

# AtmabodhaH (आत्मबोधः) - ಆತ್ಮಬೋಧ

with notes by Sri Sri Satchidanandendra Saraswati

including Adi Śaṅkarācārya's Bhāṣya references by Brahmachari Sutejas

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Dedicated to Adi Śaṅkarācārya Bhagavatpāda

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**Note:** Supplementary notes mentioned among SSS notes are in **RED**.

ॐ गुरवे नमः

## Opening Verse

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### SHLOKA 1

तपोभिः क्षीणपापानां शान्तानां वीतरागिणाम् ।

मुमुक्षूणामपेक्ष्योऽयमात्मबोधो विधीयते ॥ १ ॥

tapobhiḥ kṣīṇapāpānāṃ śāntānāṃ vītarāgiṇām ।

mumukṣūṇāmapekṣyo'yamātmabodho vidhīyate ॥ 1 ॥

**Translation:** I'm composing Atma-Bodha, a treatise about Self-Knowledge, for those who have purified themselves by austerities [1] and are peaceful, calm, who are free from desires, aversions, and are longing for liberation.

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### SSS Footnotes:

1. The threefold austerities (relating to the body, speech, and mind, कायिकं वाचिकं मानसं च तपः ।) as mentioned in Bhagavad Gītā, 17.16 Bhashya leading to chittaśudhi (purification of the mind), along with viveka (i.e., nityānityavastuvivekaḥ), śāntiḥ (calmness), virakti (free from desires), mumukṣatvam (intense longing for liberation) – all these are necessary for adhikāritva (qualifications of a seeker) to obtain (self)-knowledge (jñāna).

### Bhāṣya (IAST):

- a.) nityānityavastuvivekaḥ, ihāmutrārthabhogavirāgaḥ, śamadamādisādhanasampat, mumukṣutvaṃ ca | BSBh. 1.1.1
- b.) śāstrācāryopadeśaśamadamādisaṃskṛtaṃ manaḥ ātmadarśane karaṇam | BGh. 2.21
- c.) ityevaṃ nirviṇṇo'bhayaṃ śivamakṛtaṃ nityaṃ padaṃ yat tadvijñānārthaṃ viśeṣeṇādhigamārthaṃ sa nirviṇṇo brāhmaṇaḥ gurumeva ācāryaṃ śamadamādisampannam abhigacchet | Mund.Up. 1.2.12 Bh.

## Mokṣa Sādhana

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### SHLOKA 2

बोधोऽन्यसाधनेभ्यो हि साक्षान्मोक्षैकसाधनम् ।

पाकस्य वह्निवज्ज्ञानं विना मोक्षो न सिध्यति ॥ २ ॥

bodho'nyasādhanebhyo hi sākṣānmokṣaikasāadhanam ।

pākasya vahnivajjñānaṃ vinā mokṣo na sidhyati ॥ 2 ॥

**Translation:** Just as the fire is the direct cause for cooking, thus without knowledge, liberation cannot be achieved. Compared with other forms of means [1], knowledge of the Self is the only direct means to liberation.

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**SSS Footnotes:**

1. karmādi: Karma-Yoga, Upasanam etc. is paramparā sādhana, whereas jñānaṃ is sākṣātsādhana.

**Bhāṣya (IAST):**

- a.) tasmāt jñāne yatno na kartavyaḥ | BGh. 18.50

**SHLOKA 3**

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।

विद्याविद्यां निहन्त्येव तेजस्तिमिरसङ्घवत् ॥ ३ ॥

avirodhitayā karma nāvidyāṃ vinivartayet ।

vidyāvidyāṃ nihantyeva tejashtimirasaṅghavat ॥ 3 ॥

**Translation:** Action cannot destroy ignorance [1], for it is not opposed to it [ignorance]. Knowledge does verily destroy ignorance as light destroys darkness.

---

**SSS Footnotes:**

1. Karma (action) is born of out of desires (kāma) because of ignorance (ajñāna) of not recognizing the Self (clearly). Therefore, karma and ignorance are not opposed (and so action cannot dispel ignorance).

**Bhāṣya (IAST):**

- a.) arthāt anātmaviṣayāḥ kāmā avidyālakṣaṇāḥ mṛtyavaḥ ityetaduktaṃ bhavati | Br.Up. 4.4.7 Bh.

**SHLOKA 4**

परिच्छिन्न इवाज्ञानातन्नाशे सति केवलः । वर् अवच्छिन्न

स्वयं प्रकाशते ह्यात्मा मेघापायैऽशुमानिव ॥ ४ ॥

paricchinna [1] ivājñānāttannāśe sati kevalaḥ । var avacchinna

svayaṃ prakāśate hyātmā meghāpāyem'śumāniva ॥ 4 ॥

**Translation:** [An individual] appears to be disguised because of ignorance. When ignorance is destroyed, Atman alone being [none other than] oneself shines forth like the Sun [alone shines forth] when the clouds fade away.

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**SSS Footnotes:**

1. paricchinna, परिच्छिन्न in Pa ||.

## SHLOKA 5

अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्विनिर्मलम् ।

कृत्वा ज्ञानं स्वयं नश्येज्जलं कतकरेणुवत् ॥ ५ ॥

ajñānakaluṣaṃ jīvaṃ jñānābhyāsādvinirmalam ।

kṛtvā jñānaṃ svayaṃ naśyējjalaṃ katakareṇuvat ॥ 5 ॥

**Translation:** By practice [1] of knowledge [2] the individual [Jiva] who is tainted by the dirt of ignorance becomes purified like the powder of the Kataka-nut [3] which disappears after it has cleaned the muddy water, so (self) knowledge [4] [dispels ignorance].

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### SSS Footnotes:

1. with the thought of repeating it.
2. jñānābhyāsa means here contemplating upon vedānta-vākya etc. and not an injunction to repeat jñānam according to the prasamkhyāvadins. See Bhashya on Mandukya Karika 3.44: एवमनेन ज्ञानाभ्यासवैराग्यद्वयोपायेन लये सुषुप्ते लीनं सम्बोधयेत् मनः आत्मविवेकदर्शनेन योजयेत् ।
3. **jalakatakarenu nyāya.**
4. Just like the Kataka-nut which cleans dirty water, similarly, immediate intuitive knowledge (sākṣāt-jñānam) dispels ignorance, even though a jīva essentially [ātmavarūpa] does not have any dirt of ignorance. See the previous shloka (4).

### Bhāṣya (IAST):

- a.) tasmāt na ātmadharmāḥ avidyā | Br.Up. 4.3.20 Bh.

## Deliberation on Creation

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## SHLOKA 6

संसारः स्वप्नतुल्यो हि रागद्वेषादिसङ्कुलः ।

स्वकाले सत्यवद्भाति प्रबोधे सत्यसद्भवेत् ॥ ६ ॥

saṃsāraḥ svapnatulyo hi rāgadveṣādisaṅkulaḥ ।

svakāle satyavadbhāti prabodhe satyasadbhavet ॥ 6 ॥

**Translation:** [Living in] this world of saṃsāra [1] mixed by attachments, aversions, etc., is like [living in] a dream. As long as this dream lasts, everything appears to be real [2] [to the dreamer] but not for the one who awakened [i.e., Self-knowledge].

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### Supplemental:

1. Saṃsāra because of ignorance, saṃsārasyāvidyākṛta. See Brahmasūtrabhāṣyam 2.3.50.
2. svapnavyaghra nyāya.

## SHLOKA 7

तावत्सत्यं जगद्भाति शुक्तिकारजतं यथा ।

यावन्न ज्ञायते ब्रह्म सर्वाधिष्ठानमद्वयम् ॥ ७ ॥

tāvatsatyam jagadbhāti śuktikārajataṃ yathā ।

yāvanna jñāyate brahma sarvādhiṣṭhānamadvayam ॥ 7 ॥

**Translation:** This world appears to be real [to the ignorant] so long as the non-dual Brahman, the basis [1] of all [names and forms], is not truly recognized. It is like illusory silver [seen] in a mother-of-pearl. [2]

### SSS Footnotes:

1. ādhiṣṭhāna is on which something else is falsely superimposed [by him who superimposes], like seeing silver in a mother-of-pearl. Here, the mother-of-pearl is the ādhiṣṭhāna, the silver is avidyākālpa (incorrectly imagined due to ignorance) or adhyāsa-ātmaka (being a superimposition). Thus, the vyavahārika prapañca (empirical universe) is superimposed on the non-dual Brahman.
2. **suktirajata nyāya.**

### Bhāṣya (IAST):

- a.) ataḥ viparītagr̥hīte eva karmākarmaṇī laukikaiḥ yathā mṛgatṛṣṇikāyāmudakaṃ śuktikāyām vā rajataṃ | BGh. 4.18
- b.) na hi rajatasarpapuruṣamṛgatṛṣṇikādivikalpāḥ śuktikārajjusthāṇūṣarādivyatirekeṇa avastvāspadāḥ śakyāḥ kalpayitum | Ma.Up. 7 Bh.
- c.) tathā ātmani sarvo lokaḥ kriyākārakaphalātmakaṃ vijñānaṃ sarpādīsthānīyaṃ viparītamadhyasya tannimittaṃ janmamaraṇādiduḥkhamanubhavati | na tvātmā sarvalokātmāpi san viparītādhyāropanimittena lipyate lokaduḥkhena | Katha.Up. 2.2.11 Bh.

## SHLOKA 8

उपादानेऽखिलाधारे जगन्ति परमेश्वरे ।

सर्गस्थितिलयान् यान्ति बुद्बुदानीव वारिणि ॥ ८ ॥

upādāne'khilādhāre jaganti paramēśvare ।

sargasthitilayān yānti budbudānīva vāriṇi ॥ 8 ॥

**Translation:** Like bubbles in water, [whole] worlds [seemingly] arise, continue, and disappear in the Highest Lord [1], which is the material cause [2] and the support of everything.

### SSS Footnotes:

1. **An epithet of the Absolute Reality, or concerning sṛṣṭisthitipralaya vada, अविद्याकृतनामरूपोपाध्यनुरोधीश्वरो, see Brahmasūtrabhāṣyam 2.1.14.**

2. Just as clay is the material cause (upādāna) of a clay-pot, similarly, Brahman is the upādāna of this apparent world. The “clay-pot” (kāryabhāva) is not the cause.

**Bhāṣya (IAST):**

- a.) yathā ghaṭādisamsthānaṃ cakṣuṣā nirūpyamānaṃ mṛdvyatirekeṇānupalabdherasat | tathā sarvo vikāraḥ kāraṇavyatirekeṇānupalabdherasan | BGh. 2.16

**SHLOKA 9**

सच्चिदात्मन्यनुस्यूते नित्ये विष्णौ प्रकल्पिताः ।

व्यक्तयो विविधाः सर्वा हाटके कटकादिवत् ॥ ९ ॥

saccidātmanyanusyūte nitye viṣṇau prakalpitaḥ ।

vyaktayo vividhāḥ sarvā hāṭake kaṭakādivat ॥ 9 ॥

**Translation:** All manifested beings and objects [names and forms] are superimposed [1] on the eternal Vishnu [2], whose nature is [pure] Existence-Consciousness like various [gold] ornaments which are all [essentially] gold [3] only.

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**Supplemental:**

1. In this context, Atman symbolized as gold whereas the world, individuals, inert objects etc. do not really exist as separate entities; they are all superimposed on Atman due to ignorance, (see Upadeśasāhasri Padyabandha 14.48).
2. An epithet of the Absolute Reality.
3. kanakakundala nyāya.

## Sopādhika Ātman

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**SHLOKA 10**

यथाकाशो हृषीकेशो नानोपाधिगतो विभुः ।

तद्भेदाद्भिन्नवद्भाति तन्नाशे केवलो भवेत् ॥ १० ॥

yathākāśo hṛṣīkeśo [1] nānopādhigato vibhuḥ ।

tadbhedādbhinnavadbhāti tannāśe kevalo [2] bhavet ॥ 10 ॥

**Translation:** Space appears to be diverse on account of [apparent] limiting adjuncts, likewise Viṣṇu appears manifold. By the destruction [sublation] of these apparent differences, one becomes [recognizes] that Absolute Truth.

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**SSS Footnotes:**

1. An epithet of the Lord [Viṣṇu, Hṛṣīkeśa in Gīta 1.15] indicating the Absolute Reality.
2. ‘sati kevalaḥ’ in Pa ॥.

## SHLOKA 11

नानोपाधिवशादेव जातिवर्णाश्रमादयः ।  
आत्मन्यारोपितास्तोये रसवर्णादि भेदवत् ॥ ११ ॥  
nānopādhivaśādeva jātivarṇāśramādayaḥ [1] ।  
ātmanyāropitāstoye rasavarṇādi bhedavat ॥ 11 ॥

**Translation:** Just as different flavours, colours etc. are superimposed upon [pure] water [2], similarly, Ātman appears diverse due to limited adjuncts like [notions of] caste, colour, life stages etc.

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### SSS Footnotes:

1. 'jātināmāśrayah' in Pa ||.
2. Although water has no taste, it appears sweet due to the addition of sugar and bitter due to quinine powder. Similarly, it [water] has no color, but appears as if it has its own color when mixed with mud or jaggery.

### Bhāṣya (IAST):

- a.) varṇāśramādilaṣṇaṃ ātmanyavidyādhyāropitapratyayaṣayaṃ | Br.Up. 2.4.5 Bh.

## SHLOKA 12

पंचीकृतमहाभूतसंभवं कर्मसंचितम् ।  
शरीरं सुखदुःखानां भोगायतनमुच्यते ॥ १२ ॥  
pañcīkṛtamahābhūtasambhavaṃ karmasaṃcitam ।  
śarīraṃ sukhaduḥkhānāṃ bhogāyatanamucyate ॥ 12 ॥

**Translation:** The gross body, [the] abode for experiencing pleasure and pain, is acquired from collected [previous] actions. It is constituted of the great elements [1] which have gone through [the process of] pañcīkaraṇa [i.e., quintuplication].

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### SSS Footnotes:

1. pṛthivī, āpaḥ, tejas, vāyu, ākāśa, each of these elements is combined with the other four to form the five great elements (pañcamahābhūta). The gross body is made of these.

## SHLOKA 13

पंचप्राणमनोबुद्धिदशेन्द्रियसमन्वितम् ।  
अपंचीकृतभूतोत्थं सूक्ष्माङ्गं भोगसाधनम् ॥ १३ ॥  
pañcaprāṇamanobuddhidāśendriyasamanvitam [1] ।  
apañcīkṛtabhūtotthaṃ sūkṣmāṅgaṃ bhogasādhanam ॥ 13 ॥

**Translation:** The subtle body, another abode of experience, formed from the [subtle] elements before [the process of] pañcīkaraṇa, consists of the ten senses, five prāṇās, the mind and intellect.

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**SSS Footnotes:**

1. five pranas: prāṇa, apāna, udāna, vyāna and samāna; manas – sankalpātmaka, buddhi – nidcayātmaka; five organs of actions (karmendriya), and five organs of knowledge (jñānendriya), they together form ten senses.

**SHLOKA 14**

अनाद्यविद्यानिर्वाच्या कारणोपाधिरुच्यते ।

उपाधित्रितयादन्यमात्मानमवधारयेत् ॥ १४ ॥

anādyavidyānirvācyā [1] kāraṇopādhirucyate ।

upādhitrityādanyamātmānamavadhārayet ॥ 14 ॥

**Translation:** Ignorance [avidyā] which is beginningless, indescribable is known as the causal limited adjunct. One should discriminate that Ātman is [really] other than these three [superimposed] limited adjuncts [2].

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**SSS Footnotes:**

1. An “existing” indescribable beginningless ignorance (avidyā) as the causal body is nowhere found in Adi Shankara’s Bhashyam. Later and contemporary Vedantins regard it indeterminable as either existent or non-existent (sadasadbhyām anirvacanīya) instead of tattvānyatvābhām anirvacanīya according to Adi Shankara’s usage. References: [Brahmasūtrabhāṣyam 1.1.5, 2.1.14, 2.1.27](#) or [Upadeśasāhasri Gadyabandha 2.1.18](#).
2. [upādhayaḥ](#): gross (sthūla), subtle (līṅgaṃ or sūkṣma), causal (kāraṇa).

**SHLOKA 15**

पंचकोशादियोगेन तत्तन्मय इव स्थितः ।

शुद्धात्मा नीलवस्त्रादियोगेन स्फटिको यथा ॥ १५ ॥

pañcakośādiyogena [1] tattanmaya iva sthitaḥ ।

śuddhātmā nīlavastrādiyogena sphaṭiko yathā ॥ 15 ॥

**Translation:** Through the association with the five sheaths, the pure Ātman appears as though [consisting of five sheaths] just as a crystal [2] appears blue when associated with a blue garment.

---

**SSS Footnotes:**



1. annamaya, pranamaya, manomaya, vijñanamaya, anandamaya are the five sheaths. It is unclear (or we do not know) what is to be understood from 'etc.'
2. **sphaṭīkavarṇa nyāya**.

**Bhāṣya (IAST):**

a.) ānandamayāntairākāśādibhūtārabdhairavidyākṛtaiḥ | Tai.Up. 2.3 Bh.

## Ātmānātmaviveka

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### SHLOKA 16

वपुस्तुषादिभिः कोशैर्युक्तं युक्त्यवघाततः ।

आत्मानमन्तरं शुद्धं विविञ्च्यात्तण्डुलं यथा ॥ १६ ॥

vapustuṣādibhiḥ kośairyuktaṃ yuktyavaghātataḥ ।

ātmānamantaram śuddhaṃ viviñcyāttaṇḍulaṃ [1] yathā ॥ 16 ॥

**Translation:** One should through discriminative reasoning [2] separate the pure inner Ātman from the [superimposed] sheaths as one separates rice from husk by threshing.

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**SSS Footnotes:**

1. Like separating rice from husk through threshing, similarly, through deliberately separating the (five) sheaths starting with annamayakośa, etc. (as a means), Ātman can be (truly) intuited. In this verse, rūpaka (metaphor) and upamā alaṃkāra (simile) are mixed.
2. "anubhavāṅga yukti/tarka" hence not merely intellectual (dry) reasoning.

### SHLOKA 17

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते ।

बुद्धावेवावभासेत स्वच्छेषु प्रतिबिम्बवत् ॥ १७ ॥

sadā sarvagato'pyātmā na sarvatrāvabhāsate ।

buddhāvevāvabhāseta svaccheṣu pratibimbavat ॥ 17 ॥

**Translation:** Though always all-pervading, Ātman is not reflected everywhere. It manifests only in the mind [intellect] like a reflection [1] [of the sun] on water.

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**Supplemental:**

1. sūryabimba nyāya.

### SHLOKA 18

ॐ गुरवे नमः

देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणम् ।  
तद्वृत्तिसाक्षिणं विद्यादात्मानं राजवत्सदा ॥ १८ ॥  
dehendriyamanobuddhiprakṛtibhyo vilakṣaṇam ।  
tadvṛttisākṣiṇaṃ vidyādātmānaṃ rājavatsadā ॥ 18 ॥

**Translation:** Ātman, while essentially distinct from the body, senses, mind, intellect [1], and their respective functions [2] is the constant witness like a king [3] (witnessing his servants operating).

---

**SSS Footnotes:**

1. The original principle (cause) from which buddhi is also created belongs to the Sāṅkhya prakriya.
2. For tasks (serving a purpose).
3. When the servants of a king are working, the king remains as silent witness. Similarly, Ātman remains as a constant witness when the body, senses, mind, intellect, and their respective functions etc. operate.

**Bhāṣya (IAST):**

- a.) darśanamātraṃ hi tasya prerayitṛtvaṃ rājavat | Mund.Up. 3.1.1. Bh.

**SHLOKA 19**

व्यापृतेष्विन्द्रियेष्वात्मा व्यापारीवाविवेकिनाम् ।  
दृश्यतेऽभ्रेषु धावत्सु धावन्निव यथा शशी ॥ १९ ॥  
vyāpṛteṣvīndriyeṣvātmā vyāpārīvāvivekinām ।  
dṛśyate'bhreṣu dhāvatsu dhāvanniva yathā śaśī ॥ 19 ॥

**Translation:** Viewed from the ignorant standpoint, Ātman appears to be in motion when the sense organs [1] are functioning, just as the moon appears to be moving when the clouds are moving.

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**Supplemental:**

1. five organs of actions (karmendriya), and five organs of knowledge (jñānendriya).

**SHLOKA 20**

आत्मचैतन्यमाश्रित्य देहेन्द्रियमनोधियः ।  
स्वक्रियार्थेषु वर्तन्ते सूर्यालोकं यथा जनाः । २० ॥  
ātmacaitanyamāśritya dehendriyamanodhiyaḥ ।  
svakriyārtheṣu vartante sūryālokaṃ yathā janāḥ । 20 ॥

**Translation:** The body, senses, mind, and intellect perform their respective functions [actions] and depend on the Ātman which is [pure] consciousness, just as the [empirical] world and all beings depend on the sun.

## SHLOKA 21

देहेन्द्रियगुणान्कर्माण्यमले सच्चिदात्मनि ।  
अध्यस्यन्त्यविवेकेन गगने नीलतादिवत् ॥ २१ ॥  
dehendriyaguṇāṅkarmāṅyamale saccidātmani ।  
adhyasyantyanvivekena gagane nīlatādivat ॥ 21 ॥

**Translation:** Due to lack of discrimination [i.e., ignorance], the qualities and activities of the body and senses are superimposed on the Ātman which is pure existence-consciousness like blueness [1] is [wrongly attributed] to the sky.

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### Supplemental:

1. ākāśanīlīman nyāya.

## SHLOKA 22

अज्ञानान्मानसोपाधेः कर्तृत्वादीनि चात्मनि ।  
कल्प्यन्तेऽम्बुगते चन्द्रे चलनादि यथाम्भसः । २२ ॥  
ajñānānmanāsoṣādheḥ kartṛtvādīni cātmani ।  
kalpyante'mbugate candre calanādi yathāmbhasaḥ । 22 ॥

**Translation:** [Notions such as] agent and enjoyer in own's mind are superimposed upon Ātman owing to ignorance like any movement of the moon on shaking water.

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### Bhāṣya (IAST):

- a.) avidyāpratyupasthāpitatvātkartṛtvabhokṛtvayoḥ | BSBh. 2.3.40

## SHLOKA 23

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।  
सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः ॥ २३ ॥  
rāgecchāsukhaduḥkhādi buddhau satyāṃ pravartate ।  
suṣuptau nāsti tannāśe tasmādbuddhestu nātmanaḥ ॥ 23 ॥

**Translation:** Attachment, desire, pleasure, pain etc. arise [only] when the mind is active but not in deep sleep where the mind ceases to exist. Therefore, they [desires, pain etc.] are of the mind but do not belong to the Ātman.

## The true nature of the Supreme Self

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### SHLOKA 24

प्रकाशोऽर्कस्य तोयस्य शैत्यमग्नेर्यथोष्णता ।  
स्वभावः सच्चिदानन्दनित्यनिर्मलतात्मनः ॥ २४ ॥  
prakāśo'rkasya toyasya śaityamagneryathoṣṇatā ।  
svabhāvaḥ saccidānandanityanirmalatātmanaḥ ॥ 24 ॥

**Translation:** As light is the nature of the sun, coolness of water, heat of fire so is Existence-Consciousness-Bliss [1] [the nature of] the eternal, pure Ātman.

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#### Supplemental:

1. "Bliss": Better to understand it as limitlessness, fullness, indicating Brahman. | ānanda iti paraṃ brahma | Tai.Up. 2.5.1 Bh. Moreover, tasmāt 'vijñānamānandam' iti svarūpānvākhyānaparaiva śrutiḥ, nātmānandasamvedyatvārthā | Br.Up. 3.9.28.7 Bh.

### SHLOKA 25

आत्मनः सच्चिदंशश्च बुद्धेर्वृत्तिरिति द्वयम् ।  
संयोज्य चाविवेकेन जानामीति प्रवर्तते ॥ २५ ॥  
ātmanaḥ saccidaṃśaśca buddhervṛttiriti dvayam ।  
saṃyojya cāvivekena jānāmīti pravartate ॥ 25 ॥

**Translation:** Ātman which is Consciousness-Existence and the modifications of the intellect appear to be associated due to ignorance, [from which] there arises the notion of "I know."

### SHLOKA 26

आत्मनो विक्रिया नास्ति बुद्धेर्बोधो न जात्विति ।  
जीवः सर्वमलं ज्ञात्वा ज्ञाता द्रष्टेति मुह्यति ॥ २६ ॥  
ātmano vikriyā nāsti buddherbodho na jātviti ।  
jīvaḥ sarvamalaṃ jñātvā jñātā [1] draṣṭeti muhyati ॥ 26 ॥

**Translation:** Ātman does not change. The intellect is never [by itself] capable of knowing. An individual deluded by these misconceptions affirms that he is a "knower" or "seer." [2].

---

**SSS Footnotes:**

1. jñātā in Pa ||.
2. If it is translated as sarvamalaṃ, means one feels limited because of these misconceptions (faults), like maintaining the notion of an agent (kartṛtva) or enjoyer (bhokṛtva). Otherwise, if the meaning is sarvam-alaṃ which means “seeing everything clearly”.

**SHLOKA 27**

रज्जुसर्पवदात्मानं जीवं ज्ञात्वा भयं वहेत् ।  
नाहं जीवः परात्मेति ज्ञातं चेन्निरभयो भवेत् ॥ २७ ॥  
rajjusarpavadātmanaṃ jīvaṃ jñātvā bhayaṃ vahet ।  
nāhaṃ jīvaḥ parātmeti jñātaṃ [1] cennirbhayo bhavet ॥ 27 ॥

**Translation:** One lives in fear by understanding an individual [notion] as Ātman, like a snake [regarded] as a rope [2]. One becomes fearless if one [truly] recognizes that Ātman is not really an individual [notion].

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**SSS Footnotes:**

1. Some versions have ‘jñātasceṭ’.
2. **rajjusarpa nyāya.**

**SHLOKA 28**

आत्मावभासयत्येको बुद्ध्यादीनीन्द्रियाण्यपि ।  
दीपो घटादिवत्स्वात्मा जडैस्तैर्नावभास्यते ॥ २८ ॥  
ātmāvabhāsayatyeko buddhyādīnīndriyāṅyapi ।  
dīpo ghaṭādivatsvātmā jaḍaistairnāvabhāsyate ॥ 28 ॥

**Translation:** Ātman alone illumines intellect, senses [1] etc. as light illumines a jar etc; (one’s) Ātman [Consciousness] is not illumined by inertness.

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**SSS Footnotes:**

1. Other versions have ‘buddhyādīnīndriyāṅyapi; his version has ‘buddhyādīnīndriyāṅi hi’.

**SHLOKA 29**

स्वबोधे नान्यबोधेच्छा बोधरूपतयात्मनः ।  
न दीपस्यान्यदीपेच्छा यथा स्वात्मप्रकाशने ॥ २९ ॥  
svabodhe nānyabodhecchā bodharūpatayātmanaḥ ।  
na dīpasyānyadīpecchā yathā svātmaprakāśane ॥ 29 ॥

**Translation:** Ātman being Consciousness [Knowledge] alone needs no other Consciousness to illumine It, just as no second lamp is necessary for illuminating a lamp [1].

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**Supplemental:**

1. See Upadeśasāhasri Padyabandha 17.40.

## Essential Identity of Jīvātma and Paramātma (jīvaparamātmaikatva)

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### SHLOKA 30

निषिध्य निखिलोपाधीन्नेति नेतीति वाक्यतः ।  
विद्यादैक्यं महावाक्यैर्जीवात्मपरमात्मनोः ॥ ३० ॥  
niṣidhya nikhilopādhīnneti netīti vākyaṭaḥ ।  
vidyādaikyaṃ mahāvākyaīrjīvātmaparamātmanoḥ ॥ 30 ॥

**Translation:** Having negated all seeming adjuncts by asserting 'not this' 'not this' [Brihad.Up. 3.9.26] one is capable of recognizing the essential identity of an individual and the supreme Ātman through the great sayings [mahāvākyas] [1].

---

**SSS Footnotes:**

1. There is no inquiry of mahavākyas like 'tattvamasi'. It's primarily through ātma anātma viveka (where it begins) to teach a jīva is (essentially) Brahman.

### SHLOKA 31

आविद्यकं शरीरादि दृश्यं बुद्बुदवत्क्षरम् ।  
एतद्विलक्षणं विद्यादहं ब्रह्मेति निर्मलम् ॥ ३१ ॥  
āvidyakaṃ śarīrādi dṛśyaṃ budbudavatkṣaram ।  
etadvilakṣaṇaṃ vidyādahaṃ brahmeti nirmalam ॥ 31 ॥

**Translation:** Objects of cognitions [seeing, etc.], like body etc., are the effects of ignorance and temporary like bubbles. One should recognize that Pure [Reality] which is distinct from these [effects] as 'I am Brahman.'

## SHLOKA 32

देहान्यत्वान्न मे जन्मजराकार्श्यलादयः ।

शब्दादिविषयैः सङ्गो निरिन्द्रियतया न च ॥ ३२ ॥

dehānyatvānna me janmajarākārśyalayādayaḥ ।

śabdādiviṣayaiḥ saṅgo nirindriyatayā na ca ॥ 32 ॥

**Translation:** I [Ātman] am essentially free from [notions] like the body, birth, old age, decay, death, etc., and [being] free from senses, not [really] attached to objects of perceptions like speech [1], etc.

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### SSS Footnotes:

1. śabda (word), sparśa (touch), rūpa (form), rasa (taste), gandha (smell).

## SHLOKA 33

अमनस्त्वान्न मे दुःखरागद्वेषभयादयः ।

अप्राणो ह्यमनाः शुभ्र इत्यादि श्रुतिशासनात् ॥ ३३ ॥

amanastvānna me duḥkharāgadveṣabhayādayaḥ ।

apraṇo hyamanāḥ śubhra [1] ityādi śrutiśāsanāt ॥ 33 ॥

**Translation:** I [Ātman] am essentially free from [notions] like desire, grief, aversion, fear etc. The Upanishads [śruti] taught, that Pure [Ātman] is not bound by [notions of] prana, mind, etc.

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### Supplemental:

1. दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः । अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः । Muṇḍakopaniṣad. 2.1.2

## SHLOKA 34

निर्गुणो निष्क्रियो नित्यो निर्विकल्पो निरंजनः ।

निर्विकारो निराकारो नित्यमुक्तोऽस्मि निर्मलः ॥ ३४ ॥

nirguṇo niṣkriyo nityo nirvikalpo niraṁjanaḥ ।

nirvikāro nirākāro nityamukto'smi nirmalaḥ ॥ 34 ॥

**Translation:** I [Ātman] am essentially without quality, action, eternal, without conceptions, devoid of emotions, changeless, formless, ever liberated, and pure.

## SHLOKA 35

ॐ गुरवे नमः

अहमाकाशवत्सर्वं बहिरन्तर्गतोऽच्युतः ।

सदा सर्वसमः सिद्धो निःसङ्गो निर्मलोऽचलः ॥ ३५ ॥

ahamākāśavatsarvaṃ bahirantargato'cyutaḥ ।

sadā sarvasamaḥ siddho [1] niḥsaṅgo nirmalo'calaḥ [2] ॥ 35 ॥

**Translation:** I [Ātman] am essentially like space, pervading everything inside and outside, always the same in all [beings etc.], fulfilled [pure], not attached, untainted, motionless.

---

#### SSS Footnotes:

1. 'śuddho' in Pa ||.
2. What is written here is the purport (bhāvārtha); the original does not group (anvaya) easily.'

### SHLOKA 36

नित्यशुद्धविमुक्तैकमखण्डानन्दमद्वयम् ।

सत्यं ज्ञानमनन्तं यत्परं ब्रह्माहमेव तत् ॥ ३६ ॥

nityaśuddhavimuktaikamakhaṇḍānandamadvayam ।

satyaṃ jñānamanantaṃ yatparaṃ brahmāhameva tat ॥ 36 ॥

**Translation:** I [Ātman] am essential that supreme Brahman alone which is eternal, pure, liberated, partless [1], fulfilled, infinite existence-consciousness without a second [thing, notion etc.].

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#### SSS Footnotes:

1. akhaṇḍānanda: nityānanda does not depend on relations with sensual objects [viṣaya ānanda].

### Necessary Sādhana towards Self-Knowledge

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### SHLOKA 37

एवं निरन्तराभ्यस्ता ब्रह्मैवास्मीति वासना ।

हरत्यविद्याविक्षेपान् रोगानिव रसायनम् ॥ ३७ ॥

evaṃ nirantarābhyastā [1] brahmaivāsmīti vāsanā [2] ।

haratyavidyāvikṣepān rogāniva rasāyanam [3] ॥ 37 ॥

**Translation:** Hence, the constant contemplation in the form of 'I am that Brahman' destroys [mental] distractions [4] caused by ignorance, just as medicine eliminates diseases.

ॐ गुरवे नमः



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**SSS Footnotes:**

1. 'nirantarābhyāsta' in Pa ||
2. Paramātma dhyāna, contemplation on Paramātma [as an aid] can remove unhealthy attitudes resulting from ignorance (avidyā).
3. According to traditional Siddha medicine (siddha vaidyam) cannot operate without mercury to eliminate diseases quickly.
4. Wandering thoughts [buddhivṛttis] that are about objects or notions of the not-self (anātmavastu).

**SHLOKA 38**

विविक्तदेश आसीनो विरागो विजितेन्द्रियः ।

भावयेदेकमात्मानं तमनन्तमनन्यधीः ॥ ३८ ॥

viviktadeśa āsīno virāgo vijitendriyaḥ ।

bhāvayedekamātmānaṁ tamanantamananyadhīḥ ॥ 38 ॥

**Translation:** In a solitary place, free from attachment, with senses controlled, one should contemplate upon that one infinite Ātman who is without a second.

**SHLOKA 39**

आत्मन्येवाखिलं दृश्यं प्रविलाप्य धिया सुधीः ।

भावयेदेकमात्मानं निर्मलाकाशवत्सदा ॥ ३९ ॥

ātmanyevākhilaṁ drśyaṁ pravilāpya dhiyā sudhīḥ ।

bhāvayedekamātmānaṁ nirmalākāśavatsadā ॥ 39 ॥

**Translation:** After dissolving [1] the whole world of manifestations into Ātman, the wise should contemplate on that sole Ātman as the pure sky.

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**SSS Footnotes:**

1. Dissolving through contemplation.

**The Fruit of Self-Knowledge**

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**SHLOKA 40**

रूपवर्णादिकं सर्वं विहाय परमार्थवित् ।

परिपूर्णचिदानन्दस्वरूपेणावतिष्ठते ॥ ४० ॥

rūpavarṇādikaṁ sarva vihāya paramārthavit ।

paripūrṇaṁcidānandasvarūpeṇāvatiṣṭhate ॥ 40 ॥

ॐ गुरवे नमः

**Translation:** Having negated all forms, colours etc. the highest knower [of Reality] remain completely established in his own [true] nature as Existence-Consciousness-Limitlessness [bliss].

## SHLOKA 41

ज्ञातृज्ञानज्ञेयभेदः परे नात्मनि विद्यते ।

चिदानन्दैकरूपत्वाद्दीप्यते स्वयमेव तत् ॥ ४१ ॥

jñātrjñānajñeyabhedah pare nātmani vidyate [1] ।

cidānandaikarūpatvāddīpyate svayameva tat [2] ॥ 41 ॥

**Translation:** Ātman is devoid of such differences as knower, knowledge, and known. Ātman shines forth alone as Existence-Consciousness-Limitlessness [bliss] [3].

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### SSS Footnotes:

1. "parātmani na vidyate." in Pa ||
2. "tat" in Pa ||
3. This sloka is not easy to parse.

## SHLOKA 42

एवमात्मारणौ ध्यानमथने सततं कृते ।

उदितावगतिर्ज्वाला सर्वाज्ञानेन्धनं दहेत् ॥ ४२ ॥

evamātmāraṇau [1] dhyānamathane satataṃ kṛte ।

uditāvagatirjvālā sarvājñānendhanaṃ dahet ॥ 42 ॥

**Translation:** By constant meditation, like churning firewood, is kindled the flame of knowledge, which completely burns up the fuel of ignorance.

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### SSS Footnotes:

1. Ref. आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् | ज्ञाननिर्मथनाभ्यासात्पापं दहति पण्डितः ||  
Kaivalyopaniṣat 1.11

## SHLOKA 43

अरुणेनेव बोधेन पूर्वं सन्तमसे हृते ।

तत आविर्भवेदात्मा स्वयमेवांशुमानिव ॥ ४३ ॥

aruṇeneva bodhena pūrvam santamase hṛte ।

tata āvirbhavedātmā svayamevāṃśumāniva ॥ 43 ॥

**Translation:** As the night [darkness] vanishes when the sun rises, so does Ātman reveal itself after ignorance has been eradicated by [right] knowledge.

#### SHLOKA 44

आत्मा तु सततं प्राप्तोऽप्यप्राप्तवदविद्यया ।  
तन्नाशे प्राप्तवद्भाति स्वकण्ठाभरणं यथा ॥ ४४ ॥  
ātmā tu satataṃ prāpto'pyaprāptavadavidyayā ।  
tannāśe prāptavadbhāti svakaṅṭhābharaṇaṃ yathā ॥ 44 ॥

**Translation:** Ātman is ever attained. It [Ātman] does not seem to be attained due to ignorance. When ignorance is eradicated, it [Ātman] only appears as attained, like someone who has recovered his necklace, although he has always worn it [1].

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**Supplemental:**

1. kanthacamikara nyāya.

#### SHLOKA 45

स्थाणौ पुरुषवद्भ्रान्त्या कृता ब्रह्मणि जीवता ।  
जीवस्य तात्त्विके रूपे तस्मिन्दृष्टे निवर्तते ॥ ४५ ॥  
sthāṇau puruṣavadbhrāntyā kṛtā brahmaṇi jīvatā ।  
jīvasya tāttvike rūpe tasmindṛṣṭe nivartate ॥ 45 ॥

**Translation:** [The Notion of] Individuality [Jīva] is superimposed on Brahman due to an erroneous understanding like a post is understood to be human [1]. This [notion of] individuality ceases when its essential nature is [truly] recognized.

---

**Supplemental:**

1. stambha-nara nyāya.

#### SHLOKA 46

तत्त्वस्वरूपानुभवादुत्पन्नं ज्ञानमंजसा ।  
अहं ममेति चाज्ञानं बाधते दिग्भ्रमादिवत् ॥ ४६ ॥  
tatvasvarūpānubhavādutpannaṃ jñānamamjasā ।  
ahaṃ mameti cājñānaṃ bādhatē digbhramādivat ॥ 46 ॥

**Translation:** The immediate recognition of one's true nature due to Self-knowledge eradicates [any] wrong notions like "I" and "mine" etc. just as knowledge removes directionlessness.

## SHLOKA 47

सम्यग्विज्ञानवान् योगी स्वात्मन्येवाखिलं जगत् ।

एकं च सर्वमात्मानमीक्षते ज्ञानचक्षुषा ॥ ४७ ॥

samyagvijñānavān yogī svātmanyevākhilam jagat ।

ekaṃ [1] ca sarvamātmānamīkṣate jñānacakṣuṣā ॥ 47 ॥

**Translation:** Through the eye of [intuitive] understanding, a true Knower of Reality recognizes this entire universe as himself [Ātman] and himself [Ātman] as being everywhere.

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### SSS Footnotes:

1. "ekam" in Pa ||.

## SHLOKA 48

आत्मैवेदं जगत्सर्वमात्मनोऽन्यन्न विद्यते ।

मृदो यद्वदघटादीनि स्वात्मानं सर्वमीक्षते ॥ ४८ ॥

ātmaivedam jagatsarvamātmano'nyanna [1] vidyate [2] ।

mṛdo [3] yadvadghaṭādīni svātmānaṃ sarvamīkṣate ॥ 48 ॥

**Translation:** This entire universe is Ātman alone and there exists nothing besides that Ātman just as clay-pots are [essentially] clay only. [A Knower of Reality] recognizes everything as himself [Ātman].

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### SSS Footnotes:

1. Since the world (kārya) is essentially Ātman, it is not different from It.
2. "na vidyate" in Pa ||.
3. **mṛttikā ghaṭa nyāya.**

## Jīvanmukti

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## SHLOKA 49

जीवन्मुक्तस्तु तद्विद्वान्पूर्वोपाधिगुणान्स्त्यजेत् ।

सच्चिदानन्दरूपत्वात् भवेद्भ्रमरकीटवत् ॥ ४९ ॥

jīvanmuktastu [1] tadvidvānpūrvopādhiguṇānastyajet ।

ॐ गुरवे नमः

saccidānandarūpatvāt [2] bhavedbhramarakīṭavat [3] ॥ 49 ॥

**Translation:** Due to Self-knowledge, the liberated one renounces [entirely] his former notions, qualities [about himself] by becoming [4] That Self whose nature is absolute existence-consciousness-bliss [limitlessness], similar to a worm who became a wasp.

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**SSS Footnotes:**

1. One who is released from bondage while still alive.
2. "saccidānandarūpatvādbhavedbhramarakīṭavat" in Pa ||.
3. The worm contemplated on an illusion. It is as if the illusion is real.
4. Not "really" becoming. Becoming 'figuratively' or "as though", सर्वस्य प्रत्यगात्मत्वादवगतिरेव गतिरित्युपचर्यते See Kaṭhōpaniṣadbhāṣyam 1.3.12.

**SHLOKA 50**

तीर्त्वा मोहार्णवं हत्वा रागद्वेषादिराक्षसान् ।  
योगी शान्तिसमायुक्त आत्मारामो विराजते ॥ ५० ॥  
tīrtvā mohārṇavaṃ hatvā rāgadveṣādirākṣasān |  
yogī śāntisamayukta [1] ātmārāmo virājate ॥ 50 ॥

**Translation:** Having crossed the ocean of delusion [ignorance] and killed the demons of likes and dislikes [2], etc., that [liberated] yogi being peaceful, shines and revels in Ātman.

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**SSS Footnotes:**

1. "samāyuktōhyātmārāmo" in Pa ||.
2. Related to the spiritual purport of the Ramayana.

**Bhāṣya (IAST):**

tathā ātmaratiḥ ātmanyeva ratī ramaṇaṃ prītirasya, sa ātmaratiḥ | Mund.Up. 3.1.4 Bh.

**SHLOKA 51**

बाह्यानित्यसुखासक्तिं हित्वात्मसुखनिर्वृतः ।  
घटस्थदीपवत्स्वस्थं स्वान्तरेव प्रकाशते ॥ ५१ ॥  
bāhyānityasukhāsaktiṃ hitvātmasukhanirvṛtaḥ |  
ghaṭasthadīpavatsvasthaṃ [1] svāntareva prakāśate ॥ 51 ॥

**Translation:** Having renounced the attachment regarding fleeting external desires, the self-abiding [Knower of Reality] delighted with Ātman [alone], shines within like light present in a pot.

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**SSS Footnotes:**

ॐ गुरवे नमः

1. "dīpavatsvasthaḥ svāntareva" in Pa ||.

## SHLOKA 52

उपाधिस्थोऽपि तद्धर्मैरलिप्तो व्योमवन्मुनिः ।

सर्वविन्मूढवत्तिष्ठेदसक्तो वायुवच्चरेत् ॥ ५२ ॥

upādhistho'pi taddharmairalipto vyomavanmuniḥ ।

sarvavinmūḍhavattiṣṭhedasakto vāyuvaccaret ॥ 52 ॥

**Translation:** Seemingly limited by adjuncts, the sage, like the sky, being free from their characteristics [of these adjuncts], acts like a fool wandering around and is no longer bound like the wind [1].

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### SSS Footnotes:

1. Just as the wind is not tainted by a good or bad odor.

## Videhamukti

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## SHLOKA 53

उपाधिविलयाद्विष्णौ निर्विशेषं विशेन्मुनिः ।

जले जलं वियद्व्योम्नि तेजस्तेजसि वा यथा ॥ ५३ ॥

upādhivilayādviṣṇau nirviśeṣaṃ viśenmuniḥ ।

jale jalaṃ viyadvyomni tejastejasi vā yathā ॥ 53 ॥

**Translation:** Due to the elimination of these apparently limited adjuncts [through Self-Knowledge] the wise becomes [1] one with the undifferentiated Viṣṇu [Brahman] as water with water, space with space or light with light.

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### SSS Footnotes:

1. becoming one “as though”, see note on sloka 49.

## Brahmasvarūpa

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## SHLOKA 54

यल्लाभान्नापरो लाभो यत्सुखान्नापरं सुखम् ।

यज्ज्ञानान्नापरं ज्ञानं तद्ब्रह्मेत्यवधारयेत् ॥ ५४ ॥

ॐ गुरवे नमः

yallābhānnāparo lābho yatsukhānnāparaṃ sukham ।  
yajjñānānnāparaṃ jñānaṃ [1] tadbrahmetyavadhārayet ॥ 54 ॥

**Translation:** Recognize that Supreme Reality [Brahman], which is the most excellent attainment [because] there is no greater attainment [besides Brahman], which is total happiness [because] there is no greater happiness [besides Brahman], which is pure consciousness [because] there is no consciousness [besides Brahman].

---

**Supplemental:**

1. Pure knowledge or consciousness, see Taittirīyopaniṣad 2.1 सत्यं ज्ञानमनन्तं ब्रह्म ।

**SHLOKA 55**

यद्दृष्ट्वा नापरं दृश्यं यद्भूत्वा न पुनर्भवः ।  
यज्ज्ञात्वा नापरं ज्ञेयं तद्ब्रह्मेत्यवधारयेत् ॥ ५५ ॥  
yaddṛṣṭvā nāparaṃ dṛśyaṃ yadbhūtvā na punarbhavaḥ ।  
yajjñātvā nāparaṃ jñeyaṃ tadbrahmetyavadhārayet ॥ 55 ॥

**Translation:** Recognize that Supreme Reality [Brahman]. Having realized It [Brahman], there is nothing else to be realized, having become It [Brahman] there is no rebirth, having known It [Brahman] there is nothing else to be known.

**SHLOKA 56**

तिर्यगूर्ध्वमधः पूर्णं सच्चिदानन्दमद्वयम् ।  
अनन्तं नित्यमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥ ५६ ॥  
tiryagūrdhvamadhaḥ pūrṇaṃ saccidānandamadvayam [1] ।  
anantaṃ nityamekaṃ yattadbrahmetyavadhārayet ॥ 56 ॥

**Translation:** Recognize that Supreme Reality [Brahman], which is above, below, across, whole, absolute Existence-Consciousness-Limitlessness [bliss], one without a second, infinite, eternally one.

---

**SSS Footnotes:**

1. "avyayaṃ" in Pa ॥

**SHLOKA 57**

अतद्व्यावृत्तिरूपेण वेदान्तैर्लक्ष्यतेऽद्वयम् ।  
अखण्डानन्दमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥ ५७ ॥  
atadvyāvṛttirūpeṇa [1] vedāntairlakṣyate'dvayam ।

**Translation:** Recognize that Supreme Reality [Brahman], which is non-dual, indivisible, one, blissful [whole], who according to Vedānta is indicated [2] by negation as the unchanging essence.

---

**SSS Footnotes:**

1. By way of denying what is not, Brahman cannot be literally described with words because That Absolute Reality is beyond names and forms, genus, action, etc. Sentences about Brahman (śruti vakya) can only indicate it.
2. In the sentence, 'There is a village on the Gaṅgā', the word 'Gaṅgā' (i.e., vākyapada) indicates the Gaṅgā river (lakṣyārtha), which means, 'there is a village near the Gaṅgā river.' Thus, by indication, the meaning can be understood as the literal sense would make no sense. Similarly, one can speak on Atman by indication only (lakṣyārtha). Because all literal meanings would only convey what is Not-Self (anātman).

**SHLOKA 58**

अखण्डानन्दरूपस्य तस्यानन्दलवाश्रिताः ।

ब्रह्माद्यास्तारतम्येन भवन्त्यानन्दिनोऽखिलाः ॥ ५८ ॥

akhaṇḍānandarūpasya tasyānandalavāśritāḥ ।

brahmādyāstāratamyena bhavantiānandino'khilāḥ [1] || 58 ||

**Translation** For example, Gods like Brahmā and all others [from Brahmā down to men] taste only an iota of that undivided fullness [bliss] [2] of Brahman.

---

**SSS Footnotes:**

1. "bhavanti-ānandinaḥ lavaḥ", (a particle of fullness) in Pa ||.
2. See Bṛhadāraṇyakopaniṣad 4.3.32 and Taittirīyopaniṣad. 2.8.

**SHLOKA 59**

तद्युक्तमखिलं वस्तु व्यवहारस्तदन्वितः

तस्मात्सर्वगतं ब्रह्म क्षीरे सर्पिरिवाखिले ॥ ५९ ॥

tadyuktamakhilaṃ vastu vyavahārastadanvitaḥ

tasmātsarvagataṃ brahma kṣīre sarpirivākhile || 59 ||

**Translation:** Brahman permeates this entire apparent [vyavahāra] universe. Therefore, Brahman pervades everything as [clarified] butter permeates milk [1].

---

**SSS Footnotes:**

1. Brahman is saccidānandasvarūpa, hence permeates everything. It is mentioned here as well as in the previous verse.



## SHLOKA 60

अण्वस्थूलमह्रस्वमदीर्घमजमव्ययम् ।  
अरूपगुणवर्णाख्यं तद्ब्रह्मेत्यवधारयेत् ॥ ६० ॥  
anaṅvasthūlamahrasvamadīrghamajamavyayam ।  
arūpaguṇavarṇākhyam tadbrahmetyavadhārayet ॥ 60 ॥

**Translation:** Recognize that Supreme Reality [Brahman] which is neither subtle nor gross: neither short nor long, without birth, immutable, without form and qualities, without colour and name [1].

---

### SSS Footnotes:

1. See Bṛhadāraṇyakopaniṣad 3.8.8

## SHLOKA 61

यद्भासा भास्यतेऽर्कादि भास्यैर्यत् न भास्यते ।  
येन सर्वमिदं भाति तद्ब्रह्मेत्यवधारयेत् ॥ ६१ ॥  
yadbhāsā bhāsyate'rkādi bhāsyairyattu na bhāsyate ।  
yena sarvamidaṃ bhāti tadbrahmetyavadhārayet ॥ 61 ॥

**Translation:** Recognize that Supreme Reality [Brahman] by whose light [consciousness] the sun is illumined but which is never illumined [by the sun or any other thing] and by whom all this is illumined. [1]

---

### SSS Footnotes:

1. See Muṇḍakopaniṣad 2.2.10.

## SHLOKA 62

स्वयमन्तर्बहिर्याप्य भासयन्नखिलं जगत् ।  
ब्रह्म प्रकाशते वह्निप्रतप्तायसपिण्डवत् ॥ ६२ ॥  
svayamantarbahirvyāpya bhāsayannakhilaṃ jagat ।  
brahma prakāśate vahniprataptāyasapiṇḍavat ॥ 62 ॥

**Translation:** Brahman, which is self-shining, pervades and illuminates this entire [apparent] universe within and without, like a red-hot ball [shines] because of fire. [1]

---

### SSS Footnotes:

ॐ गुरवे नमः

1. When a (black) iron ball is heated on account of fire, it appears as a red-hot ball. The purport is also the literal meaning (akṣarārtha).

### SHLOKA 63

जगद्विलक्षणं ब्रह्म ब्रह्मणोऽन्यन्न किंचन ।  
ब्रह्मान्यद्भाति चेन्मिथ्या यथा मरुमरीचिका ॥ ६३ ॥  
jagadvilakṣaṇaṁ brahma brahmaṇo'nyanna kiṁcana ।  
brahmānyadbhāti cenmithyā yathā marumarīcikā [1] ॥ 63 ॥

**Translation:** Brahman is other than this [apparent] universe. There exists nothing besides Brahman. If any object other than Brahman appears to exist, it is false like a mirage [in the desert].

---

**Supplemental:**

1. mṛga-trṣṇā nyāya.

### SHLOKA 64

दृश्यते श्रूयते यद्यद्ब्रह्मणोऽन्यन्न तद्भवेत् ।  
तत्त्वज्ञानाच्च तद्ब्रह्म सच्चिदानन्दमद्वयम् ॥ ६४ ॥  
dṛśyate śrūyate yadyadbrahmaṇo'nyanna tadbhavet ।  
tattvajñānācca tadbrahma saccidānandamadvayam ॥ 64 ॥

**Translation:** All that is seen, or heard [1], is nothing but Brahman. By that knowledge of Reality, one recognizes [everything as] that one Brahman without a second which is absolute Existence-Consciousness-Bliss [Limitlessness].

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**Supplemental:**

1. What can be seen or not, heard or not, thought of or not, etc., as nothing can exist outside Brahman. See Bhagavad Gītā 4.24.

## Who will attain Brahman?

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### SHLOKA 65

सर्वगं सच्चिदात्मानं ज्ञानचक्षुर्निरीक्षते ।  
अज्ञानचक्षुर्नेक्षेत भास्वन्तं भानुमन्धवत् ॥ ६५ ॥  
sarvagaṁ saccidātmānaṁ [1] jñānacakṣurnirikṣate ।

ajñānacakṣurnekṣeta bhāsvantaṃ bhānumandhavat || 65 ||

**Translation:** The eye of knowledge [3] recognizes that all-pervading Ātman as [pure] existence-consciousness. The eye of ignorance does not see [understand] it, like a blind man cannot see [understand] the shining sun. [2]

---

**SSS Footnotes:**

1. "saccidātmānaṃ" in Pa ||.
2. see Bhagavad Gītā 15.10.

**Supplemental:**

3. आत्मप्रत्ययिकं ज्ञानं चक्षुः | Bhagavad Gītā Bhāṣyam 13.34, "By the eye of knowledge, i.e., knowledge of the Self."

**SHLOKA 66**

श्रवणादिभिरुद्दीप्तज्ञानाग्निपरितापितः ।  
जीवः सर्वमलान्मुक्तः स्वर्णवद्द्योतते स्वयम् ॥ ६६ ॥  
śravaṇādibhiruddīptajñānāgniparitāpitaḥ ।  
jīvaḥ sarvamalānmuktaḥ svarṇavaddyotate svayam || 66 ||

**Translation:** An individual [Jīva] who is heated by the fire of knowledge, kindled by listening [reflection etc.], becomes free from all impurities, and shines by himself like gold. [1]

---

**SSS Footnotes:**

1. When gold is mixed with other metals, it does not shine well [pure], but when heated, the other metals melt away, hence gold shines in its true form. In case of a jīva, śravaṇamanānididhyāsana are all means for realizing Atman (ātmaviśaya), whereby all previous karmas become burned, one remains fully self-illuminated.

**Supplemental:**

श्रोतव्यो मन्तव्यो निदिध्यासितव्यो | see Bṛhadāraṇyakopaniṣad 2.4.5 and 4.5.6.

**SHLOKA 67**

हृदाकाशोदितो ह्यात्मा बोधभानुस्तमोऽपहृत् ।  
सर्वव्यापी सर्वधारी भाति भासयतेऽखिलम् ॥ ६७ ॥  
hṛdākāśodito hyātmā bodhabhānustamo'pahṛt ।  
sarvavyāpī sarvadhārī bhāti bhāsayate'khilam || 67 ||

**Translation:** The knowledge of Ātman, which rises in the space of the heart and eliminates ignorance, permeates everything, and illumines the entire universe with its light [consciousness].

ॐ गुरवे नमः

## SHLOKA 68

दिग्देशकालाद्यनपेक्ष्य सर्वगं  
शीतादिहृन्नित्यसुखं निरंजनम् ।  
यः स्वात्मतीर्थं भजते विनिष्क्रियः  
स सर्ववित्सर्वगतोऽमृतो भवेत् ॥ ६८ ॥  
digdeśakālādyanapekṣya sarvagaṃ  
śītādihṛnnityasukhaṃ niraṃjanam ।  
yaḥ svātmatīrthaṃ [1] bhajate viniṣkriyaḥ  
sa sarvavitsarvagato'mṛto bhavet ॥ 68 ॥

**Translation:** He who is free from [notions like] time, space, direction, no more tainted by coldness, etc., who is eternally blissful [fulfilled], pleased with himself [only], devoid of all action, such a knower of Reality becomes all-knowing and immortal.

---

### SSS Footnotes:

1. During Parvakāla by taking a bath in the Tirthas and performing tarpanadis, one is blessed with merit (punya). There is a scripture saying that there no delay in heaven. Regarding Atmatirtha, there is no rule, that is to say, one becomes kṛtārtha (fulfilled) here through self-knowledge, by which the infinite fruit is gained.

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## Pramāṇavākya - Scriptural References on certain Ātma-Bodha Ślōkas

### Ślōka:

30. स एष नेति नेत्यात्मा | Bṛhadāraṇyakopaniṣad 3.9.26  
This Self is That which has been described as 'Not this, not this.'  
आथात आदेशो नेति नेति | Bṛhadāraṇyakopaniṣad 2.3.6  
Now the description (of Brahman): 'Not this, not this'.
33. अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः | Muṇḍakopaniṣad 2.1.2  
He is without vital force and without mind; He is pure and superior to the (other) superior imperishable (i.e., avyakta).
42. आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् | ज्ञाननिर्मथनाभ्यासात्पापं दहति पण्डितः ॥  
Kaivalyopaniṣat 1.11  
Making the Atman [ahamkara] the lower Arani, and Praṇava (OM) the upper Arani, when Self-knowledge is repeatedly churned through constant practice, a wise man burns up all the cords of his bondage.

48. आत्मैवेदं सर्वमिति | Chāndogyopaniṣad 7.25.2  
Atman alone is all this.
53. अपामपोऽग्निरग्नौ वा व्योम्नि व्योम न लक्षयेत्  
एवमन्तर्गतं चित्तं पुरुषः प्रतिमुच्यते | Maitrāyaṇyupaniṣat 4.10  
Water mixed in water cannot be defined, so also fire in fire and sky in sky, so also with the mind, a man is liberated.
56. सत्यं ज्ञानमनन्तं ब्रह्म | Taittirīyopaniṣad 2.1  
Brahman is truth, knowledge (consciousness), and infinite.
58. एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति | Bṛhadāraṇyakopaniṣad 4.3.32  
On an iota of this bliss (fullness), other beings live.
59. सर्वव्यापिनमात्मानं क्षीरे सर्पिर्वापितम् . आत्मातपोमूलं तद्ब्रह्मोपनिषत्परम् |  
Brahmopaniṣat 26  
One should recognize that Atman, who is all-pervading like clarified butter in milk, who is the foremost self-shining Atman, the Highest unfolded in the Brahmopaniṣad.
60. स होवाचैतद्वै तदक्षरं गार्गी ब्राह्मणा  
अभिवदन्त्यस्थूलमनण्वहस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्गमरसमगन्धमचक्षुष्कम  
श्रोत्रमवागमनोऽतेजस्कमप्राणममुखममात्रमनन्तरमबाहयं न तदश्नाति किञ्चन न तदश्नाति कश्चन  
Bṛhadāraṇyakopaniṣad 3.8.8  
He said: O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, without splendour, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody.
61. न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति | Muṇḍakopaniṣad 2.2.10  
There the sun does not shine, nor the moon or the stars; nor do these flashes of lightning shine there.
65. उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।  
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ Bhagavad Gītā 15.10  
Him who departs, stays and enjoys, who is conjoined with gunas, the deluded perceive not; they see, who possess the eye of knowledge.

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**OM TAT SAT**

ॐ गुरवे नमः