



PANCHADASI

CHAPTER 10

The Lamp of The Theatre

26 Verses

Chapter 10 - Verse 1

परमात्माऽद्वयानन्दपूर्णः पूर्वं स्वमायया ।
स्वयमेव जगद्भूत्वा प्राविशज्जीवरूपतः ॥१॥

paramātmā'dvayānandapūrṇaḥ pūrvaṃ svamāyayā ।
svayameva jagadbhāvā prāviśajjīvarūpataḥ ॥ 1 ॥

Before the projection of the world the Supreme Self, the secondless, all-bliss and ever complete, alone existed. Through His Maya He became the world and entered into it as the Jiva, the individual Self. [Chapter 10 - Verse 1]

Chapter 10 - Verse 2

विष्ण्वाद्युत्तमदेहेषु प्रविष्टो देवता भवेत् ।
मर्त्याद्यधमदेहेषु स्थितो भजति मर्त्यताम् ॥२॥

viṣṇvādyuttamadeheṣu praviṣṭo devatābhavat ।
martyādyadhmadeheṣu sthito bhajati devatām ॥२॥

Entering the superior bodies like that of Vishnu, He became the deities; and remaining in the inferior bodies like that of men He worships the deities. [Chapter 10 - Verse 2]

Chapter 10 - Verse 3

अनेकजन्मभजनात् स्वविचारं चिकीर्षति ।
विचारेण विनष्टायां मायायां शिष्यते स्वयम् ॥३॥

anekajanmabhajanātsvavicāraṃ cikīrṣati ।
vicāreṇa vinaṣṭāyāṃ māyāyāṃ śiṣyate svayam ॥ ३ ॥

Due to the Practice of devotions in Many lives the Jiva Desires to reflect Upon his nature. When by enquiry and reflection Maya is Negated the Self alone remains. [Chapter 10 - Verse 3]

Chapter 10 - Verse 4

अद्वयानन्दरूपस्य सद्वयत्वं च दुःखिता ।

बन्धः प्रोक्तः स्वरूपेण स्थितिर्मुक्तिरितीयते ॥४॥

advayānandarūpasya sadvayatvaṃ ca duḥkhitā |

bandhaḥ proktaḥ svarūpeṇa sthitirmuktiritīryate || 4 ||

The duality and misery of the secondless Self, whose nature is bliss, is called bondage. Abiding in its own nature is said to be liberation. Liberation is the restoration to the original condition of pure Spirit. [Chapter 10 - Verse 4]

Chapter 10 - Verse 5

अविचारकृतो बन्धो विचारेण निवर्तते ।

तस्माज्जीवपरात्मानौ सर्वदैव विचारयेत् ॥५॥

avicāraḥkṛto bandho vicāreṇa nivartate |

tasmājjīvaparātmānau sarvadaiva vicārayet || 5 ||

Bondage is caused by want of discrimination, and is negated by discrimination. Hence one should discriminate about the Individual and Supreme Self. [Chapter 10 - Verse 5]

Chapter 10 - Verse 6

अहमित्यभिमन्ता यः कर्ताऽसौ तस्य साधनम् ।

मनस्तस्य क्रिये अन्तर्बहिर्वृत्ती क्रमोत्थिते ॥६॥

ahamityabhimantā yaḥ kartā'sau tasya sādhanam |

manastasya kriye antarbahirvṛttī kramotthite || 6 ||

He who thinks 'I am' is the agent. Mind is his instrument of action, and the actions of the Mind are two types of Modifications in Succession, internal and external. [Chapter 10 – Verse 6]

Chapter 10 - Verse 7

अन्तर्मुखाऽहमित्येषा वृत्तिः कर्तारमुल्लिखेत् ।
बहिर्मुखेदमित्येषा बाह्यं वस्त्वदमुल्लिखेत् ॥७॥

antarmukhāhamityeṣā vṛttiḥ kartāramullikhet |
bahirmukhedamityeṣā bāhyaṃ vastvidamullikhet || 7 ||

The internal Modification of the Mind takes the form of 'I'. It makes him an agent. The external modification assumes the form of 'this'. It reveals to him the external things.

[Chapter 10 - Verse 7]

Chapter 10 - Verse 8

इदमो ये विशेषाः स्युर्गन्धरूपरसादयः ।
असांक्येण तान्भिन्द्याद् घ्राणादीन्द्रियपञ्चकम् ॥८॥

idamo ye viśeṣāḥ syurgandharūparasādayaḥ |
asāṅkaryeṇa tānbhindyādghrāṇādīndriyapañcakam || 8 ||

The External things (That are cognized by the Mind in a general way, their special qualities having been Jumbled up) are cognized by the five Sense-organs quite distinctly as sound, touch, colour, taste and Smell. [Chapter 10 - Verse 8]

Chapter 10 - Verse 9

कर्तारं च क्रियां तद्वद्व्यावृत्तविषयानपि ।
स्फोरयेदेकयत्नेन योऽसौ साक्ष्यत्र चिद्वपुः ॥९॥

kartāraṃ ca kriyāṃ tadvadvyaāvṛttaviṣayānapi |
sphorayedekayatnena yo'sau sākṣyatṛa cidvapuḥ || 9 ||

That consciousness which reveals at one and the same time the agent, the action and the external Objects is called 'witness' in the Vedānta. [Chapter 10 - Verse 9]

Chapter 10 - Verse 10

ईक्षे श्रृणोमि जिघ्रामि स्वादयामि स्पृशाम्यहम् ।
इति भासयते सर्वं नृत्यशालास्थदीपवत् ॥१०॥

īkṣe śṛṇomi jighrābhi svādayāmi spr̥śābhyaham ।
iti bhāsayate sarvaṃ nṛtyaśālāsthadīpavat ॥ 10 ॥

The witness, like the lamp in a dancing hall, reveals all these as 'I see', 'I hear', 'I smell', 'I taste', 'I touch' as pieces of knowledge. [Chapter 10 - Verse 10]

Chapter 10 - Verse 11

नृत्यशालस्थितो दीपः प्रभुं सभ्यांश्च नर्तकीम् ।
दीपयेदविशेषेण तदभावेऽपि दीप्यते ॥ ११ ॥

nṛtyaśālāsthito dīpaḥ prabhuṃ sabhyāṃśca nartakīm ।
dīpayedavīśeṣeṇa tadabhāve 'pi dīpyate ॥ 11 ॥

The light in the dancing hall uniformly reveals the Patron, the Audience and the dancer. Even when they are absent, the light continues to Shine. [Chapter 10 - Verse 11]

Chapter 10 - Verse 12

अहंकारं धियं साक्षी विषयानपि भासयेत् ।
अहंकाराद्यभावेऽपि स्वयं भात्येव पूर्ववत् ॥१२॥

aḥāṅkāraṃ dhiyaṃ sākṣī viṣayānapi bhāsayet ।
aḥāṅkāradīyabhāve 'pi svayaṃ bhātyeva pūrvavat ॥ 12 ॥

The witness Consciousness lights up the ego, the intellect and the Sense - Objects. Even when ego etc., are absent, it remains Self - luminous as ever. [Chapter 10 - Verse 12]

Chapter 10 - Verse 13

निरन्तरं भासमाने कूटस्थे ज्ञप्तिरूपतः ।
तद्भासा भास्यमानेयं बुद्धिर्नृत्यत्यनेकधा ॥१३॥

nirantaram bhāsamāne kūṭasthe jñaptirūpataḥ ।
tadbhāsā bhāsamāneyaṃ buddhirnṛtyatyanekadhā ॥ 13 ॥

The unchangeable witness is ever present as self-luminous Consciousness; the intellect functions under its light and dances in a variety of Ways. [Chapter 10 - Verse 13]

Chapter 10 - Verse 14

अहंकारः प्रभुः सभ्या विषया नर्तकी मतिः ।
तालादिधारीण्यक्षाणि दीपः साक्ष्यवभासकः ॥१४॥

ahaṅkāraḥ prabhuḥ sabhyāviṣayā nartakī matiḥ ।
tālādīdhārīṇyākṣāṇi dīpaḥ sāksyavabhāsakaḥ ॥ 14 ॥

In this illustration the Patron is the ego, the various Sense Objects are the Audience, the intellect is the dancer, the Musicians Playing on their instruments are the Sense - Organs, and the light illumining them all is the Witness - Consciousness. [Chapter 10 - Verse 14]

Chapter 10 - Verse 15

स्वस्थानसंस्थितो दीपः सर्वतो भासयेद्यथा ।
स्थिरस्थायी तथा साक्षी बहिरन्तः प्रकाशयेत् ॥१५॥

svasthānasamsthito dīpaḥ sarvato bhāsayedyathā ।
sthirasthāyī tathā sāksī bahirantaḥ prakāśayet ॥ 15 ॥

As the light reveals all the objects remaining in its own Place, so the witness - Consciousness, itself ever motionless, illumines the objects within and without (Including the Operations of the Mind) [Chapter 10 - Verse 15]

Chapter 10 - Verse 16

बहिरन्तर्विभागोऽयं देहापेक्षो न साक्षिणि ।
विषया बाह्यदेशस्था देहस्यान्तरहंकृतिः ॥१६॥

bahirantarvibhāgo 'yaṃ dehāpekṣo na sākṣiṇi |
viṣayā bāhyadeśasthā dehasyāntarahaṅkṛtiḥ || 16 ||

The distinction between external and internal Objects refers to the Body and not to the witness Consciousness. Sense-object are outside the Body whereas the ego is within the Body. [Chapter 10 - Verse 16]

Chapter 10 - Verse 17

अन्तःस्था धीः सहैवाक्षैर्बहिर्याति पुनः पुनः ।
भास्यबुद्धिस्थचाञ्चल्यं साक्षिण्यारोप्यते वृथा ॥१७॥

antaḥsthā dhīḥ sahaivākṣairbahiryāti puṇaḥ puṇaḥ |
bhāsyabuddhisthacāñcalyaṃ sākṣiṇyāropyate vṛthā || 17 ||

The Mind seated within goes out again with the sense organs. In Vain, people seek to impose the Fickleness of the Mind illumined by the witness - Consciousness on the latter. [Chapter 10 - Verse 17]

Chapter 10 - Verse 18

गृहान्तरगतः स्वल्पो गवाक्षादातपोऽचलः ।
तत्र हस्ते नर्त्यमाने नृत्यतीवातपो यथा ॥१८॥

gṛhāntaragataḥ svalpo gavākṣādātapo'calaḥ |
tatra haste nartyamāne nṛtyatīvātapo yathā || 18 ||

The streak of Sunlight coming into the room through an opening is motionless; but, if one dances one's hand in the rays, the light appears to be dancing. [Chapter 10 - Verse 18]

Chapter 10 - Verse 19

निजस्थानस्थितः साक्षी बहिरन्तर्गमागमौ ।
अकुर्वन् बुद्धिचाञ्चल्यात्करोतीव तथा तथा ॥१९॥

nijasthānasthitaḥ sākṣī bahirantargamāgamau |
akurvanbuddhicāñcalyātkarotīva tathā tathā || 19 ||

Similarly, the Witness-consciousness, though really fixed in its own Place and neither going out nor returning within, yet appears to move owing to the Restless nature of the Mind.

[Chapter 10 - Verse 19]

Chapter 10 - Verse 20

न बाह्यो नान्तरः साक्षी बुद्धेर्देशौ हितावुभौ ।
बुद्ध्याद्यशेषसंशान्तौ यत्र भात्यस्ति तत्र सः ॥२०॥

na bāhyo nāntaraḥ sākṣī buddherdeśau hi tāvubhau |
buddhyādyāśeṣasaṁśāntau yatra bhātyasti tatra saḥ || 20 ||

The witness Consciousness can neither be called External nor internal. Both these terms have reference to the Mind. When the Mind becomes fully tranquil, the witness exists where it shines. [Chapter 10 - Verse 20]

Chapter 10 - Verse 21

देशः कोऽपि न भासेत यदि तर्ह्यस्त्वदेशभाक् ।
सर्वदेशप्रक्लृप्त्यैव सर्वगत्वं न तु स्वतः ॥२१॥

deśaḥ ko ' pi na bhāseta yadi tarhyastvadeśabhāk |
sarvadeśapraklṛptyaiva sarvagatvaṁ na tu svataḥ || 21 ||

If it be Said that (When all mental operations Cease) there is no Space at all, we reply : let it have no Space. It is called all Pervasive, because of the Mind's Creation of Space.

[Chapter 10 - Verse 21]

Chapter 10 - Verse 22

अन्तर्बहिर्वा सर्वं वा यं देशं परिकल्पयेत् ।

बुद्धिस्तद्देशगः साक्षी तथा वस्तुषु योजयेत् ॥२२॥

antarbahirvā sarvaṃ vā yaṃ deśaṃ parikalpayet |

buddhistaddeśegaḥ sāksī tathā vastuṣu yojayet || 22 ||

Whatever space, internal or external the intellect imagines, is pervaded by the witness Consciousness. Similarly will the witness Consciousness be related to all other Objects.

[Chapter 10 - Verse 22]

Chapter 10 - Verse 23

यद्यद्रूपानि कल्पयेत् बुद्ध्या तत्तत्प्रकाशयन् ।

तस्य तस्य भवेत्साक्षी स्वतो वाग्बुद्ध्यगोचरः ॥२३॥

yadyadrūpāni kalpyeta buddhyā tattatprakāśayan |

tasya tasya bhavetsāksī svato vāgbuddhyagocaraḥ || 23 ||

Whatever form the intellect imagines, the Supreme Self illumines it as its witness, remaining itself beyond the grasp of speech and Mind. [Chapter 10 - Verse 23]

Chapter 10 - Verse 24

कथं तादृङ्मया ग्राह्य इति चेन्मैव गृह्यताम् ।

सर्वग्रहोपसशान्तौ स्वयमेवावशिष्यते ॥२४॥

kathaṃ tādraṅmayā grāhya iti cenmaiva gṛhyatām |

sarvagrahopasaṁśāntau svayamevāvaśiṣyate || 24 ||

If you object 'How such a Self could be grasped by me?', our answer is : Let it not be grasped. When the duality of the Knower and the known comes to an end, what remains is the Self.

[Chapter 10 - Verse 24]

Chapter 10 - Verse 25

न तत्र मानापेक्षास्ति स्वप्रकाशस्वरूपतः ।
तादृग्व्युत्पत्त्यपेक्षा चेच्छ्रुतिं पठ गुरोर्मुखात् ॥२५॥

na tatra mĀnāpekṣāsti svaprakāśasvarūpaḥ |
tāddgvyutpattyapekṣā cecchrutim paṭha gurormukhāt || 25 ||

Since Atman is self-luminous in its nature, its existence needs no proof. If you need to be convinced that the existence of Atman needs no proof, hear the instruction of the Sruti from a spiritual teacher. [Chapter 10 - Verse 25]

Chapter 10 - Verse 26

यदि सर्वग्रहत्यागोऽशक्यस्तर्हि धियं व्रज ।
शरणं तदधीनोऽन्तर्बहिर्वेषोऽनुभूयताम् ॥२६॥

yadi sarvagrahatyāgo ' śakyastarhi dhiyaṃ vraja |
śaraṇaṃ tadadhīno ' ntarbahirvaiṣo ' nubhūyatām || 26 ||

If you find the renunciation of all Perceptible duality impossible, reflect on the intellect and realise the witness Consciousness as the one witness of all internal and External creations of the intellect. [Chapter 10 - Verse 26]