्मूलं सर्वभूतानां यन्मूलं चित्तवन्धनम्।
मूलबन्धः सदा सेव्यो योगोऽसौ राजयोगिनाम्॥११४॥

That Supreme, which is the root of all Existence, upon which the mind is to stay in contemplation, is termed as ‘sucking in the root’. This is to be practised by rāja-yogins. [Verse 114]
Mula Bandha:

• Sucking in the root, root of all existence, upon which mind should stay in contemplation.

Verse 115:

Merging into the homogeneous mass of pure Consciousness (Brahman) is known as the ‘holding steady’ of the body (dehasāmya). Merely straightening the body and holding it steady, as a dried up tree, is not ‘poise of body’ (samānattvam). [Verse 115]

Dehasamya:

• Holding body steady.
• Holding to homogeneous mass of pure consciousness called Brahman.

Verse 116:

Raising the ordinary gross vision into the subtle vision of knowledge, one should learn to see the world as pure Consciousness (Brahman). That is the noblest of visions, and not that which is turned towards the tip of one’s own nose. [Verse 116]
Dṛk Sthithi:

• Steady gaze.
• Raising gross vision into subtle vision of knowledge.
• Learning to see the world as pure consciousness (Brahman).

Verse 117:

[Text in Sanskrit with translation]

Or one should turn one’s vision (attention) dutifully to That alone, where the separateness of the seer-seen-seeing ceases, and not to the tip of one’s own nose. [Verse 117]

Dṛk Sthithi:

• Vision where separateness of seer – seen – seeing ceases.

Verse 118:

[Text in Sanskrit with translation]

To quieten all thought disturbances (citta) by realising them as nothing but ripples in the supreme Consciousness and thus that they are all Brahman is true ‘Pranayäma’. [Verse 118]
Pranayama:

- Is to quieten all thought disturbances (Citta) by realizing them as ripples in supreme Consciousness.

Verse 119 & 120:

Pranayama:

- **Rechaka (Exhalation)** – Negation of the world.
- **Puraka (Inhalation)** – Continuous thought I am Brahman.
- **Kumbaka (Holding)** – Steadiness in Aham Brahma Asmi.

The negation of the world of plurality is to be considered as recaka (breathing out), continuous thought of ‘I am Brahman' is called puraka (breathing in), and the steadiness in that thought thereafter is called kumbhaka (holding the breath within). This is true prāṇāyāma to the wise, while the ignorant merely tortures his nose. [Verse 119 and 120]
### Verse 121:

**Pratyahara:**
- Dissolving mind in consciousness.
- Knowing one’s self is in all objects of perception.

To dissolve the mind in the Consciousness knowing the expression of one’s Self in all the objects is known as ‘Pratyahāra’. This should be practiced by all the seekers diligently. [Verse 121].

### Verse 122:

**Dharana – Concentration:**
- Steadying the mind.
- Having vision of Brahman, awareness in all objects of the mind.

Having the vision of Brahman, on whatever object the mind may fall, to steady the mind there is known as ‘Dhāranā’ and this is the highest concentration. [Verse 122].
Verse 123:

By constant knowledge that ‘I am Brahman’, not to rest on anything for any support is known by the term ‘Dhyäna’ and this is the Bestower of supreme Bliss. [Verse 123].

Dhyana : Contemplation

- Constant knowledge Aham Brahma Asmi.
- Not resting on Anatma for any support.

Verse 124:

Because of one idea that everything is Brahman, to have no other modification and to dissolve all thoughts is known as ‘samädhi’ which is a state of mindlessness. [Verse 124].

Samadhi:

- State of mindlessness.
- Dissolving all thoughts.
- Knowing, everything is Brahman.
Verse 125:

By following 15 steps continuously one gets full control over oneself (Ahamkara).

Then one can enter the bliss state at will, in an instant.

Verse 126:

Yogi become perfect and does not require any further practice.

Then such a person, the master of all yogés becomes perfect, devoid of any more further practices. The nature of such a person cannot be an object either for the mind or for the speech.
Verse 127 & 128 : Obstacles in meditation :

When a seeker is practising Samadhi thus, unavoidably there will be obstacles, namely, lack of consistency, inertia, desire for enjoyment, sleep, dullness, agitations, enjoying the joyful state, blankness and so on. A seeker after Brahman should reject and slowly get rid of the unavoidable obstacles. [Verse 127 and 128].

I) Anusandhana Rahityam :
   • Lack of enquiry and thinking.

II) Alasyam :
   • Laziness.

III) Bhogalalasam :
   • Desire for enjoyment.

IV) Layaha :
   • Sleep.

V) Tamaha :
   • Dullness
VI) Vikshepa:
- Agitation, distraction.

VII) Rasa Svadhaha:
- Enjoying the joyful state.

VIII) Shunyata:
- Blankness.

Verse 129:

By thinking of any object the mind will be full of that alone. By thinking of void the mind will be void. By entertaining the thoughts of Brahman the mind also will be full of that alone. Therefore one should think of Brahman alone always. [Verse 129].
Verse 130:

Those men, who reject and give up this supreme idea of Brahman, which is purifying, live in vain on this globe like beasts. [Verse 130].

- Don’t live like animals by rejecting idea of Brahman.

Verse 131:

Those blessed persons, who know this state of Brahman and develop it more and more are indeed noble and worthy of respect from all. [Verse 131].

- Noble people know the state of Brahman and develop it more and more.

Verse 132:

Those, whose knowledge is complete in this and who are perfect in the state of Brahman, indeed have attained the Brahman, and not others who simply talk. [Verse 132].

- Those who have knowledge of Brahman have attained Brahman.
Verse 133:

Those, who are experts in vain talk about Brahman and those who do not practise, are indeed ignorant and they are born to die again and again. [Verse 133].

• Those who do not have subjective knowledge of Brahman will have future births and deaths.

Verse 134:

Just as Brahmā, Sanaka, Suka and others, the real aspirants cannot remain even for a moment, without the thought of Brahman. [Verse 134].

• Brahma, Sanaka, Suka, always thought of Brahman.
Verse 135:

In the absence of Moolavidya, Brahman alone shines.

Verse 136:

The cause is concurrent and inherent in the effects and not the effects in the cause. Therefore, by logic it is clear that in the absence of effects, the cause, as such, also cannot remain. [Verse 135].

<table>
<thead>
<tr>
<th>Cause</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inherent in the effects</td>
</tr>
</tbody>
</table>

In the absence of effect
Cause can’t remain

- In the absence of Moolavidya, Brahman alone shines.

Verse 136:

Thereafter the pure Brahman remains, which is beyond speech. This should be realised, pondering over That again and again through the example of mud and pot. [Verse 136].

- When cause and effect both are in umanifest condition, Brahman the substratum alone remains which is beyond mind and speech.
- This should be realised.
• Ponder again and again.
• Pot is nothing but clay.
• Universe is nothing but pure Consciousness.

Verse 137:

By this process, in the mind of the pure, the awareness of Brahman dawns and this should be merged into the absolute state. [Verse 137].

Verse 138:

First, one should perceive the cause in all effects by the process of negation. Thereafter by the positive methods one should perceive the cause as concurrent in all effects. [Verse 138].

1st:
• See cause in all effects, and negate effect.
• See Awareness principle in the entire universe, negate the universe.
2nd:

- See cause concurrent in all effects.
- See positively the cause of universe as awareness.

<table>
<thead>
<tr>
<th>First Negation</th>
<th>Then by positive method</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Perceive cause in all effects.</td>
<td></td>
</tr>
<tr>
<td>- Perceive mud in all pots.</td>
<td></td>
</tr>
<tr>
<td>- Negate Pot</td>
<td>- See cause in all effects.</td>
</tr>
<tr>
<td></td>
<td>- Pot is nothing but clay</td>
</tr>
</tbody>
</table>

Verse 139:

कार्येः हि कारणं पश्येतपश्यात्कार्यं विसर्जयेत्।
कारणत्वं ततो नश्येदवशिष्टं भवेन्मुनि: ॥१३८ ॥

kārye hi kāraṇāṁ paśyetpaścātkāryāṁ visarjयेत, kāraṇatvaṁ tato naśyedaśiṣṭāṁ bhavenmuniḥ. (139)

One should see the cause in the effects and then should discard the effects altogether. Then the cause also should be dissolved, then what remains is the Truth Absolute, and the seeker becomes verily that. [Verse 139].

- See cause in effect and discard effect.
- See Brahman in the universe, discard the universe.
- Then cause should be dissolved → See Brahman alone not as cause but as absolute truth.
- Then seeker becomes verily that.
Verse 140:

A seeker constantly thinking of an object ultimately becomes that itself. This fact is made clear by the example of the wasp and the worm. [Verse 140].

- Wasp constantly thinks of worm and becomes a worm and flies in the sky free.
- Jiva constantly thinks of Brahman and becomes eternally free from the bondage of the mind.
Verse 141:

The wise should meditate on the manifest and Unmanifest as his own Self constantly and carefully which is nothing but pure Consciousness. [Verse 141].

Meditate:

- Manifest and manifest is my own self.
- Everything is pure consciousness.

Meditate on:

Pure Consciousness self is

Manifest

Unmanifest

Verse 142:

Merging the manifest into the Unmanifest, meditating that everything is Brahman, the wise seeker should rest blissfully in the state of absolute awareness. [Verse 142].
• Merge manifest into unmanifest and meditate everything is Brahman.
• Rest blissfully in the state of absolute awareness.

I) What is my real nature?
• Shuddha Chaitanyam.
• Brahma Satyam, Jagan Mithya, Jivo Braheiva Na Paraha.

Verse 143 & 144:

एभिरञ्जः: समायुक्तो राजयोग उदाहतः।
किञ्चित्तप्कवकषयायां हठयोगेन संयुतः।
परिपक्वं मनो येषां केवलोऽयं च सिद्धिदः।
गुरुदैवतभक्तानां सर्वेषां सुलभं जवात्।

These fifteen limbs of the rāja-yoga are thus explained. This should be combined with hatha-yoga by those whose worldly desires are partially subdued. To those, whose mind is completely purified this alone is sufficient for Liberation and perfection and it can easily be gained by everyone by devotion to Guru and God. [Verse 143 and 144]

• Practice Hatha Yoga to Subdue desires.
• Once mind quietened, meditate both manifest and unmanifest merge in Brahman.
• Realise ultimate truth and lend a blissful life.
Aparokshanubhuti

3 Sections

Verse 1 – 40
- My real nature
- Aham Satyam

Verse 41 – 99
- Jagan Mithya

Verse 100 – 142
- Nididhyasanam