



PANCHADASI

CHAPTER 4

The Differentiation of Duality

69 VERSES

Chapter 4 - Verse 1

ईश्वरेणापि जीवेन सृष्टं द्वैतं विविच्यते ।
विवेके सति जीवेन हेयो बन्धः स्फुटीभवेत् ॥१॥

**Īśvareṇ-āpi jīvena sṛṣṭam dvaitam vivicyate,
viveke sati jīvena heyo bandhaḥ sphuṭī-bhavet ॥ 1 ॥**

In this section we shall discuss the world of duality created by Isvara and Jiva. By such critical discussion, the limit of duality causing the bondage which the Jiva has to renounce will be clear. [Chapter 4 – Verse 1]

Chapter 4 - Verse 2

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
स मायी सृजतीत्याहुः श्वेताश्वतरशाखिनः ॥२॥

**Māyām tu prakṛtiṁ vidyāt-māyinaṁ tu maheśvaram,
sa māyī sṛjatī-tyāhuḥ śvetāśvatara-śākhinaḥ ॥ 2 ॥**

The Svetasvatara Upanishad says : ‘know Maya as Prakrti and Brahman associated with Maya as the great Isvara’ (who imparts existence and consciousness to it and guides it). It is He who creates the world. [Chapter 4 – Verse 2]

Chapter 4 - Verse 3

आत्मा वा इदमद्रेभूत्स ईक्षत सृजा इति ।
संकल्पेनासृजल्लोकान्स एतानिति बह्वृचाः ॥३॥

**Ātmā vā idam agre’bhūt sa īkṣata sṛjā iti,
saṅkalpenā sṛjallokān sa etāniti bahvṛcāḥ ॥ 3 ॥**

The Aitareya Upanishad says that before creation there was Atman only, and He thought, ‘Let me create the world’, and then He created the world by His will (to create). [Chapter 4 – Verse 3]

Chapter 4 - Verse 4

खं वाय्वग्निजलोर्व्योषध्यन्नदेहाः क्रमादमी ।

संभूता ब्रह्मणस्तस्मादेतस्मादात्मनोऽखिलाः ॥४॥

Kham-vāyvagni-jalorvyoṣadhi-annadehāḥ kramādāmī,

sambhūtā brahmaṇas-tasmād-etasmādātmano'khilāḥ ॥ 4 ॥

The Taittiriya Upanisad says that from the Self or Brahman alone arose in succession the whole creation including akasa, (ether), Air, fire, water, earth, vegetation, food and bodies. [Chapter 4 – Verse 4]

Chapter 4 - Verse 5

बहु स्यामहमेवातः प्रजायेयेति कामतः ।

तपस्तप्त्वाऽसृजत्सर्वं जगदित्याह तित्तिरिः ॥५॥

Bahusyāham-evātaḥ prajāyey-eti kāmataḥ,

tapas-taptvā'srjatsarvaṁ jagad-ity-āha tittiriḥ ॥ 5 ॥

The Taittiriya Upanisad says that desiring 'I shall be many, so I shall create,' the Lord meditated ; and thus created the world. [Chapter 4 – Verse 5]

Chapter 4 - Verse 6

इदमग्रे सदेवासीद्बहुत्वाय तदैक्षत ।

तेजोऽबन्नाण्डजादीनि ससर्जेति च सामगाः ॥६॥

Idam-agre sad-evāsīd-bahutvāya tad-aikṣata,

tejo'-bannāṇḍa jādīni sasarjeti ca sāmagāḥ ॥ 6 ॥

The Chandogya Upanishad says that before creation Brahman or the Self alone existed, and that His nature was pure existence. He desired to become manifold, and created all things including fire, water, food, and beings born of eggs and so forth. [Chapter 4 – Verse 6]

Chapter 4 - Verse 7

विस्फुलिङ्गा यथा वहनेर्जायन्तेऽक्षरतस्तथा ।

विविधाश्चिज्जडा भावा इत्याथर्वणिकाश्रुतिः ॥७॥

**Visphulingā yathā vahner jāyante'kṣaratastathā,
vividhāścijjaḍā bhāvā ityāthar vaṇikī śrutiḥ || 7 ||**

The Mundaka Upanisad says that just, as sparks emanate from a blazing fire, so from immutable Brahman arose different animate and inanimate things. [Chapter 4 – Verse 7]

Chapter 4 - Verse 8

जगदव्याकृतं पूर्वमासीद्व्याक्रियताधुना ।

दृश्याभ्यां नामरूपाभ्यां विराडादिषु ते स्फुटे ॥८॥

**Jagad-avyākṛtaṁ pūrvam-āsiḍ-vyākriyatādhunā,
dṛśyābhyāṁ nāma-rūpābhyāṁ virāḍādiṣu te sp || 8 ||**

It is also said that before its manifestation the whole world existed in Brahman in a potential form ; then, assuming name and form it came into being as Virat. [Chapter 4 – Verse 8]

Chapter 4 - Verse 9

विराण्मनुर्नरा गावः खराश्वाजावयस्तथा ।

पिपीलिकावधिद्वन्द्वमिति वाजसनेयिनः ॥९॥

**Virāṇ-manur-naro gāvaḥ kharā-śvā jāvayas tathā,
pipīlikā vadhi dvandvam iti vājasa neyinaḥ || 9 ||**

From Virat came into being the ancient law-givers, human beings, cattle, asses, horses, goats, and so on, both male and female, down to the ants. Thus says the Brhadanyaka Upanisad. [Chapter 4 – Verse 9]

Chapter 4 - Verse 10

कृत्वा रूपान्तरं जैवं देहे प्राविशदीश्वरः ।
इति ताः श्रुतयः प्राहुर्जीवत्वं प्राणधारणात् ॥१०॥

**Kṛtvā rūpāntaram jaivam dehe prāviśad-īśvaraḥ,
iti tāḥ śrutayaḥ prāhur jīvatvam prāṇadhāraṇāt ॥ 10 ॥**

According to these Srutis Brahman or Atman Himself, assuming manifold forms as the Jivas, entered into these bodies. A Jiva is so called because it upholds vitality (the Pranas) (in a body). [Chapter 4 – Verse 10]

Chapter 4 - Verse 11

चैतन्यं यदधिष्ठानं लिङ्गदेहश्च यः पुनः ।
चिच्छाया लिङ्गदेहस्था तत्सङ्घो जीव उच्यते ॥११॥

**Caitanyam yada-dhiṣṭhānam liṅga-dehaś-ca yaḥ punaḥ,
cicchāyā liṅga-dehasthā tatsaṅgho jīva ucyate ॥ 11 ॥**

The substratum or the pure consciousness, the subtle body, and the reflection of pure consciousness on the subtle body—these three together constitute a Jiva. [Chapter 4 – Verse 11]

Chapter 4 - Verse 12

माहेश्वरी तु माया या तस्या निर्माणशक्तिवत् ।
विद्यते मोहशक्तिश्च तं जीवं मोहयत्यसौ ॥१२॥

**Māheśvarītu māyā yā tasyā nimārṇa śaktivat,
vidyate moha śaktiś-ca taṁ jīvaṁ mohayaty-asau ॥ 12 ॥**

Maya of the great Isvara has, like its power of creation, another power which deludes all. It is this power which deludes the Jiva. [Chapter 4 – Verse 12]

Chapter 4 - Verse 13

मोहादनीशतां प्राप्य मग्नो वपुषि शोचति ।
ईशसृष्टमिदं द्वैतं सर्वमुक्तं समासतः ॥१३॥

**Mohād-anīśatāṁ prāpya magno vapuṣi śocati,
īśa-sṛṣṭamidam dvaitam sarvam-uktam samāsataḥ ॥ 13 ॥**

The Jiva, thus deluded to believe himself to be powerless and identified with a body, becomes subject to grief. Thus is described in brief the duality created by Isvara. [Chapter 4 – Verse 13]

Chapter 4 - Verse 14

सप्तान्नब्राह्मणे द्वैतं जीवसृष्टं प्रपञ्चितम् ।
अन्नानि सप्त ज्ञानेन कर्मणाऽजनयत्पिता ॥१४॥

**Saptānna brāhmaṇe dvaitam jīvasṛṣṭam prapañcitam,
annāni sapta jñānena karmaṇā'janayat pitā ॥ 14 ॥**

In the Saptanna Brahmana of the Veda there is a description of the duality created by the Jiva. By action and reflection the Jiva created seven kinds of food (objects of experience). [Chapter 4 – Verse 14]

Chapter 4 - Verse 15

मर्त्यान्नमेकं देवान्ने द्वे पश्वन्नं चतुर्थकम् ।
अन्यत्रितयमात्मार्थमन्नानां विनियोजनम् ॥१५॥

**Martyānna mekaṁ devānne dve paśvannaṁ caturthakam,
anyat tritayam ātmārtham-annānām viniyojanam ॥ 15 ॥**

One kind is meant for men, two for the celestial beings, the fourth for the lower animals, and the remaining three for the Self. Thus the food is divided. [Chapter 4 – Verse 15]

Chapter 4 - Verse 16

व्रीह्यादिकं दर्शपूर्णमासौ क्षीरं तथा मनः ।
वाक् प्राणश्चेति सप्तत्वमन्नानामवगम्यताम् ॥१६॥

**Vṛīhy-ādikaṁ darśa-pūrṇa māsau kṣīraṁ tathā manaḥ,
vāk prāṇāśceti spatatvam annānām avagamyatām ॥ 16 ॥**

Grains such as wheat (are for men), (the ingredients of) the full-moon and the new-moon sacrifices (are for the Devas), milk (is for the lower animals) ; and the mind, the speech and the vital airs (are for the Self) – these are the seven kinds of food. [Chapter 4 – Verse 16]

Chapter 4 - Verse 17

ईशेन यद्यप्येतानि निर्मितानि स्वरूपतः ।
तथापि ज्ञानकर्मभ्यां जीवोऽकार्षीत्तदन्नताम् ॥१७॥

**Īśena yadyapy-etāni nirmitāni svarūpataḥ,
tathāpi jñānakarmābhyām jīvo'kāṛṣāttadannatām ॥ 17 ॥**

Though all these objects are in themselves created by Isvara, still by action and reflection the Jiva has converted them into his objects of enjoyment, hence they are said to be his creation. [Chapter 4 – Verse 17]

Chapter 4 - Verse 18

ईशकार्यं जीवभोग्यं जगद्द्वाभ्यां समन्वितम् ।
पितृजन्या भर्तृभोग्या यथा योषित्तथेष्यताम् ॥१८॥

**Īśakāryam jīvabhogyam jagad dvābhyām samanvitam,
pitṛjanyā bhartṛbhogyā yathā yoṣit tathe ṣyatām ॥ 18 ॥**

As they are created by Isvara, and become objects of experience and enjoyment for the Jiva, so they are related to both, just as a woman is related both to the parents who brought her into being and to the husband who loves her. [Chapter 4 – Verse 18]

Chapter 4 - Verse 19

मायावृत्त्यात्मको हीशसंकल्पः साधनं जनौ ।
मनोवृत्त्यात्मको जीवसंकल्पो भोगसाधनम् ॥१९॥

**Māyā vṛtṭyātmako hīśa saṅkalpaḥ sādhanam janau,
mano vṛtṭyātmako jīva saṅkalpo bhoga sādhanam ॥ 19 ॥**

In the actual creation of the objects the modifications or functions of Maya, the power of the Lord, are the cause ; whereas for the actual enjoyment of those objects it is the modifications or functions of the inner organs of the Jivas that are responsible. [Chapter 4 – Verse 19]

Chapter 4 - Verse 20

ईशानिर्मितमण्यादौ वस्तुन्येकविधे स्थिते ।
भोक्तृधीवृत्तिनानात्वात्तद्भोगो बहुधेष्यते ॥२०॥

**Īśanirmita maṅyādaū vastu nyekavidhe sthite,
bhokṭṛ dhīvṛtti nānātvāt tadbhogo bahu dheṣyate ॥ 20 ॥**

Objects created by Isvara (e.g., gems) do not alter ; they remain the same. But gems may affect different people differently according to their mental states.
[Chapter 4 – Verse 20]

Chapter 4 - Verse 21

हृष्यत्येको मणिं लब्ध्वा क्रुध्यत्यन्यो ह्यलाभतः ।
पश्यत्येव विरक्तोऽत्र न हृष्यति न कुप्यति ॥२१॥

**Hṛṣya ty eko maṇim labdhvā krudhya ty ano hyalā bhataḥ,
paśyaty-eva virakto'tra na hṛṣyati na kupyati || 21 ||**

One man may feel happy on obtaining a gem, whereas another may feel disappointed at failing to obtain it. And a man uninterested in it, may only look on and feel neither happy nor disappointed. [Chapter 4 – Verse 21]

Chapter 4 - Verse 22

प्रियोऽप्रिय उपेक्ष्यश्चेत्याकारा मणिगास्त्रयः ।
सृष्टा जीवैरीशसृष्टं रूपं साधारणं त्रिषु ॥२२॥

**Priyo'priya upekṣya sceti ākārā maṇigās trayah,
sṛṣṭā jīvair-īśa-sṛṣṭam rūpaṁ sādharmaṇam triṣu || 22 ||**

The Jiva creates these three feelings of happiness, disappointment or indifference with regard to the gem, but the nature of the gem as created by Isvara remains the same throughout. [Chapter 4 – Verse 22]

Chapter 4 - Verse 23

भार्या स्नुषा ननान्दा च याता मातेत्यनेकधा ।
प्रतियोगिधिया योषिद्भिद्यते न स्वरूपतः ॥२३॥

**Bhāryā snuṣā nanāndā ca yātā mâte tyanekadhā,
pratiyogi dhiyā yoṣid bhidyate na svarūpataḥ || 23 ||**

Through personal relationships, one and the same woman appears differently as a wife, a daughter-in-law, a sister-in-law, a cousin and a mother ; but she herself remains unchanged. [Chapter 4 – Verse 23]

Chapter 4 - Verse 24

ननु ज्ञानानि भिद्यन्तामाकारस्तु न भिद्यते ।
योषिद्वपुष्यतिशयो न दृष्टो जीवनिर्मितः ॥२४॥

**Nanu jñānāni bhidyantām ākarastu na bhidyate,
yoṣid vapuṣya tiśayo na dr̥ṣṭo jīva nirmitaḥ ॥ 24 ॥**

(objection) : These different relationships may be seen, but no changes in the woman's appearance are seen to result from other people's ideas about her. [Chapter 4 – Verse 24]

Chapter 4 - Verse 25

मैवं मांसमयी योषित् काचिदन्या मनोमयी ।
मांसमय्या अभेदेऽपि भिद्यते हि मनोमयी ॥२५॥

**Maivaṁ māṁsa-mayī yoṣit kācid anyā mano mayī,
māṁsa mayyā abhede'pi bhidyate hi mano mayī ॥ 25 ॥**

(Reply) : Not so. The woman has a subtle body as well as a physical body composed of flesh etc. Although other people's ideas about her may not affect her physical body, yet they can change her mental state. [Chapter 4 – Verse 25]

Chapter 4 - Verse 26

भ्रान्तिस्वप्नमनोराज्यस्मृतिष्वस्तु मनोमयम् ।
जाग्रन्मानेन मेयस्य न मनोमयतेति चेत् ॥२६॥

**Bhrānti svapna manorājya smṛtiṣ vastu mano mayam,
jāgran manena meyasya na mano maya teti cet ॥ 26 ॥**

(Objection) : Though it may affect the objects perceived in the states of delusion, dreaming, remembering and imagining, the mind cannot affect the objects perceived through the senses in the waking state. [Chapter 4 – Verse 26]

Chapter 4 - Verse 27

बाढं माने तु मेयेन योगात्स्याद्विषयाकृतिः ।
भाष्यवार्तिककाराभ्यामयमर्थ उदीरितः ॥२७॥

**Bāḍham mane tu meyena yogāt syād viṣayā kṛtiḥ,
bhaṣya vārtika kārābhyam ayam artha udīritaḥ ॥ 27 ॥**

(Reply) : True, Acarya Sankara, Suresvara and others acknowledge the fact that the mind assumes the form of the external object with which it comes into contact, and modifies that form to suit its purposes. [Chapter 4 – Verse 27]

Chapter 4 - Verse 28

मूषासिक्तं यथा ताम्रं तन्निभं जायते तथा ।
रूपादीन्व्याप्नुवच्चित्तं तन्निभं दृश्यते ध्रुवम् ॥२८॥

**Mūṣā siktaṁ yathā tāmrāṁ tannibhaṁ jāyate tathā,
rūpādīn vyāpnuva ccittaṁ tannibhaṁ dṛśyate dhruvam ॥ 28 ॥**

Sri Sankara says that just as melted copper assumes the form of the mould into which it is cast, so the mind assumes the form of the object perceived by it. [Chapter 4 – Verse 28]

Chapter 4 - Verse 29

व्यञ्जको वा यथाऽऽलोको व्यङ्ग्यस्याकारतामियात् ।
सर्वार्थव्यञ्जकत्वाद्धीरर्थाकारा प्रदृश्यते ॥२९॥

**Vyañjako vā yathā''loko vyaṅgyasy-ākāratā-miyāt,
sarvārtha-vya-ñjakatvād-dhīḥ arthākārā pradṛśyate ॥ 29 ॥**

Or just as sunlight assumes the forms of the objects which it illumines, so the mind assumes the forms of the objects which it perceives. [Chapter 4 – Verse 29]

Chapter 4 - Verse 30

मातुर्मानाभिनिष्पत्तिर्निष्पन्नं मेयमेति तत् ।
मेयाभिसंगतं तच्च मेयाभत्वं प्रपद्यते ॥३०॥

**Mātur manābhi niṣpattiḥ niṣpannam meyam-eti tat,
meyābhi saṅgataṁ tac-ca meyābhatvaṁ prapadyate ॥ 30 ॥**

(Sri Suresvara Holds) : Out of the cognizer (ie., the Jiva) cognition (an appropriate modification of the mind) is produced. Thus born, the modification proceeds towards the object of cognition until it gets into touch with the object, when it assumes the form of the object (which is known as the cognition of the object). [Chapter 4 – Verse 30]

Chapter 4 - Verse 31

सत्येवं विषयौ द्वौ स्तो घटौ मृन्मयधीमयौ ।
मृन्मयो मानमेयः स्यात् साक्षिभास्यस्तु धीमयः ॥३१॥

**Saty evaṁ viṣayau dvau sto ghaṭau mṛṇmaya dhīmayau,
mṛṇmayo mānameyaḥ syāt sākṣi bhāsyas tu dhīmayaḥ ॥ 31 ॥**

So we see there are two kinds of objects, the ‘material’ and the ‘mental’. The ‘material’ is the object cognized by mind being modified, by the form of the material object. And the ‘mental’ is cognized by the witness-consciousness (as the Jiva being affected by the ‘material’ coming in contact with the mind and evoking its latent desire for enjoyment). [Chapter 4 – Verse 31]

Chapter 4 - Verse 32

अन्वयव्यतिरेकाभ्यां धीमयो जीवबन्धकृत् ।
सत्यस्मिन् सुखदुःखे स्तस्तस्मिन्नसति न द्वयम् ॥३२॥

**Anvaya vyatirekā bhyām dhīmayo jīva bandhakṛt,
satya smin sukha duḥkheṣṭaḥ tasmin nasati na dvayam ॥ 32 ॥**

By the application of the double method of agreement and difference we come to the conclusion that it is the 'mental' creation which causes bondage to the Jiva, for when these 'mental' objects are there, pleasure and pain are also there; when they are not, there is neither pleasure nor pain. [Chapter 4 – Verse 32]

Chapter 4 - Verse 33

असत्यपि च बाह्यार्थे स्वप्नादौ बध्यते नरः ।
समाधिसुप्तिमूर्च्छासु सत्यप्यस्मिन्न बध्यते ॥३३॥

**Asat-yapi ca bāhyārthe svapn-ādaḥ baddhyate naraḥ,
samādhi-supti-mūrcchāsu satyapya smin-na baddhyate ॥ 33 ॥**

In dream, when external (material) objects are absent, man is bound by the intellect to pleasure and pain, although outer objects are not perceived. In deep sleep, in a faint and in the lower Samadhi (when the mental functions are temporarily suspended), no pleasure or pain is felt inspite of the proximity of outer objects [Chapter 4 – Verse 33]

Chapter 4 - Verse 34

दूरदेशं गते पुत्रे जीवत्येवात्र तत्पिता ।
विप्रलम्भकवाक्येन मृतं मत्वा प्ररोदिति ॥३४॥

**Dūra deśam gate putre jīvatye vātra tat pita,
vipra lam bhaka vākyena mṛtaṁ matvā praroditi || 34 ||**

A liar told a man whose son had gone to a far-off country that the boy was dead, although he was still alive. The father believed him and was aggrieved. [Chapter 4 – Verse 34]

Chapter 4 - Verse 35

मृतेऽपि तस्मिन्वार्तायामश्रुतायां न रोदिति ।
अतः सर्वस्य जीवस्य बन्धकृन्मानसं जगत् ॥३५॥

**Mṛte'pi tasmin vārtāyam aśrutāyām na roditi,
ataḥ sarvasya jīvasya bandha kṛn mānasam jigat || 35 ||**

If, on the other hand, his son had really died abroad but no news had reached him, he would have felt no grief. This shows that the real cause of a man's bondage is his own mental world. [Chapter 4 – Verse 35]

Chapter 4 - Verse 36

विज्ञानवादो बाह्यार्थवैयर्थ्यात्स्यादिहेति चेत् ।
न हृद्याकारमाधातुं बाह्यस्यापेक्षितत्वतः ॥३६॥

**Vijñāna vādo bāhyā rthavaiyarthyaṭ-syād iheti-cet,
na hṛdyā-kāra-mādhātum bāhyasy-āpekṣit-tvataḥ || 36 ||**

(Objection) : This amounts to pure idealism and it deprives external objects of all significance.
(Reply) : No, because we accept the fact that external objects give shape to the modifications of the mind (which create the mental world). [Chapter 4 – Verse 36]

Chapter 4 - Verse 37

वैयर्थ्यमस्तु वा बाह्यं न वारयितुमीशमहे ।
प्रयोजनमपेक्षन्ते न मानानीति हि स्थितिः ॥३७॥

**Vaiyarthya mastu vā bāhyaṁ na vārayitu mīśmahe,
prayojana mapekṣante na mānānīti hi sthitiḥ || 37 ||**

Or, we may admit that external objects serve little useful purpose, yet we cannot dispense with them altogether. In any case, cognition is concerned with the existence of objects and not with their utility. [Chapter 4 – Verse 37]

Chapter 4 - Verse 38

बन्धश्चेन्मानसद्वैतं तन्निरोधेन शाम्यति ।
अभ्यसेद्योगमेवातो ब्रह्मज्ञानेन किं वद ॥३८॥

**Bandha ścen mānasam dvaitaṁ tanni rodhena śāmyati,
abhya sed yoga mevāto brahma jñānena kiṁ vada || 38 ||**

(Objection) : if the mind causes bondage by giving rise to the phenomenal world, the world could be made to disappear by controlling the mind. So only Yoga needs to be practiced ; what is the necessity of knowledge of Brahman? [Chapter 4 – Verse 38]

Chapter 4 - Verse 39

तात्कालिकद्वैतशान्तावप्यागामिजनिक्षयः ।
ब्रह्मज्ञानं विना न स्यादिति वेदान्तडिण्डिमः ॥३९॥

**Tātkā lika dvaita śāntau apyāgāmi jani kṣayaḥ,
brahma jñānam vinā na syād iti vedānta ḍiṇḍimaḥ || 39 ||**

(Reply) : though by controlling the mind duality can be made to disappear temporarily the complete and final destruction of the mental creation is not possible without a direct knowledge of Brahman. This is proclaimed by the Vedanta. [Chapter 4 – Verse 39]

Chapter 4 - Verse 40

अनिवृत्तेऽपीशसृष्टे द्वैते तस्य मृषात्मताम् ।
बुद्ध्वा ब्रह्माद्वयं बोद्धुं शक्यं वस्त्वैक्यवादिनः ॥४०॥

**Anivṛtte'pīśa sṛṣṭe dvaitē tasya mṛṣā tmatām,
buddhvā brahmā dvayaṁ śakyaṁ vastvaikya vādināḥ || 40 ||**

The duality of Isvara's creation may continue, but the non-dualist, when convinced of its illusoriness, can nonetheless know the secondless Brahman. [Chapter 4 – Verse 40]

Chapter 4 - Verse 41

प्रलये तन्निवृत्तौ तु गुरुशास्त्रद्यभावतः ।
विरोधिद्वैताभावेऽपि न शक्यं बोद्धुमद्वयम् ॥४१॥

**Pralaye tan nivṛttau tu guru śāstrady abhāvataḥ,
virodhi dvaitā bhāv'pi na śkyam boddhum advayam || 41 ||**

When all duality disappears at the time of the dissolution of the universe, the secondless Atman still remains unknown, because then, as in deep sleep, there is no teacher and no scripture, though there may be absence of duality. [Chapter 4 – Verse 41]

Chapter 4 - Verse 42

आबाधकं साधकं च द्वैतमीश्वरनिर्मितम् ।
अपनेतुमशक्यं चेत्यास्तां तद्विष्यते कुतः ॥४२॥

**Abādhakaṃ sādhaḥkaṃ ca dvaita mīśvara nirmitam,
apanetum aśakyaṃ ceti āstāṃ tad dviṣyate kutaḥ ॥ 42 ॥**

The world of duality created by Isvara is rather a help than an obstacle to a direct knowledge of the non-duality. Moreover, we cannot destroy the creation. So let it be. Why are you so much opposed to it? [Chapter 4 - Verse 42]

Chapter 4 - Verse 43

जीवद्वैतं तु शास्त्रीयमशास्त्रीयमिति द्विधा ।
उपाददीत शास्त्रीयमाऽऽतत्त्वस्यावबोधनात् ॥४३॥

**Jīva dvaitam tu śāstrīyam-aśāstrīyam-iti dvidhā,
upādādīta śāstrīyam ātattvasyā vabodhanāt ॥ 43 ॥**

The world of duality created by Jiva is of two kinds : that which conforms and that which does not conform with the scriptural injunctions. The former should be kept in mind until Brahman is realized. [Chapter 4 – Verse 43]

Chapter 4 - Verse 44

आत्मब्रह्मविचाराख्यं शास्त्रीयं मानसं जगत् ।
बुद्धे तत्त्वे तच्च हेयमिति श्रुत्यनुशासनम् ॥४४॥

**Ātma-brahma-vicārākhyām śāstrīyam mānasam jagat,
buddhe tattve tacca heyam iti śrutyanu śāsanam ॥ 44 ॥**

Reflection on the nature of the Self as Brahman is the mental world that conforms with the scriptural injunctions. Even this duality in conformity with the scripture is to be renounced after Brahman is realized. This is the direction of the Sruti. [Chapter 4 – Verse 44]

Chapter 4 - Verse 45

शास्त्राण्यधीत्य मेधावी अभ्यस्य च पुनः पुनः ।
परमं ब्रह्म विज्ञाय उल्कावत्तान्यथोत्सृजेत् ॥४५॥

**Śāstrāṅya dhītya medhāvī abhyasya ca punaḥ punaḥ,
paramam brahma vijñāya ulkāvat tānya thot sṛjet ॥ 45 ॥**

An intelligent person, who has studied the scriptures and has repeatedly practised what they enjoin should renounce them after knowing the supreme Brahman, just as a man throws aside a flaming torch at the end of his journey. [Chapter 4 – Verse 45]

Chapter 4 - Verse 46

ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्परः ।
पलालमिव धान्यार्थी त्यजेद्ग्रन्थमशेषतः ॥४६॥

**Grantha mabhyasya medhāvī jñāna vijñāna tatparaḥ,
palālam iva dhānyārthī tyajed grantham aśeṣataḥ ॥ 46 ॥**

An intelligent person, who has studied the scriptures and has practised what they enjoin should discard them after experiencing Brahman as his Self, just as a man discards the husk when he has found the grain. [Chapter 4 – Verse 46]

Chapter 4 - Verse 47

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।
नानुध्यायाद्बहूञ्छब्दान्वाचो विग्लापनं हि तत् ॥ ४७॥

**Tam-eva dhīro vijñāya prajñām kurvīta brāhmaṇaḥ,
nānu dhyāyād bhaūn chabdān vāco viglāpanam hi tat ॥ 47 ॥**

A wise man, having experienced Brahman as his Self, should keep his higher intuitive faculty (Prajna) united with Brahman. He should not oppress his mind with many words for they are a mere waste of energy. [Chapter 4 – Verse 47]

Chapter 4 - Verse 48

तमेवैकं विजानीथ ह्यन्या वाचो विमुञ्चथ ।
यच्छेद्वाङ्मनसी प्राज्ञ इत्याद्याः श्रुतयः स्फुटाः ॥४८॥

**tam evaikam vijānītha hyanyā vāco vimuñatha,
yaced vān manasī prājña ityādhāḥ śrutayaḥ sphuṭāḥ ॥ 48 ॥**

It has been clearly told in the Sruti : ‘Know that One and give up other talks’ and ‘A wise man should restrain his speech and keep it within the mind’. [Chapter 4 – Verse 48]

Chapter 4 - Verse 49

अशास्त्रीयमपि द्वैतं तीव्रं मन्दमिति द्विधा ।
कामक्रोधादिकं तीव्रं मनोराज्यं तथेतरत् ॥४९॥

**Aśāstrīya mapi dvaitam tīvram mandamiti dividhā,
kāma krodhā dikam tīvram mano rājyam tathe tarat ॥ 49 ॥**

The duality of the mental creation of man which is not in conformity with the scripture is of two kinds, violent and dull. That which gives rise to lust, anger and other passions is called violent, and that which gives rise to day-dreams is called dull. [Chapter 4 – Verse 49]

Chapter 4 - Verse 50

उभयं तत्त्वबोधात्प्राङ्निवार्यं बोधसिद्धये ।
शमः समाहितत्वं च साधनेषु श्रुतं यतः ॥५०॥

**Ubhayam tattva bodhāt prāk nivāryam bodhā siddhaye,
śamaḥ samāhitatvam ca sādhanēṣu śrutam yataḥ ॥ 50 ॥**

Before starting the study into the nature of Brahman it is necessary to give up both ; for, mental poise and concentration are the two prerequisites for the study of Brahman, so says the Sruti. [Chapter 4 – Verse 50]

Chapter 4 - Verse 51

बोधादूर्ध्वं च तद्धेयं जीवन्मुक्तिप्रसिद्धये ।
कामादिक्लेशबन्धेन युक्तस्य नहि मुक्तता ॥५१॥

**Bodhād ūrdhvaṁ ca tadheyam jīvan mukti prasiddhaye,
kāmādi kleśa bandhena yuktasya na hi muktatā ॥ 51 ॥**

In order to achieve, and to be established in, the state of liberation these two must be given up. One who is subject to the urges of lust and other passions is unfit for liberation in life. [Chapter 4 – Verse 51]

Chapter 4 - Verse 52

जीवन्मुक्तिरियं मा भूज्जन्माभावे त्वहं कृती ।
तर्हि जन्मापि तेऽस्त्वेव स्वर्गमात्रात्कृती भवान् ॥५२॥

**Jīvan mukti riyam ma bhūt janmā bhāve tvaham kṛtī,
tarhai janmāpi te'stveva svarga-mātrāt-kṛtī bhavān || 52 ||**

You may say : Let there be no liberation in life ; I am satisfied if there is no birth anymore. We reply : then (if the desires remain), you will have births also. So be satisfied with heaven only.
[Chapter 4 – Verse 52]

Chapter 4 - Verse 53

क्षयातिशयदोषेण स्वर्गो हेयो यदा तदा ।
स्वयं दोषतमात्मायं कामादिः किं न हीयते ॥५३॥

**Kṣayā tiśaya doṣeṇa svargo heyo yadā tadā,
svayam doṣataym ātmāyam kāmādiḥ kim na hiyate || 53 ||**

If you say that the pleasures of heaven are defective, having waning and gradation, and so are to be renounced, then why don't you give up this source of all evils, the passions?
[Chapter 4 – Verse 53]

Chapter 4 - Verse 54

तत्त्वं बुद्ध्वापि कामादीन्निःशेषं न जहासि चेत् ।
यथेष्टाचरणं ते स्यात्कर्मशास्त्रातिलङ्घिनः ॥५४॥

**Tattvam buddhvāpi kāmādīn niḥśeṣam na jahāsi cet,
yatheṣṭā caraṇam te syāt karma-śāstrā tilaṅghinaḥ || 54 ||**

If cherishing the false idea that you have attained liberation, you do not completely give up these passions, you transgress the laws of the scriptures and are self-willed.
[Chapter 4 – Verse 54]

Chapter 4 - Verse 55

बुद्धाद्वैतस्वतत्त्वस्य यथेष्टाचरणं यदि ।
शुनां तत्त्वदृशां चैव को भेदोऽशुचिभक्षणे ॥५५॥

**Buddhā dvaita sva tattvasya yatheṣṭ ācaraṇam yadi,
śunām tattva dṛśām caiva ko bhedo'suci-bhakṣaṇe || 55 ||**

Sri Suresvara says that one who pretends to be a knower of Brahman and yet lives without moral restraint is like a dog that eats unclean things. [Chapter 4 – Verse 55]

Chapter 4 - Verse 56

बोधात्पुरा मनोदोषमात्रात्क्लिशनास्यथाधुना ।
अशेषलोकनिन्दा चेत्यहो ते बोधवैभवम् ॥५६॥

**Bodhāt purā mano doṣa mātrāt kliśnā syathā dhunā,
aśeṣa loka nindā ceti aho te bodha vaibhavam || 56 ||**

Before knowledge, you suffered only from the pain of your own mental imperfections ; but now, you suffer the censure of the world as well. How glorious is the effect of your knowledge! [Chapter 4 – Verse 56]

Chapter 4 - Verse 57

विड्वाराहादितुल्यत्वं मा कांक्षीस्तत्त्वविद्भवान् ।
सर्वधीदोषसंत्यागाल्लोकैः पूज्यस्व देववत् ॥५७॥

**Viḍ-varāhā ditulya tvam mā kāmṣī statta,
sarva dhī doṣa sam tyāgāl lokaiḥ pūjyasva devavat || 57 ||**

O! knower of Truth, do not sink to the level of pigs in the sty! Freeing yourself from all the defects arising from your mind, be worshipped by the world like a god. [Chapter 4 – Verse 57]

Chapter 4 - Verse 58

काम्यादिदोषदृष्ट्याद्याः कामादित्यागहेतवः ।
प्रसिद्धा मोक्षशास्त्रेषु तानन्विष्य सुखी भव ॥५८॥

**Kāmyādi-doṣa-dṛṣṭayā dhāḥ kāmādi tyāga hetavaḥ,
prasiddho mokṣa śāstreṣu tān anviṣya sukhī bhava ॥ 58 ॥**

The scriptures dealing with liberation proclaim that these urges of passions can be overcome by (constantly) thinking over the fettering nature of the objects of desire. Adopt these means, conquer the passions and be happy. [Chapter 4 – Verse 58]

Chapter 4 - Verse 59

त्यज्यतामेष कामादिर्मनोराज्ये तु का क्षतिः ।
अशेषदोषबीजत्वात्क्षतिर्भगवतेरिता ॥५९॥

**Tyajyatām-eva kāmādiḥ-mānorājye tu kā kṣatiḥ,
aśeṣa-doṣa-bījatvāt kṣatir bhagavate ritā ॥ 59 ॥**

(Objection) : All right, let defects such as the impact of passions be removed, but what is the harm in letting the imagination play on the objects of desire? (Reply) : Such mental preoccupation with the objects of desire is the very seed of all evils, so says Lord Sri Kṛṣṇa. [Chapter 4 – Verse 59]

Chapter 4 - Verse 60

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥६०॥

**Dhyātyato viṣayān-puṁsaḥ saṅgas-teṣūpa-jāyate,
saṅgāṭ-saṁjāyate kāmaḥ kāmāṭ-krodho'bhijāyate ॥ 60 ॥**

If a man dwells mentally on any object of desire, he will become attached to it. Attachment gives rise to a longing for it, and the frustration of desire leads to anger. [Chapter 4 – Verse 60]

Chapter 4 - Verse 60A

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २.६३ ॥

From anger comes delusion, and from delusion loss of memory. From loss of memory comes the ruin of discrimination, and from the ruin of discrimination the man perishes.' [Chapter 4 – Verse 60A]

Chapter 4 - Verse 61

शक्यं जेतुं मनोराज्यं निर्विकल्पसमाधितः ।
सुसंपादः क्रमात्सोऽपि सविकल्पसमाधिना ॥६१॥

**Śākyam jetuṁ manorājyaṁ nirvaikalpa-samādhitaḥ,
susampādaḥ kramāt-so'pi savikalpa samādhinā ॥ 61 ॥**

This tendency of thinking on objects may be overcome by meditation on the attributeless Brahman. This can gradually be done at ease by first meditating on Isvara. [Chapter 4 – Verse 61]

Chapter 4 - Verse 62

बुद्धतत्त्वेन धीदोषशून्येनैकान्तवासिना ।
दीर्घं प्रणवमुच्चार्य मनोराज्यं विजीयते ॥६२॥

**Buddha-tattvena dhī-doṣa śūnye naikānta vāsinā,
dīrham praṇava muccārya manorājyaṃ vijīyate || 62 ||**

One who has understood intellectually the nature of the secondless Brahman and who is free from the defects of intellect, should live in solitude, and over a long period practise the Japa of Aum and thus control the vagaries of the mind. [Chapter 4 – Verse 62]

Chapter 4 - Verse 63

जिते तस्मिन्वृत्तिशून्यं मनस्तिष्ठति मूकवत् ।
एतत्पदं वसिष्ठेन रामाय बहुधेरितम् ॥६३॥

**Jite tasmin-vṛtti-śūnyaṃ manastiṣṭhati mūkavat,
etatpadam vasiṣṭhena rāmāya bahudhe ritam || 63 ||**

When the ‘mental world’ is thus conquered, (other) modifications of the mind (gradually) cease – the mind keeps mum like a dumb person. This method was variously explained by Vasistha to Rama. [Chapter 4 – Verse 63]

Chapter 4 - Verse 64

दृश्यं नास्तौति बोधेन मनसो दृश्यमार्जनम् ।
संपन्नं चैतदुत्पन्ना परा निर्वाणनिर्वृत्तिः ॥६४॥

**Drśyaṃ nāstīti bodhena manaso drśya mārjanam,
saṃpannam cet tadut pannā parā nivārṇa nivṛtiḥ || 64 ||**

With the direct knowledge of the unsubstantiality of the phenomenal world arises the profound bliss of Nirvana. [Chapter 4 – Verse 64]

Chapter 4 - Verse 65

विचारितमलं शास्त्रं चिरमुद्ग्राहितं मिथः ।
संत्यक्तवासनान्मौनादृते नास्त्युत्तमं पदम् ॥ ६५ ॥

**Vicāritam alam śāstram ciram udgrā hitam mithaḥ,
saṁtyakta vāsanān maunād ṛte nāstyuttamam padam ॥ 65 ॥**

A steady and concentrated study of the scriptures and discussion on the truth with the teacher and other learned persons lead to the conviction that the clam of deep reflection born of the disappearance of the last vestiges of desires and passions is the highest state. [Chapter 4 – Verse 65]

Chapter 4 - Verse 66

विक्षिप्यते कदाचिद्धीः कर्मणा भोगदायिना ।
पुनः समाहिता सा स्यात्तदैवाभ्यासपाटवात् ॥६६॥

**Vikṣipyate kadācid-dhīḥ karmaṇā bhoga-dāyinā,
punaḥ samāhitā sā syāt tadaivā-bhyāsa-pāṭavāt ॥ 66 ॥**

If sometimes owing to actions performed in previous births the mind of a reflective man is distracted by desire, then it may be brought back to a peaceful state by the constant practice of spiritual meditations. [Chapter 4 – Verse 66]

Chapter 4 - Verse 67

विक्षेपो यस्य नास्त्यस्य ब्रह्मवित्त्वं न मन्यते ।
ब्रह्मैवायमिति प्राहुर्मुनयः पारदर्शिनः ॥६७॥

**Vikṣepo yasya nāsty-asya brahma-vittvaṁ na manyate,
brahmai vāyam iti prāhuḥ munayaḥ pāra darśianaḥ ॥ 67 ॥**

That man whose mind is not subject to distraction is not merely a knower of Brahman but Brahman itself – so declare the sages versed in the scriptures of Vedanta. [Chapter 4 – Verse 67]

Chapter 4 - Verse 68

दर्शनादर्शने हित्वा स्वयं केवलरूपतः ।

यस्तिष्ठति स तु ब्रह्मन् ब्रह्म न ब्रह्मवित्स्वयम् ॥६८॥

Darśanā darśane hitvā svayaṁ kelvala rūpataḥ,

yaś tiṣṭhati sa tu brahman brahma na brahma vit svayam ॥ 68 ॥

One whose mind does on longer dwell on whether he knows Brahman or not but who remains identified with pure consciousness or knowledge is not merely a knower of Brahman but Brahman Itself. [Chapter 4 – Verse 68]

Chapter 4 - Verse 69

जीवन्मुक्तेः परा काष्ठा जीवद्वैतविवर्जनात् ।

लभ्यतेऽसावतोऽत्रेदमीशद्वैताद्विवेचितम् ॥६९॥

Jīvan-mukteḥ parā kāṣṭhā jīva-dvaita-vivarjanāt,

labhyate'sāvato'tre dam īśadvaitād vivecitam ॥ 69 ॥

This liberation in life is the final step attained by Sublating or removing the mental creations of the Jiva (Projected on the world of Ishvara). So in this chapter we have described how the duality created by the Jiva differs from that created by Ishvara. [Chapter 4 – Verse 69]