



PANCHADASI

CHAPTER 5

Fixing the meaning of the Great Sayings

8 VERSES

Chapter 5 - Verse 1

येनेक्षते श्रृणोतीदं जिघ्रति व्याकरोति च ।
स्वाद्वस्वादू विजानाति तत्प्रज्ञानमुदीरितम् ॥१॥

**Yenekṣate śṛṇo-tīdaṁ jighrati vyākaroṭi ca,
svādva svādū vijānāti tat prajñānam udīritam ॥ 1 ॥**

That by which a man sees, hears, smells, speaks and distinguishes sweet and bitter tastes etc., is called consciousness. [Chapter 5 – Verse 1]

Chapter 5 - Verse 2

चतुर्मुखेन्द्रदेवेषु मनुष्याश्वगवादिषु ।
चैतन्यमेकं ब्रह्मातः प्रज्ञानं ब्रह्म मय्यपि ॥२॥

**Catur-mukhendra-deveṣu manuṣyā-śva-gavādiṣu,
caitanya mekaṁ brahmātaḥ prajñānam brahma mayyapi ॥ 2 ॥**

The one consciousness which is in Brahma, Indra and other gods, as well as in human beings, horses, cows etc., is Brahman. So the consciousness in me also is Brahman. [Chapter 5 – Verse 2]

Chapter 5 - Verse 3

परिपूर्णः परात्माऽस्मिन्देहे विद्याधिकारिणि ।
बुद्धेः साक्षितया स्थित्वा स्फुरन्नहमितीर्यते ॥३॥

**Paripūrṇaḥ parātmā-ṣmin-dehe vidyā-dhikāriṇi,
buddheḥ sākṣi-tayā sthitvā sphuran-naha mitīr yate ॥ 3 ॥**

The infinite, supreme self remains manifested in this world as the witness of the functions of the intellect in the body, fit for Self-knowledge and is designated as 'I'. [Chapter 5 – Verse 3]

Chapter 5 - Verse 4

स्वतःपूर्णः परात्माऽत्र ब्रह्मशब्देन वर्णितः ।
अस्मीत्यैक्यपरामर्शस्तेन ब्रह्म भवाम्यहम् ॥४॥

**Svataḥ pūrṇaḥ parātmā'tra brahma-śabdena varṇitaḥ,
asmī tyaikya parāmarśas tena brahma bhavā myaham ॥ 4 ॥**

By nature infinite, the supreme Self is described here by the word Brahman. The word 'Asmi' (am) denotes the identity of 'Aham' (I) and 'Brahman'. Therefore 'I am Brahman' (is the meaning of the text). [Chapter 5 – Verse 4]

Chapter 5 - Verse 5

एकमेवाद्वितीयं सन्नारूपविवर्जितम् ।
सृष्टेः पुराऽधुनाप्यस्य तादृक्त्वं तदितीयते ॥५॥

**Ekemeva advitīyaṁ san nāma rūpa vivarjitaṁ,
sṛṣṭeḥ purā-dhunā'py asya tādṛk tvaṁ tad itīryate ॥ 5 ॥**

Before the creation there existed the Reality, one only, without a second, and without name and form. That It even now (after creation) exists in a similar condition is indicated by the word 'That'. [Chapter 5 – Verse 5]

Chapter 5 - Verse 6

श्रोतुर्देहेन्द्रियातीतं वस्त्वत्र त्वंपदेरितम् ।
एकता ग्राह्यतेऽसीति तदैक्यमनुभूयताम् ॥६॥

**Śrotur-dehe indriyā-tītaṁ vastv atra tvaṁ pade ritam,
ekatā grāhyate'sīti tad aikya manu bhūyatām ॥ 6 ॥**

The principle of consciousness which transcends the body, senses and mind of the enquirer is here denoted by the word 'thou'. The word 'Asi' (art) shows their identity. That identity has to be experienced. [Chapter 5 – Verse 6]

Chapter 5 - Verse 7

स्वप्रकाशापरोक्षत्वमयमित्युक्तितो मतम् ।
अहंकारादिदेहान्तात्प्रत्यगात्मेति गीयते ॥७॥

**Svaprakāśā parokṣa tvam ayami tyukti to matam,
aham kāra'di dehāntāt pratyag ātmeti gīyate ॥ 7 ॥**

By (pronouncing) the word 'this' it is meant that the Atman is self-luminous and directly experienced. That is known as Pratyagatman which is the indwelling principle covering every thing between egoity and the body. [Chapter 5 – Verse 7]

Chapter 5 - Verse 8

दृश्यमानस्य सर्वस्य जगतस्तत्त्वमीर्यते ।
ब्रह्मशब्देन तद्ब्रह्म स्वप्रकाशात्मरूपकम् ॥८॥

**Dr̥śya mānasya sarvasya jagatas tattva mīryate,
brahma śabdena tadbrahma svaprakāśā-tma-rūpakam ॥ 8 ॥**

The essence of the entire visible universe is denoted by the word Brahman. That Brahman is of the nature of the self luminous Atman. [Chapter 5 – Verse 8]