

Vivekasindhu

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Vivekasindhu

Mukundarāja

Translated by

Madhavi Kolhatkar

Edited by

Manish Maheshwari

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Vivekasindhu

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Dedicated to the great saint-poets
who preserved and illumined
the path of Hindu Dharma
in times of transition and trial

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Acknowledgement by the Translator

It was Mr. Manish Maheshwari of the Tattva Heritage Foundation who first placed his confidence in me and entrusted me with the task of translating this important text, *Vivekasindhu*—one of the earliest known compositions in Marathi, now rightfully recognized as an *abhiyāta bhāṣā* (Classical Language). He reviewed my translations several times to ensure they were as clear and accurate as possible.

Dr. Kanchan Mande was always generous with her time, never refusing to explain any philosophical term that I found challenging. My friend Mrs. Aban Mukharji, whose knowledge of several languages is remarkable, took a deep and genuine interest in the work, carefully reviewed the entire translation, and offered many valuable suggestions.

Once the translation was complete, it had to be digitized and verified against the original. At this stage, Dr. Shubhangana Atre kindly went through the text with me, word by word, ensuring its fidelity to the source.

Finally, it was essential that someone with expertise in both Marathi and English, and with a sound understanding of Indian philosophical traditions, critically review the entire text. Who better than my friend, the exceptional scholar Dr. Ashok Nirpharake! Despite struggling with ill health, he graciously agreed to take on the task. Although his physical condition did not allow him to complete the full review, he provided several insightful suggestions for improvement and kindly wrote a note for the book's blurb. My heartfelt thanks to my son, Amit Kolhatkar, for suggesting the cover image and for his constant encouragement.

I would also like to thank Janvi Ambawata, a promising researcher, who reviewed the text in its final stage for formatting consistency and helped ensure uniform presentation across the manuscript. My gratitude also goes to Sriraman for typesetting the text with precision.

It is through the support and generosity of these scholar-friends that this book has taken its present shape. I offer them my heartfelt gratitude and remain deeply in their debt.

Note on diacritics, formatting and index

We have used the International Alphabet of Sanskrit Transliteration (IAST) throughout this book to preserve the original phonetics as accurately as possible. All non-English terms from Sanskrit and Marathi have been *italicized* to indicate their original language. The exceptions are current place names (including the names of rivers), proper names (including the names of gods such as Śiva, Viṣṇu, Brahmā, Indra, etc.), and words that have become part of common English usage (such as yoga), which have been retained without italics.

Important original terms have been placed in brackets alongside their English translations to help advanced readers follow the text more closely. Square brackets have been used to insert clarifying words not present in the original, where necessary, to aid interpretation of particular verses. Brief explanations are provided in footnotes where further context is required. In a few instances, we have adopted particular words or verses from a different edition; such changes have been duly noted in the footnotes.

Note: An index has not been provided in this edition because a searchable version of the text will be made available online to facilitate queries.

Editor's Introduction

Vivekasindhu is a Marathi Vedānta text, likely composed in the 12th-13th century in Maharashtra by Mukundarāja, who belonged to a lineage of *yogīs* and Gurus tracing their origin to Ādinātha, i.e., Śiva himself. The text is divided into two parts, consisting of a total of 18 chapters that provide an exposition on Advaita Vedānta, making it arguably the first non-Sanskritic Vedānta text. In addition to *Vivekasindhu*, which is his magnum opus, Mukundarāja also composed several poems and a Sanskrit philosophical text, *Paramāmṛta*. Along with *Liṭācaritra* and *Jñāneśvarī*, *Vivekasindhu* stands as one of the most influential texts of early Marathi literature. Despite its seminal importance, this text has received relatively little academic attention, particularly in English-language scholarship. This translation by Dr. Madhavi Kolhatkar marks the first time *Vivekasindhu* has been rendered into English, making it accessible to both general audiences and scholars.

The Socio-Religious Context of Vivekasindhu

To fully grasp the significance and content of *Vivekasindhu*, one must first consider the religious landscape of 12th-13th century Maharashtra. Maharashtra during that period was a region of intense religious ferment—a ground zero for diverse religious ideas and movements where various ascetic sects vied for patronage, and where religious boundaries, if they ever existed, dissolved entirely. There were Kṛṣṇite sects aligned with the Kāpālika, Śaiva Nātha who worshipped Viṣṇu, Advaita Vedāntins who had undergone tantric *dikṣā*, siddhas experimenting with alchemical practices to attain immortality, and kings initiated into Śaiva Siddhānta commissioning large temples based on its principles. In this diverse milieu, ascetics from different traditions—including the Jains—thrived. The yogic and tantric imagery found in the hundreds of Śaiva temples built during the reign of the Yādava dynasty

in the 12th-13th centuries is a testament to this vibrant and eclectic religious landscape.

This was a period when the yogic Śaivas—the originators of *haṭhayoga*—prominently represented by the Nātha *yogīs*, were among the most influential sects. Esoteric Śaiva traditions such as the Kāpālika and Pāśupata also held considerable sway. Concurrently, there was the rise of the Kṛṣṇite Bhakti sect, the Mahānubhāvas, and the emergence of a more mainstream Vaiṣṇava devotionism, particularly in the form of worship of Viṭṭhala, which later culminated in the Vārakārī Saṃpradāya. This era also witnessed the mainstreaming of Advaita Vedānta, from its lofty philosophical perch to a more accessible form of practice.

During this period boundaries were continuously blurred and reestablished, where terms like Śaivism and Vaiṣṇavism did not carry the religious connotations we assign to them today, where Viṣṇu and Śiva were often seen as one and interchangeable, where the boundaries between Guru and God were questioned, and where the liberating experience took precedence over the logical consistencies of textual philosophy.

Vivekasindhu is very much a product of its time, embodying the spirit of the 12th-13th century. Understanding the dynamic interplay of religious currents during this era is crucial to grasping the text's context and significance, as it represents one of the earliest attempts to reconcile various religious and philosophical systems—devotionalism, theistic Sāṃkhya, Śaiva Tantra, and Advaita Vedānta—into a coherent whole. While the author was most likely a Vedāntin, evidenced by the text's role as one of the earliest efforts to make Advaita Vedānta accessible to a broader audience, he also had to consider the social realities of early medieval Maharashtra and its staggeringly diverse religious landscape in composing this work.

Before we delve into the contents of the text, it is important to recognize the remarkable rise of Advaita Vedānta as the reigning philosophy of Hinduism during the early medieval period. Until the 10th and 11th centuries, aside from normative Sanskrit texts, Advaita Vedānta is scarcely represented in our historical records. Yet, from the 12th-13th century onwards, we observe Advaita Vedānta's profound influence on the yoga tradition, Śaiva Siddhānta, and even Vaiṣṇava devotionism, which would become the predominant form of Hinduism during the medieval period. Advaita Vedānta's impact is also

evident in numerous yoga texts composed in Maharashtra during the 12th-13th century, particularly within the Nātha milieu, where the praxis is rooted in Śaiva Tantra, while the philosophy reflects a Vedāntic framework.

The Uniqueness of Vivekasindhu

Vivekasindhu is an unabashed Advaita Vedānta text. Mukundarāja takes great care to emphasize that the teachings within the text are a direct continuation of Upaniṣadic teachings and align with the Śāṅkara tradition. In several polemical passages, he even asserts that except Vedānta, all other *āstika darśanas* (orthodox schools) are non-Vedic:

“The other five philosophical systems are jackals. Hearing the loud roar of the lion in the form of Vedānta, they say—We surrender to you. Please protect us.... All the philosophical systems other than Vedānta are non-vedic and hence are heresy or wrong opinions.” (VS 1.7.12 ... 1.7.20)

In a more conciliatory tone, Mukundarāja asserts that while other philosophical systems are merely means to knowledge, Advaita Vedānta is knowledge itself. In other words, he suggests that these other systems are stepping stones to the ontological heights of Advaita Vedānta. He argues that Nyāya and Vaiśeṣika are merely *prima facie* views, and Mīmāṃsā serves primarily for the purification of the mind. Similarly, the Pātañjala Yoga system is viewed as a preparatory practice for achieving the ultimate realization of the Advaita Vedānta tradition. In this way, Mukundarāja subsumes these other philosophies under the umbrella of Advaita Vedānta, or at the very least, he attempts to reconcile them within the Vedāntic framework. Much of *Vivekasindhu* is devoted to explicating the Upaniṣadic dictum *tat tvam asi* (“That thou art”), and Mukundarāja uses the Vedantic framework of *vivarta* and the technique of *pañcīkaraṇa* to explain the illusory transformation of Brahman.

However, if this text were simply a Marathi rendition of Ādi Śaṅkarācārya's Sanskrit exegesis of the Upaniṣads, the matter would be straightforward. Yet, a close reading suggests that *Vivekasindhu* diverges significantly from some of the fundamental assumptions of Ādi Śaṅkarācārya's Vedānta. This divergence complicates its interpretation, preventing it from being classi-

fied strictly as a classical Vedānta text. Instead, it might be more accurately described as “Marathi Vedānta” or “Vernacular Vedānta.”

From the very first chapter, we are introduced to an ultimate state of realization that is distinctly *śākta* in nature. Mukundarāja describes a rite of *ājñāsamāveśa* through which the energies of the Guru enter the disciple, a process also known as *śaktipāta*—the descent of energy. This state of realization is metaphorically compared to the ecstasy of a *yogī* in a (sexual) union with a beautiful woman. This supreme state of union is referred to as *rājayoga*. Even in the second chapter, the secret of the *mahāvākya*—*tat tvam asi*—is described as the union of Śiva and Śakti, equated again with *rājayoga*. Mukundarāja further describes the ultimate realization of his *parameṣṭhī* Guru as the Śakti of Śambhu entering into him through Śiva’s grace. The ultimate state of realization is consistently depicted in Śākta and yogic terminology throughout the text: *unmanī avasthā*—the state of a *yogī* at the peak of spiritual attainment; *svaprakāśa*—the self-illumination or the flashing forth of consciousness; *anāhata*—the primal “unstruck sound” heard by a *yogī* at an advanced level of practice; *mahāsukha*—the supreme joy of realization; *pūrṇadṛṣṭi*—complete vision of the nature of consciousness; and many other such terminological words.

Furthermore, in his attempt to reconcile various philosophical systems, including the Śākta tradition, Mukundarāja discards the basic Vedāntic notion that the apparent transformation of Brahman into the world of appearances is illusory. Instead, he posits that the manifest world is ontologically real and that reality evolves through a hierarchy of beings, each endowed with its own energy (*śakti*) to create. The *puruṣa-prakṛti* complex of Sāṃkhya is equated with the Supreme Brahman of Vedānta, and the illusory *māyā* of Vedānta is equated with the ontologically real *prakṛti* of Sāṃkhya, which is then considered the *śakti* of Brahman. Thus, material reality is imbued with an infinite number of *śaktis*, each contributing to the evolution of the world. Needless to say, this understanding marks a significant departure from classical Sanskrit Vedānta, yet Mukundarāja, without hesitation, reconciles these distinct metaphysical frameworks into a unified Vedāntic vision.

While constructing this edifice, Mukundarāja also subtly incorporates the role of *bhakti* into the Advaita framework. He addresses the conceptual tension between the disembodied Brahman of Advaita, which can only be realized in the deepest state of meditation, and the worship of an embodied

god. First, he argues that worshipping an embodied god is a preparatory step that purifies the *rajas* and *tamas* of the mind, thereby preparing it for the realization of the attributeless Brahman.

Second, drawing on *rasa* theory, Mukundarāja explains that just as both the actor and the audience know that the role played by the actor is not real, yet the play evokes certain *bhāvas* (emotions) in the audience, leading them to appreciate and reward the actor for their illusory performance, similarly, though *saguṇa Brahman* (Brahman with attributes) is ultimately illusory, the emotions it evokes in the devotee are real. The devotion made to the *saguṇa Brahman* is therefore accepted by Brahman itself, just as the actors themselves receive the award for their illusory acting performance. In this way, Mukundarāja demonstrates that the worship of a personal god is not merely an ancillary practice but a meaningful step on the path to realizing the formless, attributeless Brahman.

Drawing our brief discussion to a close, it should be noted that we have only touched upon a few of the many fascinating threads that a close reading of *Vivekasindhu* reveals. In fact, one of the most prominent themes running through *Vivekasindhu* is the seminal role of the Guru in the spiritual progress of the aspirant and the importance of *Guru-bhakti* in the vernacular Vedānta traditions of medieval India. Throughout the text, it has been made clear that it is only through the mediation of the Guru that the sudden descent of grace leads to the spiritual enlightenment of the disciple. However, this experience is often fleeting, and the disciple must engage in the sustained spiritual practices as enjoined in Advaita Vedānta to make this blissful state of realization a permanent one.

The Choice of Marathi Language

The choice of Marathi as the medium for such a philosophically dense text was seminal, compelling Mukundarāja to defend this decision. Before launching into the core of the text, Mukundarāja asserts that the essence of the Vedas and the *śāstras* has been distilled into Marathi in the form of *Vivekasindhu*. He composed this text for those who lack both direct experience and the knowledge of “argumentative language,” i.e., Sanskrit. He says that his goal was to express the highest truth as directly as possible, in a way that could be understood by the common people. Consequently, he argues

that poetic language, with its nine *rasas*, hinders the direct apprehension of knowledge. Mukundarāja acknowledges that while Marathi may be considered rough or inferior (*āruṣa*), it nonetheless has the capacity to convey the perfect knowledge of Brahman, just as a sugarcane, though blackish in colour, is saturated with sweet juice.

We see Mukundarāja makes a case for Marathi as a natural, sweet and apt language to express the highest religious experience. This text marks the emergence—or rather, the eruption—of Marathi as a language not only of poetry and drama but also of theology and philosophy.

Dating the Text

In our discussion, we have argued for the 12th to 13th century as the likely date of the composition. While earlier Marathi scholarship has unanimously considered *Vivekasindhu* to be the earliest Marathi text, dating it to the late 12th century. R.C. Dhere, in his work *Cakrapāṇi*, has argued that the grand-Guru of Mukundarāja and Chakradhara, the founder of the Mahānubhāva sect, is the same person. Furthermore, he suggests that Chakradhara initiated two different religious traditions—one of Vedānta and the other of Siddhānta, which form the basis of Mahānubhāva philosophy. If true, this would place Mukundarāja in the 14th century. However, this argument has been questioned by scholars such as Brahmanand Deshpande.

While this is not the place to delve into the details of these arguments and counterarguments, based on a preliminary analysis of the text's content and contemporary research on the religious landscape of early medieval Maharashtra, we maintain that this text belongs to the 12th or 13th century. *Vivekasindhu* is not only among the earliest Marathi texts but also represents one of the earliest attempts to subsume multiple religious practices and philosophies under the overarching umbrella of Vedānta—a phenomenon also observed in several yoga texts produced in 12th-13th century Maharashtra, where tantric practices of the Śaiva Advaita tradition were being integrated into the Advaita Vedānta framework. *Vivekasindhu* embodies a rapprochement between the Vedāntic and Śaiva-Śākta traditions. The fervour with which Mukundarāja defends Vedānta and proclaims it as the *summum bonum* of all philosophical traditions reflects a period when Vedānta was gaining ascendancy, not the 14th century, when Vedānta was already ascendant.

The text bears no trace of Mahānubhāva philosophy, which would have been evident if Chakradhara, the founder of the Mahānubhāva sect, had been involved. The notion that a single founder could initiate two radically different religious and philosophical traditions is unprecedented in Indian religious tradition. The term Mahānubhāva appears multiple times in the text, but in each instance, it refers to someone with great experience or insight, rather than indicating any connection to the Mahānubhāva sect.

Moreover, his defence of using Marathi as a language of choice could not possibly have occurred in the 14th century, when Marathi already had a substantial body of literature, including the *Jñāneśvarī* and *Līlācaritra*, and theologically dense texts were being composed in non-Sanskrit languages across India. This suggests that *Vivekasindhu* must belong to an earlier period when writing a Vedantic work in a non-Sanskrit language would have been startlingly new or novel.

Of course, the final determination of the text's dating will require a comprehensive study of the numerous available manuscripts of *Vivekasindhu*, a more in-depth examination of the text itself, and a contextualized comparison of its content with secondary literature in both Sanskrit and Marathi.

Choosing an Edition

Vivekasindhu has been in continuous use for the last eight centuries by numerous devotional communities in Maharashtra. As a result, there is a large number of manuscripts and also printed editions of the text, each claiming its own authority. This abundance of sources makes the task of selecting a text for translation a philologically challenging endeavour. While K.P. Kulkarni's 1957 edition of the book claims to be the critical edition, and M.V. Gokhale's edition closely follows Kulkarni's, we have chosen to use R.R. Athalye's edition of *Vivekasindhu* as our base text, supplementing it with readings from Kulkarni's edition wherever we believe it offers superior readings. There is no particular reason for choosing one edition over the other as our base text for translation. While the overall contents are the same in all the editions, there are some significant differences in a few chapters, with some editions including an extra sub-chapter. One of the important tasks for future scholars will be to compare all the published editions and manuscripts to critically prepare a text suitable for scholarly use.

Conclusion

Given the conceptual difficulties present in the text and the current state of our knowledge, the translation presented in this book is *preliminary*. There are numerous *ovīs* and certain sections of the text that the translator has found particularly challenging to interpret. Additionally, certain obscure words used in the text have not been located in any Marathi dictionary. Moreover, considering the expansive philosophical nature of the text and the breadth of Mukundarāja's vision of a vernacular Vedānta, a deeper understanding of the Vedāntic and tantric texts and Marathi literature produced before and during the 13th century is necessary for a better comprehension of *Vivekasindhu*. All this underscores the need for comprehensive scholarly research on this text and the tradition it engendered within the bhakti landscape of medieval Maharashtra. The current translation should be seen as a starting point, with the hope that future scholars will build upon it to provide a more definitive understanding of both the text and its broader religious and philosophical significance.

Manish Maheshwari

November 2025, Mysore

Vivekasindhu – Part 1
Sequence of Creation
(Sṛṣṭikrama)

Chapter 1

Initiation into one's own Innate Nature (*Svarūpasamāveśaḥ*)¹

Obeisance to Śrīgaṇeśa!²

[*The author announces*]

After paying homage to the support of the universe, the undiminishing Śrīhara³ with the lotus eyes, the procedure of the initiation in the realization of the self (*ātmavijñāna*) will be described.

[*Homage to God*]

Victory to you, O Candramaulī,⁴ please have mercy on me! Only then, can I attain the novelty of the Brahman's bliss (*brahmasukha*). (1)

You are without any attribute, without any modification, without any attachment, and without any form. Even [the gods such as] Brahmā and others cannot grasp your real nature. (2)

O Supreme Being (*paramapuruṣa*)! You are the essence of the Brahman incarnate, the vital part⁵ of the universe. O Lord, you are the plenitude of joy. (3)

You are existence, consciousness, and bliss (*saccidānanda*) incarnate. You are devoid of the six stages of existence.⁶ You are free from the six mental

1. The caption in K.P. Kulkarni's edition *Svarūpasamāveśaḥ* is better and hence is accepted here.

2. The meaning of *śrī* is wealth, riches, prosperity, etc. It is used as an honorific prefix to the names of deities and eminent persons, and also to the revered literary works such as *Śrīmadbhāgavata*, *Śrīmadbhagavadgītā*, etc.

3. Referring to both Viṣṇu and Śiva

4. An epithet of Śaṅkara, lit. having [the crescent of] the moon on the head.

5. The word in the original is *jīvhālā*. I think, based on the context, this word is used here in the sense of *jīvhāra*. The dictionary meanings of the word *jīvhāra* are: vital part of the body, weak or tender point, the heart or soul, the life, or a living or highly sensitive part.

6. The word in the original text is *ṣaḍbhāvanavikāravihīna*: to be born (*jāyate*), exists/sustains (*asti*), grows (*vardhate*), undergoes changes (*vipariṇamate*), decays (*apakṣīyate*), gets destroyed/perishes (*naśyati*).

perturbations (*bhāvanīkāras*).⁷ You shine with your own brilliance. You can be realised with and within one's own self or must be personally felt in order to be known as pain, pleasure, one's own emotions or mental workings (*svasaṃvedyu*).⁸ (4)

If at all I am endowed with your grace, only then is it possible for me to attain true knowledge; only then can I realize the real nature of my own self, through my own experience. (5)

Hence, please reside in my heart, motivate my speech expression through the mouth, which is the daily spoken language (*vaikhārī*)⁸, and O Lord, let your nature be explained through me. (6)

You have created [and classified] the speech precisely into four kinds,⁹ knowing which, O Lord, I request you. (7)

Why should I sit idle after experiencing your true nature? I should preach it for the welfare of others. This is what you desire. (8)

One, who has partaken [enough] food, belches with satisfaction. Similarly, you are getting the utterances [*(udgāra)* about the knowledge] of your innate nature manifest through me. (9)

[*After the homage, the author states*]

Śrīcandracūḍa¹⁰ became satisfied with these lisps of mine, and made them interesting [and attractive] for creating this treatise. (10)

7. The six *vikāras* or mental perturbances are desire (*kāma*), anger (*krodha*), greed (*lobha*), excessive pride (*mada*), infatuation (*moha*), and jealousy (*matsara*).

8. In Vaiṣṇavism, *svasaṃvedyu* means that which has the power to be fully tasted or experienced by itself. When *anurāga* reaches the state where it becomes the object of its own experience, it is known as *sva-saṃvedya*. (*Bhajana-rahasya* by Śrīla Bhaktivinoda)

9. In the Hindu tradition there are four kinds of sound: *parā* (eternal sound), *paśyantī* (felt by a sage or a person in his deep consciousness), *madhyamā* (when it translates as an idea in the intellect) and *vaikhārī* (speech expressed through the mouth, the daily spoken language). Thus, these are the four successive phases, stages, or transformations that sound passes through before it becomes audible, among which, the first three are hidden, and the fourth is audible.

10. An epithet of God Śaṅkara, lit., one who has the crescent of the moon on his topknot.

[Praise for Marathi]

If the essence obtained after churning the Vedas and the *śāstras* has fructified and appeared in Marathi, then why should the wise ones not take resort to the supreme goal (*paramārtha*) [which is thus easily available]? (11)

The wise ones say that one should always have the desire to live for wisdom. Then why should one not respond to the call leading to the supreme goal (*paramārtha*) here, in this treatise? (12)¹¹

If the crown-flower¹² yields bucket after bucket full of honey [instead of naturally yielding poisonous milk or sap], then why should one waste his energy in wandering¹³ here and there [in search of honey]? (13)

Even though these are inferior¹⁴ words, it is a miracle¹⁵ that here lies the perfect knowledge of Brahman. Then, who would disregard these? (14)

The sugar cane might look blackish in colour. But it is saturated with juice. Similarly, though these words sound inferior, there is the brilliance of discretion. (15)

The addition of the condiments in the form of the nine poetic sentiments¹⁶ is actually a deprivation of the direct expression. Hence, the wise ones do not venture into it. (16)

May one be a uniquely clever and an excellent speaker of the nine poetic sentiments. However, the attainment of the supreme goal is difficult for him. (17)

11. K.P. Kulkarni's edition adds, धुळि आंतिल रत्न । जरि भेटे न करितां प्रेत्न । तरी चतुरिं येत्न । कां न करावा ॥13॥

. Why should a wise one not strive even if he finds, without making any efforts, a jewel lying in dust?

12. Calatropis Gigantea. Its flower naturally yields poisonous milk or sap.

13. The reading, *āḍapāḍi* in K.P. Kulkarni's edition is better.

14. The word in the original text is *aruṣa*, which means, dull, heavy, blockish, stupid, foolish, etc. But these meanings do not fit in here. It seems that it is used here as an opposite of Sanskrit, meaning thereby it is vernacular and hence, inferior.

15. The original word is *navala*. As is known, this is the first attempt of having a treatise in Marathi on Vedānta philosophy. Hence, it is novel. In Marathi, *navala* also has the meaning surprise or miracle. It is also a surprise that a treatise on Vedānta philosophy is being written in Marathi, a vernacular language.

16. *Rasa* is a poetic sentiment. They are *śṛṅgāra* (the erotic), *hāsyā* (the comic), *karuṇa* (the pathetic), *raudra* (the furious), *vīra* (the heroic), *bhayānaka* (the fearful), *bībhatsa* (the disgusting), *adbhuta* (the wondrous), and *śānta* (the peaceful)

No greatness is achieved if one talks in such illusory poetic sentiments. Further, the realization of the supreme goal becomes more distant. (18)

The food cooked in the house of a *śvapaca*¹⁷ might be incomparably delicious. However, the righteous ones have the least desire for it. (19)

Similarly, those wise ones who do not opt for mundane talk, enjoy the supreme principle (*paramatattva*) incessantly. (20)

The noble ones have a preference for the words in which one incessantly enjoys the direct, clear¹⁸ taste of the essence of Brahman (*brahmarasa*). (21)

Therefore, says Mukundarāja, the treatise called *Vivekasindhu* is being composed with sincere intentions. Please pay attention to it. (22)

Now listen to what is being spoken of the *mahānubhāvas*,¹⁹ here in the form of a dialogue between a teacher and a disciple in a delightful manner. Please enjoy it. (23)

Should one not plant with full enthusiasm one's own indigenous trees, if they yield fruits comparable to those of a wish-fulfilling tree? (24)

[*About the present work*]

Whatever might be the language, *Deśī* or *Marāṭhī*, [the topic] is the continuation of the Upaniṣadic teachings only. Then why should one not retain it? (25)

There are already objections raised by the disciples;²⁰ and ready is the lamp of the teacher's preaching, which will dispel all the darkness of the doubts of the audience, which are obstacles [in attaining true knowledge]. (26)

It is not difficult to attain realization (*jñāna*) if this treatise is meditated upon; Due to understanding it alone, the *sāyujyamukti*²¹ will follow (27)

17. Literally, one who cooks dog and eats it.

18. The K.P. Kulkarni's edition reading *rokaḍi* is better.

19. Mahānubhāva is the name of a Kṛṣṇite sect in Maharashtra also, but the term here does not refer to this sect.

20. It seems that it was a precondition for imparting knowledge that the student should have the desire to know and should expressly say so through questions, doubts, or objections.

21. *Mukti* is complete release or liberation. Commonly, it is understood to be of four kinds or grades: 1. *Sālokyamukti*: In this stage, the individual self attains the world of the God and stays on there. 2. *Sāmīpyamukti*: The individual self resides with the God, enjoying sensual pleasures. 3. *Sārūpyamukti*: The individual self attains the divine form and enjoys the sensual pleasures. 4. *Sāyujyamukti*: The devotee becomes one with God and experiences the supreme bliss.

Why should one torture his own self with the strict penances of avoiding pleasures, until he experiences in his worldly body and with his own eyes the celebrations of the ultimate release? (28)

Why should a wise one accept the answer to be true that there is liberation after death? (29)

What is the logical proof that there is final liberation after death? Having such doubts in their mind, they take resort at the feet of their Guru.²² (30)

Who is there who believes in the statement that 'you will again obtain the birth of a human being after the gross body is dead?' (31)

They preach half-knowledge [which is a dangerous thing] in a piecemeal fashion. They talk about liberation in borrowed terms [as they lack its direct experience]. Those who get carried away by these arguments are short of discretion and judgement. (32)

How can *saṃsāra* come to a standstill with such teachings? Hence, all these different futile theories should be abandoned.²³ (33)

It is not possible to experience with your own sense organs what is beyond human perception. What is the use of those foolish ideas? (34)

Hence only those, who take resort to the feet of a Guru with proper ritual can go beyond this ocean of birth [and death]. (35)

[*The characteristics of a great Guru*]

The characteristics of a noble Guru are told in the Vedas, *śāstras*, and also in the Purāṇas. The wise ones understand those first and then follow them. (36)

Those are to be regarded as proper Gurus, who are detached from worldly matters, who stand out due to their knowledge and detachment; and take pleasure only in the essence of the Brahman (*brahmarasa*). (37)

There are always the festivities of the supreme pleasure (*brahmasukha*), for those, whose mind does not get soiled by the pollution of craving and anger. (38)

22. The Indian tradition differentiates between the teacher who imparts material knowledge and the one who imparts spiritual knowledge. The former is generally *ācārya* and the latter Guru.

23. The variant reading *sāṇḍāvī* for *vāyāṃci* in K.P. Kulkarni's edition is better.

They are those who do not crave sensual pleasures in their minds, who are overcome neither by joy nor sorrow; and who have a sense of equality for all entities from Brahmā to the ants. (39, 40)

[In whose case] there is no such discrimination as this one is mine and the other a stranger. There is no partiality or fault finding. It is the supreme entity (*paramārtha*) alone which is present in the sufferings of worldly manifestation (*prapañca*). (41)

[Those] who revel in the bliss of Brahman (*brahmānanda*), and are neither obstinate nor biased about anybody or anything do nothing even while doing everything. (42)

[Those who] take interest in performing benevolent acts, but do not move away from their own innate nature (*svasvarūpasthiti*); and experience overwhelming bliss through all their senses. (43)

[Those who] observe the code of dos and don'ts, but do not get attached to it; and do not get haywire since the realisation of the Brahman is throbbing in them. (44)

There is no abandonment even when they abandon and no enjoyment even when they enjoy; and in whom happily resides this amazing path of knowledge (*jñānayoga*). (45)

Despite, the incessant functions of the sense organs, they are clever in not being the doer. However, they are so generous in disseminating the knowledge of Brahman (*brahmajñāna*) that there is no comparison to it. (46)

Those who are unfathomable in the three stages²⁴ and incessantly remain in their innate nature, attain the formless supreme bliss (*paramānanda*) in their worldly form. (47)

In disseminating the knowledge of liberation (*kaivalya*), those great yogis for whom even winking is a great effort should be regarded as noble Guru. (48)

[Those] who are calm in their minds, [those who] do not get tired²⁵ to recall in mind their innate nature and never forget [their innate nature] however much they try to forget it. (49)

24. The word in the original text is *avasthātraya*. What are the three stages? Are they youth, maturity, old age; or waking, dreaming, and sound sleep? I prefer the first one.

25. K.P. Kulkarni's edition adds *nāhī* after *āṭhavitāmhī* in the second *pāda* and before *visarale* in the third.

One should be convinced that those great persons adorned with all these characteristics are certainly the incarnation of god and are a noble Guru. (50)

These are the special characteristics told, which are the criteria of a proper Guru. Now will appear the tests of a disciple. (51)

*[After stating the characteristics of the Guru, the author
starts telling those of a disciple]*

He [i.e., the disciple] should not be lazy, cruel, and eager only to fulfil his own interests. One who is hesitant to serve his teacher should not be accepted as a disciple. (52)

One who practises the seven [black magical] practices: causing decay (*jāraṇa*), causing death (*māraṇa*), causing destruction (*vidhvaṃsana*), causing bewilderment (*mohana*), bringing under control (*vaśīkaraṇa*) and removal (*uccāṭaṇa*) should be avoided as a disciple. (53)

Those who excessively indulge in sensory pleasures, who are puffed with pride or keep the company of heretics, should not be accepted as disciples. (54)

Also, the one who always despises, does not believe in scriptures as a means of knowledge or does not believe in the existence of God, who is very miserly and does not share [even] knowledge, and also the one who argues unnecessarily should not be accepted as a disciple. (55)

Moreover, those who question their own teachers in an assembly just to express their own greatness and start using physical power when they cannot refute in argument should be rejected as disciples. (56)

What is the use of the knowledge of Brahman to those who consider their Guru as an ordinary person and argue with him? (57)

If one's mind is not clean and purified and if one acts selfishly, one will never attain the [supreme] knowledge, which is beyond sensual perception. (58)

Those should be considered as good disciples who are detached from *saṃsāra* through their power of knowledge and non-attachment; and are free from all defects. (59)

Those who are pure and detached in mind, who speak only truth and are firm on their vow, who have focused, unwavering and boundless devotion towards their teacher, who don't get engaged in monetary frauds, who do not deceive even their own selves and who do not consider anybody else as God other than their own Guru, who are broad minded, who act as they think, and who are entitled to liberation should be considered as good disciples. (60, 61, 62)

The celebrated lord Guru should accept such a disciple with affection and disseminate true knowledge completely to such a worthy one. (63)

Such disciples are the crucible for the *brahmarasa* and the [empty] treasure boxes [to be filled with] valuable jewels of knowledge. The Guru suddenly has an uncontrollable impulse to guide them. (64)

Such disciples instantly attain the Brahman as the eight metals turn into gold when they are in the vicinity of the touchstone. (65)

In such cases, the Guru does not have to make any effort. He [i.e., the disciple] himself attains enlightenment instantaneously as soon as the teacher imparts knowledge. (66)

The Guru should accept even those said to be ignoble if they consider themselves as disciples and have the desire to be free. (67)

Their *citta* becomes taintless automatically with the mantra and other means, the preaching, and through the practice of *aṣṭāṅgayoga*.²⁶ (68)

[The greatness of the Guru]

Or, when one serves the Guru, the blemishes in his mind get burnt; and then, there is instantaneous attainment of knowledge through the grace and blessings of the Guru. (69)

The eight metals suddenly turn into gold as soon as they are in contact with the touchstone. The stones, etc., are abandoned as [they are] other than metals. (70)

26. *Aṣṭāṅgayoga* is the eight-fold path of yoga as expounded by sage Patañjali: *yama* (restraint), *niyama* (observance of vows), *āsana* (postures), *prāṇāyāma* (breath-control), *pratyāhāra* (withdrawal), *dhāraṇā* (concentration), *dhyāna* (meditation), and *samādhi* (complete absorption through meditation).

When even those [stone, etc.] are pulverised and that powder is heated on fire, iron gets separated [from it]; and that also turns into gold coming in contact with the touchstone. (71)

Similarly, when heated by the fire of detachment, the low-grade elements also become eligible to obtain knowledge and attain the Brahman with the blessings of the revered Guru. (72)

The touchstone looks inferior compared to the greatness of the Guru. It turns the iron into gold. However, it [that iron] does not become a touchstone. (73)

After coming in contact with the touchstone, the iron becomes gold. However, if it [the iron which turned gold] touches another piece of iron, that does not turn into gold. (74)

Such is not the case regarding the knowledge obtained through the grace of the Guru, which is the instant realisation of one's innate nature. It is a pleasing miracle that the disciple himself [also] attains the Brahman. (75)

If he is compared to the wish-fulfilling tree, the tree provides only that which is wished for; whereas the celebrated lord Guru (*Śrī Gurunātha*) provides that which is beyond one's imagination. (76)

The father and mother give mortal life. However, they cannot cut asunder the noose of mortal life. [There is none else] other than the Guru [who can do it.] (77)

The wish-fulfilling cow and the wish-fulfilling jewel also cannot satisfy such yearning, since they bestow only that which is thought of. (78)

Śrī Gurunātha is the only one who bestows the [attainment of] the Brahman which is beyond thought²⁷ and is beyond all imagination, but is full of joy of the realisation of one's own self. (79)

Therefore, who has that greatness with which the Guru can be compared, through whose grace this manifest world changes into the Supreme Brahman? (80)

The cloud in the form of a Guru gets satisfaction in doing good for others. He does not discriminate between the worthy and unworthy, and showers generously on all. (81)

27. The reading *atita* in K.P. Kulkarni's edition is preferred instead of *acintya*.

However, according to the difference between the worthy and the unworthy, it percolates and remains in deep grounds, and does not remain on the shallow surface. It flows away. (82)

Similarly, without worthiness, the knowledge of the Brahman cannot remain [with the person]. Please listen carefully to the parallel example I am going to cite. (83)

As the corrupt sons lose their inheritance, but if clean and pure, they avail of it [or, increase it], similar is the case with the Īśvara, the creator of us all. For him, the Brahman truly is his own wealth. The pure *jīva* here inherits it [the wealth of Brahman] being the part and parcel of [God] himself. (84, 85)

The father and mother give the mortal life. However, they cannot cut asunder the noose of mortal life. [There is none else] other than the Guru [who can do it.]²⁸ (86)

The mind gets attached to sensuous pleasures. Then how can the individual inherit the wealth of knowledge? Therefore, we have availed of this opportunity. (87)

We have already stated the characteristics, and the qualities as well as the defects of a disciple. Now we will go to the next topic. (88)

[Svarūpasamāveśa or ājñāsamāveśa]

The disciple burnt by three kinds of miseries,²⁹ takes resort to the Guru who is endowed with internal, external, and other restraints; and requests him, “O Lord, I am drowning in the ocean of *saṃsāra*. I am completely scorched by the submarine fire of the three-fold sufferings.³⁰ I have become confused due to the aquatic animals in the form of anger and other [emotions], and as a result, have become extremely pitiable.”³¹ (89, 90)

Therefore, O celebrated [Guru], place me in the boat of knowledge, control the winds of blessings, and being my rescuer, save me. (91)

28. This is a repetition of the 77th verse.

29. The three kinds of miseries are: *ādhibhautika* (caused by material elements), *ādhidaivika* (caused by fate), and *ādhyātmika* (caused by mind).

30. *Adhyātmika* (caused by one's own body and mind), *ādhibhautika* (caused by other living beings), and *ādhidaivika* (caused by natural forces or supernatural entities)

31. The K.P. Kulkarni's edition reading, *atiśocyu*, is better than *atiśauca*.

I am being scorched in this forest fire of the three kinds of suffering, and that too in the torturous midday of the sufferings of this-worldly life. Please, O cloud filled with the waters of grace, cool me down with the waters of knowledge. (92)

I am tied with the shackles of ignorance in this prison of worldly life. O Lord, please break them immediately with the weapon of knowledge. (93)

Thus, arousing his kindness, the best disciple supplicated the Guru and placed his head at the Guru's feet. (94)

At that time, the great Guru said, "O You, why are you worried? Now you yourself see how easily the shackles can be broken with [my] prowess!" (95)

Taking such a vow, he made the disciple sit facing him and performed the rite of *jñānasamāveśa*³² following the traditional procedure of the lineage of the Gurus. (96)

Then the power of knowledge entered the mind of the disciple, dispelling the power of ignorance, and then arose the self-illuminating light of knowledge in his consciousness. (97)

At that time, there arose the [eight] *sāttvika* emotions—tremors, sweat, and others.³³ It was as if a pauper was turned into a sovereign. (98)

This is called *śaktipāta*.³⁴ It is to be experienced by one's own experience. Then one forgets completely the consciousness of the worldly life, etc. (99)

Then there was an overwhelming flood of ecstasy in the river of the disciple, in which a swimmer without discretion would drown. (100)

Then the tree of vanity was uprooted, the nest of the bird of cravings turned into a wreck, and the hamlet of the senses was completely submerged in those waters of ecstasy. (101)

On such a bed of ecstasy was the beautiful woman in the form of self-realisation who embraced the king of yogīs (*yogirāja*). (102)

32. The exact meaning is unclear to us, but it is probably a tantric form of initiation.

33. Stupifaction, sweat, horripilation, hoarseness of voice, tremors, paleness, and flow of tears are called *sāttvika bhāvas*.

34. *Śaktipāta* is the descent of grace. When the Guru initiates the disciple, he transfers or transmits his power to the disciple, which awakens the *kuṇḍalinī* and launches the process of spiritual unfoldment.

In union with her, there is no desire of sensual pleasures, but merely the state of being in one's own self. (103)

The king of yogīs (*yogirāja*) does not come under the control of *yoganidrā*,³⁵ wherein nothing is remembered due to the surge of the joy of self-realization. (104)

There is neither sensation nor non-sensation. Then the existence and non-existence also do not exist. Whatever remains is the sovereignty of *rājayoga*. (105)

How can the sweetness of Brahman's bliss be described, for which all the other pleasures are easily given up? (106)

The person concerned alone can experience and understand when the mind stops perceiving and the faculty of speech stops uttering. All others just watch dumbfounded. (107)

And then, even if the organs continue to function with the support of the Supreme Self (*paramātman*), he is not attached to those undertakings. (108)

This is the characteristic (*śanketa*) of *rājayoga*. Thus, the *avadhūta*³⁶ attains it. Now listen to what happens next. (109)

It is extremely difficult to explain that which is beyond verbal description. But still, says Śrīmukunda, "O clever one, listen to this." (110)

[*The colophon is in Sanskrit, which means*]

Here ends the first chapter called *Svarūpasamāveśa* in the dialogue between the Guru and the disciple in the [section] *Śṛṣṭikrama* in the [treatise called] *Śrīvivekasindhu*.

35. In the 11th or 12th century, *yoganidrā* is first used in *haṭhayoga* texts as a synonym for *samādhi*, a deep state of meditative consciousness where the yogī no longer thinks, moves, or breathes. But this does not seem to be the intended meaning here.

36. The definition of *Avadhūta* varies across traditions, but in general it refers to a self-realized yogī.

Chapter 2

Honouring the Experience of One's own Self (*Svānubhavādr̥tikaraṇam*)

Obeisance to Śrīgaṇeśa!

[*The author narrates the condition of the disciple after the realization.*]

Then, arises *turyā*,³⁷ the companion of self-realization. It is due to her that the *yogirāja* attains the state of realization easily.³⁸ (1)

[His] eyes open, the mind comes back to its normal state; the experience [of self-realization], however, does not go away. (2)

The sense organs regain their original state but lose their movement [towards sensual objects]. They immerse again in the water of supreme joy. (3)

It is as if a tired animal has found a comfortable place and has settled in it; and when stirred to get up, does not budge from its place. (4)

Similarly, the sense organs scorched by the threefold sufferings have cooled down with the bliss of the realization of Brahman. Then, even though one tries to engage the sense organs in their respective objects, they do not get motivated. (5)

Then, after a long break, the disciple slowly brings his sense organs under his control and requests the Guru with blabbering speech. (6)

Still immersed in joy, the disciple gets up, circumambulates the Guru, and then places his head again and again at his feet. (7)

37. The fourth of the four states or modes of human being. The four states are: *jāgrat* (awake), *svapna* or *nidrā* (dream), *suṣupti* (deep sleep) and *turyā* or *turīyā* (pure consciousness).

38. The reading *tiyā prabodhilā heḥīaci* in K.P. Kulkarni's edition is better.

Then, with his mind full of immense love, the great disciple starts talking with folded hands. (8)

[The disciple expresses his gratitude towards his Guru.]

O *rājāyogī*, well-known is your greatness. Victory to you, O friend of the orphans. Victory to you again and again, O ocean of kindness. (9)

The great Guru made it possible for me to attain that eternal [phenomenon] which was lost to me, which was mine and which I myself had stolen [away from me]. (10)

I could attain the invisible phenomenon through your grace. There is no comparison in the whole world to that supreme joy. (11)

Even though heaps and heaps of various objects are offered to you, O bestower [of grace], they would not be sufficient to pay off your debts. (12)

Brahman is beyond the boundaries of time and space, whereas all those objects are perishable. How can the debt be paid off with those [objects]? (13)

One offers the wish-fulfilling tree to a boorish person and he, in exchange, gives the reflection of a necklace in the mirror. Can he [really] pay off the debt with it? (14)

Can one even think of paying off the debt if he gives a broken piece of glass in return for the wish-fulfilling jewel? (15)

How can that clever one, whose sight is blind with egotism, pay off the debt of his Guru? (16)

It is due to the grace of the Guru that a beast gets the appellation 'lion', a pauper becomes a king, and the individual self attains union with Śiva. (17)

Therefore, everything—body, mind, and wealth—should be offered to the Guru. Then only one can pay off the debt, at least partially. (18)

O gentlemen, one who does not understand that it is only the devotion which matters to the Guru, and who does not serve him, always remains in his debt; and keeps going down the path of degradation. (19)

The thoughtless ones, who deceive the Guru with perishable ways and means, become the guests of Raurava hell. (20)

Now enough of my ignorance. O celebrated great Guru, O doctor who cures the disease of worldly life, you suddenly dispelled my ignorance here and now. (21)

I was engulfed by the disease of worldly life (*bhāvaroga*) and my being was limited to my bodily self. But you treated me well and cured me completely. (22)

You treated me merely with half a dose of the juice in the form of Brahman (*brahmarasa*), but that nourished me so well that now my being densely occupies the whole universe. (23)

When the noble ones set one free from death, how can one pay off one's debt? (24)

The sweetness of serving the Guru is incomparable, [especially] to one who is freed from crores of deaths and births by the greatness of the Guru. (25)

One should keep in mind that the grace of the Guru certainly bears fruit, and this is the characteristic that keeps the love for service towards the Guru always fresh. (26)

The Gurus who prescribe the use of mantra-chanting and mystic diagrams are readily available in each and every household. However, they cannot dispel the severe sufferings of worldly life. (27)

It is, therefore, extremely rare to find a Guru who can enable one to envision the Supreme Brahman itself, and whose gaze of grace puts an end to the cycle of birth and death. (28)

Now you are the only one in these three worlds who can bestow [the experience of] the absolute nature of self or the perfect isolation from matter where only the self remains (*kaivalya*); and through it send in exile, the wretchedness of the continuous cycles of deaths and births. (29)

Since I was blessed with your grace, I completely forgot the sufferings of my worldly life and attained the supreme joy (*mahāsukha*). (30)

Now may [my] loved and revered [Guru] bestow that joy again on me, so that I be able to forever be in that state [of joy]. (31)

O Gurudeva,³⁹ please have mercy on me and explain to me what sort of joy it is and how I should know it properly. (32)

After listening to the request, that wish-fulfilling cow in the form of the celebrated Guru yields profuse milk [in the form of knowledge] for her calf in the form of the disciple. (33)

[*The Guru explains*]

See what that great *yogī* said to him at that time: You are like the full moon to me. You bring my ocean of knowledge bubbling to the brim with joyful play. (34)

There is nothing comparable to your number of virtues. Now, retain it in mind firmly whatever will be told to you. (35)

You have attained the supreme joy and experienced the Supreme Brahman only as the result of your service to your Guru. (36)

You have attained the bliss of realization of the self-illuminated Brahman, which the mind has never tasted before, and where the speech has no entry. (37)

The supreme joy which is neither fat nor lean, neither short nor tall, and is a form of the *Īśvara*, is indeed sweet [to taste]. (38)

The four Vedas get puzzled while describing the indivisible Supreme Brahman (*parabrahma*). Once it is experienced, all the sensual pleasures become scrap. (39)

There is neither sleep nor vigil, neither action nor enjoyment. It is just the leisurely experience of joy by one's own self alone! (40)

Now you have immersed yourself in that supreme enlightenment, where there are never the categories of 'you' and 'I'. (41)

At once the canopy of clouds of various ideas has completely disappeared and the clear and clean sky of consciousness has become manifest to you. (42)

39. The word in the original text is *jī*, which is honorific form of address.

This is the secret of the great sentence, which is *you are It* (*tat tvam asi*), which is the oneness of the *jīva* and Śiva, due to which there is complete lack of interest in worldly pleasures. (43)

This is what is called the union of Śiva and Śakti.⁴⁰ The same is called *rājayoga*, due to which the disease of worldly life disappears instantaneously. (44)

This is the *nirvikalpasamādhi*,⁴¹ which is the divine medicine for the disease of worldly life, due to which all the mental and physical diseases of the sensual desires are gone. (45)

It is an unattainable attainment of yours that you could visualize the Supreme Self (*paramātmān*); and the one single moment became the plenitude of the experience of the supreme joy. (46)

Now you are thinking that your intellect should always remain in this state of attainment of Brahman. Hence, listen. [See verse 31 above] (47)

[*The Guru preaches on the ways and means to remain in the state of realization.*]

There does exist some means, by which it is possible to remain [permanently] in one's own self. One should take resort to that means alone and give up all the wrong notions and confusions. (48)

One should be detached from all sensual pleasures, and turning the mind inwards, should devote oneself to God with a focused mind. (49)

The one who is blessed by the Guru's grace should prefer seclusion and meditate upon that Supreme Being, who is beyond all attributes. (50)

He should observe, with an alien view, whatever thoughts occur. Then, the faculty of ideation⁴² would get dissolved and defunct. (51)

Worldly sufferings never end when you are following your mind. But, once you are detached from it, there is supreme joy. (52)

40. The male and the female principle.

41. The highest objectless state of *samādhi*.

42. The word used here is *kalpanā*, creating in mind, feigning, assuming anything to be real, Monier Williams.

Whatever sensual thought that might come to mind will be torn and destroyed by considering it unreal. Then, automatically, there will be complete absorption. (53)

Therefore, if there arises any conception, one should not get carried away by it, but should turn away the gaze to that which is without any substratum [i.e., the supreme reality]. (54)

That which is without any substratum or any attributes is the birthplace of the individual. Therefore, one should be one with it. (55)

If one contemplates upon the idea '*I am Brahman*' (*ahaṃ brahmāsmi*), he starts feeling Brahman-like (*brahmarūpī*) vibrations inside him. By steadfastly analyzing them, the realization of what it (Brahman) is actually, rises in him without any substratum. (56)

Only through immense merit can one stay in one's birthplace. And, if he dies there, he escapes the degradation in the next birth after death. (57)

If the birthplace of the body is so important, then the original abode of the individual self must also be of unfathomable importance and greatness. (58)

If the rivers had settled at their origin itself, would they themselves not have been an ocean, and then, a substratum for other rivers? (59)

Similarly, if the individual self does not leave its origin, it attains the greatness of Brahman. (60)

The individual self's going away from the origin occurs because of his *kalpanā*, [i.e., imagining the illusion of sensory experience as real]. Therefore, one should remove, destroy completely, all the *kalpanā* and withdraw the sense-organs [from the sense-objects]. Then how can there remain a difference between the individual self and Brahman? (61)

A criterion of [spiritual] experience is that it is instrumental in withdrawing and putting an end to the unfolding of this worldly life. I will explain⁴³ to you how that happens. Please listen. (62)

First, understand what is illusion (*māyā*) and what is ignorance (*avidyā*).⁴⁴

43. The Marathi text has the word विवचना, which is derived from Sanskrit विवेचन.

44. Henceforth, the Sanskrit words *avidyā* will be used throughout the translation, and ignorance will be used for *ajñāna*.

The tendency to go away from the real self is a sign of illusion; and assuming the illusory sensory world as real is ignorance. (63)

The various sensory organs—the mind, eye, etc.—give rise to pain and pleasure, which are caused by *avidyā*. (64)

Therefore, when all the imagining ceases, illusion is also dispelled together with *avidyā*; and then, there automatically occurs the withdrawal of the sense-organs [from the sense-objects]. (65)

As in the case of the device called *pāṇīcora*, when the top opening of the water-pot is blocked, there is no need to close other openings elsewhere. (66)

Similarly, when the imagination is dissolved completely, there is no further chain (*saṁsṛti*) [of deaths and births]. Now I will present an argument to refute the [anticipated] objection to it. (67)

[*Guru anticipates an objection*]

All imagination ceases to exist completely in the stage of deep sleep (*suṣupti*). Then why does the illusory chain of the individual self not come to an end in it? (68)

Now, a very beautiful answer will be presented to this objection. You please listen to it, O clever one, and all your doubts will be dispelled. (69)

[*Guru refutes the anticipated objection*]

It is true that the individual self does not have any imagination in the stage of deep sleep, but the ignorance, i.e., the absence of realization of the self (*ajñāna*) is not dispelled at that time, and hence, there is continuation [of the illusory chain]. (70)

One does not perceive anything in the state of deep sleep. He has no knowledge of the real self (*ātman*) [in that state]. Then in what way can it be called 'self-realization'? (71)

One would not be free from the cycle of birth and death, until one's ignorance regarding the self does not diminish. (72)

Ignorance is instantaneously dispelled when the Guru bestows his grace. Then what remains is only the *saccidānanda*,⁴⁵ Supreme Brahman. (73)

Imagination gets immersed in ignorance when one is in deep sleep; and hence, understand that the self is together with ignorance [in that state]. (74)

Ignorance does not cease in it, and hence, the continuous cycle of birth and death does not end. Therefore, even to answer the objections is meaningless. (75)

Deep sleep exists eternally for beings as well as for trees, etc. The imagination at that time is in the womb of ignorance. (76)

The unusual sign of spiritual experience is that, in it, the imagination, along with ignorance, is dissolved in the real Self. (77)

Ignorance dies off automatically due to the grace of the Guru; and there illumines the Supreme Brahman which is beyond imagination. (78)

[The explanation of the four stages of experience]

Now, the four stages of experience are going to be explained. Listen to them, O best of disciples, with full concentration. (79)

The first is *vikṣepatā*. The second is *gatāyātā*. The third is *saṃśliṣṭatā* and the fourth, *sulīnatā*,⁴⁶ wherein the stage achieved remains. (80)

Once you start to learn about Brahman, the mind gets interested in the inherent nature of the self. But leaving it, one yearns for the worldly matters. (81)

One becomes alert at that time, turns one's mind inward and starts learning about Brahman. This is called *vikṣepatā*. (82)

One gets completely merged in the innate nature of the mind, then it goes away from that state; but again, it automatically comes back to its innate state. This is called *gatāyātā*. (83)

45. *Saccidānanda* is a compound of *sat*, *cit* and *ānanda*, meaning existence, consciousness and bliss respectively.

46. Four stages of experience: *vikṣepatā*, *gatāyātā*, *saṃśliṣṭatā* and *sulīnatā*. The parallels are found as *kṣiptam*, *mūḍham*, *vikṣiptam*, *ekāgram*, *niruddham* *iti cittabhūmayah*, in the *vyāsabhāṣya* on *Yogasūtra*. *vikṣepatā* = *vikṣiptam*, *gatāyātā* = *ekāgram*, *saṃśliṣṭatā* = *niruddham*, and *sulīnatā* = *saṃprajñātaḥ yogaḥ*.

One concentrates one's mind on understanding its true nature and makes it remain there. Then the mind starts bubbling with the overwhelming joy [of the realisation of the true nature of the self.] That is called *saṁśliṣṭatā*. (84)

There remains only the realization [of the self] (*jñapti*) [from the triad of realization (*jñāta*), that to be realized (*jñeya*), and the realization (*jñāna*)] when the mind is completely steeped in Brahman. Then the waves of the overwhelming bliss (*sukha*) subside. This is called the *sulīnadaśā* [or *sulīnatā*]. (85)

The great *yogī* undergoes all these stages while practising for the [attainment of] Brahman; and then automatically, he attains the stage of being one with it. (86)

Or, why should one make the sensual organs starve? Wherever they wander, they should be controlled there and then; and thus, surely *sulīnatā* can be obtained. (87)

Then there are neither the organs, nor the pleasures of the sensual objects. Who will see whom then? Once the mind is merged [into Brahman], who will recognize whom? (88)

All this is presented for the objection of an intellectual dullard. What efforts would be necessary for others? (89)

All right, so be it. Thus, I have explained to you the *rājayoga*. One who remembers it well is the best among the many. (90)

Heaps and heaps of sins get burnt just in a moment, if the mind is alert in its innate state, even for half a blink. (91)

One's sins get burnt when one is enlightened, just as the heaps of sins occurring in a dream turn to ashes when one is awake. (92)

If the mind cannot remain focused without any support, one should meditate on the form of the god incarnate, which has attributes. (93)

In such a case, Śrīharī should be worshipped following the sixteen-fold procedure; and should be meditated upon in the heart with a focused mind. (94)

The mind which is filthy when overpowered by the *rajas* and *tamas* elements, gets immediately cleansed. Then automatically there is strong devotion towards that which is without attributes. (95)

Finally, the individual self becomes one with the attributeless Supreme Being and becomes that supreme joy. (96)

Or else, the individual self follows the path of the eightfold yoga practice or the path of devotion; and becomes one with the Supreme Self. (97)

[*The query of the disciple regarding jīva, Brahman, etc.*]

Then the disciple asks, “What is meant by the word *jīva* and what is denoted by the word Brahman? (98)

Who is the *paramātmā*? Is he with attributes or without attributes? Please let me know, O Guruji, his characteristics. (99)

What is this power (*śakti*) called *māyā*? What is her form and state? What is the way of *avidyā*? What is its substratum? (100)

Who has unfolded this world and how, and with what matter? Why does this *saṃsāra*, keep bothering and pestering the individual self? (101)

O abode of mercy, please explain all these questions to me; and thus, satisfying my desires and curiosities, make me omniscient!” (102)

[*Conclusion*]

What did the revered Guru say after hearing such a request from the disciple? Mukundarāja says, “O assembled ones, please listen now carefully.” (103)

(*The colophon is in Sanskrit*)

Thus ends the second chapter called *Svānubhavādṛtikaraṇam* in the dialogue between the Guru and the disciple in (the section called) *Srṣṭikrama* in the treatise *Śrīmadvivekasindhu*.

Chapter 3

The Narration of the Creation of the Elements (Tattvasr̥ṣṭikathanam)

Obeisance to Śrīgaṇeśa!

[*Guru starts explaining*]

Listen, O best disciple, extremely blessed is your speech, since your query here reminds me of the Supreme Being (*paramapuruṣa*). (1)

On the plain canopy of consciousness appear rows and rows of *jīvas* and *Īśvaras*. One should elaborately explain those with his own experience. (2)

The chisel of the stone splitter might be very sharp and precise, but one should not use it as a pin to make a hole in a pearl. (3)

Similarly, ordinary logic should not be employed for the realisation of Brahman. For that, the discerning power should be exact. (4)

Therefore, listen carefully to the explanation by making your own discretion (*viveka*) your ears. Your queries will be answered in due order. (5)

[*The Guru then starts explaining parabrahma*]

Whatever is other than the *śakticakra*,⁴⁷ and mere realisation, and is the pure bliss of the knowledge of one's own self, is to be understood as the Supreme Brahman (*parabrahma*). (6)

Understand the *parabrahma* to be that state where the triad of the seen, the seer, and the seeing vanishes, and which is beyond description. (7)

47. *Śakticakra* is said to be the illusory representation of *māyā*, the juggler-consort of Brahman.

It should be understood as the incomprehensible *parabrahma* where the triad of knower, knowledge, and the known does not exist. (8)

If it is said to be knowledge, then there is no awareness. If it is said to be ignorance, then there is no unawareness. If it is said to be absence, then there does exist the miraculous treasure of bliss. (9)

Absence (*abhāva*) is synonymous with void (*śūnya*). The opinion of the Śūnyavādins that everything is *sūnya*, is despicable. Therefore, only those are truly blessed in this world who have realised the Brahman. (10)

If it is said that it exists, then how can it be grasped? If it is said that it does not, then how can it be abandoned? Well, the Brahman is to be attained by the individual self on his own. (11)

It stirs the one who is sleeping, awakens the stirred, and brings enjoyment to the one awake. Yet, it itself is inactive. (12)

The *parabrahma* is uniformly dense *caitanya*, akin to the inside of a crystal, which is homogenously clear without any gaps. (13)

Or, it is hollow like the sky. It pervades but is not pervaded. It shines with its own light. (14)

The *parabrahma* itself is the recreation room wherein Brahmā, Viṣṇu and Maheśvara take refuge when they get weary from their work. (15)

You have studied well. So, you should realise the nature of the Brahman, which is neither knowledge nor *avidyā*, which is beyond comparison, and which is to be realised by one's own self. (16)

Even the master of all, who is very proud of his own grasping power, cannot fathom its innate nature. (17)

Therefore, when the pride has faded and the thoughts disappear, then only Brahman can be realised in one's own self. (18)

The innate nature of Brahman is such that it pervades thousands of universes from inside out, yet remains eternally whole.⁴⁸ (19)

Just as there are perishable clouds in the clear sky, there is the veil of illusion (*māyā*) on Brahman [i.e., between Brahman and man]. When it dissipates, what remains is the absolute Brahman. (20)

48. The word आसके is from Sanskrit *aśeṣaka*.

The careless Goddess *māyā* in her menses has given birth to Brahmā and others. Yet, the *parabrahma* remains unaffected by that. (21)

The *parabrahma* should be meditated upon without meditating, thought about without thinking, and be realised without realising. (22)

Remember that the *parabrahma* is without any attribute. It is the innate nature of the Sarveśvara. That one whole *caitanya* is the substratum of the *mūlamāyā*. (23)

According to the Vedānta doctrine, *māyā* is an illusion (*vivarta*) of the Brahman. This is the conclusion of the Upaniṣads and is established by the [valid] means of knowledge. (24)

Remember that whatever is contrary to the opinion of the Vedas is heresy. Hence, avoid all such wrong opinions and listen to what *vivarta* means. (25)

[*Guru now explains vivarta*]

Brahman is without any modification. It remains unchanged. Whatever seems to exist otherwise is its *vivarta*. It is much like what the reflection of the Sun in water is to the Sun, which continues to appear and follow its course in its true form. (26, 27)

Or, it is as is the case with the rope. It does not change its form. But there is the superimposition on it of a big snake [in the observer's mind], which, in reality, does not exist. (28)

Brahman has no parallel. What illustration can be suitable for it? However, to make it easy to understand, at least partially, an example will be appropriate. (29)

The extremely clever knowledge system of Sāṃkhya philosophy interprets this *vivarta*, as posited by the foremost exponent of the doctrine of Brahman, as the state of equilibrium of the three *guṇas* (*guṇasāmya*).⁴⁹ (30)

[*Guru now begins to explain māyā*.]

Such an equanimous state of the three *guṇas* itself is the state of transcendence (*unmanī avasthā*) of the Īśvara; and when it presides over sentience (*caitanya*), it is called *mahāmāyā*. (31)

49. The three *guṇas* are: *sattva*, *rajas* and *tamas*.

Now, the characteristics of *mahāmāyā*. Remember that the Supreme Brahman is of the nature of absolute pure Self and is connected with the innate nature of one's own self. (32)

The perturbed state of the *sattva* attribute is called *mahāmāyā*; and the wrong impression caused by the resemblance is the illusory transformation of Brahman (*brahmavivarta*). (33)

There starts throbbing the idea in the form of understanding that I am Brahman. The clever one should recognize it as *mahāmāyā*. (34)

Just as Brahman is perfect, the throbbing⁵⁰ is also perfect. Then who can delimit, O dear, such *māyā*? (35)

While getting to know *māyā*, it should be understood that it is difficult to exist. It presents an illusion of being similar to *tad*, but, in reality, is not so. (36)

Thus, the difficulty of being manifested in form is not a defect of *māyā*, but rather its ornament [attribute]. Even though *māyā* is superimposed upon Brahman, it is not real. [It is an illusion]. (37)

Māyā manifests in the realm of inactivity, flaunting its significance—a spectacle for the deities like Brahmā, providing them with entertainment. (38)

Understand that all the undertakings, including the creation, by the Lord of the Universe, are merely the impacts of *māyā*. (39)

Actually, it is impossible for *māyā* to manifest itself and it is impossible to define *māyā*. However, even though unreal, [*māyā*] unnecessarily appears to be real. (40)

If you ask why it is impossible to define *māyā*, you will easily find the answer to it in the latter half [of my discourse]. (41)

O gentlemen, if this Brahman had not declared that *I am Brahman* (*ahaṃ brahmāsmi*), would it have lost its state of being Brahman? (42)

Thus, understanding that *māyā* is unreal, and the universe is the manifestation of *māyā*, why should one not say that Brahman is without a second (*advaya*)? (43)

Does it really exist, what is illusory, even though it appears to be real? It is like the city of the *gandharvas* in the sky, which is non-existent. (44)

50. Throbbing is referred to as *māyā*.

Similarly, *māyā* arose and resided in the Supreme Brahman, which [then] is called *prakṛti* and *puruṣa*⁵¹ in the Sāṃkhya doctrine. (45)

This *māyā* is the principal *prakṛti* (*mūlaprakṛti*). She is the energy (*śakti*) of the Supreme Being (*paramapuruṣa*). Now listen how they are connected to each other. (46)

Just as any pitcher that comes into existence is already filled with space, so too everything is born pervaded with *caitanya*. (47)

Or, just as the water pervades every wave that arises, the *parabrahma* pervades the throbbing *māyā*. (48)

Whatever pervades *māyā* is Brahman with form and attribute (*saguṇa*). Whatever else is remaining is the absolute (*kevala*) Brahman. (49)

The Brahman which has pervaded *māyā* is called *māyopādhika* Brahman (i.e., the Brahman delimited by *māyā*). The same is called *śābala māyā* also. (50)

Remember that the *saguṇa* Brahman is the Supreme Self (*paramātman*) and this is the mark of the Supreme Being (*paramapuruṣa*). (51)

[Guru now starts explaining the nature of *prakṛti* and *puruṣa*]

The characteristics of the Supreme Being (*paramapuruṣa*) are different from those of the principal *prakṛti* (*mūlaprakṛti*). Now they will be explained. Listen to those. (52)

Puruṣa resides in the *mūlaprakṛti* as an observer or an eyewitness. He knows her with his own light. (53)

Prakṛti is with superimposition, whereas *puruṣa* is without any superimposition. *Prakṛti* is illumined by the light from outside, whereas *puruṣa* shines with his own light. However, those two are (invariably) together from times immemorial. (54)

One is the object of realization, whereas the other is the one who realizes. One is to be understood, whereas the other is the one who understands. However, it is a miracle that the two are inseparable. (55)

51. The reading *prakṛtipuruṣeṃ* in K.P. Kulkarni's edition is better.

Puruṣa is knower of all and is aware of *prakṛti*, but she does not cognize *puruṣa*. However, the relationship befits her and brings grace. (56)

The union of *prakṛti* and *puruṣa* has been established from times immemorial. One cannot remain without the other even for a moment. (57)

Both *prakṛti* and *puruṣa* are formless, beyond description and expression. Their true nature can only be grasped and defined through individual experience. (58)

Puruṣa, the Supreme Self (*paramātmā*) is self-illuminated, and is of the nature of knowledge. The individual self can realize him only when graced by him. (59)

Puruṣa, the seer can be realized through the manifestation of *prakṛti*. The experienced one can realize such indications. (60)

[*The description of Parameśvara, Sarveśvara, or Pareśa*]

The Parameśvara is of the form of knowledge. He is *sarvātman*,⁵² and is without any modifications. He is never unaware of his own nature. (61)

He alone is capable of activating or inactivating *māyā*. Then, what might (*māta*) can the gods Brahmā, Viṣṇu, and Maheśvara have before Him? (62)

Brahmā, Viṣṇu and Maheśvara are the incarnations of that celebrated lord, but they obey Pareśa. (63)

Obedying the orders of the celebrated lord,⁵³ the three attributes of *māyā*—*sattva*, *rajas* and *tamas*—assume the form of the three gods, namely, Brahmā and others, (i.e., Viṣṇu and Maheśvara) and perform the acts of creation [and other cosmic functions]. (64)

Furthermore, no one else is capable of performing their tasks. Therefore, Gosāvi⁵⁴ [is acknowledged] as Sarveśvara by Brahmā and the other gods. (65)

O gentlemen, it is the Brahman with attributes which makes *māyā* perform acts. Therefore, nothing else should be considered as Sarveśvara. (66)

52. The universal spirit.

53. The reading *śrīprabhūceyā* in K.P. Kulkarni's edition is better than *śrīpatīciyā*.

54. Gosāvi is the Prakrit version of the Sanskrit word gosvāmī, which literally means the master or owner of the cows, i.e., the God Śrīkṛṣṇa, the incarnation of Viṣṇu.

Since Sarveśvara saw to it, *māyā* created the element *mahat*.⁵⁵ The element *mahat* is the desire arisen to create the universe. (67)

The pure nature of *māyā* is the sole and pure supreme element (*mahattattva*). Therein lie the attributes *rajas* and *tamas* secretly in the womb of *sattva*. (68)

It is the *guṇakṣobhiṇī*⁵⁶ *māyā*, which is the causal body of creation (*kāraṇadeha*) of the God and who causes the final deluge through Rudra. (69)

Thus, the [disturbed] *māyā*, presided over by Sarveśvara, becomes manifest, giving rise to three types of *ahaṃkāra*. (70)

In the three types of *ahaṃkāra*—*sāttvika*, *rājasa* and *tāmasa*—develop three powers (*śakti*) accordingly. (71)

In the *sāttvika ahaṃkāra* lies the power of knowledge or realization (*jñānaśakti*). In the *rājasa ahaṃkāra* lies the power of action (*kriyāśakti*), and in the *tāmasa ahaṃkāra* lies the power of basic elements (*dravyaśakti*).⁵⁷ This indeed is forever. (72)

[The creation of the five basic elements]

Under the supervision of Sarveśvara, *tāmasa ahaṃkāra*, with the power of elements, creates the five basic elements. (73)

The *tāmasa ahaṃkāra* gives rise to space (*gagana*). Then the void creates the wind, and the wind creates fire. (74)

The fire element occupied the water element, and the water the earth element. Thus, the five basic elements came into existence. (75)

55. According to the Sāṃkhya philosophy, there are two external, basic principles: the *puṛuṣa* and the *prakṛti*, and *mahat* is the first evolute from the interaction of those. It is called *mahat* as it is the greatest among the entities forming the manifest world. From *mahat* is created *ahaṃkāra*, which further gives rise to sixteen *tattvas*, namely, the eleven senses and five *tanmātras*, and from the *tanmātras* are formed the five basic elements: earth, water, fire, air, and space. Thus, twenty-two elements are created out of *mahat*.

56. *Guṇakṣobhiṇī* means that which disturbs the equanimity of the three attributes. The three *guṇas*—*sattva*, *rajas* and *tamas*—are in perfect balance in the *puṛuṣa*, but when *māyā* has the desire to create the universe, such original state of perfect balance is disturbed. It is called the *guṇakṣobhiṇī māyā*, in which emerges the *mahattattva* from the *prakṛti*.

57. This formulation of the three *śaktis* is different from the canonical *śaktis* of the Tantra tradition, which are *icchā*, *jñāna*, and *kriyā*. The idea of *dravyaśakti* is likely taken from the Vaiṣṇava tradition, especially the *Bhāgavata Purāṇa*.

O You, sound is the object of space, touch is of wind, and form is the special attribute of fire. (76)

Understand that fluid (*rasa*) is the object of water and odour is of the earth. All other attributes occur due to the law of cause and effect. (77)

[*The creation of fifteen elements*]

Then the *rājasa ahaṁkāra* presided over by the lord of the spirit (*caitanya-nātha*) and accompanied with the power of action gives rise to fifteen elements. (78)

Thus, a group of fifteen elements arises together with *vyāna*, *udāna*, *samāna*, *prāṇa* and *apāna*.⁵⁸ (79)

Ear, skin, eye, tongue, and nose are the aggregate of five sense organs. Now listen to the aggregate of five organs of activity, which I am going to tell you. (80)

Now I tell you that speech faculty, hands, legs, penis as the fourth, and anus as the fifth, are the aggregate of the organs of activity. (81)

[Moreover, listen] O you, how the aggregate of five inner organs (*antaḥkaraṇas*) is created by *sāttvika ahaṁkāra* with the help of the power of knowledge (*jñānaśakti*). (82)

The inner organ (*antaḥkaraṇa*) is only one but is four-fold: mind (*manas*), intellect (*buddhi*), consciousness (*citta*) and conceit or conception of individuality (*ahaṁkāra*). Remember them in this very order. (83)

The elements which have arisen from the *sāttvika ahaṁkāra* are called the means of enjoyment (*bhogasādhana*s). The wise ones call them doer (*kartā*) and enjoyer (*bhoktā*). (84)

The elements which have arisen from the *rājasa ahaṁkāra* are an amalgamation of the ear, skin and others. It is well known by the word *sādhana* of the sensual pleasures. (85)

The creation of the *tāmasa ahaṁkāra* are the matters which are to be enjoyed (*bhogyā*) and to be accomplished (*sādhya*). The same matters are traditionally called *kārya* and *bhogyā*. (86)

58. *Vyāna* is the vital air moving everywhere in the body; *udāna* is the vital air moving upwards in the throat; *samāna* is the vital air in the cavity of the navel, which is essential for digestion; *prāṇa* is the air inhaled in the heart and *apāna* is the air exhaled.

Thus, various elements come into existence from the three types of *ahaṃkāra*. They are referred to by the word 'triad' (*tripuṭi*). (87)

[*The various triads*]

The triads are: the knower, the knowledge, and the object of knowing; the enjoyer, enjoyment and that to be enjoyed; and the doer, the cause and the effect. (88)

The inner organ (*antaḥkaraṇa*) is the enjoyer, the sense organs are the means of enjoyment, and the five basic elements are those to be enjoyed due to their state of being of the form of the sense object. (89)

One by one, the accomplishing enjoyers gather the aggregate of five of the three means and enter the respective basic elements. (90)

[*The elements enter each other*]

Now will be told how they enter into each other. Listen to it, and after listening, retain it in [your] mind. (91)

Having *antaḥkaraṇa* and *vyāna* as the substratum, and with the help of the organ ear, the attribute sound together with speech enters the space. (92)

In union with *manas* and *samāna*, and having skin as the organ of enjoyment, the attribute of touch together with the hand as the organ, enters the wind. (93)

O you, due to the greatness of *buddhi* and *udāna*, and with the support of the organ eye, the attribute form enters the fire with the organ leg. (94)

With the force of *citta* and *prāṇa*, with the organ tongue together with the penis, the attribute *rasa* enters water. (95)

Ahaṃkāra resides in *apāna*. [With them] and in the company of *prāṇa*, the attribute odour enters the earth. (96)

Thus, four each come into union with the [five] basic elements, which are in the form of sensual objects (*viṣaya*), and then the five [elements] become twenty-five basic elements (*mahābhūtas*). (97)

The five *viṣayas* and the five basic elements have arisen from the *tāmasa ahaṅkāra* and hence all those elements merge in the same. (98)

The five basic elements, which were in a very subtle state, became manifest after coming in contact with each other. (99)

Thus, having entered each other, the elements combined in a quintuple union, leading to the proliferation of *māyā* as intended by Īśvara. (100)

[*Concluding remark*]

Now, on the next occasion, i.e., in the next chapter, listen to how the world and worldly life (*prapañca*) got spread by Sarveśvara, the bestower of the celebrated sage Mukunda. (101)

(*The colophon is in Sanskrit*)

Thus ends the third chapter called *Tattvasṛṣṭikathanam* in the dialogue between the Guru and the disciple in (the section called) *Sṛṣṭikrama* in the treatise *Śrīmadvivekasindhu*.

Chapter 4

The Narration of the Three Bodies of Īśvara (Īśvaratanutrayakathanam)

Obeisance to Śrīgaṇeśa!

[*Guru narrates how the liṅgadeha was created*]

Then that celebrated Supreme Being (*paramapuruṣa*) divided those five basic elements in two according to his own desire. (1)

Between them, the one part with twenty-five parts became the subtle body (*liṅgadeha*) of Sarveśvara, and he became the commencer. (2)

The twenty-five elements are the parts of the Hiraṇyagarbha. Listen, it is the apparent subtle body of God. (3)

The directions are his ears. Wind is his skin. The Sun is his eye. Varuṇa is the tongue, and the twin gods Aśvins are the nose of Hiraṇyagarbha. (4)

Fire is his speech. The lord of the *suras* forms the two hands, Vāmana is the legs, Prajāpati is the penis and Nairṛti, the son of Nirṛti is to be understood to be famous as the anus. (5)

[*The five breaths and skandhas*]

Those which wander leisurely in the universe (*brahmāṇḍa*) are the famous five breaths, which are separated by a ten-fold difference and then are the seven cakras, the seven aggregates (*skandhas*). (6)⁵⁹

Avaskandha should be understood as the first one. It is renowned as self-accomplished, extending from the realm of the earth up to the clouds. (7)

59. The verses 7 to 13 are missing in K.P. Kulkarni's edition.

The second is *pravaskandha*. Listen, it indeed pervades [the region] from the clouds till the Sun. (8)

The one which is clearly from the Sun till the moon is to be understood as the third category, *udvaskandha*. (9)

Sahaskandha is the fourth one which is seen occupying, theoretically, from the moon-region till the constellations. (10)

Vivaskandha is the fifth one, which is beautifully spread from the constellations till Saturn. (11)

The sixth category is *parāskandha*. Its famous range is from Saturn till the stars of Ursa Major. (12)

The seventh one is *parivāhaskandha*, which should be understood to begin from the Ursa Major and reach the North Pole. (13)

[*Antaḥkaraṇa*]

The *antaḥkaraṇa* of Hiraṇyagarbha is Viṣṇu. *Manas* is the moon, and *buddhi* is the one who has lotus as his seat [i.e., Brahmadeva]. *Citta* is Nārāyaṇa. *Ahaṁkāra* is Gaurīramaṇa.⁶⁰ Thus, the twenty-five elements as the attributes comprise the subtle body of the Almighty. (14,15)

This is the aggregate of the subtle elements, which next becomes the subtle body of the Īśvara. However, there cannot be any sensual pleasure without the gross body. (16)

[*The creation of the gross (sthūla) body through pañcikaraṇa*]

But there cannot be the creation of the gross body without *pañcikaraṇa*.⁶¹ Hence, God commenced it. (17)

Each element is to be divided into five, and then all the five should be mixed in all the five [parts of those elements]. This is the procedure of *pañcikaraṇa* according to the traditional scholars of Vedānta. (18)

60. Gaurīramaṇa literally means 'the lover of Gaurī,' i.e., the God Śaṅkara.

61. A philosophical term meaning the action by which anything is constituted of the five elements; that is also 1/2 of one and 1/8 of the other four elements.

The Lord of the Universe accomplished it. I shall explain it to you now. Listen to it. (19)

Sarveśvara looked at it and the space split into five. But the space itself remained in its own form as *antaḥkaraṇa*. (20)

Then the space united with the wind in its *vyāna* part, with fire in its ear part, with water in its speech part and with earth in its sound part. (21)

Wind merged in space in the form of the mind and presided over in the form of the *samāna* part.⁶² (22)

Wind then became absorbed into fire through its *sattva* aspect, into water through the organ of the hand, and into earth through the sense of touch. (23)

Fire entered void or space in the form of *buddhi* and in wind in the form of *udāna*. (24)

Then fire merged with water in the form of its organ leg, and with earth in the part of *rūpa* (form), but itself remained in the form of an eye. (25)

Water entered space with its *citta* part and united with wind in the form of *prāṇa*.⁶³ (26)

Water, united with fire, with its part tongue, settled itself in the penis, and merged in earth in the form of *rasa*. (27)

Earth entered the space with *ahaṃkāra* and merged with wind in the form of *apāna*. (28)

The earth got united with fire with its organ nose, entered water with its organ anus, and remained in itself in the form of odour. (29)

In this way, the five basic elements got constituted with five elements and were born again with their attributes, actions and nature (*dharmas*). (30)

[The description of the nature, action and attributes of the elements]

Now listen to the actions, *dharmas* and attributes of each of the elements which I am going to explain to you. (31)

62. K.P. Kulkarni's edition has *udāna aṃseṇ*.

63. K.P. Kulkarni's edition reads *apāna* instead of *prāṇa*.

Porosity is the *dharma*, providing space is the main action, and sound is the main factor of space (*ākāśa*). (32)

Sound and touch are the attributes of wind. Movement is its *dharma*, and flowing is its action. (33)

Fire assumes three attributes: sound, touch, and form. Heat is its *dharma*, and its actions include activities such as cooking and digestion. (34)

The attributes sound, touch, fluidity, and form converge in water. Fluidity is its prominent *dharma*, and making wet (*kledana*)⁶⁴, etc. is its action. (35)

Sound, touch, fluidity, form and odour are famous as attributes of earth. Hardness is its *dharma* and support is its innate action. (36)

The attributes of the elements are the cause, and they remain in their respective effect [also], as e.g., the moistness of water remains in the waves [also]. (37)

There is one main attribute special to each of these elements. The others are like guests appearing due to some reason. (38)

Sound is the attribute of sky or space. Hence it is cognizable by the organ ear. Wind arises in the sky and hence it has two attributes. (39)

Wind has touch and sound as its attributes. Hence, it is cognizable by ear and skin. Fire emerges from wind; hence, it has three attributes. (40)

Fire has sound, touch, and form as its attributes; and hence is cognizable by ear, skin, and eye. Water is created from fire; and hence has four attributes. (41)

Water is manifest due to its attributes: sound, touch, form and fluidity. It is experienced through ear, skin, eye and tongue. (42)

Earth is born from water. Hence it has the five attributes and can be experienced through five sense organs. (43)

There is a mire made by mixing the variegated five basic elements with fluidity and their sense-objects, [viz., sound, touch, form, fluidity, and odour]. (44)

Now this is about the gross basic elements, which are created by Sarveśvara with the mixture of the five. Then how did Ananta, the God, create the gross body. (45)

64. K.P. Kulkarni's edition reads *kledana* instead of *kūdana*, which is better.

[The creation of the gross body of Sarveśvara]

The created mire was absorbed by the power of the great fire (*mahātejas*), resulting in the creation of the universe having the gross form. (46)

The subtle body has the gross body as its home, and therefore, God created this universe, assembling various organs. (47)

The seven netherworlds are the feet of the celebrated one (*Śrī*).⁶⁵ It is the seat of Trivikrama.⁶⁶ Now listen to its explanation, that I am going to tell you. (48)

Understand that the seventh netherworld is the sole of the Virāṭapuruṣa, and Rasātala is the forefoot. (49)

Mahātala is the two ankles, Talātala the calves, and Sutala is the two knees of the universal form (*viśvarūpa*). (50)

Vitala and Atala are to be understood as his two thighs. Mahītala should be recognized as his waist region. (51)

Grass, trees, bushes, and creepers form all the rows of his hair. Gaṅgā and various other rivers are his *nāḍīcakras*.⁶⁷ (52)

The seven seas are the abdomen of that god. The submarine fire (*vaḍavānala*) is the abdominal fire in it. (53)

The sky is his navel and the stars the chest. The Maharloka is the tubular neck of *virāṭa*. (54)

The Janoloka is the face, Tapoloka the forehead and Satyaloka, the residence of Brahmadeva (*Brahmabhuvana*) is his head. (55)

Indraloka, wherein Indra resides, is his hands. The hollow path of the directions is the holes of his ears. (56)

The circle of the Sun is the pair of eyes. Therein lies the huge organ of sight like the Sun. (57)

65. K.P. Kulkarni's edition reads *śrīcaraṇa*, which is better.

66. The literal meaning of Trivikrama is the one who has taken the three strides. It refers to the myth wherein Viṣṇu occupied the netherworld in his first stride, the earth in the second, and the heaven in the third; and hence he got the epithet Trivikrama.

67. *Nāḍīcakra* is a group of tubular organs of the body, such as, *mūlādhāra*, *svādhīṣṭhāna*, *maṇipura*, *anāhata*, *viśuddhi*, *ājñācakra* and *sahasrādhāra*. It can also be the group of three *nāḍīs*—*idā*, *piṅgalā*, and *suṣumnā*.

The world of the ancestors is his fat and teeth.⁶⁸ Yama is the aggressive tusks, and the famous Varuṇaloka is to be understood as his tongue. (58)

Understand that the world of Prajāpati is the penis of the Virāṭapuruṣa, Nirayaloka is the anus and showers of water are his semen. (59)

Though there are heaps of worms in one single body, the clever consider it as a single unit [as body]. Similarly, though there are eighty-four hundred thousand different species in the *brahmāṇḍa*, with all those it is called *brahmāṇḍa* in the Vedas and the Purāṇas. (60, 61)

Such is the globe of the *brahmāṇḍa*, composed of the five [basic] elements and encompassing all living beings within it. (62)

The covering of the earth [element] around the globe of land (*bhū*) is ten times bigger than it [globe of land]; and the covering of water around it is ten times more than that. (63)

Outside the water covering is a ten times bigger covering of fully blazing fire, and it has a covering of wind which is ten times bigger than it [the fire layer]. (64)

Outside, it is the cloak of sky which is ten times bigger; and the sky is covered by *ahaṃkāra*, which again is ten times bigger than it [the cloak of sky]. (65)

Ahaṃkāra has a ten times bigger covering of the *mahat* element. In this way, the *brahmāṇḍa* has seven coverings. (66)

As the foetus or the corporeal body has seven cloaks to cover it, so also has the *brahmāṇḍa*. Hence, the situation of both is the same. (67)

Thus, there are crores of *brahmāṇḍas* in the womb of *māyādevī*. Well, thus I have told you the way of creation. (68)

The *brahmāṇḍa* is the gross body, the expansion of Śrīprabhu. There is the emergence of [the idea of] creating the universe. This is the awake state (*jāgrati avasthā*). (69)

Brahmā, the creator of the universe, is the presiding deity of both, the gross body, i.e., the *brahmāṇḍa* and the enormous state of the act of creating (*śṛṣṭi-avasthā*). (70)

68. K.P. Kulkarni's edition reads *pitṛloka te snehadāṃta* which seems to be more logical.

[The explanation of *praṇava* or *oṃkāra*]

The letter ‘अ’ is the first syllable of *praṇava* ‘ओम्.’ ‘Now I am going to tell you about [the remaining] two [syllables in *praṇava*]. (71)

The subtle body is called *Hiraṇyagarbha*, where *Hari* is the presiding deity.⁶⁹ The state of remaining there (*sthiti-avasthā*) can doubtlessly be called dream (*svapna*). (72)

Viṣṇu, the enjoyer and the presiding deity of both, *Hiraṇyagarbha* and the state of remaining there (*sthiti-avasthā*), saves one [from] drowning in the ocean of worldly matters. (73)

Now I will explain the triad. The letter ‘उ’ in the *praṇava* is famous and is the second syllable of it. (74)

The causal body of god (*deva*) is *prakṛti*. There lie the great deluge (*mahāpralaya*) and *śuṣupti* also. It is told that *Gaurīpati Śaṅkara* is the presiding deity of those two. (75)

The third syllable is ऋ, and the utterance of all the three syllables together becomes the syllable ओम् or ओँ. (76)

Virāṭa, *hiraṇyagarbha* and *māyā* are the three bodies of *Sarveśvara*; and creation, existence and dissolution are the three states. (77)

Brahmā, *Viṣṇu* and *Maheśvara* are the three great gods. ‘अ’, ‘उ’, and ‘ऋ’ are the three letters. (78)

The three attributes—*sattva*, *rajas* and *tamas*—are the three legs of *praṇava*, with which the illusory (*māyāmāya*) construction is created. (79)

This delimitation in the form of cause is applicable only to *Sarveśvara* [i.e., only *Sarveśvara* is delimited by the cause of the *brahmāṇḍa*]. It [i.e., delimitation] does not at all exist in the case of the absolute *Brahman*. (80)

This is the explanation of the entity *tad/tat*, which has cause (*kāraṇa*) as its delimitation; and gets vitiated. Now, the celebrated sage *Mukunda* is going to tell about the entity *tvam*. (81)

69. According to K.P. Kulkarni's edition *Harihara pitāmaha* is the presiding deity.

(The colophon is in Sanskrit)

Thus ends the fourth chapter called *Īśvaratanutrayakathanam* in the dialogue between the Guru and the disciple in (the section called) *Sṛṣṭikrama* in the treatise *Śrīmadvivekasindhu*.

Chapter 5

The Explanation of the Subtle Body (*Liṅgadehanirūpaṇam*)

Obeisance to Śrīgaṇeśa!

[*Introduction*]

Then the chief disciple said, “Having mercy on me, your highness has explained fully to me the characteristics of the *jīva*, Īśvara and Brahman. (1)

Now the great Guru should tell me, please, how the *jīva* is created, so that my doubts regarding the self will be dissolved.” (2)

The celebrated great Guru heard the request of the disciple and embracing him with affection, started preaching. (3)

“Your query, my dear, has made me very happy. Now listen carefully to what I am going to tell you. (4)

[*Revision of the explanation of tat*]

One should never forget the favour of the goldsmith who perfectly designs the ornaments for us. (5)

Similarly, you have made me aware of my own pleasure, which has inspired thoughts about Īśvara within me.⁷⁰ (6)

It is the same story in every household: one person questions it, while another praises it. How can one, who is unfortunate, experience the bliss of Brahman? (7)

70. The simile needs some explanation. Īśvara who fashions the *jīva* perfectly, is compared to a goldsmith here who designs ornaments perfectly. It makes the Guru remember Īśvara with gratitude.

To realize the nature of the Self is to search for the entity *tat*. The scriptures prescribe the renunciation and other means for it. (8)

There cannot exist the entity *tvam* (you) without the entity *tat*, which is Īśvara. Hence, the word *tad/tat* will be explained again. Listen to it. (9)

The Supreme Self (*paramātman*), who is Mahāviṣṇu, the first being (Ādīpuruṣa), the Bhagavān, who is existence, consciousness, and bliss (*sat, cit* and *ānanda*), incarnate, has been explained before. (10)

The Universal Self (*sarvātman*), who is a witness to all (*sarvasākṣī*), the Lord of all (Sarveśvara) and who dwells in everybody (*sarvakukṣī*) never disregards his own devotees. (11)

The exceedingly skilful god shows worlds that do not actually exist, and immediately hides them, declaring that they are gone. (12)

It is under his control that all organs are engaged in their respective functions, who can hear without ear, see without eyes, enjoy the tastes without tongue, walk without legs, give and take without hands, uplift beings at his will; who appears distant despite being very near, and seems to be away but is in our very being. (13, 14, 15)

As the one single Sun shines in each and every town, the Supreme Self (*paramātman*) illumines all the *jīvas*. (16)

[*Tat and Īśvara*]

The all-pervading, formless entity *tat*, having the body of the form of knowledge, modifies itself and takes up a [human] form for the sake of [his] devotees. (17)

As an actor assumes different roles in acting, but never forgets his own nature, He does not forget his own nature even while having incarnations. (18)

See, those who do not consider that his appearance in form is illusory and do not take delight in it should be understood as fools. (19)

When the actor is successful in acting, the satisfied spectators shower ornaments, etc. on him. The role he presents may not be real, yet the ornaments do reach the actor. (20)

Similar is the case with the illusory incarnation. Whatever devotion is shown to him reaches the Lord of the worlds. (21)

[After showing that devotion to Īśvara reaches tat, the Guru starts explaining devotion.]

Hence, no form of showing devotion to Sarveśvara is unauthentic. It is a means for the devotees for attaining the absolute nature of the self (*kaivalya*) through knowledge. (22)

Devotion is ninefold: listening to the matters regarding god (*śravaṇa*), singing his name (*kīrtana*), remembering him (*smaraṇa*), taking resort to his feet (*pāda-sevana*), worshipping him (*arcana*), paying obeisance to him (*vandana*), being his servant (*dāśya*), being friends with him (*sakhya*), and complete surrender to him (*ātmanivedana*). (23)

Sarveśvara is indebted to his devotee through ninefold devotion, blesses him with knowledge and makes him free from all the bondages. (24)

The god (*deva*) himself is the Supreme Self (*paramātman*). The individual self is not Brahman, and the worldly matters are by nature without Self. Then how can they be understood as god (*deva*)? (25)

Listen to the answer to the objection—why not to say that god (*deva*) is Brahman? There is no doubt that they are one and the same in essence. However, whatever difference is there is dependent on delimiting condition. (26)

If there is absence of ego (*ahaṁtā*), of the state of having the idea that this is mine, i.e., the sense of belonging, ownership or attachment (*mamatā*), and of the efforts (*prayatna*); as well as of the *śakticakra* of desire, etc., then you are the Brahman in essence. But, O dear, how can you be Īśvara? (27)

One who has control over the *śakticakras*, namely, desire and others, who causes the creation, existence, and destruction, and is the presiding deity of the six qualities beginning with *aiśvarya*,⁷¹ should be understood as Īśvara. (28)⁷²

71. *Saḍguṇaiśvarya* means the six qualities or attributes of god: prosperity (*aiśvarya*), prowess (*vīrya*), non-attachment (*vairāgya*), discernment (*vijñāna*), welfare and prosperity (*śrī*), and fame (*yaśas*).

72. The 28th verse is incomplete in this edition. The fourth *pāda* is from K.P. Kulkarni's edition, which reads, तो ईश्वरू जाणावा. Also, pages 76 and 77 are missing. Verses 29 to the first two *pādas* of the 39th are quoted here from K.P. Kulkarni's edition.

How can the *jīva*, engulfed by *avidyā*, desires and actions, confused about his own self, and agitated by pain and pleasure, be the Īśvara? (29)

The bondages of the *jīva* cannot be cut off without the realization of *tattva*. Only the Īśvara can make him free from it. (30)

Brahman is without any attributes and without any form. The transactions—preaching, etc.—are not applicable to it. All other ignorant *jīvas* are delimited by *avidyā*. (31)

As the one who has crossed over, saves the drowning and the one who is fully awake, awakens the sleeping, the lord who is always free should make free all the groups of *jīvas*. (32)

[Guru now explains *ajñāna* and *avidyā*]

Avidyā is a bondage which is illusory (*mithyā*). Yet, the *jīva* perceives it as real and even becomes attached to it, much like a person in a dream state is [attached] to his dreams. (33)

If the bondage of *avidyā* were real, it would have been impossible even for the father of knowledge to remove it; and in that case, even the god would have had to take great efforts to free the individual from bondage. (34)

See, how that ignorance (*ajñāna*) is! That which does not exist in the absolute, appears to exist; and makes the pure consciousness infatuated about being in the state of *jīva*. (35)

The continuation [of the cycle of death and birth] does not affect the one who realises such a state of ignorance exactly. Hence, listen to it! (36)

The god who is the lord-protector of the *śakticakra* and conceives of the illusory [worldly] creation desires that there should arise unlimited [and unending] creation of creatures. (37)

While concentrating, thus, on the creation, he becomes slightly unfocused and then there arise infinite powers of ignorance. (38)

The negligence towards one's own innate nature is the characteristic of ignorance, due to which *ahaṁtā* (ego) enters the *caitanya*. (39)

A single body has various limbs, such as hands and legs, etc. Similarly, *māyādevī* also has innumerable parts when she is in the company of ignorance. (40)

As there are various functions of one single intellect, there are various powers of ignorance of *māyā*. The experiences of cognizing (*jāṇīva*) and non-cognizing (*neṇīva*) are quite famous in the world. (41)

Whatever power of knowledge (*jñānaśakti*) is there in *māyā*, which has entered the form of the individual self, is called the Gosāvi of *māyā*.⁷³ (42)

[The difference between *jīva* and *deva*]

As the main Sun is one single [entity], but his reflections are many, similarly, there is multiplicity of dualities in Īśvara also due to the distinction of the delimiting factors. (43)

As the main disk of the Sun remains firm and unmoving, but its reflection gets agitated due to waves, similarly, Īśvara is always full of bliss, but gets disturbed due to ignorance when in association with the [living] *jīvas*. (44, 45)

The water at the bottom of a lake remains as it is, but the waves on it, intrinsic to it, come and go. Similarly, though God (*deva*) is eternal, he perishes when in the company of a *jīva*. (46)

As the water does not get affected due to the rise and fall of the waves, Īśvara also is not affected by the filth of the characteristics of a *jīva*. (47)

If the water is kept separate, there would never ever be waves. [But it has to be said then that] the water has abandoned its characteristic of having waves. (48)

Similarly, all the beings subsist due to the existence of the Supreme Self (*paramātmā*). But he is never affected by the characteristics of beings. (49)

[Explanation of false or erroneous knowledge]

Now enough of verbosity. [In short,] when *caitanya* assumes ignorance, there immediately arises erroneous knowledge. (50)

73. Gosāvi is the Prakṛt form of Gosvāmī, which means cowherd. Here, it seems to be used in the sense of any protector or lord.

It is the seer who is the basis of the ignorance regarding the rope. Then there surely is the erroneous knowledge in the form of a serpent. (51)

Therefore, *caitanya* itself is the basis of both, ignorance as well as the false knowledge (*anyathājñāna*). Basically, the class of the insentient does not have any independent status. (52)

The rope neither knows itself nor the shape of the snake. Hence, ignorance and false knowledge are in the sentient form of the self only. (53)

The clouds are formed only due to the rays of the Sun; and they cover the Sun. But they can make neither the Sun nor the day disappear. (54)

Similarly, ignorance covers its own substratum, the self. But who can obstruct the light which is the characteristic of the witness? (55)

The self might not realize its own self, but being the witness, knows everyone. Hence, think how it can be solved or explained. (56)

Ignorance and *avidyā* are those that cover. Erroneous knowledge causes obstruction. These two lead the individual self to *saṃsāra*. (57)

Avidyā is the part⁷⁴ of *prakṛti*, hence it is denoted by the word *prakṛti*. The self (*jīva*) is the part of the Supreme Being (*paramapuruṣa*), hence, it is the *puruṣa*. (58)

Since he is complete and perfect in himself, he is called *paramapuruṣa*. The explanation of this name should be seen in the *Bṛhadāraṇyaka* [Upaniṣad]. (59)

The grammatical explanation is: The gross body is the city (*pura*). The self (*jīva*) is always sleeping in it. Hence it is called *puruṣa*. (60)

Govinda has stated it in the *Bhagavadgītā* that the pairs of *prakṛti* and *puruṣa* exist from time immemorial. (61)⁷⁵

The Brahman is eternal and pure. *māyā*, the illusory imposition on the Brahman, has also descended from eternity, and the creation of various kinds of beings is also eternal. (62)

Whatever is explained as ignorance is the cause of the gross body of the individual; and the false knowledge has given rise to the subtle body. (63)

74. K.P. Kulkarni's edition reads *aṃśa*, which is better.

75. *Bhagavadgītā* 13.19: प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि.

Innumerable *jīvas* have entered the mirror of ignorance; and Hiranyagarbha wanders there in its subtle form. (64)

Light also enters the mirror immediately, together with the reflection of the Sun. Similarly, it takes no time for the subtle body to be manifest. (65)

The first throbbing without any object should be understood as *antaḥkaraṇa* and the *manas* should be understood as having resolution (*saṅkalpa*) and non-resolution (*vikalpa*). (66)

The sprout of decision to define the form of that throbbing entity is to be understood as *buddhi*. (67)

Citta is of the nature of such which can be stirred (*cetavya*). That is the throbbing in the form of action (*vr̥tti*), that is goal-oriented. That is the nature of *citta* which should be thought upon. (68)

That which gives rise to the I-ness in the body and to the idea towards the objects that *this is mine, this is mine* is the *ahaṃkāra*. It causes the *jīva* to experience both pleasure and suffering. (69)

When *prakṛti* and *puruṣa* unite in proper measure, there start throbbing five vital breaths in the five internal organs with the speed of lightning. (70)

[Nature, characteristics, function and abode of each individual breath]

One should understand the nature, the characteristics, the function and the abode of each individual breath. (71)

Ṭyāna pervades the body beginning with the head and ending in the feet and enjoys the juice of what is partaken. It also pervades all the *nāḍīs*.⁷⁶ (72)

Actually, the navel is the abode of *samāna*, but it spreads in all the joints in the body. It is due to it [*samāna*] that the hands, feet, and other limbs can move freely. (73)

Throat is the abode of *udāna*. It controls the functions, namely, hunger, thirst, yawning, etc.⁷⁷ It enables the sleeping one to experience dreams of various emotions. (74)

76. The tubular organs in the body.

77. The reading, *kṣuttr̥t̥j̥rmbhaṇāḍi* in K.P. Kulkarni's edition is better.

Apāna settles in the anus. It is always moving downwards. To excrete urine and faeces is its function. (75)

The *prāṇa* comes and goes by way of nose. It is always busy with entry and exit. It is due to it that one feels thirst and hunger. (76)

Understand the tendency of *antaḥkaraṇa* of turning towards sound as the organ of hearing. It stays in the hole of the ear. From there it receives sound. (77)

The tendencies of mind which choose the objects of touch should be recognized as the organ skin. (78)

The tendency of *buddhi*, which is eager to grasp form,⁷⁸ sits in the cavity of the eye and grasps it. (79)

The tendencies of *citta*, which are eager to enjoy the juice (*rasa*), are the parading dancers who dance on the stage of the mouth for experiencing *rasa*. (80)

The nose became the shining pearl on the temples of an elephant in the form of *ahaṃkāra*. The nostrils are full of the fresh fragrance. (81)

To have the desire to speak out is the tendency of *antaḥkaraṇa*. It is performed by the speech organ through the mouth, which utters the syllables. (82)

One of the desires of the mind is to leave or take.⁷⁹ It takes resort to the hands to do that action. (83)

The tendency specific to *buddhi* is to have enthusiasm in being on the path. Suddenly, in a feat, it is ready to go⁸⁰ and moves its legs. (84)

Taking birth in the womb of Rukmiṇī, in the house of Kṛṣṇa in the form of the *ātman*, Manmatha, in the form of penis, desires the pleasure of Rati.⁸¹ (85)

78. K.P. Kulkarni's edition reads *rūpagrahaṇonmukha* which is better.

79. The reading in K.P. Kulkarni's edition is *hānopādāna*, which is better than *grahaṇopadāna* and is accepted.

80. The second and third *pāda* in K.P. Kulkarni's edition read धरी संक्रमण उन्मेषु । होनि गमना सन्मुखु which are better.

81. There is a pun in the verse. Manmatha is interested in Rati, who is his wife, whereas penis has interest in *rati*, i.e., the sexual pleasure. Moreover, Manmatha, the god of love, is supposed to be the son of Lakṣmī, here Rukmiṇī.

Sitting in the rectum, the tendency of *ahaṃkāra*⁸² is to defecate, and it does it through the anus. (86)

The tendencies of the five *antaḥkaraṇas* get motivated by the sensual objects, viz., sound and the others. Those five are called the objects of the subtle body. (87)

[*The adhidaivata and adhibhūta of the body and the body parts*]

Thus, the subtle body is of twenty-five parts, and Hiranyagarbha is its presiding deity. (88)

The organs of Sarveśvara are the *adhidaivata* of the organs of the *jīva*.⁸³ Now understand its explanation together with the *adhibhūta*. (89)

Understand the *antaḥkaraṇa* as the *adhyātma*, its throbbing without any doubts as the *adhibhūta*; and Vaikuṇṭhanātha as its *adhidaivata*. (90)

It should be understood that *manas* surely is *adhyātma*, that which is to be thought upon (*mantavya*) is the *adhibhūta* and moon is the *adhidaivata*. (91)

It should be recognized that where *buddhi* is the *adhyātma*, there that to be understood (*boddhavya*) is the *adhibhūta* and Brahṃā is the *adhidaivata*. (92)

[It should be understood, that] where *citta* is the *adhyātma*, that to be stirred (*cetavya*) is the *adhibhūta* and Vāsudeva is the *adhidaivata*. (93)

[It should be understood, that] where *ahaṃkāra* is the *adhyātma*, ego (*ahaṃkṛtatva*) is the *adhibhūta*, and Rudra is forever the *adhidaivata* there. (94)

[It should be understood, that] where ear (*śrotra*) is the *adhyātma*, that to be heard (*śrotavya*) is the *adhibhūta* there, and Diśā absolutely is the *adhidaivata*. (95)

It should be understood, that where skin is the *adhyātma*, the state of being the touch (*sparsatva*) is the *adhibhūta*; and the famous Vāyu is the *adhidaivata*. (96)

82. The reading *vṛttivikāru* in K.P. Kulkarni's edition is better than *ahaṃkārabijācā aṃkura*.

83. The K.P. Kulkarni's edition reading आधिदेवते जीवेन्द्रियाची is better.

Understand that where eye (*cakṣus*) is the *adhyātma*, the state of the being the seer (*draṣṭṛtva*) is the *adhibhūta*; and it is well-known indeed that Sūrya is the *adhidaivata*. (97)

It should be recognized, that where tongue (*jivhā*) is the *adhyātma*, that to be tasted (*rasayitavya*) is the *adhibhūta*; and Varuṇa is the *adhidaivata*. (98)

It is well known, that where nose (*ghrāṇa*) is the *adhyātma*, the state of being the odour (*gandhatva*) is the *adhibhūta*; and the twin gods Aśvins are the *adhidaivata*. (99)

It should be understood, that where speech (*vācā*) is the *adhyātma*, that to be uttered (*vaktavya*) is the *adhibhūta*; and Vaiśvānara is the *adhidaivata*. (100)

It is doubtlessly certain, that where the organ hand (*pāṇī*) is the *adhyātma*, the state of being the taker (*grhīṭṛtva*⁸⁴) is the *adhibhūta*; and Indra is the *adhidaivata*. (101)

It should be understood, that where the organ leg (*pāda*) is the *adhyātma*, that to be treaded or reached (*gantavya*) is the *adhibhūta*; and Trivikrama is the *adhidaivata*. (102)

It should be understood, that where the genital organ (*upastha*) is the *adhyātma*, that to be enjoyed (*ānandayitavya*) is the *adhibhūta*; and Prajāpati is the *adhidaivata*. (103)

It should be understood as well-known, that where anus (*pāyu*) is the *adhyātma*, that to be defecated (*visarga*) is the *adhibhūta*; and Naiṣṛutī is the *adhidaivata*. (104)

It is doubtlessly certain, that where ignorance is the *adhyātma*, that which is to be misunderstood (*vikārayitavya*) is the *adhibhūta*; and *puruṣa* is the *adhidaivata*. (105)

The state of being insentient (*jaḍatva*) is the cause of life breaths and also of the aggregate of five sensual objects. It does not have the categories, viz., *adhyātma*, etc. (106)

84. If the order is consistently followed it should be *grāhyatva* (that which is to be taken or grasped) here, instead of *grhīṭatva*.

[Subtle body as a group of eight *puras*]

There is one more interesting point. The subtle body is formed with eight *puras*, which will be explained now. Listen to it. (107)

Avidyā, desire, and action are the first three *puras*. Understand it as the crux. Fourth *pura* is the name of the aggregate of the five *antaḥkaraṇas*. (108)

The aggregate of five organs of perception is correctly the fifth *pura*. Recognize the aggregate of five organs of action as the sixth *pura*. (109)

The five vital breaths are the seventh [*pura*] and the aggregate of five sensual objects is the eighth one. The experienced one (*mahānubhāva*) should understand that these are the eight *puras*. (110)

When the seer attains the state of being the one who has seen, the eight *puras* get burnt; and when that happens, the individual self (*jīvātmā*) is free from its shackles.” (111)

[Concluding remark of Mukundarāja]

Mukundarāja says, “Now enough of the details. I have described the subtle body. Now I will explain the gross body in detail.” (112)

(The colophon is in Sanskrit)

Thus ends the fifth chapter called *Liṅgadehanirūpaṇam* in the dialogue between the Guru and the disciple in (the section called) *Śṛṣṭikrama* in the treatise *Śrīmadvivekasindhu*.

Chapter 6

The Description of the Gross Body (*Sthūladehakathanam*)

Obeisance to Śrīgaṇeśa!

[*Jīva, liṅgadeha, karma and rebirth*]

The individual self gets confused due to the eternal ignorance and is controlled by its subtle body. Being tied down by auspicious and inauspicious actions, it loses its freedom. (1)

He receives pain and pleasure as the fruit of his sins and merits, and experiences heaven and hell eternally according to his actions. (2)

Having attained the birth of a human being, he accumulates the fruit of the good and bad actions and then gets various births of—dog, pig, and others—in the cycle of birth and death. (3)

If he has more merit, he experiences the pleasures of heaven; and if he has more sin, he has to go to hell first. (4)

He experiences the fruit of his actions first; equalizes sin and merit, and then takes birth of a human being in the mother's womb. (5)

First, he enters into the body of the father. Some beings enter through the nose, whereas some others through the opening for drinking water. It depends on their individual *karma*. (6)

Some of them fall like rain on eighteen kinds of grain and merge in the six kinds of juices⁸⁵ of food. (7)

Due to the continuous state of deep sleep (*suṣupti*), even an honourable person can turn into a fool, and together with the food juice, fall into the body of the father. (8)

85. The *ṣaḍrasas* are: pungent or acrid (*kaṭu*), sour or acidic (*amla*), sweet (*madhura*), saline (*lavaṇa*), bitter (*tikta*), astringent (*kaṣāya*).

Having come into contact with the abdominal fire, and as a result of the six elements (*dhātus*),⁸⁶ he attains the state of semen (*śukra*) in the third week. (9)

The grains grow from the five basic elements. The food juice is obtained from them. The food juice itself is called semen, which is formed of the five basic elements. (10)

[Conception and formation of *jīva*]

At the time ripe for conception, the semen of the father and the menstrual blood of the mother get united in the womb of the mother. (11)

When the *prāṇa* and *apāna* come together, the father's semen spurts at the opening of the womb; and the subtle body unites with it, together with the mind. (12)

If the father's semen is more than the menstrual blood of the mother, there will surely be a son in the womb of the mother. (13)

If the menstrual blood is comparatively more, a daughter will be born; and if semen and menstrual blood are in equal measure, there will be a third gender born. (14)

Three *dhātus*—bones, veins and bone marrow—are born from the father's semen in equal measure. (15)

Three *dhātus*—skin, flesh and blood—are born in equal measure from the mother's menstrual blood in the mother's womb. (16)

Thus, the gross body of a being is made of six *dhātus*, and hence it is called *ṣaṭkośika*. (17)

Well, thus the union of the semen and menstrual blood settles down after one day and one night; and forms into a well-shaped round bubble after five days and five nights. (18)

It gets the shape of an egg after a fortnight, veins are formed in a month, and arms and chest are formed after two months. (19)

86. The seven *dhātus* are: *rasa* (fluid), *rakta* (blood), *māṃsa* (flesh), *meda* (fat), *asthi* (bone), *majjā* (nervous tissue), and *śukra* (semen). Since *śukra* is already mentioned, the remaining six are referred to here.

The foetus has stomach and hips at the back after three months. In the fourth month appear complete legs and eyes, and in the fifth there is a cluster of bones and veins. (20)

In the sixth month appear skin and body hair; in the seventh are formed hair and nails; and at the same time appear memory and the other attributes of *citta*. (21)

The next two months are extremely painful. Then the foetus causes the labour pains. It swoons and comes out. (22)

Being in extreme pain, it forgets its original knowledge, and cries loudly—*Who am I? Who am I?* (*ko'ham, ko'ham*). (23)

The gross body of the being is formed in this way, with the five basic elements coming together.⁸⁷ Now listen about which part belongs to which element. (24)

[The relation between body parts and the elements]

The solid parts of the body—body-hair, skin, flesh, bones, and veins—should be understood as the apparent constitutions of earth element. (25)

The five fluid parts in the gross body—saliva, urine, blood, bone marrow and semen—are truly the forms of the fluid element. (26)

O chief disciple, understand that all the hot parts [in the gross body]—hunger, thirst, sleep, sloth and sexual intercourse—are formed of the fire element. (27)

Understand that the five movements—running, turning, contraction, expansion and obstruction—are the parts constituted of the wind element. (28)

Desire, anger, grief, illusion and fear are certainly the five pervading parts of the constituted space element in the gross body. (29)

In this way, the gross body is the abode of the subtle body. Now listen to the six modifications (*vikāras*) which are therein. (30)

87. *Pañcīkṛta* means constituted of the five elements. *Vedāntasāra* 39.42 states the proportion of it, द्विधा द्विधा चैकैकं चतुर्धा पञ्चमं पुनः । स्वस्वेतरद्वितीयांशैर्योजनात् पञ्च पञ्च ते ॥ meaning thereby, 1/2 of one element and 1/8 of other four elements come together to form an entity.

[*The six modifications of jīva*]

The first modification is to take birth (*jāyate*), the second is to exist (*asti*), the third is to grow (*vivardhate*), the fourth is to mature (*vipariṇamate*), the fifth is to decay (*apakṣīyate*), and the sixth is to perishe (*vinaśyati*). (31)

Jāyate means to be born after having disappeared. *Asti* means to exist after being non-existent. *Vivardhate* means to attain growth. (32)

Vipariṇamate means to attain youth. *Apakṣīyate* is [to reach] old age. *Vinaśyati* means [to reach] death. These are the six modifications (*vikāras*). (33)

Thus, I have explained the total six *vikāras*, which the gross body undergoes. It is continuously awake without any interruption. (34)

[*Relation of body to praṇava*]

The gross body, the wakeful state and certainly, Viśva as the presiding deity (*abhimānī devata*) of both—these three are considered as अ.⁸⁸ (35)

The eye, the gross enjoyment and the *rajas* attribute [added to the above mentioned three], these six together are to be understood as the first leg of the *praṇava*. (36)

Please listen to the explanation of what is meant by [the statement] that the six types of attributes are the first leg of *praṇava*. (37)

The individual body (*piṇḍa*) and the universe (*brahmāṇḍa*) cannot exist without the constituted basic five elements; and there can neither be creation nor wakeful state without these three. (38)

And if there is neither creation nor wakeful state, then how can Brahmā or Viśva be the presiding deity? Moreover, there is no scope then, even to utter the letter अ.⁸⁹ (39)

And when all these do not exist, how can there be the the eye as abode? And then, the gross enjoyment also is utterly impossible. (40)

In the absence of the *rajas* attribute nothing preceding it [in the text] can be born; and hence, all these should be understood as the first leg. (41)

88. The text reads *ākāra* which is to be understood as *akāra*.

89. The text reads *ākāra* which is to be understood as *akāra*.

The subtle body of a being is the abode of the dream state, and Taijasa is the presiding deity of them both. (42)

The expanse of the three—the Taijasa, the dream state and the subtle body—is the letter ‘ॐ’, and the throat is the abode of the triad. (43)

Therein reside various⁹⁰ experiences mixed with joy and sorrow. The *sattva* element gives rise to these five. (44)

Thus they become six. Together with these six, the subtle body which is the motivator should be understood as the second leg of the *praṇava*. (45)

Now listen to the argument which refutes the objection: How can this attribute in the company of others be the second leg of *praṇava*? (46)

Hiraṇyagarbha cannot come into existence without these subtle elements. Moreover, how can there be the dream state in the absence of all these? (47)

Who can be the presiding deity of what when the dream state does not exist? Hence, how can Viṣṇu and Taijasa be the presiding deities? (48)

Then there is no scope either for throat station or for various experiences without these three. Then how can there be [scope] for the *sattva* attribute? (49)

O you, who knows it all, how can there be the term *second leg* without all these? Hence, why should it be disregarded that all those are this [i.e., the second leg]? (50)

Ignorance is the causal body, which is the playhouse of deep sleep. Prāṇa always presides over these two. (51)

The triad of Prāṇa,⁹¹ *śuṣupti* and ignorance is the letter ‘ॐ’. Please understand that the heart is its abode. (52)

The experience of joy in the heart is the expansion of the *tamas* attribute; and all these are the third leg of the *praṇava*. (53)

Now listen to what would be the answer to the objection—How can it mean that all these together are the third leg [of *praṇava*]? (54)

90. The word in the text is *pravivikta*, which is translated in Marathi as *gupta* (secret). Though the word can certainly mean so, it does not seem to be suitable here. The meaning ‘separated’ can be taken here in the sense of ‘various’.

91. The K.P. Kulkarni’s edition reading *prāṇa* is better in the context.

There is nothing else as the abode of *māyā* and *avidyā* besides the famous *mahāmāyā*. What do you understand by *pralaya* (deluge), *suṣupti*, Rudra, Prājña and *abhimāna*? (55)⁹²

What is denoted by the term ‘म’ if these three do not exist? Moreover, in the absence of these, what will have heart as its station? (56)

All these just cannot exist without the three presiding deities. Moreover, how can there be the enjoyment of joy, and the *tamas* attribute? (57)

What else can be named as the third leg other than these six categories? Hence, that is what they are. There is nothing invalid in it. (58)

Thus states the Vedic text *Atharvaveda*—The three measures of *praṇava* are expanded in the form of *prapañca*. (59)

Thus, the being has the three bodies—the gross, the subtle and the causal; and the three states—wakeful, dream and deep sleep. (60)

Viśva, Taijasa and Prājña are the three presiding deities, who are the knowers of all; and they have the three letters, ‘अ’, ‘उ’ and ‘म’ as their technical names. (61)

Eye, throat and heart are the abodes of the three states; and the gross, the subtle and the bliss to be realized (*ānandajñeya*) are the three enjoyments. (62)

Rajas, *sattva* and *tamas* are the famous attributes of *avidyā*, and they are accordingly, the first, the second and the third leg of the *praṇava*. (63)

Suṣupti is the state of ignorance; and wakeful and dream are false knowledge. Thus is the uninterrupted continuation of *avidyā* of the individual being. (64)

Avidyā is an inevitable part of *jīva*, and hence is the cause of the cycle of birth and death. According to his [prominent] attribute and *karma*, he wanders taking birth in various categories of beings. (65)

[The power of the three attributes]

Listen to the power of the three *guṇas* in one single state, which causes the birth in various species according to one’s *karma*. (66)

92. K.P. Kulkarni’s edition has additional verse, जेथ प्रलय सुषुप्ति आवस्थाचि नाही । तेथे अभिमान कव्हणाचा काई । तंरि रुद्र प्राज्ञ हे दोघे । अभिमानी कैचे. It means, if there is neither the stage deluge or *suṣupti*, then what would preside over what? Then how can Rudra and Prājña be the presiding deities?

The existence of the three *guṇas* affects the tendency of *citta*; and then the organs act according to it [i.e., *citta*]. (67)

When the *sattvagūṇa* arises in the *citta*, there is the desire for merit. The organs are excited first, but slowly become calm. (68)

They give rise to *sāttvika* deeds which lead to the birth in good species and provide amazing heavenly pleasures. (69)

When the *rajoḡṇa* is prominent in the *citta*, there arises desire. Then the organs start their efforts for the [obtainment of the] sensual objects. (70)

Based on those sensual objects, then, there arise the *rājasa*⁹³ deeds; and due to those deeds, he gradually attains births related to the *rajas* attribute. (71)

When the *tamogūṇa* enters the *citta*, there is the arousal of wrath and fever; and the evil desires start working in the organs. (72)

There arise then the *tāmasa*⁹⁴ deeds which are naturally very mean, due to which the being is reborn in the categories of foolish and confused ones. (73)

The attribute prominent at that particular time suppresses the other two [attributes]. Then there is no continuation of the sensual objects [related to those attributes]. (74)

One cannot be free of death and birth for ages together, while one is being wrapped tightly in the bondage of the three *guṇas*. (75)

This is the definition of the three legs [of *praṇava*].⁹⁵ The three attributes go on creating without any limit. There cannot be the bliss of the realization of one's own self even at the time of the great deluge. (76)

There is neither the end of rebirth, till the being is in malignant conditions, nor any hope for the free *turyā* state. (77)

How is this *turyā* state? As will be explained to you now. Hence, listen with full concentration of mind. (78)

The body itself is the chief means to get connected with one's own self. Remember that the *turyā* state, the witness of all (*sarvasākṣiṇī*) lies there [in the body] itself. (79)

93. Having the attribute *rajas* prominent.

94. Having the attribute *tamas* as prominent.

95. K.P. Kulkarni's edition reads हे चरणत्रयाची व्याख्या which is better.

Now I am going to explain to you the state of being an observer or witness (*sākṣitva*), which is very interesting and due to which Janaka and others were able to cross the ocean of worldly life. Listen to it. (80)

I am neither the waking state nor the dream state; neither sleep (*suṣuptī*) nor any thought. I am not these three states. I have no connection with them. (81)

I am neither the gross body, nor the subtle one; neither ignorance, nor the illusion which is its effect. I am the Supreme Self (*paramātmā*), without the body and without any modifications. (82)

I am neither Viśva nor Taijasa. I am also not the dependent Prāñña. All these are presiding deities, whereas I am neutral, without any pride. (83)

Neither do I have the three stations—eyes, throat and heart. I am the *parabrahma* which is without station, without measure and without duality. (84)

I am neither gross nor subtle, neither joy nor sleep. I am the *parabrahma* which is beyond attributes. (85)

To understand thus one's own nature with one's own self, and [that also] doubtlessly is to be understood as the *turyāvasthā*. (86)

The mature state of *turyā* is the transcendental state (*unmanī avasthā*), as is the sweetness in the fully ripe fruit of the Neem tree. (87)

Though *turyā* is pure desire, having desire is the bitterness in it; whereas *unmanī*, you see, is without any desire and hence is sweet. (88)

As sugar dissolves in water but its sweetness does remain, similarly, when *turyā* gets marinated in the innate nature of one's own self, it is the *unmanī* state.⁹⁶ (89)

According to the Vedic scriptures, there is no fifth state. Hence it is said that the concluding state of *turyā* is the *unmanī* state. (90)

Thus, the search for the entity *tvam* is complete here. The crux of *tad*, O best disciple, you will come to know in the latter half [of the treatise]. (91)

Well, this much about the *turyā* state. The body is formed of *māyā* and the presiding deity, proud of it, surely is the individual self (*pratyagātmā*). (92)

96. The K.P. Kulkarni's edition reading, तैसि तुर्या स्वस्वरूपी मुरे is better.

O friend, this *turyā* is the half *mātrā* (measure of syllable) of the *praṇava*, of which the sacred *brahmarandhra*⁹⁷ is the station. (93)

There is an occasion when there is the equilibrium among the six⁹⁸—bliss (*ānanda*), appearance (*ābhāsa*) and enjoyment (*bhoga*) caused by the pure *sattva* attribute. (94)

The group⁹⁹ of all these is the fourth leg of the *praṇava*, which is without any attribute and is of the nature of resonance (*nādātmaka*). (95)

Now listen to the appropriate answer which refutes the objection—‘How can all these form the fourth leg of the *praṇava*?’ (96)

See, the *mahāmāyā* does not know at all about the knowledge of the self;¹⁰⁰ neither in a positive nor in a negative way. Then how is it that the state of being a witness of all (*sarvasākṣi*) and the *turyā* are two states? (97)

In accordance with these states and due to the word *abhimānī*, the Brahman itself has two names: Supreme Self (*paramātmā*) and individual self (*pratyagātmā*). (98)

When there is no illusion of *mahāmāyā*, how can there be the state of being a witness and *turyā*? Moreover, how can there be the state of being the presiding deity of the Supreme Self and the individual self without her? (99)

Now I will tell you what is *ānanda*, *ābhāsa* and *bhoga*, and that which has the head as its station besides those narrated before. (100)

Moreover, what is the expansion of the pure *sattva* besides this group of the pure five? Therefore, it [i.e., the group] is the fourth leg of the *praṇava*. (101)

Please consider it as half *mātrā* where there is sound only and no syllable uttered. (102)

However, according to the *yogīs*, the words ‘fourth leg’ should be understood as the Supreme Self (*paramātmā*) with attributes. (103)

97. The word *brahmarandhra* literally means the hole or crevice of Brahman. The crevice in the crown of the head is called *brahmarandhra* since it is believed that Brahman with attributes enters the body through this. It is believed further, that if a person can leave the body through this *randhra* at the time of his death, he attains Brahmaloka (the world of Brahman). According to the works on *haṭhayoga*, the *brahmarandhra* is at the top end of the *suṣumnā nāḍī*.

98. It is not clear what these six are.

99. The K.P. Kulkarni's edition reading *gaṇu* is better than *gaṇa*.

100. The K.P. Kulkarni's edition reading, *महामाया आत्मज्ञान हे नां वचि न देखे* is better.

Then the sound retires, *māyā* is inactive and what remains is the realization, i.e., Brahman which is mere existence. (104)

Well, there cannot be any produce without the main cause; and therefore, it is, that the *prapañca* is not at all different from the *parabrahma*. (105)

If the *parabrahma* exists, then alone can there be the causal *prapañca* and due to it, the existence of the subtle *prapañca*. (106)

The gross *prapañca* cannot come into existence without the subtle *prapañca*. Remember, therefore, it is due to the *kāryaci kāraṇa*.¹⁰¹ (107)

Therefore, the letter 'अ' itself is the letter 'उ', and the letter 'उ' is the letter 'ए'; and further, the letter 'ए' is the Supreme Self (*paramātman*), which is beyond any letter. (108)

The individual who realizes this on his own should be called pure *jīva*. Thus he attains the realisation of Brahman. (109)

Well, thus is the collective whole (*samaṣṭi*) delimited by Īśvara and the individual (*vyāṣṭi*) delimited by *jīva*. Whatever is related to these *vyāṣṭi* and *samaṣṭi* is the three legs. (110)

If the vitiated entity *tvam*, the three legs of *praṇava* as they are, and the half *mātrā* are researched in this way, they bear one single meaning as the word *asi* (you are). (111)

Now, my dear, you will surely ask about the procedure of the refinement. Regarding this, [I tell you that] you yourself will come to know it in the latter half [of the treatise]. (112)

Mukundarāja says, "Listening to the speech of the Guru, the best disciple had [one more] request." (113)

(*The colophon is in Sanskrit*)

Thus ends the sixth chapter called *Sthūladehakathanam* in the dialogue between the Guru and the disciple in (the section called) *Sṛṣṭikrama* in the treatise *Śrīmadvivekasindhu*.

101. Where the result (*kārya*) itself is the cause (*kāraṇa*).

Chapter 7

*The Exposition of the Statement Sarvaṃ Brahmamiti*¹⁰² (*Sarvaṃ brahmamiti vivaraṇam*)

Obeisance to Śrīgaṇeśa!

[The disciple says]

Victory to you, O Śrī Gurunātha. The Lord has answered all my queries in proper order. (1)

Māyā and *avidyā* are mirrors. Brahman automatically reflects in them. In the Vedānta system, they are called *jīva* and *Īśvara*. (2)

The Supreme Brahman, which is adorable to both: the *jīva* and the *Īśvara*, is to be realized by one's own self. *Māyā* and *avidyā* rise from it as its illusion. (3)

There is a major objection to this: If the original figure has some form, then alone can there be its huge display in the mirror of water. But Brahman is without any form, then how can it have the limited frame of reflection? Refute it, please, O Lord. (4, 5)

Listening to the doubt of his disciple, the celebrated lord Guru, the most knowledgeable one, kindly said. (6)

[*The Guru explains Vedānta and its greatness*]

When you will come to know about the maxim of the *bimba-pratibimba* (the object and the reflection), you will say that my objection was irrelevant. (7)

How can it be said that your objection—that which is without any form and appearance, has the *bimba* and *pratibimba*—is wrong? (8)

102. In Sanskrit it is *sarvaṃ brahmeti*.

However, *māyā* is with form (*sābhāsa*) and *avidyā* is its part. Their characteristics are not manifest without a flash of imagination (*sphūrti*). (9)

Observing its own self, the Brahman has the flash of *ahaṃtā* (ego) and then surely there is the appearance of *māyā*. (10)

Erroneous perception due to ignorance is the definition of *avidyā*. Hence, it is also called having appearance (*sābhāsa*) in the Vedānta system. (11)

The other five philosophical systems are jackals. Hearing the loud roar of the lion in the form of Vedānta, they say—We surrender to you. Please protect us. (12)

It seems that due to the fear of Vedānta, all the five are in pairs with each other. (13)

The boast that the single one solely fights with all the five philosophical systems befits Vedānta, which is the brave hero, enough for all the followers of other systems. (14)

Therefore, whatever is propounded by Vedānta should be held as the truth; and everything else should be given up as heresy. (15)

In some part of the Vedānta occur references to the Nyāya and Vaiśeṣika systems. But they should be disregarded since they are quoted as propositions [to be refuted afterwards]. (16)

In the former parts of the Vedānta are quoted the opinions of the followers of Kumārilabhaṭṭa and Prabhākara. But they are just for the sake of purification of mind; they are not the concluding opinions. (17)

These philosophical systems indeed are means of knowledge like the Vedic ancillary texts. But who will say that the means of knowledge themselves are the knowledge itself? (18)

As the external means [or objects] cause satisfaction only to the body¹⁰³, these also are not the means for final release; they are just the ritual. (19)

All the philosophical systems other than Vedānta are non-Vedic and hence are heresy or wrong opinions. The real meaning of the Vedas is to be expressed by the Vedānta only. (20)

103. The K.P. Kulkarni's edition reading, जैसे बहीरग साधन । देहेतृप्तीसि कारण is better.

Well, this is the characteristic of *māyā* and *avidyā*, which has no sign of reality [i.e., they are illusory]. But, there is no other sign to say that they are illusory. (21)

Remember that the one is the flash oriented to its own innate nature, whereas the other is a wrong conception. However, it should not at all be said that there is an imposition of the wrong notion on that which is to be realized [i.e., Brahman]. (22)

Brahman is without imposition of any wrong notion (*nirābhāsa*), but *māyā* and *avidyā* are with imposition of the wrong notion (*sābhāsa*). Therefore, there arise various appearances or illusions of Brahman. (23)

There cannot be the occurrence of *māyā* and *avidyā* without the pure *caitanya*. Hence, the *caitanya* only is the locus for them. (24)

Caitanya is already present wherever *māyā* and *avidyā* occur. Hey, who can bring them into existence other than it? (25)

As soon as there appear *māyā* and *avidyā*, part of *caitanya* also is present there. It is called *pratibimba* (lit., reflection). (26)

Together with [the creation of] the pitcher (*ghaṭa*) and room (*maṭha*), the void without any support also enters immediately [it], and it is named *ghaṭākāśa* (lit., the void in the pitcher) and the *maṭhākāśa* (lit., the void in the room). (27)

Please remember, *caitanya* presides as soon as you have the desire, Brahman presides as soon as *māyā* and *avidyā* appear. (28)

Māyā and *avidyā* are indeed unreal apparent appearances. When the Brahman, which is *nirābhāsa*, is experienced in them, it creates the world of desires on a barren field. (29)

O, remember that the *parabrahma* is not void or emptiness (*śūnya*), but is absolute *caitanya*. Even though it is without assumptions, those who realize it are really the blessed. (30)

Imagine that the object (*bimba*) is Brahman, and the *jīva* and *Īśvara* are the reflection (*pratibimba*). This is to be known as the *bimbapratibimbanyāya* of the Vedānta philosophy. (31)

There is no *bimba* in the *parabrahma*, then how can it have the *pratibimba*? However, O lad, such a comparison is made to make it easy to understand. (32)

When the similarity itself is very weak, the simile is not correct. Can it be said that the palace is white like a black crow? (33)

There is an apparent discrepancy in the example. However, those who reject it or say that it is wrong, are fools turning their back on the *śāstras*. (34)

[*About simile*]

The foolish find fault with the example that it is not systematic or scientific. However, such a simile should be refuted in the same way. (35)

The face is soiled with phlegm and the skeleton is formed completely with bones and flesh; still it is compared with the moon. Is it objectionable? (36)

The face is compared with the full moon, since the full moon is circular and stainless. (37)

Listen, the similes based on partial similarity are also a kind of simile. Therefore, please do not make unscientific arguments. (38)

How can they criticise who do not know to what extent a comparison is permitted by the *śāstras*? (39)

To argue with the one who does not know the merits and demerits of the similes is ridiculous indeed. (40)

[*Explanation of māyā and avidyā*]

Well, due to the connection with *māyā* and *avidyā*, you have the duality of *jīva* and *Īśvara*. When you yourself discard it, you easily take the form of the entire universe. (41)

This is your state of being the *Īśvara*, which has *māyā* as his own creation. But surprisingly, you yourself are that *māyā*. It is really amazing about you. (42)

O King, you have become [i.e., taken the form of] all this for your own pleasure.¹⁰⁴ However, what can be done if you yourself do not realize it? (43)

You are caught in your own illusion. This age-old trick is false. It has become firm like a thunderbolt and has turned into a bondage for you. (44)

As there are clouds in the sky and mirage in the bright sunlight, you have this snare which is bothering you. (45)

Worldly matters have made you mad, as a tiger is frightened by his own shadow and jumps away [from it], becoming terribly pitiable. (46)

As the ocean trembling with the swelling of the rushing waves, or the Śeṣanāga shivering from his own breath-emissions, or the lion getting alerted with his own roars, or the cloud being threatened by his own thunders, you are also confused by the aura of your own power; otherwise, you indeed are Brahman itself! (47, 48, 49)

Due to the swelling of the waves, the ocean indeed is in tumult; but the waves are nothing but the ocean itself in the form of waves. (50)

Though a wave rises on its own, it is the ocean alone that roars in that form. Hence, please do not get upset thinking you are just an insignificant body. (51)

To be in the form of body is a bondage for the self. Therefore, keep in mind that you are the whole Supreme Brahman. (52)

It is from time immemorial that the self gets confused by the idea of ego when it takes on the illusory body. Hence, it should be abandoned. (53)

One can either be all or be nothing. But it cannot be comprehended what is meant by being without being anything. (54)

It is better to be all rather than not to be anything, as then there will not be any difference between happiness and suffering. (55)

What is seen in the beginning and at the end is only the rice grain. In between it gets spread in the form of grass. Still, it is called rice only by the wise ones. (56)

Similarly, it is explained in the Vedas that in the beginning and at the end it is Brahman alone, though in between it appears to be of the form of *prapañca*. (57)

104. The reading *sukhā* in K.P. Kulkarni's edition is better than *sakhā*.

When one attains Brahman and thinks of *prapañca*, he realizes that the whole *prapañca* is Brahman alone. (58)

The tree of Brahman has the fruit of *prapañca* at its stem; then how can the Brahman be diminished by it? (59)

Listen, there cannot be the false without the real. Hence, the wise should realize that both are one and the same. (60)

Theoretically, you are without form (*nirākāra*). The world (*jagat*), *jīva* and Īśvara are your sprouts, of the bulb of bliss in your form. (61)

The sprout of the seed and its spreading foliage are surely one and the same. When there is such determination, you are the knower of all. (62)

O friends, even though hair and nails are without life, how can they be separated from *caitanya* when they are connected to the [living] body? (63)

Similarly, all that is without life is not different from *caitanya*, and hence, that also is you, the absolute Brahman. (64)

Then the disciple asks, “The scriptures propound that *everything is Brahman* (*sarvaṃ brahma*). Then why does one drown in the ocean of worldly life and sensual matters?” (65)

[The Guru says]

Now this objection will be resolved beautifully. Please listen to it and understand according to your ability. (66)

As a derailed one gets killed by his own weapon, one is in chains of sensual matters till there is no realization of non-duality. (67)

If the food provisions of different religious groups are separate from each other, then there is the possibility of pollution. If it is common to all, then how can it be polluted? (68)

All the sensual matters—body, etc.—are actually Brahman indeed. Still the renunciates abandon them, saying—*this is not it, this is not it* (*neti neti*). (69)

Whatever object is without Self (*anātma*) should be abandoned by the great souls. Then only the self-illuminating self can be realized easily. (70)

It is well-known in the world that salt is formed from water. But if a thirsty person partakes of it [i.e., saline water] as it is, he is surely going to die. (71)

The fruit of the bitter Vṛndāvana or Kiraṇī [as it is called] is relished but only after taking out its inner bitter part. (72)

If the saline water is partaken by a thirsty person as it is death caused by thirst cannot be avoided. (73)

Salt is very tasty to the tongue only after the thirst is pacified by cool water. (74)

As sweetmeats are poison for one who is affected by diabetes¹⁰⁵, all this is wrong diet for one who is affected by overindulgence in worldly matters. (75)

Hence, everything should be given up with detachment and Īśvara should be meditated upon with single-minded devotion. (76)

Sensual matters should be abandoned. The company of the noble ones should be solicited; and as far as possible, the occasion of the arousal of anger and jealousy should be avoided. (77)

[The importance of śravaṇa]

The explanation of the Vedas, śāstras and Purāṇas by the noble ones should be listened to with one's own discretion. (78)

There is no means which bestows discerning power and scholarship other than listening to the Vedānta from the learned noble ones. (79)

The great soul propounds in the Vedānta system that the Supreme Self (*paramātman*) is imperishable or eternal, and the perishable *prapañca* is non-self. (80)

The ears are fortunate to have the words devotion, knowledge and detachment [coming to them]. Only those bestow health upon the one who is diseased with worldly matters. (81)

Therefore, it [the above-mentioned words and the concepts] should be heard especially from the virtuous ones. One desirous of having the power of conscientious judgement sees welfare and maturity in it. (82)

105. The term used here is *mahāroga*, which generally means leprosy, but this meaning is doubtful because it is connected with sweetmeats. We have preferred the meaning 'diabetes' here.

[*Unworthy speaker*]

It is beyond comprehension how even a noble one can start barking due to lust for women and wealth. Hence, one should not listen to such a person. (83)

Due to lust, the speaker starts talking to the audience about the subjects in which the audience shows interest. (84)

The avaricious speakers talk beautifully about that in which they are interested. They are the extroverts. (85)

O, what is the use of such speech whose function is only to confuse the mind of the audience? (86)

Remember, those who talk about sensual matters are none other than the bards going from one house to another telling stories. (87)

Suppose you go to listen to somebody's exposition, and it does not tally with your own experience and drowns you in the ocean of doubts; then do not listen to it. (88)

It is a great offense if a noble one is hesitant to utter the facts and says something else instead. (89)

If a diseased person has greed for the food which is harmful to his health and the doctor is hesitant to say so, then how can he cure the diseased one? (90)

Hence, the noble ones should call only those as authentic *śāstras* which advise devotion (*bhakti*), knowledge (*jñāna*) and renunciation (*virakti*). (91)

[*The importance of non-duality*]

Friends, there are various knowledge systems (*śāstras*) but they cause confusion. Always listen to those which expound non-duality. (92)

The senses become sharp listening to the *śāstras* of non-duality; and then one is easily eligible for the attainment of realization (*jñāna*). (93)

What exists actually is only the non-duality. Duality is apparent which does not exist actually. However, the confused ones take it as real. (94)

I say that it is indivisible and without end. But he [the confused one] considers it divisible. The ignorant and the confused go on preaching in this way. (95)

If you look at it from the point of view of a dog or a boar, this creation is different from the other. However, it is surprising indeed that even the learned ones think in this way. (96)

They [the commoners] already are full of incorrect ideas, and further, the same are preached by their Gurus. Then what happens to both is very well-known. (97)

But it is the preconceived notions that prevent one from believing in something else. Then, how can one be initiated into non-duality? (98)

They see everything in the light of the former studies and lose sight. Then the blind ones leave the highway and take another [i.e., wrong] route. (99)

Hence, a wise one should not think that they are not correct. They have lost the freedom of thought due to their previous *karma*. (100)

The Vedic text *Bṛhadāraṇyakopaniṣat* says—there is fear from the second (*dvitīyād bhyaṃ bhavati*). Thus, the duality is despised therein. Hence, it should be abandoned. (101)

[The fortune of the one who attains realization]

O, you have instantly attained the realization of the Brahman due to your former merit and the grace of Īśvara. (102)

Who will envy his fortune, who suddenly obtains treasure without making any effort? (103)

O, what can be compared with your luck? Only you deserve to be the knower of all. (104)

You must have fallen from the path of yoga in your last birth. Now you are the only one in this world who is focused. Hence, you alone deserve the sovereignty of the remaining kingdom of yoga. (105)

Like the stone of musk has the cloud of fragrance, you are born as the best and wisest disciple. (106)

Sunlight generally does not remain with anybody [or anything]. However, it does stay on profusely in the *sūryakānta* jewel.¹⁰⁶ (107)

The rays of the moon might be cooling the whole universe. However, it is only the *candrakānta* jewel¹⁰⁷ which oozes out ambrosia due to them. (108)

Your case is amazing indeed, since you attained self-realization with the grace and blessings of the Guru. (109)

Jīva considers that the body etc. and the *prapañca* are real. May it be great or inferior, one desirous of salvation should dissolve it. (110)

As the ghee is sought which is already in the milk, the *caitanya* which is everywhere should be sought for. (111)

At that time, what did the king of the disciples ask from him after touching the feet of the Guru? (112)

[The disciple said,]

The self is controlled by *prapañca* like an elephant tied with the lotus-fibres, or the wind caught in the hollow of the hand. (113)

O respected one, what has happened to the self is as if the Sun has created darkness, and this darkness has completely covered the Sun. (114)

Or the illusion appearing in the self, due to ignorance, is like a pillar of jewels being attacked by termites, or fire becoming wet. (115)

The self is self-illuminating, enabling people to see. However, it is intriguing that such an eye also can be drowsy.¹⁰⁸ (116)

However, it could be experienced what the Guru had explained. There was the arousal of ignorance for no reason, which, in reality, does not exist. (117)

Ignorance is established when the mind is confused about its own nature; and then the self forgets its freedom. (118)

A king is disturbed when he loses his kingdom and then must listen to others [speak of] the comforts of kingship. (119)

106. *Sūryakānta maṇi* is a poetic concept. It is believed that it melts due to sunlight.

107. This is also a poetic concept.

108. Date has given the meaning *ḍolāsa* as the state of being the one who can see. But it does not suit here. It can be connected with *ḍola* meaning 'to doze.'

Similarly, by getting engulfed in its own comforts, the self forgets itself and becomes enveloped in that very ignorance. (120)

The origin of moss lies in clear, pure water. But it detracts the sweetness from it and makes it extremely dirty. (121)

Similarly, a slender woman in the form of the power of ignorance arises and embraces the self so tightly that he cannot free himself of her. (122)

Being dependent on her, he never leaves her company. He himself makes her stay on. (123)

He is enchanted by her and becomes one with her. Thus, they establish their household. (124)

She is a woman with attributes, whereas he is the husband without any attributes. However, it is surprising that they subsist¹⁰⁹ on each other [or, cannot live without each other]. (125)

They get merged into each other and cannot be distinguished. Then how can the self be separated from her? (126)

Being in the company of *puruṣa*, the beautiful woman becomes pregnant and gives birth to twenty-five sons.¹¹⁰ (127)

Following the illusory path of *prakṛti*, he [i.e., the *puruṣa*] gets busy with the worldly and household matters, making various huts in the form of bodies. (128)

Due to affection for his sons, he starts doing whatever is pleasing to them, and has no volition of his own. (129)

Wherever the children go, he does not leave them. Thus, he is completely engulfed by the infatuation for his wife and sons. (130)

While looking after them, contamination or corruption occurs, leading him to be caught in the cycle of death and birth, which never existed before. (131)

Then he travels back and forth from heaven and hell; and moreover, takes birth again and again. This becomes the life-story of the individual self while he is with *prakṛti*. (132)

109. The word in the text is *ekopajīvītā*. The verb *upajīva* has the meaning 'to subsist on', which I think fits in here perfectly, meaning, they cannot be alive without each other.

110. Is it the twenty-five principles (*tattvas*) of the Sāṃkhya philosophy?

His state of being Śiva is lost and the state of being *jīva* is thrust upon him, which he did not have before. Thus, O king, he gets drowned in the ocean of worldly matters. (133)

Being a victim of his own *karma*, he can neither die, nor go, nor can he enjoy life even while living. (134)

In this way he [loses his freedom and] becomes dependent, gets scorched in the fire of grief, and becomes a householder with *prakṛti*. (135)

Due to such desires of the *jīva*, they are imprisoned in worldly bondages. God alone can show the greatness or maturity for their rescue. (136)

They should be advised to be away from attachments and make the *jīva* free from bondage. (137)

It cannot be considered renunciation when all the outward household dealings are stopped, but they are still active in mind, and still one insists, 'I am a renunciate.' (138)

There cannot be renunciation within, till the gross body does not cease to be. Wise ones do not opt for such renunciation. (139)

His family outside is discarded when the gross body comes to an end. However, the family within cannot be sent off if there is no discerning conscience. (140)

There is forced renunciation if the family is broken. But one who abandons it [while] being in family, is the true renunciate. (141)

Hence, everything should be deposited [with God]; one should preach oneself the *mahāvākya* [i. e., meditate upon it] and then enable *jīva* to attain Brahman realizing that *tad is ātman* (*tad*, i.e., Brahman is the self). (142)

One who in essence is Śiva but has unnecessarily become *jīva* should be guided about his origin. (143)

The enemy in the form of *Prapañca* should be destroyed or should be brought under control. There should be brought good times of the realization of Brahman. (144)

Rājayogī Śrīmukundamuni says, "Thus requested the disciple. Here ends the first half [of *Vivekasindhu*]." (145)

[Summing up the first half and introducing the second]

The process of *pañcīkaraṇa* with the *praṇava* is explained herein [in the first half] in detail. Now the latter half will be about the preaching on the great statement (*mahāvākya*). (146)

I have told the commentary of Śaṅkara [*ācārya*] in the Marathi language. Hence, the clever ones should consider it as a scientific work. (147)

Well, even the *śāstras* are muted in the snares of logic, then how can my words be different from them? (148)

Since with its purity, the basil plant made Lakṣmī inferior to it, Nārāyaṇa paid homage to her, bowing low his head. (149)

[Phalaśruti and colophon]

If one desiring for final release bathes in the ocean of discretion (*Vivekasindhu*), he will have direct revelation of Śrīharī. (150)

One who has the jewels of words in the *Vivekasindhu* in and on his *kaṇṭha*ⁱⁱⁱ becomes praiseworthy, attaining the greatness of Janaka. (151)

If the pearls (*muktas*) of the salty ocean become ornaments for all, one who is adorned with [the jewels in the form of words in] the *Vivekasindhu* attains the state of having pearls in the form of liberation (*muktatva*) on him. (152)

The former half of the *Vivekasindhu* is deeper than the salty ocean, since one can attain therein the realization of one's own self without any attributes, in the form of Viṣṇu. (153)

For me, even to breathe or wink is an effort, and still I undertook the venture of the composition of this treatise. However, it is the fulfilment of the desire of the fortunate ones [that it came into existence]. (154)

Jayantapāḷa, the son of Ballāla, who is the son of Nṛsiṃha, arranged for the grand attempt of the composition of this treatise. (155)

iii. The word *kaṇṭha* is deliberately put as it is in the translation. It is for pun. The jewels are on his *kaṇṭha*, i.e., the neck and the words are in his *kaṇṭha*, i.e., he has memorised them.

It is due to the fortune of Bhagīratha that the world can bathe freely in the river Gaṅgā. Similarly, it is because of Jayantapāla that the world became happy. (156)

Mukundarāja says, “I made my own speech refined and purified by these words. May Pinākapāṇi¹¹² be pleased with it.” (157)

Here ends the seventh chapter called *Sarvaṃ brahmamitvivaraṇam* in the dialogue between the Guru and the disciple in the (treatise) called *Śrīmadvivekasindhu*. Homage to the lotuses in the form of the feet of *Śrīmatsaccidānanda* Guru.

112. Pināka is the name of the bow of God Śaṅkara. Hence, one who has the bow called pināka in his *pāṇi*, meaning hand, is the God Śaṅkara.

Vivekasindhu – Part 2
The Order of Withdrawal
(*Samhāarakrama*)

Chapter 1

Refutation of [the opinion that] the Gross Body [is tat, i.e., the Brahman] (Sthūladehanirasanam)

Obeisance to Śrīgaṇeśa!

Obeisance to Śrīmatsaccidānanda Guru!

[As an introduction, the Guru says]

The first part of the treatise is complete now. The matter and the meaning therein, where the pure Brahman itself, in the form of the universe, is explained clearly, are extremely unfathomable. (1)

The arrangement of the world is explained there, since the supreme liberation (*parama nirvāṇa*), which is the absolute Brahman, cannot be attained unless and until it becomes clear. (2)

Now will be propounded the latter half of the famous *Vivekasindhu*. Hence, have your mind alert and focused. (3)

The *Vivekasindhu* of the sagacious Śrīmukunda is a commentary on the three words in the Vedānta system of philosophy: [*tat*, *tvam*, and *asi*]; and is the explanation of the great statement: *Thou art that (tat tvam asi)*.¹¹³ (4)

All the sufferings of the worldly life is destroyed completely when one listens to it with devotion; and [then] certainly, the *sāyujyatā mukti*¹¹⁴ is attained. (5)

It [i.e., *Vivekasindhu*] will discuss the great statement, make clear the nature of one's own self and the final withdrawal of the *prapañca*. (6)

¹¹³. This is omitted in K.P. Kulkarni's edition.

¹¹⁴. The *sāyujyatā mukti* means that the devotee becomes one with the God and experiences the supreme bliss.

It is the three-worded *mahāvākya* which explains the non-duality of the *jīva* and *Īśvara*. Now will be explained the definition of those three words. (7)

[*The explanation of the three words with a commentary on them*]

The object denoted by the word *tat* is the Supreme Self (*paramātmā*), and that denoted by the word *tvam* is the individual self (*jīvātmā*). Both are said to be identical (*tadātmā*) by the word *asi*. (8)

The object of the word *tat* is of two kinds: the afflicted (*śabala*) and the absolute (*śuddha*). The object of the word *tvam* is also similar due to the variety of afflicted (*śabala*) and absolute (*śuddha*). (9)

The Supreme Self who is engaged in the acts of creation etc., and who has *māyā* and *śakticakra* etc. is Sarveśvara, the *śabala* object of the word *tat*. (10)

The pure and absolute Supreme Brahman, which is not delimited by *māyā*, and is without the *prapañca* and without any malignancy, is the absolute (*śuddha*) object of the word *tat*. (11)

The consciousness (*caitanya*) which is in three bodies, and is enveloped with *avidyā*, desire (*kāma*) and *karma*, and is undergoing three kinds of sufferings is the afflicted (*śabala*) form of the entity *tvam*. (12)

Theoretically, the individual consciousness (*pratyak caitanya*) which is beyond the three bodies, and is free from *avidyā*, *kāma* and *karma*, is the absolute (*śuddha*) form of the entity *tvam*. (13)

Śabala is called *vācyā*, and *śuddha* is called *lakṣya*. Between the two, the *śabala* component should be abandoned and the *śuddha* should be accepted. (14)

The pure entity *tat* is identical with the pure entity *tvam*. When the two are unified and become one, there is the supreme truth (*paramārtha*) in the word *asi*. (15)

Thus, when the word *tattvam* is examined, it leads to the non-duality or identity of *jīva* and *Īśvara*, just as there remains only void or space, when the pitcher and the hut are broken. (16)

Here, in this great statement [*tat tvam asi*], the sentence-meaning does not mean only the construing of words, or the context; neither specific nor good. The complete purport with the context is dealt with in the great statement. (17)

The inseparability of the sentence and the sentence-meaning denotes the integrity (*ekarasatā*) of Brahman. Thus, I have explained the exact meaning of the great statement to you. (18)

One who understands the refinement of the entity *tvam* as *tat*, and thinks that they are inseparable (*akhaṇḍa*) understands the exact nature of the *tat* and *tva[m]*. (19)

The essence, the details, and the explanation of the entities *tat* and *tvam*, will be told now. Hence, listen to it with a focused mind. (20)

[The explanation of the words tat and tvam, i.e., paramātmā and jīva in detail]

The entity denoted by *tat* is the individual self (*ātmārāma*). It does not need much effort to work on it. Hence, listen first to the order of examining or thinking on the entity *tvam*. (21)

Jīva wanders aimlessly due to ignorance, gets bound in the subtle body, takes the form of the gross body, and loses its freedom. (22)

The Guru then tells the eligible disciple, “You should understand with your own experience that the gross body is not you. (23)

When you are looking at the gross body, you are not at all it. How can the eye looking at the pitcher be the pitcher itself? (24)

Who does not understand with his own experience the famous principle, that the seer of that which is to be seen is different from it? (25)

You will say that the pitcher is separate from the eye. Similarly, the distinction between the seer and that to be seen is [clear] to the *citta* and is established in the mind. (26)

[You might ask that] The soul cannot be seen as separate from the body. Then, how can it be different from the body? [To this I answer] You will come to know it through illustrations. (27)

There is fire in wood, but it brings to light only the wood which is to be seen. Understand that the wood is that to be pervaded and the fire is that which pervades, and hence, they are different from each other. (28)

Then it will not be difficult to understand by one's own experience that the seer soul (*draṣṭā ātmā*) in the body to be seen (*dṛśya deha*) is different. (29)

[One might ask] The body has form, in which are seen the six modifications, whereas the soul is without any modification. Then how can the soul be the body? (30)

[To this I reply] If the body were able to understand what is sleep and what is death etc., then there would be a partial possibility to say that it can be said to be the soul. (31)

On its own, the soul understands what sleep is and what death is. Hence, it should be understood to be beyond the body even though being in the body. (32)

How can the gross body understand the birth while being born, existence while existing and death at the time of death? (33)

How can that to be seen become the seer and the seer as that to be seen? Hence, get away with the illusion that the soul is the body. (34)

[*Refutation of the theory of Cārvāka by way of describing the body*]

There was the theory of Cārvāka that the gross [body] itself is the soul. You have refuted it completely with your own experience. (35)

Those who are poor in discerning logic say that the body itself is the soul and accept only direct sensory perception as the means of knowledge. (36)

How can the opinions of the heretics be accepted as truth, who do not accept the Vedas, *śāstras* and the Purāṇas as the means of valid knowledge? (37)

Suppose the gross body is the soul, then who has done the *karma* by which the body is reborn, and who undergoes the joy and suffering after death? (38)

Therefore, do not take the soul as body.¹¹⁵ Then what are the parts of the body? Remember that it is the aggregate of the five basic elements. (39)

[You might ask] then what are the aggregates of the five basic elements? They are as I have explained to you in the *Sṛṣṭīkrama*, the twenty-five parts which got named as body (*deha*). (40)

Those are the gross (*jaḍa*) five elements. It cannot at all be that the soul is part of them. Then how can the body, which is their aggregate, be the soul? (41)

If the individual body (*piṇḍa*) is thought about carefully, it is not at all the soul. Then how can the wakeful state (*jāgrtī*), which is a state in it, be the soul? (42)

Intelligence (*buddhi*) obtains the awareness of the outer object with the help of the sensory organs having the consciousness of the body as the leader. It is called the wakeful state (*jāgrtī*). (43)

If examined carefully, Viśva is the presiding deity (*abhimānī*) of both: the gross body and the wakeful state in it, but not the soul. In this regard, there are innumerable arguments in the Vedānta system of philosophy. (44)

The spread of the *rajas* attribute—the gross body, wakeful state and Viśva—is visible to you, whereas the eye station, and the gross enjoyment are invisible. Then how can you be those? (45)

You are aware indeed of the gross *prapañca*. Therefore, in the Vedānta, you are called the witness with support (*avalambana sākṣī*). (46)

Some say that there is one single pervading principle and see it in only one place. Those are partial knowers (*khaṇḍajñānī*); they understand nothing. (47)

[The explanation of haṭhayoga and refutation of it]

There is support lotus (*ādhāra kamaḷa*) in the anus.¹¹⁶ It is red in colour and has four petals. It is very bright and has वं, शं, षं, and सं as its seed mantras. Some meditate upon it on those letters. (48)

115. The original text translates *ātmayā na lāvī pise* as *ātmyālā tū dehāce veḍa lāvū nakosa*. I take *pise* as *pisa* here, meaning lable, cf. verse no. 40.

116. K.P.Kulkarni's edition has *gudasthānī* which is more specific and is accepted.

In the penis is the *svādhiṣṭhāna* lotus, which is yellow in colour and has six petals. Some decide its place and meditate upon it on the letters, बं, भं, मं, यं, रं and लं. (49)

In the navel is the *maṇipura* lotus, which is blue in colour and has ten petals. It has the letters beginning with डं and ending in फं (i.e., डं, ढं, णं, तं, थं, दं, धं, नं, पं and फं) marked [on the petals]. Some meditate upon it since it grants liberation. (50)

In the heart is the lotus called *anāhata*. It is of the colour of fire and has twelve petals. The seed mantras starting from कं and ending in ठं (i.e., कं, खं, गं, घं, ङं, चं, छं, जं, झं, ञं, टं, and ठं) are shining brightly on every petal.¹¹⁷ (51)

It should be imagined that on the throat is the *viśuddha cakra*. It is extremely white in colour and has sixteen petals. There are the sixteen vowels (i.e., अ, आ, इ, ई, उ, ऊ, ऋ, ॠ, ए, ऐ, ओ, औ, अं, अः) [marked] on every petal. (52)

There is *agni* lotus between the two eyebrows. It is of the colour of lightning¹¹⁸ and has two petals, which have the seed letters हं and क्षं [marked on them]. Some say that it grants liberation. (53)

Those who lack discerning power say that that which is shining with these six *cakras* marked with the nasalised syllables is the supreme principle (*paramatattva*). (54)

Some imagine that there is multi-coloured light in a thousand-petalled lotus which is on the six *cakras*. (55)

Some blabber that the core of those seven *cakras* is the stainless supreme principle (*paramatattva*). However, they are devoid of knowledge. (56)

Some block the *ādhāra cakra*, stir up the dormant *kuṇḍalinī* vein and take it up to the *brahmarandhra*. (57)

Then there arises the unstruck sound (*anāhata dhvani*); the *citta* becomes one with the great void (*mahāsūnya*) and there shines the self-illuminating *paramakālā*. (58)

Some capture the mind and the wind, and due to it, become overwhelmed with joy. However, they cannot attain the purity of the supreme principle (*paratattva*). (59)

117. The text reads *pratipatrī* which means, on every leaf.

118. K.P. Kulkarni's edition has *māṇikavarṇa*, which means, of the colour of ruby.

You are neither *uḍḍiyāna*, nor *jālandhara*; neither *kābaru*, nor *sūkṣma vivara*; neither *pūrṇagiri* nor *brahmarandhra*.¹¹⁹ (60)

You are neither Mt. Meru, nor *Trikūṭa*; neither *bhramaraguphā* nor *golhāṭa*. How can you be *tīna granthi* or *śrīhaṭa*? (61)

You are neither *bhāṭi* nor *tālī*; neither *unmanī* nor *āgiyālī*; neither *nādabindu* nor *roḷī*.¹²⁰ (62)

You are neither the exhalation (*recaka*) nor inhalation (*pūraka*); neither suspension of breath (*kumbhaka*) nor *trāhātaka*. You motivate them. Then how can you be those? (63)

You are neither mantra nor performance (*anuṣṭhāna*); neither meditation (*dhyanā*) nor concentration (*dhāraṇā*); moreover, neither realization (*samādhi*) nor yogic positions (*āsana*). (64)

This is the place and measure of the body. All of it is partial knowledge. Even though you have the knowledge of the visible, how can you yourself be it? (65)

If the body is perishable, how can the merging (*laya*) and the object (*lakṣya*) be real? Therefore, all this is unreal and is partial knowledge (*khaṇḍajñāna*). (66)

Whatever is to be cognized by mind is possible to be seen. How can it be self? One has to experience the supreme principle (*paramatattva*)¹²¹ with his own self, leaving all these aside. (67)

[Observance of *sākṣibhāva*]

Be just a witness to the body, *prapañca*, etc. Leave all the theories about the body aside and be happy in your own form with your own light. (68)

119. All these terms are associated with *haṭhayoga*, which was very popular among the ascetic circles in Maharashtra during that time. *Jālandhara* and *uḍḍiyāna* are body locks used by *yogis* to channelize *prāṇa* or energy into specific channels of the body, while *pūrṇagiri* and *brahmarandhra* are certain locations in the yogic body through which this *prāṇa* flows. We are unclear about the significance of the word *kābaru* and *sūkṣma vivara*.

120. This verse and the few verses preceding this contain terms associated with the *haṭha-yoga* traditions and the yogic body.

121. The text has misprint as *daramattva*.

You are without any modification in your own form (*svarūpa-nirvikāra*). There is no scope for the six modifications. Then how can one think of the *varṇāśrama* [system] or the family rituals?¹²² (69)

Śrīmukundarāja says, “Thus I understood the futility of it all and told the truth. The sages should pay attention to it.” (70)

(The colophon is in Sanskrit)

Thus ends the first chapter called *Sthūladehanirasanam* in the dialogue between the Guru and the disciple in (the section called) *Samhāarakrama* in the treatise *Śrīmadvivekasindhu*.

122. K.P. Kulkarni's edition ends here and adds an appendix of four Sanskrit verses.

Chapter 2

Refutation of [the opinion that] the Subtle Body [is tat, i.e., Brahman] (Līṅgadehanirasanam)

Obeisance to Śrīgaṇeśa!

[Introduction. The disciple is praising the Guru.]

Then, paying homage to the teacher by touching his feet, the chief disciple said, “You have perfectly severed the bondage of the gross body [to *tat*]. (1)

I am free from the prison of [the thought that] the gross body [is the *tat*], have acquired [the knowledge of] the state of being a witness of the body etc. and *prapañca*; and am accomplished by the grace of *śrīguru*.” (2)

[The explanation of the subtle body]

Then, *Śrī Gurunātha* said, “You will not be free from the continuity of worldly life unless and until you have gone beyond [the opinion that] the subtle body [is *tat*]. (3)

You will not have the flash of your own innate nature till there is the veil of the subtle body, and till the ego is bothering the pure *caitanya*. (4)

The space in the pitcher delimited by the pitcher goes around everywhere with the pitcher. Similarly, together with the subtle body, the soul also undergoes the coming and going in this world, taking birth [again and again]. (5)

The Sun undergoes unsteadiness due to waves while it is being reflected in the water. Similarly, the soul goes on experiencing the joy and sorrow, due to the subtle body. (6)

As the fire, being in contact with iron, is struck with the blows of the hammer, the soul has to undergo birth and death in the whirl of the subtle body. (7)

Being enveloped with the auspicious and inauspicious *karmas*, you have to wander in the eighty-four lakh different species. How can there be liberation unless and until you have gone beyond the subtle body? (8)

Now you may ask, "What is the subtle body?" To it, I say, "As I have described it to you before. Once you have rid yourself of it, your own innate nature will be revealed to you." (9)

[The description and explanation of the subtle body and the refutation of the opinion that it is tat]

The subtle body is of [five] subtle elements, twenty-five *kalā* and of unfulfilled desires. (10)

I have explained to you previously the inner organ (*antaḥkaraṇa*) which is the first throbbing without any distinction (*nirvikalpa*). If that is you, then who else is the witness other than you? (11)

The resolution (*saṅkalpa*) and doubt (*vikalpa*) do not arise on their own. They are understood by the mind. Then how can they be you? (12)

The decision does not make the decision. It is the soul which motivates it. Its visible form is understood with intellect (*buddhi*). How can you be the intellect then? (13)

There arose the Buddhist belief that the intellect is the soul. But you have controlled the intellect and made it a witness. (14)

The connection with the past experiences is the motivator of the *citta*. It gets stirred by those. Who else other than you stirs the *citta*? (15)

You think that the body is I, which gives rise to [the idea that] I am the doer (*ahaṁkāra*), which leads to pride (*abhimāna*). You know it even though you are in it. Then, how can you be it? (16)

There is ego (*ahaṁtā*) when you say *I am happy* or *I am sad*. Similarly, the modifications arise having you as the substratum and it remains fixed in [your] body. (17)

You, who understands the creation at the time of creation, appearance at the time of appearance, and destruction at the time of destruction, is a different you. (18)

As the aroma in a flower is in the flower, but still is different from it, the clean and pure soul also is to be understood as a witness [different] from the idea that I am the doer (*ahaṃkṛti*). (19)

According to the theory of the Naiyāyikas, the *ahaṃkāra* itself is the soul, which you take as the witness. (20)

Some would say that the soul can be understood through *ahaṃkāra*. Then is it possible that the seer could be perceived through that to be seen? (21)

Thus, the seer of the aggregate of the five, beginning with the inner organs (*antaḥkaraṇa*) is seen as the witness, and that itself is the soul which is You. (22)

[Refutation of the opinion that *prāṇa* is tat]

The body is alive till there is life-breath (*prāṇa*) in it and dies when it is not there. Hence, foolish people say that the life-breath is the soul. (23)

The soul is the seer of the life-breath. But some consider that the soul and the life-breath are very close to each other. The great *yogīs*, however, do not value it much. (24)

If the life-breath is the soul, how can he not perceive it in sleep? Why can't he know when the thieves are robbing the clothes, ornaments and other such objects? (25)

It is seen that the life-breath perceives while being awake and while in a dream state. But it does not shine on his own in [any of] the three states. (26)

The life-breath itself cannot understand whether it is in the vein called *piṅgalā nāḍī* or in the *idā*. Hence, it is obvious that the life-breath is surely not the soul. (27)

The *apāna* wind goes downwards. *Udāna* wind is in throat. *Samāna* has its place in the navel-lotus, and from there it spreads in every joint. (28)

Vyāna spreads everywhere in the body. The soul illumines the five breaths. Hence, you alone are the witness of the life-breath in the three states. (29)

Thus, you can comprehend the five *prāṇas*, [but] you are not at all the five *prāṇas*. Hence, let it be. [Moreover,] you are neither the sense-organs. (30)

[The refutation of the opinion that the organs are tat]

You are aware that the state of the inner organ (*antaḥkaraṇa*) turned towards the sound is your ear organ. How can it be that the ear is the perceiver? (31)

Understand that the mind which is eager to grasp the touch is the skin organ. That [touch] is to be perceived and you are the perceiver. How can you then be one [with it]? (32)

The tendency of the eye and intellect is to choose the form or appearance. Remember that it is the perception (*jñapti*). Then how can you be identical with the eye organ? (33)

The tendency of the tongue organ is to taste the six fluids or juices. Perception (*saṃviti*) is a witness to it. You are not the tongue organ. (34)

The peculiar tendency of *ahaṃkāra* is towards grasping the smell. You are the illuminator of the olfactory organ [i.e., you bring it to light what the nose smells]. How can you be the olfactory organ? (35)

[The refutation of the opinion that the sense-objects are tat]

The one who experiences the sound, touch, form, juice, and smell is you, the absolute perceiver, *caitanya*. These sensual objects are gross [and lifeless], whereas you are absolute, wakeful and beyond the sensual objects. (36)

As the perceiver, you are beyond¹²³ the tendency of the inner organs (*antaḥkaraṇa*), which are eager to speak out. (37)

The *vaikharī* which praises [audibly] through the mouth and speaks with the syllables is perceptible to you since you are the seer or perceiver. (38)

While refuting *vaikharī*, *madhyamā* also needs to be refuted. It arises together with intellect in the form of sound. (39)

Paśyantī, the form of sound throbs in the form of mind. Theoretically, you are different from that also. (40)

123. K.P. Kulkarni's edition reads *ātītu* instead of *āṇita* which is better.

The first throb of the individual self (*jīvātmā*) is the characteristic of the *parā* speech. It is to be understood as inner organ (*antaḥkaraṇa*), which is already explained. (41)

Thus, the four forms of speech are examined. You are certainly not the speech. But it is you who makes it manifest. (42)

To deal with the sensual acts like touch etc. is the sprout of the tendency of the mind. You are the perceiver¹²⁴ of the organ hand. How can you be it? (43)

One of the tendencies of intellect (*buddhi*) is that it tries to reach the form (*rūpa*). You are the perceiver behind the organs—legs, etc.—and indeed are other than those. (44)

The tendency of *citta* desires to deal with sex-related matters. You are the indifferent perceiver of the penis; [hence] other than it. (45)

One of the tendencies of I-ness (*ahaṃkāra*) is to excrete stools. You are an indifferent witness to the anus organ which does it. You are certainly other than it. (46)

Thus, there are twenty-five illusory body-parts of the subtle body. They are the objects to be perceived, and you are the non-illusory object which is beyond the subtle body. (47)

[Refutation of [the opinion that the three states of existence are] tat]

Now I am going to tell you the characteristics of the dream state. Through it you will be able to come to know your own distinct nature. (48)

The lifeless objects the mind experiences in the wakeful state recede. But their impressions remain firm in the form of false attributions. That is said to be the dream state. (49)

There is superimposition of that to be perceived (*dṛśya*) on the perceiver (*draṣṭā*). It appears to be real. It is like the fragrance remaining on the branch after the flower has fallen. (50)

124. K.P. Kulkarni's edition reads *jñātāru*, which is better than *dātāru*.

[Or, it is like] The camphor in the container gets exhausted, but the fragrance does not leave it. Understand that the happiness of the dream state is similar [to it]. (51)

There is a stroke of the mallet of wakefulness on the head of *buddhi* when one is asleep. That is the dream state with desires, which you can see. (52)

If the subtle body is not you, how can you be the dream state? You alone make it visible with your own light. (53)

Taijasa is the enjoyer of both: the subtle body and the dream state. You realize the *sāttvika ahaṃkāra*. Hence, you are separate from it. (54)

You are other than the throat, which is a station and the various enjoyments also. Due to the state of being a witness, you are different from the five-fold function of the *sattva* attribute. (55)

As the famous fire is in iron and illumines it, you make the subtle body visible with your own light. (56)

Iron moves here and there when it is in the vicinity of a magnet. Similarly, the lifeless gross body starts moving because of you, who is not a doer and is independent. (57)

It becomes possible to hear with the ear, touch with the skin, and see with the eyes because of you. But it is not applicable to you. (58)

It becomes possible because of you to taste with the tongue and smell with the nose. But you do not have to do the actions of the organs. (59)

It becomes possible because of you to speak with the faculty of speech; give and take with the hands and walk with the legs. (60)

[It is because of you that] the penis enjoys sexual pleasure [and] the anus excretes stools. How can you, the non-doer, be affected by these actions? (61)

It is because of you, the non-doer, that the mind has the quality to meditate upon, the intellect has the nature of knowing, and the ego has the pride that 'I do.' (62)

It is the fruit of the vicinity of the self that *citta* has the quality of sentience and the inner organs (*antaḥkāraṇa*) have the quality of throbbing. But the self is beyond [all]. (63)

You design various activities of the body organs till you are not convinced about your own real nature. The world surrounded by good and bad actions is non-existent for you. (64)

Since you have realized your own self now by way of being the seer, the idea of the two bodies is dissolved; and [moreover] due to this, it is realized that what was to be understood was of the nature of ignorance (*avidyāmaya*). (65)

Ignorance is without any beginning and its falsity is also beginningless. Needless it is to state that the idea of two bodies, which is its result, is also without transitoriness. (66)

Merit and sin spread in the *jīva* due to the dream state. O dear, awakening is the only expiation for it; nothing else. (67)

Similarly, because of the two bodies, the good and bad deeds occur. All those get burnt due to [the realization of] its state of being a witness. (68)

[Conclusion]

Now enough of arguments. As soon as the subtle body is dissolved, the way to heaven and hell is automatically blocked. (69)

The seer of the two bodies does not take the way of good or bad deeds. Hence, O great hero, you are called a wonderful witness. (70)

Mukundarāja says, “There is no rebirth when the [opinion or idea that the] subtle body [is *tat*] is dissolved in this way. There is then the realization of the self-illuminated self.” (71)

(The colophon is in Sanskrit)

Thus ends the second chapter called *Liṅgadehanīrasanam*¹²⁵ in the dialogue between the Guru and the disciple in (the section called) *Samhārakrama* in the treatise *Śrīmadvivekasindhu*.

125. The colophon has *Liṅgadehakathanam*. It is changed, according to the caption, to *Liṅgadehanīrasanam* for consistency.

Chapter 3

Refutation of [the opinion that] the Causal Body [is tat, i.e., Brahman] (Kāraṇadehanirasanam)

Obeisance to Śrīgaṇeśa!

[Guru says]

When the two bodies are examined, it is proved that you are not at all the two bodies. All your fallacious knowledge (*viparītajñāna*)¹²⁶ is dispelled completely by it. (1)

The illusory perception (*anyathājñāna*)¹²⁷ which gave rise to the idea of the two bodies, and to the illusion that the two bodies are the *I*, is removed completely by the extraordinary idea that the *I* is the witness. (2)

The illusory perception is dispelled and together with it, also the nine attributes related to it. Now will be narrated what those [nine attributes] are. (3)

Intellect (*buddhi*), happiness (*sukha*), sorrow (*duḥkha*), effort (*prayatna*), desire (*icchā*), jealousy (*īrṣyā*), refinement (*saṃskāra*), merit (*puṇya*), sin (*pāpa*) are said to be the nine attributes. (4)

[The various theories about liberation]

According to the Vaiśeṣikas, the destruction of all these is liberation. However, there cannot be realization of the invisible soul without dispelling ignorance. (5)

The basic reason is ignorance due to which the soul is in the bondage of

126. *Viparītajñāna* means considering one as another, for example, considering a rope as snake.

127. *Anyathājñāna* means other knowledge, for example, being under the illusion that animals are clouds.

the two bodies. Hence, how can there be liberation unless and until there is freedom from ignorance? (6)

There emerges a sprout of fallacious knowledge, till the ignorance is not dispelled completely; and hence, there cannot be liberation from the *samsāra*. (7)

There is no other means to dispel ignorance of the soul, besides the knowledge of one's own self. (8)

"How can it be understood that it is ignorance due to which there cannot be self-realization?" If you say so, then I will ask you since this is the proper occasion. You give me the answer. (9)

[*Guru asks*]

Tell me who you are, who is different from the two bodies? It is you alone who is the knower of the subtle, the gross and the *prapañca*! (10)

The awareness (*jāṇīva*) that I am beyond the two bodies is part of the light [of your knowledge]. But tell me who is that who is specifically you. (11)

When the revered Guru asked thus, the disciple got engrossed in thought; and then asked, "Who is that I, who is beyond the two bodies?" (12)

[*The disciple discerns*]

"I am neither earth, nor water, nor fire, nor the wind. I am also not the clean and clear space. (13)

I am neither the visible twenty-five, which are explained as the parts of the gross elements, nor the bones, flesh, blood etc. (14)

Neither am I the cluster of the subtle elements from which the subtle body is formed separately. Then who am I? (15)

I am neither the five breaths, nor the five sense objects which are visible to me. They are different from me. (16)

The five sensory organs are visible to me [hence, I cannot be those]. I am surely not the organs of action. The aggregate of five *antaḥkaraṇas* is that

to be illumined and I am the one who illumines them [hence, I cannot be those also]. (17)

[Moreover,] I am neither mind nor its function, nor the intellect nor its decision. I am neither the *citta* nor its thought. (18)

I am neither ego, nor the function of the ego. I am the one who is the knower of those and who is other than all these. (19)

The solid gross body has form and the subtle body is with superimpositions.¹²⁸ I am the knower of both these. I am not fallacious knowledge. (20)

I am neither with form nor with assumption. I am the indifferent seer of both the bodies. It is not clear to myself who I am." (21)

Thus said the disciple and then requested the Guru, "O Lord, I have lost myself to me. Please show that to me. (22)

I know all these; but am unaware of my own self. Please enable me to meet myself, O revered Guru!" (23)

[Guru explains]

Now the celebrated Guru says, "You have attained the knowledge of both your bodies now, but not yet dispelled the ignorance about your own self. (24)

You do not know your own self, though you know it. This is the characteristic of ignorance. Why are you carrying this non-existent burden on your head? (25)

You are aware that you do not comprehend your own self. Hence, the awareness itself is the abode of this ignorance. (26)

Thus, you, the individual consciousness (*caitanya*), are the abode of ignorance. It should never be said that the non-sentient is the abode of that which is beyond sensory perception. (27)

The rope that exists is the abode of the [fallacious] serpent. However, the non-existent serpent cannot be the abode of the rope. Then how can the false ignorance be the abode of your real nature? (28)

128. The K.P. Kulkarni's edition reading *sābhāsātā* is better than *sattā*.

It is not at all possible that the ignorance would say, "I do not understand my own self." Hence, the ignorance has you who exists as its abode. (29)

Leaving aside the gross, the subtle, and the *prapañca*, you started the search for the seer and the absence of *prapañca*. At that time, you were bewildered looking at the unsupported, which is devoid of colour and manifestation. (30)

Otherwise, you indeed do exist and accept the non-existent ignorance. Now tell me, 'Who is that you, who knows that you do not know?' (31)

As the water itself creates the moss, but then the moss covers the water; similarly, ignorance has enveloped your innate nature. (32)

It is ignorance that creates the gross and the subtle body, and wrong knowledge as well. Hence, it is said to be the cause. (33)

Ignorance is your causal body. Surely you are not it! You are the bodyless witness to it, who is of the supreme form (*paramasvarūpa*). (34)

You are aware of your ignorance when you say, "I do not know myself." Therefore, you indeed are the seer, who is beyond ignorance. (35)

You unnecessarily think that you do not know, since you do know, 'I do not know'. Then the knowing is you and the absence of knowing is false. (36)

To know is knowledge and not to know is ignorance. You are unnecessarily¹²⁹ carrying the accessories of ignorance. (37)

Well, ignorance is not real. All kinds of fallacious knowledge are perishable. Also, the two bodies which result from it are utterly false. (38)

Ignorance is your causal body, which is the abode of sleep. Now listen to what the characteristic of sleep is. (39)

[*The explanation of deep sleep (suṣupti)*]

Mind attracted by the illusory impressions of movements of the organs experienced in wakeful state and in dream, is called *suṣupti* (deep sleep). (40)

Understand, when fallacious knowledge together with the ten organs and the four *antaḥkaraṇas* gets merged with ignorance, it is *suṣupti*. (41)

129. The K.P. Kulkarni's edition reading *vṛthā* is better than *mithyā*.

Even though being in *suṣupti*, you are aware of *suṣupti*, which is the absence of perception; and in the wakeful state, you talk about it as a witness. (42)

Hence, understand that *suṣupti* does not [know you]. It is different from you since you can perceive it. The three states are natural for the intellect, but you are different from those. (43)

You, who realize the *prājña ahaṃkāra*, which is the presiding deity of the causal body and the *suṣupti* state, are different [from them]. (44)

You realize the *prājña*, the enjoyment (*bhoga*) of joy, and the heart station, which are the five kinds of *tamas* attributes. Then how can you, who is the soul, be those? (45)

Thus, you are the soul, the knower of gross [body], subtle [body], and causal [body], the three states—wakeful state, dream state, and sleep—and the three presiding deities—Viśva, Taijasa and Prājña. (46)

You are the soul, the knower of the triad of experiences (*bhoga*)—gross (*sthūla*), *pravivikta* and *ānanda*; the three stations—eye, heart, and throat; and the three attributes—*sattva*, *rajas* and *tamas*. (47)

I have explained to you the aggregate of the three attributes of ignorance, and the *prapañca*. You are the seer and hence, the substratum and witness of all those. (48)

The *prapañca* comes into existence with the arrangement of the three attributes of ignorance. Unless and until it is understood, there cannot be freedom from the continuation of the worldly life (*saṃsṛti*). (49)

Now all your filth has been dispelled. You have attained the state of pure self (*ātmatva*), and [you], the supporter and the witness, are free from the bondage of the three attributes. (50)

Śrīmukunda says, “This does not happen to everybody, that they can realize the formless (*nirākāra*) and unmanifest (*nirābhāsa*). You have realized your own self, which is without any support.” (51)

(The colophon is in Sanskrit)

Thus ends the third chapter called *Kāraṇadehanirasanam* in the dialogue between the Guru and the disciple in (the section called) *Samhārakrama* in the treatise *Śrīmadvivekasindhu*.

Chapter 4

Refutation of [the opinion that] the Great Causal Body [is tat, i.e., the Brahman] (Mahākāraṇadehanirasanam)

Obeisanace to Śrīganeśa!

[*Guru continues*]

“Such is your disposition about your own nature—I am without any disease, without any attribute, and I am the consciousness (*caitanya*) incarnate in the form of a witness. But that also is not you. (1)

Such is your disposition about your own nature [but] that is your great causal body (*mahākāraṇadeha*). Who is its seer other than you? (2)

You can experience the *turyāvasthā* in the great causal body (*mahākāraṇadeha*). Now its [i.e., of the *turyāvasthā*] characteristics will be told. Listen to it. (3)

[*The definition and explanation of turyāvasthā*]

The state which is the witness of the unfolding (*prapañca*) of the threefold body, threefold states, three stations, three kinds of experience, and three kinds of experiencers is to be understood as *turyā*. (4)

Surely you know the three attributes of *avidyā*, and also *turyā*, the witness to it; then how can you be *turyā*? (5)

The individual self (*pratyagātmā*) is the presiding deity of the *mahākāraṇadeha* and *turyāvasthā*. These will be explained now. Listen to it. (6)

[*The explanation of pratyagātmā*]

Prapañca is the product of *avidyā* and it is unreal. I am the seer who is the real. Hence, it cannot be explained that I am the *prapañca*. (7)

One who thinks that the absolute (*kevala*) Supreme Brahman is eternal and stainless, and 'I am It' is the individual self (*pratyagātmā*). (8)

This presiding individual self (*pratyagātmā*) is not you since you can see him. Similarly, the experiences of apparent happiness and their station in the head are also not you. (9)

You are the self-illuminated seer (*draṣṭā*) of the absolute (*śuddha*) *sattva* attribute of *avidyā* and of complete fivefold *prapañca* [unfolding] of the *tamas* attribute. (10)

You are totally different from the absolute *prapañca*. You yourself are the witness beyond any support (*nirālamba sākṣī*). (11)

You are the attributeless (*nirguṇa*) and formless (*nirākāra*) *parabrahma* which requires no support (*nirādhāra*). You are that nature which has no bounds. (12)

[*Refutation of Śūnyavāda*]

There was the emergence of the belief of the Buddhists and Jains (*kṣapaṇakas*) that the void (*śūnya*) is the self, which you defeated completely with your own experience. (13)

Absolute non-existence is the nature of *śūnya*. Hence, even to say so [that the void (*śūnya*) is the self] is incomplete knowledge (*khaṇḍajñāna*). (14)

Absolute *caitanya*, which is eternally present, realizes *śūnya*, which is complete absence. (15)

Śūnya, the non-entity, does not realize the non-entity. The Self illumines it. Then how can the knower of all be non-entity? (16)

It is indeed like *śūnya*, but not the actual *śūnya*. It illumines itself with its own experience. (17)

Let it be. As the quartet of bodies,¹³⁰ you [too] are in the body of every *jīva* and shine in and out of it [i.e., the quartet]. (18)

[The seer (draṣṭā) is different from the quartet of bodies]

You, the witness, can realize the quartet of bodies of the *jīva*. However, how can you be it since you are the absolute *caitanya*, which cannot be fathomed. (19)

As you understand thoroughly the four states you have, you understand the commonalities of all the *jīvas* also, since you are the perceiver or cognizer self. (20)

Similar to four presiding deities, you are also among those presiding in all the *jīvas*. You certainly are the witness. (21)

The quartet of experiences (*bhogas*) are seen in your presiding deities. Similarly, you understand all the experiences with your own light. (22)

You understand the four stations of your four states with your own intellect. In the same way, you alone understand the stations and measures of all the beings. (23)

Who else is the all-knowing Self other than you, who is thus in all the beings and who is the abode of all the body organs?" (24)

[The request of the disciple to explain the state of ātmā being present in all]

At that time, the chief disciple asked [the Guru to explain]: "How can one prove that the Self is omnipresent and is in all beings? One cannot understand the joys and sorrows of the others. (25)

I am asking this, O Lord, since I can witness all that is perceptible, but cannot understand what is going on with others and hence, cannot be one with them." (26)

130. *Dehacatuṣṭaya* or the four bodies are: *sthūladeha*, *sūkṣmadeha*, *kāraṇadeha* and *mahākāraṇadeha*.

[*Guru explains the singularity of ātmā*]

At that time, *Gurunātha* said, “Imagine identity with all the different selves, as there is only one single space in all different individual pitchers. (27)

Or, [it is like] the Sun is only one. But when it reflects in different water reservoirs, the one attains manifoldness due to different boundaries. (28)

There are many suns in the reflections. Some of them are agitated when the water is stirred. Among those, some are motionless, but actually they are not different from the others. (29)

If there had been motion in the original disc, it would have been seen in all the reflections. Hence, whatever is not present [in the original] is superimposed on the reflections due to the delimiting factors. (30)

Similarly, there is only one single lord of the body-organs, but there are illusions in the organs due to *avidyā*, which are seen in various superimposed forms in the individual self. (31)

[*Tvam, caitanya, ātman and perception*]

Joy and sorrow are dependent on the [past] *karma*. It is the shelter of the subtle body. The boundary of the subtle body is not at all applicable to consciousness (*caitanya*), but is imposed on it. (32)

The subtle bodies of the *jīvas* obtain the *karma* through the gross bodies. Certainly, due to those delimiting factors, the *jīva* experiences joy and sorrow. (33)

Hence, one is completely unaware of the joy or sorrow of the other. It has either bondage or freedom according to its own accumulations. (34)

Now you have asked, “If there is only one single entity in all the beings, then why is it that I am not aware of whatever is happening to the other?” (35)

Then listen to the answer to it, with a focused mind so that you can cross over the ocean of doubts with it. (36)

Awareness (*jāṇīva*) and nescience (*neṇīva*) are the attributes of *citta*, and not of the soul. I have already explained to you that the nine attributes beginning with *buddhi* are of the subtle body. (37)

The *avidyā* in an individual's body is different from that of another; and the subtle body, which is the result of it, is also different. The pride in the gross body also varies according to each body. (38)

Hence, the presiding one of each particular state is dependent on it. Moreover, the act of knowing in that state is delimited by it. (39)

Hence, the knowledge obtained in the wakeful state does not appear in the dream state; and that connected to those two is not found in the *suṣupti* period. (40)

Hence, it is difficult for one *citta* to understand the other. How can you be the knower of all if you desire to know with the help of the *citta*? (41)

The ascetics get the revelations of the past, present, and future with their power acquired by the observance of asceticism. But it does not lead to liberation from the material world. (42)

You also see, but it depends on the organs. The way He perceives the *citta*, gradually, is different from yours. It is due to being omnipresent and illuminating each and everything with one's own light. (43)

[The perception of the one] whose perception is dependent on the sense-organs, can either be perception, or non-perception, or fallacious perception which is of the form of illusion. (44)

Such is not the way the soul perceives. It does not need any means such as mind, eye, etc. [Actually] even they become alive [and active] by way of merely being in its vicinity. (45)

Perceiving, not perceiving, or fallaciously perceiving do not apply to the self. You are that self who realizes all these functions of the *citta*. (46)

The Sun, devoid of ego (*ahaṁtā*), possessiveness (*mamatā*) and efforts (*prayatna*), makes all the forms visible with its own light and enables the eye to see those. (47)

In the same way, you are the soul and the *caitanya*, devoid of ego and possessiveness for all the body organs, which illumines all the sensual objects with its own form. (48)

It is like the magnet that makes the insentient iron move but does not move itself and remains indifferent. (49)

Similarly, the self neither moves nor causes a move, neither works nor causes work, and neither experiences nor causes experience of sensual enjoyments. (50)

It is due to your power indeed that the organs move, but they are not independent in their own dealings. (51)

It is *prakṛti*, due to which you are the cause, the effect and the doer. That you have to experience the joy and sorrow, is also due to your relation with *prakṛti*. (52)

You are the absolute *caitanya*, the supreme principle (*paramatattva*), free from all limitations. You do not at all have the state of being the experiencer of joy and sorrow. (53)

However, the organs cannot work without your existence. Hence, the non-existent state of being a witness is unnecessarily superimposed on you. (54)

The superimposition of being a witness is thrust upon you till there exists that to be seen (*dṛśya*). Once that is dissolved, there is the supreme *nirvāṇa* and you are the absolute awakened and realized one. (55)

You are neither that to be seen nor the act of seeing, nor do you have the state of being a seer. You are the unstained absolute existence, of the form of perception (*jñaptirūpa*). (56)

Now, enough of such arguments. All the beings are denoted by the meaning of the word *tvam*. After its refinement, what remains is only the supreme entity (*paramārtha*), and that is you, the omniscient. (57)

Thus, the examination of the word *tvam* is done by which the state of being *jīva* is clarified and the realization of the self, which is beyond sensory perception, is perfectly manifest. (58)

As the gold particles mixed with dust cannot be seen, but the strainer knows how to separate them, so is this. (59)

Similarly, leave the apparent dust and choose the bright shining gold. Your own nature can be realized in this way. (60)

Thus, when the dust in the form of the *prapañca* (body, etc.) is washed away with the water of discerning conscience (*viveka*), the shining self-luminant gold of the Self is attained. (61)

As the skin of a banana is peeled off and only the sweetness of the essence is enjoyed, throw away the covering cloak of *māyā* and choose your innate nature.¹³¹ (62)

(The colophon is in Sanskrit)

Thus ends the fourth chapter called *Mahākāraṇadehanirasanam* in the dialogue between the Guru and the disciple in [the section called] *Samhāarakrama* in the treatise *Śrīmadvivekasindhu*.

131. The K.P. Kulkarni's edition reading of the third and fourth *pāda*, तैसं माइक कंचुक सांडी । निवडी स्वस्वरूप तै is better and hence is accepted here.

Chapter 5

The Explanation of the Spread of this World and the Deluge after the Refutation of [the opinion that] the Īśvara and the Three Bodies [are tat, i.e., the Brahman]

*(Īśvaratanutrayanirasana-
pūrvakaprapaṇcapralayavivaraṇam)*

Obeisance to Śrīganeśa!

[*Guru says*]

Now enough of these arguments. The connection with the false duality will not come to an end till Īśvara is considered to be other [than *jīva*]. (1)

Therefore, listen carefully. The entity denoted by the word *tat* is going to be examined. Then there will be [the realization of the] absolute Brahman, the bliss incarnate. (2)

[*The explanation of tat. The gross body is not tat.*]

Just like the individual self, Īśvara also has four bodies. There will be the obtainment of the entity denoted by the word *tat* when these are withdrawn. (3)

There is the action or phenomenon of getting constituted of the five basic elements (*pañcīkaraṇa*), which arise due to the *tāmasa ahaṁkāra*. From their union, the universe (*brahmāṇḍa*) comes into existence. Then how can it be the Supreme Self (*paramātmān*)? (4)

“It is already explained in detail previously that the universe (*brahmāṇḍa*) is the gross body. How then can that which is visible and has modifications be Īśvara? (5)

Creation is a state of *brahmāṇḍa*. It is not at all the Supreme Self. The one who comprehends the arrangements there, is the Supreme Self. (6)

Brahmā, the presiding deity of the universe and the state of creation, is recognized as the creator of the universe. Yet he is not the Supreme Self. (7)

Brahmā is the *rājasa ahaṃkāra* and hence not the Lord of all (Sarveśvara). He does deal with the acts like creation etc., but being dependent on somebody else. (8)

[The subtle body is not tat]

The aggregates of the five basic elements (*pañcīkṛta*) are the subtle bodies of Īśvara. They are visible and hence, indeed not the Supreme Self. (9)

Viṣṇu is the *antaḥkaraṇa* of Īśvara, moon is the mind, and Nārāyaṇa is *citta*. (10)

Virañci¹³² is his intellect and Rudra the ego. One who knows all these forms is the Supreme Self. (11)

The directions are his ear, the wind the skin, the Sun the eye, Varuṇa the tongue and the two Aśvins are his nose. But this group of organs is not the Īśvara. (12)

How can speech and fire, the hand and the Lord of the gods (*suras*), the leg and Vāmana, the penis and Prajāpati, and the rectum and Nairṛti, be the Supreme Lord (Pareśa)? (13)

The Supreme Self is other than *vyāna*, *samāna*, *udāna*, *prāṇa* and *apāna* since he is the seer (*draṣṭā*). (14)

The extremely insentient five sensual objects of the subtle body are formed with the basic elements. The Supreme Self, which is without any object (*nir-viṣaya*), is the supreme entity (*paramatattva*). (15)

132. This is one of the names of Brahmā.

Thus, there are twenty-five elements which are parts of the threefold *ahaṃkāra*. *Ahaṃkāra* is with superimpositions; it is not the Supreme Self. (16)

Now, enough of the subtle body. Even the incorporeal state is not one's own form. Then the states¹³³ and the positions are surely not the Supreme Self. (17)

Viṣṇu is the presiding deity of the subtle body, its state and position. But to say that he is the Supreme Self is indeed invalid. (18)

Viṣṇu is the *sāttvika* ego. Moreover, he has form. He just looks after the dealings of the existence, being dependent on somebody. (19)

Viṣṇu is *antaḥkaraṇa*. *Vaikuṇṭha* is his abode. The Supreme Self, however, is the absolute and complete consciousness. (20)

Viṣṇu takes care of subsistence. He manages the unmanageable creation. It is not at all possible that Viṣṇu is the Supreme Self, which does not undergo any change (*nirvikāra*). (21)

[*The causal body is not tat*]

Māyā is the causal body, not Īśvara, since he is the seer, whereas this [causal body] has thoughts and modifications. (22)

The [principles] *mahat* and *ahaṃkāra* of *māyā* gave birth to *Brahmā*, *Viṣṇu* and *Maheśvara*. Such *māyā* can never be the Lord of all (*Sarveśvara*). (23)

The conscious feeling towards self arises in the form—*I am the Brahman*. How can Īśvara be that unmanifest (*avyākṛta*)? (24)

The causal body is unmanifest (*avyākṛta*). It has to undergo the state of deluge also. These are surely not applicable to the Supreme Self. (25)

Rudra is the presiding deity of the unmanifest deluge. The argument that he is the Supreme Self cannot at all be possible. (26)

Rudra is the *tāmasa ahaṃkāra* who destroys the world at the end, whereas the Supreme Self is indifferent and without any ego. (27)

133. Referring to the three states: waking, dreaming and deep sleep.

Rudra is merely the executive appointed for destruction or withdrawal. He is not the independent decision maker either of creation or of subsistence. (28)

The Supreme Self having the power of *māyā* is the lord of Hari, Hara, Brahmā and others. How can he be connected with the three attributes of *māyā*?" (29)

To this, the disciple said, "I do not know what is meant by deluge. Please explain it to me." (30)

[The explanation of daily deluge (pralaya), the first deluge]

Then the ocean of mercy, the *sadguru* who is knowledge incarnate, said, "Listen, the deluge is of five kinds. (31)

It is of two kinds in the body (*piṇḍa*), twofold in the universe (*brahmāṇḍa*) and the fifth one is at the time of realization (*mokṣadaśā*). (32)

Whatever occurs every day is daily [deluge] (*dainandina pralaya*). The two bodies are merged with each other in deep sleep. It is called the daily deluge (*dainandina pralaya*) since the two bodies are withdrawn in it. (33)

[The great deluge (mahāpralaya) of the body, the second deluge]

The death of the gross body is to be understood as the great deluge (*mahāpralaya*). These are the characteristic of the two deluges in the body. (34)

[The daily deluge of Brahmā, the third deluge]

Four thousand *yugas* is one single day of Brahmadeva. Remember that his night is also of the same measure. (35)

The deluge which occurs at the end of Brahmadeva's day is the daily deluge for Brahmā. At that time, Brahmā enters *māyā* and withdraws the three worlds. (36)

At that time, twelve suns begin to shine forth. Huge clouds start showering and the three worlds get drowned in the floods of that deluge. (37)

But the subtle body does remain even though the gross [body] fades; and further, that also gets drowned in the ocean of ignorance. (38)

When deep sleep (*suṣupti*) thus withdraws the *jīva* every day, it gets one with the body together with its own *karma*. (39)

Brahmā's *māyā* is the treasure trove, where all the jewels in the form of *jīvas* of four groups of beings are stored at the time of the daily deluge. (40)

Thus, Brahmadeva spends four thousand *yugas* of such nights in meditation. (41)

Then he releases the meditation, gulps the waters of the deluge, and creates the four kinds of beings again. (42)

He creates the beings as they were in the beginning. This is the daily deluge I explained to you. (43)

[*The great deluge (mahāpralaya), the fourth deluge*]

Now listen to the great deluge which is going to be told to you in an interesting manner. Brahmā and others withdraw the universe at that time. (44)

There is a lack of rain for the next hundred years and all the living world is destroyed; and the twelve suns begin to shine. (45)

The seven nether worlds start burning with the fire coming out of Śeṣa's¹³⁴ mouth; and all the worlds are scorched by the heat of the twelve suns. (46)

Then there are continuous torrential showers from the *saṃvartaka* cloud and other clouds for hundreds of years. (47)

The *brahmāṇḍa* burning under the ashes dissolves in the waters of deluge. All the beings are also destroyed together with all the creation. (48)

Then the clouds disappear and there appears extreme splendour, which absorbs all the water of the deluge. (49)

Suddenly, strong winds start blowing, the splendour fades away and the sky of *mahat* is completely pervaded by wind. (50)

134. The serpent

At the same instant there arises ego (*ahaṁtā*), the *tamas* attribute of Rudra and it sucks in the sky of *mahat* together with all the subtle and primary elements (*tanmātras*). (51)

Then the *rājasa* ego takes over the *tāmāsa* ego; and then it becomes easy for *sāttvika* to gulp it. (52)

Together with the *rājasa* ego and its products—the five sensory organs, five *prāṇas* and five motor organs—also are destroyed. (53)

Then the *mahat* element gulps the *sāttvika* ego, which creates the five *antaḥ-karaṇas*, and the power of *jñāna*. (54)

Then the circle of deities is dissolved, the destruction withdraws the splendour and the deity *māyā* seizes the *mahat* element. (55)

That *māyā* which disturbs the balance of attributes gets merged in *mahāmāyā*. Further, that *māyā* also merges in the balanced state of the attributes (*guṇasāmyīṁ*). (56)

At that time, the Supreme Being (*paramapuruṣa*) gives up the conviction that *I am the Brahman*. Once *prakṛti* is dissolved, only the Supreme Brahman remains without any distinction (*nirviśeṣa*). (57)

Together with the *mūlamāyā* then, the desire, knowledge, actions and all the *śakticakras* also certainly get dissolved. (58)

The groups of *jīvas* formed with the five basic elements remain in the balanced state of the attributes. (59)

Those who are stuck with the fivefold *karma* and are enveloped with ignorance do not attain the realization of the self (*ātman*) and hence are deprived of the final release. (60)

As the whole banyan tree enters into a seed, the whole universe (*prapañca*) merges into the balanced state of the three attributes and disappears. (61)

Further, those balanced attributes settle down in one's own nature and there remains merely the Brahman, as a lump of mud dissolves completely in the great ocean [and what remains is only the ocean]. (62)

Thus is the explanation of the deluge; and I have already explained to you in the *Sṛṣṭikrama* how the *prapañca* comes into existence. (63)

[*The extreme deluge with viveka, the fifth deluge*]

Now, one will be told about a very interesting deluge. In this case, the destroyer or the withdrawer is the discerning power (*viveka*), nothing else. (64)

The confusion between a rope and a serpent is dispelled with the discerning power (*viveka*) only. Without it, it cannot even partially be solved. (65)

The illusory serpent is like a wrong superimposition on one's own nature. The lamp of discrimination can dispel it, which is caused by darkness [of ignorance]. (66)

Nothing can kill the enemy in the dream. He dies completely due to being awake only. (67)

Similarly, the whirlpool of *māyā* etc., i.e., the illusory universe (*prapañca*) is instantaneously dispelled by the realization of one's own self. (68)

The mundane world (*prapañca*) can be withdrawn even though being in its own form, as the great flood of a mirage turns out to be false. (69)

Or, it is as a doll made of ghee has all the limbs etc., but still remains false. Ultimately, it is only ghee. (70)

Similarly, the immeasurable modification in the form of this world which is imposed on the Brahman is certainly illusory; what is true or real is the Brahman alone. (71)

Everything fades away while everything exists; and the Brahman only remains. Thus is the withdrawal [and destruction of the mundane world possible] with extreme discretion. (72)

See, such is the ultimate deluge wherein the complete bondage of *prapañca* dissolves completely. (73)

The great deluge, however, is different, wherein the impressions of the gross condition are gone, but that which brings about rebirth remains in the womb of ignorance (74)

The subtle body does not come to an end there, nor are the good and bad deeds burnt. Hence, one cannot be free from death and rebirth. (75)

Well, thus I have explained to you the withdrawal and destruction with five-fold deluge. Now will begin the explanation of the attainment of realization (*mokṣa*). (76)

[*The explanation of mokṣa*]

O dear disciple, *māyā*, having the attributes as prominent, is the cause of the causal body. The great deluge caused there is called *suṣupti*. (77)

Rudra is the presiding deity there. How can he be the Supreme Self (*paramātmā*)? He is the effect of the three attributes and hence, is different from him. (78)

Brahmāṇḍa, *hiraṇyagarbha*, *māyā*, creation, existence, great deluge, Brah-mā, Hari, and Hara are the effects of the attributes of *māyā*. (79)

The story of the attributes of *māyā* means it is illusory; that is for certain. Remember that the Supreme Self is the real witness of all." (80)

[*The colophon is in Sanskrit*]

Thus ends the fifth chapter called *Īśvaratanutrayanirasanapūrvakaprapaṇcapralayavivaraṇam* in the dialogue between the Guru and the disciple in (the section called) *Samhārakrama* in the treatise *Śrīmad-vivekasindhu*.

Chapter 6

The Examination of the Entity tat after the Refutation of [the opinion that] the Great Causal Body [is tat, i.e., Brahman]

*(Mahākāraṇadehanirasana-
pūrvakatatpadārthaśodhanam)*¹³⁵

Obeisance to Śrīgaṇeśa!

[Introduction. The Guru says]

The primordial throb in the form of the Brahman, which has the characteristic of being perfect knowledge, is the great causal body of the Lord of the world. (1)

It is the firm belief of all the *śāstras* that Īśvara has knowledge as his body. Then how can he be the knower of that body [i.e., the knowledge]? (2)

Mahāmāyā is the supreme *śakti*. She is the primeval *prakṛti* (*mūlaprakṛti*) of Īśvara. The one who knows her is the self-luminant Supreme Being (*parama puruṣa*). (3)

He [i.e., the Supreme Being] is the protector of the entire *māyā*. He enables all to sustain and makes *Brahmā* and others work in the operations of creation etc. (4)

The eternal couple has created *Brahmā* and the others and also the universe (*prapañca*). They never leave each other, like the body and its shadow. (5)

There cannot be one without the other. But see this miracle. Though being in her, he is separate in spirit from her. (6)

¹³⁵. The word *tvam* does not occur anywhere in this chapter. Hence, we have used the chapter title from K.P. Kulkarni's edition which seems to be correct.

It is that to be illumined, whereas he is the illuminator. It is that to be perceived, whereas he is the perceiver. It is that to be known, whereas he, the knower of all, makes it known. (7)

It will be properly explained now that if the primeval *prakṛti* (*mūlaprakṛti*) is false, then how can her effect be real? (8)

[Explanation of *māyā*]

Māyā is neither existent nor non-existent, nor is she existent and non-existent. Then is she other than the existent and the non-existent? Don't even say so! (9)

Māyā is neither different, nor non-different; nor other than different and non-different. There is nothing, not even other than the different nor non-different! (10)

Māyā does not have organs, nor is she without organs. She is neither the product of both nor beyond them. (11)

Do not ever harbour the confusion in mind as to why *māyā* should not be said to be existent? If she were existent, then she would have remained as she is. (12)

By the word *sat* is meant the state of having existence, which is not at all affected in three time-periods.¹³⁶ It is theoretically not at all applicable to *māyādevī*. (13)

If it is said that *māyā* is existent, then she should remain unaffected in the three time-periods. But it is our own experience that she does disappear. (14)

The great yogī (*yogīndra*) has the firm conviction through his own experience that there cannot be the realization of the Brahman, if *māyā* is not withdrawn and destroyed. (15)

If you say that *māyā* is non-existent, then it is invalid blabber since she is never manifest, just like the son of a barren woman. (16)

There are so many ways and means prescribed in the Vedas and *śāstras* to dispel *māyā*. All those would be then purposeless. (17)

¹³⁶. Past, present, and future.

Hence, she is not non-existent. If you say that she is existent and [also] non-existent (*sadasat*), it is impossible to have two opposite attributes in one and the same. (18)

Existent cannot be non-existent and how can non-existent be existent? It is completely irrelevant, like climbing on one's own shoulder. (19)

If you say that *māyā* is other than existent and non-existent, then it is utterly impossible because not existing is the opposite of existing, and existing is the opposite of non-existing. And there is nothing seen which is other than these two. (20, 21)

It could have been said that *māyā* is different [from *caitanya*], if only it could come into existence without *caitanya*? If it is the innate *prakṛti* of the Brahman, how can she be different? (22)

As the digit of the moon is or cannot be different from her, how can you say that the flame of the fire of the Brahman is different from it? (23)

If you say that *māyā* is not different from it, still, it would be an invalid statement since *māyā* is dispelled by the attainment of Brahman.¹³⁷ (24)

When *māyā* is withdrawn and destroyed, it is the imperishable Brahman which remains. Hence, please do not say that she is different. (25)

It is impossible to say that *māyā* is different and non-different. I will tell you why it is so. Listen to it. (26)

Whatever is different cannot be non-different, and whatever is not different cannot be different. Hence, it is invalid to say that these two opposites can remain together [simultaneously in one and the same place]. (27)

Do not say that *māyā* is other than different and non-different. I will explain it to you here and now. Listen to it carefully. (28)

Not different is the opposite of different, and different is the opposite of not different. Then how can *māyā* be other than these two? (29)

If you are going to say that *māyā* is with organs, then please bring your imagination under control, since it is said in the Vedānta philosophy that she is unmanifest (*avyakta*). (30)

137. The K.P. Kulkarni's edition reading *brahmānubhaveṇ* is better than *svānubhaveṇ*.

She neither has colour nor manifestation, neither form nor existence. Still if they say that she is with organs, then they are devoid of discerning power (*viveka*). (31)

Those who say that *māyā* is without organs, they know nothing. If she becomes manifest in the form of the Brahman, how can she be without organs? (32)

[It can be argued that,] how can there be the world with organs from the *māyā* which does not have any? Due to this argument, she cannot be [said to be] without organs. (33)

I have explained to you the attributes which are opposite to each other. Remember that they are not applicable to *māyā*. It is invalid to say that my mother is barren. (34)

Whatever is with organs can be devoid of them.¹³⁸ How can that which is without organs become the one having them? (35)

To say that *māyā* is different from these two is invalid since there cannot be anything else other than these two attributes. (36)

Thus, this twelve-fold¹³⁹ argument is false (*mithyā*). *Māyā* cannot be defined by it. Hence, understand that *māyā* is eternally inexplicable (*anirvacanīya*). (37)

Whatever is inexplicable is to be understood as false (*mithyā*). Understand that such is her exact nature. (38)

As mirage is inexplicable in the twelve-fold options [mentioned above], *māyā* is also theoretically false. (39)

Thus, *māyā*, who is said to be the primeval *prakṛti* (*mūlaprakṛti*) of Sarveśvara, is explained as inexplicable. (40)

Understand that such *mahāmāyā* is the great cause (*mahākāraṇa*) of Sarveśvara. He is different from her, and is the absolute consciousness. (41)

Please understand that the presiding deity, Sarveśvara, is present in the *mahākāraṇa* as the witness of all. (42)

138. K.P. Kulkarni's edition reads, *jeṃ hoyā sāveva | te nohe nirāveva*.

139. K.P. Kulkarni's edition omits *dvādaśa*.

And what is that pride? It is, *I am the absolute Brahman*, which has the impression of the state of being the knower of all. (43)

This is the vitiated entity *tat*. Actually, it is the absolute Supreme Self, who has the superimposition of the filth of the four bodies. (44)

The bondage of body in a dream proves to be false in the wakeful state. Similar is the connection of the four bodies with the Supreme Self (*paramātmā*). (45)

The four bodies—*brahmāṇḍa*, *hiranyagarbha*, *māyā* and the *mūlaprakṛti*—should be understood as the unfathomable *paramātman*, which itself is the Supreme Self. (46)

Whatever remains after the refinement of the vitiated *tat* entity is the supreme entity (*paramārtha*); and you are quite aware, that in short, it is the absolute. (47)

As in the absence of the pitcher, the space delimited by it turns into great space (*mahadākāśa*), what remains when *māyā* is dispelled is the self-luminant Brahman (*paramātman*). (48)

Thus, I have explained to you the refinement of the entity *tat* in detail. I will deliberately tell it to you again. (49)

[*The detailed explanation of the nature of paramātman*]

How can the knower of the four states—creation, existence, destruction, and the function as a witness of all—himself be one of those very states? (50)

Brahmā, Viṣṇu, Maheśvara and the fourth, Sarveśvara have form; but He, the *paramātman*, is without any form. (51)

Such is the expansion of the attributes of *māyā* and the four-fold execution. The *paramātman* is beyond *māyā* and is without any modification. (52)

Īśvara has the state of being the doer of the creation etc., which is superimposed on him due to the attributes of *māyā*. Theoretically, it is not possible in the case of *paramātman*. (53)

[*There are doubts raised, such as*]

If the world to be created is false or illusory, how can the creation be real? Consequently then, the real nature of the creator also becomes false or illusory. (54)

If the universe to be maintained is false, then how can the Īśvara be the maintainer of it? (55)

If the mantra for killing the enemy of the son of a barren woman would be false or illusory, how can it be said that the one who withdraws and destroys the false universe (*prapañca*) at the time of deluge is real? (56, 57)

If the universe (*prapañca*) were real, then how could it be destroyed? Therefore, the reality of the non-existent should not be taken as real. (58)

It is the proven maxim that *māyā* is the modification (*vivarta*) of the Brahman. Then is it necessary to tell that the *prapañca* which is its effect is not eternal? (59)

The state of being a controller is dependent on the control. The state of being a seer is dependent on that to be seen and the state of being a doer is dependent on the action. Such is the situation. (60)

If the universe (*jagat*) which is to be controlled, which is to be seen and which is to be formed is made of *māyā* and is false, then how can the power in the Īśvara of being the controller etc. be real? (61)

If all this is unreal, how can the state of being the witness [of it all] be real? Hence, the state of being the Īśvara of that related to or created by *māyā* is not applicable to the Supreme Lord (Parameśvara). (62)

[*To all these, the Guru responds*]

Understand that the *parabrahma*, which is separate from *prapañca*, is the absolute and pure *tat* entity, which cannot be polluted by the untouchable *māyā* in menstruation. (63)

Remember that the *paramātman* who is free from any worries and rests in its own form is the absolute *tat* entity and the Supreme Self (*paramātman*) also. (64)

The water of the lake where the state of being the second has arisen has died. There, the reflection itself has become the main object. (65)

Similarly, when the *māyā* is withdrawn and destroyed, the state of being the *Īśvara* without the Brahman does not remain. Hence, remember that the answers such as *the state of being the Īśvara is in the Brahman etc.* are all false. (66)

As the juice of the sugarcane is taken, removing or throwing away the juiceless skin, the Supreme Self is to be attained, taking off the covering of the illusory (*māyika*) statements. (67)

That is the real form of the *paramātmān*, where the speech recedes completely together with the mind. (68)

Thus, the conclusion of the *tat* entity is presented before you in detail. Now will be told the union of the two objects (*lakṣyas*)—*tat* and *tvam*. (69)

(The colophon is in Sanskrit)

Thus ends the sixth chapter called *Mahākāraṇadehanirasanapūrvaka-tat-padārthaśodhanam* in the dialogue between the Guru and the disciple in [the section called] *Samhārakrama* in the treatise *Śrīmadvivekasindhu*.

Chapter 7

Topic: Exposition of the Individual Self, the Supreme Self, and the Union of those two

(Jīva-paramātmā-tadātma-aikyavivaraṇam)

Obeisance to Śrīgaṇeśa!

[The Guru explains the meaning of tattvamasī]

The final meaning of the great sentence (*mahāvākya*) [*tat-tvam-asi*] is—the entity denoted by the word *tat*, the entity denoted by the word *tvam*, their intended meaning and their union as the resultant meaning. (1)

Tat denotes the complete consciousness (*pūrṇa caitanya*), whereas *tvam* is the individual consciousness (*prthak caitanya*). [*Tat tvam asi* means] whatever is called individual consciousness is to be understood as complete consciousness. (2)

Hence the meaning of the great sentence is: You can attain the Brahman and hence, you can be in union with the *paramātmān*. (3)

[The disciple asks]

At that time, the disciple said, “How can there be my union with Īśvara? How can fire be in union with cold? (4)

How can there be a union when He is the pervader, whereas I am delimited; He is independent, whereas I am under the control of others; and He is the master, whereas I am a servant? (5)

He is the creator of this universe, etc., and I always have to undergo suffering; I am in bondage, and He is the releaser. Then how can there be our union? (6)

He is the controller, the Lord of all, whereas I am the one to be controlled and not master of my own self. He is always liberated, whereas I am eternally bound in *saṃsāra*. (7)

He is the giver of the fruit of the *karmas*, whereas I am the experiencer of the effects of the *karmas*. Then how can there be my union with the Īśvara? (8)

[*The Guru answers*]

Then the *Śrīguru*, the ocean of grace, and who has attained realization, said, "It is the difference caused by the delimitation of the *tvam* entity. (9)

As the one and the same face has two different appearances in a mirror of gold and of iron, it is the Brahman itself which is modified in *jīva* and Īśvara due to the connection with *māyā* and *avidyā*. (10)

The Brahman delimited by *māyā* is the *paramātman* and the Brahman delimited by absence of knowledge (*avidyā*) is the individual self. The self which has the attributes opposite to the delimiting ones is the self of the *jīveśvara*. (11)

Remember that the attributes you told of the Īśvara are superimposed [on the Brahman] due to *māyā*. [Actually] the *paramātman* is of the form of Īśvara without any attribute. (12)

Remember the important thing that the attributes of *jīva*, arranged by *avidyā* are false. Theoretically, the innate nature of *jīva* is the absolute Brahman itself. (13)

When the non-eternality of *avidyā* and the falsity of *māyā* are worked upon, what remains is the state of being beyond description (*anirvacanīyatva*). (14)

The state of being *Īśvara in Īśvara* is due to *māyā* and the state of being a *jīva in jīva* is due to *avidyā*. When both are dispelled, there remains the absolute Brahman alone. (15)

The one who knows the three *lakṣaṇās* can only dispel the differences. For others, there are various differences. (16)

The first is *jahallakṣaṇā*, second is *ajahallakṣaṇā* and the third is *jahadajahallakṣaṇā*.¹⁴⁰ (17)

Jahallakṣaṇā means abandonment, *ajahallakṣaṇā* means non-abandonment and *jahadajahallakṣaṇā* is abandonment and non-abandonment. (18)

The literal or explicit meaning of *jīva* should be abandoned and the intended one should be accepted. The explicit meaning of *Īśvara* should be abandoned and the pure part should be accepted. (19)

The vitiated should be abandoned and the absolute should be accepted. This is called *jahadajahallakṣaṇā*, which is propounded in the Vedānta texts. (20)

As the clean rice-seeds should be taken, throwing away the husks, the absolute, pure consciousness (*caitanya*) should be accepted, removing the delimiting factors. (21)

Hence, *jahallakṣaṇā* is applicable in the *mahāvākya*. The other two have nothing to do here. (22)

How can one be a different person just because, after sitting on a bar, he mounts a horse? (23)

The bar and the horse are different, but they are just the conditions. He himself is not at all different. (24)

Or, can the one met in Kāśī and the same one met in this place be different due to his travel from one place to another? (25)

As in that case, they get rid of the difference of place and time, and remove the duality, taking both to be one single entity, the *māyā* in *Īśvara* should be dispelled, destroying all the effects caused by her, viz., the state of being a knower of all etc. Whatever remains then is the non-duality which is beyond *māyā*. (26, 27)

The ignorance in the *jīva*, erroneous knowledge, together with the body and the attributes of their limitations, should be dispelled. (28)

Whatever absolute consciousness remains [then] is called the individual consciousness (*pratyak caitanya*). Understand that it is not different from the nature of *Īśvara*. (29)

140. These are the terms from poetics about how the literal meaning of the word is substituted by suggested or intended meanings.

When the individual consciousness becomes one with the complete consciousness; it [i.e., *pratyak caitanya*], due to their union, gets rid of the differences which had come up. (30)

How can there be duality when the individual self and the Supreme Self are united? The local distinction also then fades away instantaneously. (31)

The Supreme Self means eternal bliss. There is no trace whatsoever of joy or sorrow in it. Then how can there be duality? (32)

When the complete consciousness (*pūrṇa caitanya*) is one with the individual consciousness, it is established that it [i.e., the individual consciousness] together with the duality is one with the *aparokṣa* [i.e., the Brahman]. (33)

How can the Supreme Self (*paramātmā*) remain as the second when the individual self (*jīvātmā*), though different, becomes one with the *paramātmā*? (34)

The feeling of being the second remains only till the nature of the *paramātmā* is not realized. How can there be invisibility (*parokṣatva*) when the individual self is one with him? (35)

There is space in the pitcher (*ghaṭākāśa*) till the pitcher exists and the space in a hut (*maṭhākāśa*) till the hut exists. When both are destroyed, what remains is the (*mahadākāśa*), the great space which is non-duality. (36)

Similarly, after dispelling *māyā* and *avidyā*, there is the union of *jīva* and *Īśvara*. Therefore, one should get rid of the duality between the *jīva* and *Īśvara*. (37)

Thus, the *jīvātmā* is conditioned by *avidyā*,¹⁴¹ and the *paramātmā* by *māyā*. When all the conditions are gone, there remains the self-accomplished union with *tad* (*tadātmā*). (38)

Avidyā is the effect and *māyā* the cause. When the falsity is removed from both, there remains the eternally accomplished union of the *jīva* and *Īśvara*. (39)

The word *tat* denotes the identity with the *Īśvara-Brahman*, the word *tvam* with the *jīva-Brahman* and the word *asi* denotes the innate identity of the *jīva-Brahman* with the *Īśvara-Brahman*. (40)

141. The K.P. Kulkarni's edition reading *avidyopādhi jīvātmā | māyopādhi paramātmā* is better.

Thus, I have explained to you the meaning of the great sentence (*mahāvākya*) and the entities *tat* and *tvam*, through which you will surely attain the highest goal (*paramārtha*). (41)

[*The objection raised on the mahāvākya as the means of realization*]

Some might say that how is it possible that the Brahman can be attained by the *mahāvākya*, which seems impossible? (42)

How can it be explained in words, where the verbal power actually recedes, the logic gets stuck, and the intelligence (*cittavṛtti*) is helpless? It should be realized with the mind without knowing it; and should be experienced with one's own experience. (43, 44)

The *śāstras* went haywire while describing it and the philosophy started stammering. In such case, how can the *mahāvākya* come ahead [to explain it]? (45)

Listening to such objection, it will be explained carefully. There should not be any doubt regarding it. (46)

[*Refutation of the objection*]

It is very true that the *parabrahma* is indeed extremely difficult to describe. However, it cannot be experienced without [listening to] the words from the Guru. (47)

When it is explained negatively with word *neti* (not so), and when the opinion of *anātmā* (no *ātman*) is refuted, the Vedic words get the validity in the realization of the Brahman. (48)

Now the meaning of the term *neti* will be explained to you, by which the bondage of *saṃsāra* can be loosened automatically. (49)

Whatever is understood by the mind is not the *parabrahma*, since it is due to its light that the mind itself is illumined. (50)

Parabrahma is revealed automatically to the one who realizes the illusoriness of everything, and attains knowledge. (51)

It is not possible that one who is lost in darkness lights a lamp and the lamp sees him. (52)

Then what did the lamp do in this case? It dispelled the darkness from his eyes, and then, he himself saw himself. (53)

Similarly, when one knows oneself completely without a lamp knows the lamp also. (54)

Thus, without knowledge, one's own nature is not illumined automatically; and the removal of ignorance is also with knowledge itself. (55)

Hence, it is impossible to say that knowledge is an invalid means of knowledge, since ignorance cannot be removed without knowledge. (56)

The preaching of the Guru gives rise to that knowledge, stirs the self, and dispels ignorance. (57)

[*The importance of mahāvākya*]

Whatever preaching of the Guru is in consistency with the great sentence (*mahāvākya*) is a valid means of knowledge; the rest is meaningless. It is the heresies which cause an undesired contingency. (58)

There rises a flame of the fire of knowledge when the great sentence is heard, and ignorance together with *saṃsāra* gets completely burnt in it. (59)

The great sentence parades its accomplishment in attaining the *parabrahma* by dissolving the illusion of the material world (*prapañca*). (60)

Now I will tell you an example in this connection. Listen to it with a focused mind and with interest. (61)

[*A beautiful example*]

Once while in Daṇḍakāraṇya, Rāma was walking on his way together with his retinue, the women around asked Sītā, "A group of ascetics is coming here towards us. This is the reason why you, like the wish-fulfilling tree, are present here. O dear, please tell us firmly which one of them is your husband, and then your household life will be successful." (62, 63, 64)

She rejected those to whomever they pointed, saying, 'No! He is not the husband of Sītā.' (65)

Thus, Sītā said 'no' to all; [but] when Rāma was pointed at, she became one with him. (66)

The others also understood when saying 'no' ended. Without saying anything, Sītā told [everything] about her husband!¹⁴² (67)

In the same way, the Upaniṣads also dissolved *prapañca* with the word *neti* and were silent when bliss descended (*brahmānanda*). (68)

The universe shone forth in one's own nature, which faded, saying, 'No! It is not!'; and remember, where the speech got stuck there was the *parabrahma*. (69)

[Śabda as the valid means of knowledge]

The great *yogīs* understand without understanding what the Vedas tell without telling. Hence, the Vedic statements are the valid means of knowledge in case of the attainment of Brahman. (70)

When the Vedas are short of words while talking about the indescribable, understand it on your own as the *parabrahma*. (71)

When seen with various viewpoints, [but] without the help of the great statement, there are seen many differences. Remember that it is not the realization of one's own nature. (72)

Someone gets attracted to it just after listening. However, there cannot be realization without experience. How can there be the attainment of one's own form, unless and until the *prapañca* is dissolved? (73)

The fallacious perception is destroyed with the insight of the Vedas, but the ignorance is not dispelled as does *susupti*. (74)

The preaching of the Guru leads to the attainment of Brahman, which scatters ignorance together with the *saṃsāra* to dust. (75)

Hence, understand that the great sentence is the valid means of knowledge, which is the means of realization of Brahman and by which all the *prapañca* is dissolved. (76)

142. There seems to be a pun on *na*.

Then there remains only Brahman. The false *prapañca* fades and the meaning of the sentence starts throbbing in the *yogīs*. (77)

The meaning of both the sentences ‘*Ahaṃ brahmāsmi*’ and ‘*brahmāham aham*’ is ‘*I am the brahman*.’ Thus, both these scriptural statements announce the identity by *anvaya-vyatireka*¹⁴³ to you that I am the Brahman. (78)

[*Samādhi and mukti*]

Raising both the arms, the Vedānta philosophy is propounding that such non-duality is the *saṃprañāta samādhi*.¹⁴⁴ (79)

When Hari, Hara, Brahmā and others attain the *saṃprañāta samādhi*, they are eternally liberated; and due to the realization of the Brahman are detached from the auspicious and inauspicious deeds. (80)

One who has knowledge as his body is the Supreme Lord (Pareśa). He does not need the preaching from the Guru. He is the primeval, imperishable Guru, and hence is eternally liberated. (81)

Brahmā and the other two are the *antaḥkaraṇa* of Īśvara. They attain enlightenment on their own and hence are eternally liberated. (82)

They are the entities denoted by *tat* which are delimited by *māyā*. Hence, they do not forget the supreme goal (*paramārtha*). Therefore, the word eternally liberated (*nityamukta*) together with its meaning should not be said to be meaningless [in their case]. (83)

Those who are first [unenlightened] *jīva* and then get liberated are called liberated while living (*jīvanmukta*). They attain Brahman due to the grace of the Guru. (84)

See, Sanaka and others who were born having knowledge get liberated due to the grace of the Guru in their previous birth with their knowledge. (85)

143. A form of logical statement. Generally *anvaya* is to prove in positive way and *vyatireka* is to prove in negative way. Here, however, *anvaya* and *vyatireka* refer to just the change of position of the subject and predicate.

144. *Samprañāta samādhi* is according to Patañjali's *Yogasūtra*, ‘the state of realization where there is still mental activity in the form of an object of consciousness. However, this definition is not applicable here, because the author is implying that this is the highest form of *samādhi*.’

It is due to *jñāna* that all the accumulated actions (*prārabdha karma*)¹⁴⁵ and the bodily *dharma*s come to an end, and then that is the end of coming and going [in this world again and again]. (86)

Those who became liberated while being in the body were called liberated while living (*jīvanmukta*), and attained the absolute existence-consciousness-bliss (*saccidānanda parabrahma*). (87)

The three bodies, viz., gross, subtle and causal (*sthūla, liṅga, kāraṇa*) are the bondage of the *jīva*. Together with them, the previous *karma*¹⁴⁶ also gets burnt by the fire of knowledge. (88)

As the forest fire, when ignited, immediately burns down the grass and wood, the *saṃsāra* of the attainers of the Brahman is burnt with the fire of knowledge. (89)

The grass and wood burnt by fire remain in the form of embers, and gradually those also turn into ashes. (90)

Similarly, the three bodies are dissolved by burning with the fire of knowledge. But the false assumptions remain, following the maxim, 'the burnt fabric leaves behind its pattern in the ashes' (*dagdhapaṭanyāya*). (91)

The burnt fabric should not be used as a garment. It looks as if it is real but is not as [it was] before. (92)

Similarly, the impressions of the three bodies are exactly as before, but they cannot ensnare the *paramātmān*. (93)

The roasted grains are sufficient to satisfy hunger, but they should not be sown in the fields. Similarly, the form of organs remains as before, and it can also function, but it never has continuity. (94,95)

You might say that once ignorance is annihilated, the three bodies should drop dead immediately. However, how can the effect remain when the cause is gone? How can there be cloth when the threads are destroyed? (96, 97)

Now listen to the answer to this with full concentration. Then you can cross over the ocean of doubts. (98)

145. The portion of accumulated *karma* that is ready to fruition in the present life

146. The K.P. Kulkarni's edition reading *karma prāktana* is better.

[*Karma and mukti*]

The speed of *karma* is like the arrow either cast by an archer or slipped from his hands, and speedily flying by the aerial way. (99)

Or, the speed of *karma* normally is like the whirling top of the wheel of the potter rotating round round [with full speed]. (100)

When the speed of the *karma* slows down, it automatically stops. The condition of the body is to be understood in this way. (101)

Due to accumulated actions (*prārabdha karma*), the two bodies start spinning and [suddenly] come to a standstill when it [i.e., the *karma*] is consumed completely. At that time, the body dies. (102)

As the fire in the embers finishes the embers and then disappears, ending in the cool state, the fire in the form of the attainment of the Brahman destroys the three bodies, swallows the witnessing light, and dissolves in his own form. (103, 104)

This is the *sāyujyatā* liberation which I have explained to you in detail. Once it is achieved, there is no coming back at all." (105)

(*The colophon is in Sanskrit*)

Thus ends the seventh chapter called *Jīvaparamātmātadātmaikyavivaraṇam* in the dialogue between the Guru and the disciple in [the section called] *Samhārakrama* in the treatise *Śrīmadvivekasindhu*.

Chapter 8

Establishment of Non-Dualism after Refuting Dualism (*Bhedakhaṇḍanapūrvaka-advaitapratipādanam*)

Obeisance to Śrīganeśa!

[*Four kinds of samādhi*]

There is the rod of death (*kāḷa*) hanging on *salokatā* [*muktī*], *samīpatā* [*muktī*] and the third, *sarūpatā* [*muktī*].¹⁴⁷ (1)

The fourth is *saguṇa sāyujyatā*, which is also caused by *māyā*. You might be thinking that these are real. (2)

They are indeed liberation (*muktī*), but still are bondage. Their coming again in this world cannot be avoided by them. Tell me, how Jaya and Vijaya had a fall.¹⁴⁸ (3)

Whatever is manifest, all that is said to be caused by *māyā*. It will be destroyed at the time of the great deluge. (4)

How can the worlds remain when *māyā* itself is withdrawn? Hence, O dear one, you might consider *mukti* as real. (5)

[*Explanation of muktī*]

Therefore, you should understand that *nirguṇasāyujya*¹⁴⁹ is the real liberation. Understanding it, Purūravas¹⁵⁰ and others abandoned their sovereignty. (6)

147. The four kinds of liberation in the Paurāṇic Hindu tradition, the fourth being *sāyujyatā* [*muktī*].

148. Jaya and Vijaya were the two gatekeepers (*dvārapālas*) of *Vaikuṇṭha*, who were cursed to live a mortal existence, undergoing multiple births, and being killed by various *avatāras* of *Viṣṇu*.

149. To be one with the non-attributed.

150. A king from the lunar dynasty, first mentioned in the *R̥gveda*.

It is like the Kṣīrasāgara.¹⁵¹ A wave in it does not cause distortion in its appearance. The Kṣīrasāgara cannot be divided; it remains one single whole. (7)

Similarly, for a *jīvanmukta*,¹⁵² there is complete identification with the supreme spirit (*brahmasāyujyātā*) without the death of the body. Then what is different when one is dead? (8)

You might say that this is liberation. But remember, it is relatively a bondage only. Then why not accept the opinion of non-duality? (9)

I will tell you the solution in such a case. Who will think that the liberation is real if the bondage is false? (10)

It is well-known that whatever puts the self in chains is absence of knowledge (*ajñāna*). I have explained in detail that it is [also] false. (11)

If *ajñāna* were real, how could it be destroyed; and then, how is the liberation possible? (12)

If it does not lead to liberation, what is the use of such opinion? Now enough of it. *ajñāna* is always false in all three periods. (13)

Moreover, all these bondages get dissolved when the knowledge is attained. Then how can they be real? (14)

When there is no trace of the town, why are you asking about its boundaries? Hence, understand that the liberation of the self is false. (15)

The bondage is due to *avidyā* and the means to attain liberation is arranged through knowledge. Both are false, being formed by *māyā*. (16)

The categories as *nityamukta*, *jīvanmukta* are certainly states of duality since there is superimposition of the duality of limits. (17)

How can Īśvara be real when *māyā* is false? Hence, understand that the state of being eternally liberated imposed on Īśvara is also false. (18)

151. *Kṣīrasāgara* literally means ocean of milk or milky ocean. It is a primordial ocean of milk that exists between cosmic eras. Viṣṇu sleeps on Śeṣa, the giant serpent, who floats on the milky ocean. It is believed that Viṣṇu resides in Vaikuṇṭha on the milky ocean. Milky ocean symbolically means absolute truth. There is bliss when one attains it. It is an attempt to convey to common devotees of what is waiting for them when they cross over the material world.

152. One who is liberated while living.

The state of being a *jīva* is an assumption due to *avidyā*. Then the state of being liberated while living (*jīvanmukta*) also becomes false. (19)

The imposition of duality on *jīva* and Īśvara is in their vitiated state. Hence, please drop the idea of duality completely. (20)

[*The discussion about duality and non-duality*]

If you will still say that duality is real, and unnecessarily go on contradicting, then answer what is going to be asked. (21)

Choose one of the two: Is duality on the highest level (*pāramārthika*) or is it due to the delimiting factors or boundaries (*aupādhika*)? (22)

If you say that it is on the highest level, the opinion of the Vedas is that the supreme truth means the bliss of non-duality. Hence, get rid of such a wrong notion. (23)

The scriptural statements—the Brahman within and without (*sabāhyātma brahma*), one single non-dual Brahman (*ekamevādvitīyaṃ brahma*), etc.—propound that non-duality is the essence of the supreme truth. (24)

The scriptural statement *there is nothing varied here* (*neha nānāsti kiñcana*) refutes the duality. Then how can the duality be real? (25)

The opinion which is against the Vedas is not proved by the valid means of knowledge. Hence, the great ones (*mahānubhāva*) refute duality. (26)

When *māyā* and *avidyā* are dispelled, *jīva* and Īśvara become the Brahman. Then how can duality be there? (27)

Hence, it is a serious fallacy to say that the duality is the highest truth (*pāramārthika*). Hence, get rid of the wrong idea that is against the scriptures. (28)

If you say that the duality is due to limitations, then it proves our opinion to be valid. Hence, we have no regrets about it. (29)

The Brahman delimited by *māyā* is Śiva, and that delimited by *avidyā* is *jīva*. Further, *māyā* is the nature of *avidyā*, and hence is illusory. (30)

Thus, if the condition (*upādhi*) is false, then the argument that the duality which arises due to it is real cannot be valid. (31)

Hence, the duality is false in the case of Īśvara, all the *jīvas* and also the Supreme Brahman. (32)

Similarly, the duality in the case of *jīva* and Īśvara, and between them and the Supreme Brahman, and to each other in general is false indeed. (33)

Listen, in this way then, if the five-fold differences are written down, they are wiped off, considering them to be unreal (*mithyā*). Remember that then there will remain only the non-dual Supreme Brahman. (34)

Understand that in this way, the duality between the movable and immovable, sentient and non-sentient is of the nature of *māyā* and hence is false indeed. (35)

I will tell you one more logical statement, by which the duality will completely disappear, and on your own, you will understand the non-duality. (36)

It can be discussed whether the duality is existent (*sat*), non-existent (*asat*) or both existent and non-existent (*sadasat*). However, in all these three cases, it is false. (37)

If it is said that it [i.e., the duality] exists, it would have remained in its own form. [If it is said to be non-existent (*asat*)] it would have been destroyed.¹⁵³ (38)

Well, if it is said, 'that which is in its own form is existent', then that form also does get destroyed. (39)

If it is said that the duality which is destroyed is non-existent, it proves our theory that duality should not be said to be existent. (40)

If you say that the duality which remains after destruction is real, then why not the sexual enjoyment of the son of a barren woman be accepted as real? (41)

Hence, the statement that *duality is real* is not valid in any of the three options. Now listen to the fault in the second case. (42)

If it is said that the duality is non-existent, then you are on our side. But when it is actually seen, how can it be said to be non-existent? (43)

153. The next part of the verse cannot be easily understood.

If it is said that the difference (*bheda*) is both existent and non-existent, it creates contradiction to your own statements; hence, forget about the word *bheda*, which is false. (44)

In neither way can it be proved [that duality is real]. So, it is valid that just like the ostentation in a dream, duality is also false. (45)

The dream cannot be said to be real, nor can it be said that it is unreal, since it does appear. Moreover, it is illogical to say that it is other than existent and non-existent. (46)

In dreams, one sees what is not real, but it is real for the one in sleep. Similarly, *ajñāna* appears [to be real to the world], though it is destructible. (47)

Now enough of the details. The universe (*jagat*), individual self (*jīva*) and Īśvara are the categories on the level of *māyā*, and are unreal. (48)

Hence, the categories—of the same class (*sajātīya*), of different class (*vi-jātīya*), and the third, of its own class (*svagata*)—are not applicable in case of the absolute Brahman. (49)

I have explained it in detail that the duality in one's own nature is *sajātī*; being in various others is *vi-jātī*; and such two-fold duality is false. (50)

[The description of the Brahman and the explanation of *tat-tvam-asi*]

The Supreme Brahman is self-illuminating, and therefore, it is not covered (*anāvṛtta*) and is without any duality in itself (*svagata bheda*). (51)

The Supreme Brahman absolute intelligence (*Parabrahma cinmātra*) is devoid of the three-fold differences—*vi-jātīya*, *sajātīya* and *svagata*. Moreover, it is free of the categories ego (*ahaṁtā*) and possession (*mamatā*), where the question-answer is stuck, arguments are completely over, and the disputes among the six philosophical systems are done with. (52, 53)

The dealings—I, you, etc—are not real in its case. The support, depending on which these shoots of *māyā* arise, is the absolute Brahman, which is the life of all beings, the origin of the parents of the universe, and the treasure of bliss. (54, 55)

The universe is the illusory form (*vivarta*) of the Brahman. It is everything for Sarveśvara. It is neither long nor short. It is without any form. (56)

Even the speaker like Caturānana¹⁵⁴ got literally tired while describing or defining it, since it is unfathomable. (57)

That, where nescience is dispelled, and sentience also is stuck it illumines itself on its own. (58)

What is different from everything else, and is completely unique, which cannot be said *to have become*, is you yourself! (59)

You are such form, which becomes nothing when one tries to understand it and where the knowing itself is forgotten. (60)

You are the Supreme Brahman, which is other than knowledge and ignorance; and itself is the clean, pure lamp. (61)

Though present everywhere, it is not seen at all. However, though not seen, it shines on its own. (62)

See, whatever bliss is there beyond pain and pleasure, is the absolute Supreme Brahman, where even seeing has disappeared completely. (63)

All that is imagined by the mind should be abandoned. What remains after everything is abandoned is you yourself. (64)

Whatever visible is seen is It. It does not exist even though existing. Nothing can be known about It. (65)

There is a craving for the second. It should also be given up. What remains when giving up is over, is of the form of awareness or knowledge (*jñapti*). (66)

You are the all-knowing form of the self, which neither does, nor makes do; neither experiences nor makes experience. (67)

You are that innate nature of one's own, which is neither hot nor cold, neither gross nor subtle and is completely different from the *prapañca*. (68)

You are that form which is neither to be controlled, nor is the controller; neither that to be pervaded nor is the pervader; and is something though being nothing. (69)

¹⁵⁴. Brahmadeva, who has four faces.

It neither moves nor walks; neither leaves its place nor deviates from it; and cannot be understood by anybody with logical reasoning. (70)

Realization (*jñapti*) shines automatically when logic fails, and ego slips away. (71)

It is neither to be meditated upon nor is it the meditator; neither to be thought upon nor the thinker. What should it be compared with? (72)

It is the supreme principle (*parama tattva*) which is without any cause or example. It is full of incomparable bliss and is without duality and non-duality. (73)

The form of Self cannot be found on the path of the letters.¹⁵⁵ It is obtained in the region of experience. (74)

The more it is tried to remember that form to describe it, the more one sinks in it. Then who can describe it? (75)

Now enough of the description of its nature. Remember that Brahman is indescribable. You are that indescribable [Brahman] which is not at all understood even after understanding. (76)

You are that Brahman itself which is seen giving birth to all but does not shine separately. (77)

(The colophon is in Sanskrit)

Thus ends the eighth chapter called *Bhedakhaṇḍanapūrvakam-advaitapratipādanam* in the dialogue between the Guru and the disciple in (the section called) *Samhārakrama* in the treatise *Śrīmadvivekasindhu*.

¹⁵⁵. The K.P. Kulkarni's edition reading *akṣarāṇciye vāṭe* is better.

Chapter 9

Exposition of the Great Principle of Non-Duality (Mahādvaitapratipādanam)

Obeisance to Śrīgaṇeśa!

[*The Guru says*]

Now, a wonderful phenomenon will be narrated to you, listening to which all this becomes the absolute Brahman. Listen to it carefully. (1)

Unless and until the non-duality of the two delimiting factors—*jīva* and *Īśvara*—is realized, the realization of the non-duality between the *tat* and *tvam* entities remains as mere desire. (2)

[*Exposition of non-duality in various ways*]

Hence, [having understood] the identity of the delimiting factors as well as of the cause and effect, one is ready to comprehend the supreme principle with the help of the non-duality itself. (3)

The universes (*brahmāṇḍas*), which are the physical form of *Īśvara* and all the different bodies of the *jīva* are the composition of the gross basic elements, and hence, they are unified. (4)

The basic elements are the cause, and the body (*pinḍa*) and the universe (*brahmāṇḍa*) are the effect. Who would say that the cause and the effect are different? (5)

There cannot be an effect without a cause. It should be understood by the illustration of the thread and the cloth. (6)

Or, as the gold and the [golden] ornament are not at all different [from each other], similarly, the body (*piṇḍa*) is not at all different from the universe (*brahmāṇḍa*). (7)

Remember, the state of creation of the *brahmāṇḍa* is the wakeful state of the *piṇḍa*. It is not necessary to state that they are identical. (8)

Viśva, the presiding deity, is a particle of Caturānana¹⁵⁶. Hence, he is identical with him, by the maxim of the seed and the sprout (*bījāṅkuranyāya*). (9)

Hiraṇyagarbha is the subtle body of Īśvara and all the groups of *jīvas* are undoubtedly part of it. [Hence,] they are to be understood as identical. (10)

Or it is like the innumerable sparks rising when the hot iron is beaten; or they are like the waves in the river Gaṅgā, which are not different from Gaṅgā. (11)

Similarly, the cocoons of the *jīvas* are particles of Hiraṇyagarbha. After coming in contact with him, the soul undergoes rebirth. (12)

Hiraṇyagarbha should be protected. It is the dream of *jīva* to become a part of him. Hence, the two states of *jīva* and Īśvara are one and the same. (13)

The presiding deity of the subtle body is Taijasa. He is part and parcel of Viṣṇu. Hence, it will be in complete union with him by the rule of cause and effect. (14)

Prakṛti is of the form of the principle *mahat*. One of her particles is the *śakti* of the ignorance (*ajñāna*) of *jīva*. It is not necessary to decide that they are identical. (15)

The great deluge (*Mahāpralaya*) is the destruction of all. *Suṣupti* is its model. It is not necessary to state that they are identical or non-dual. (16)

Maheśa is the destroyer. Prājña is its particle. Both are *tāmasa ahaṅkāra* and hence are identical. (17)

Mahāmāyā is the *śakti* of the Lord (*prabhu*). It is the replica of self-realization in *jīva*. Those who say that they are different are foolish. (18)

The *turyā* state is a mirror image of the state of being a witness which is in Īśvara. You already know that they are identical. (19)

156. Caturānana is an epithet of the God Brahmā, who has four faces on four directions.

Thus, as the conditions *jīva* and *Īśvara* are identical, who would discriminate between the conditions of *jīva* and *Īśvara*? (20)

[*The disciple expresses his doubts*]

At that time, the Suzerain king of the disciples (*śiṣyacakravartī*) said, “How can it be said that the various scriptural statements of the Sāṃkhya philosophers which propound that the duality is real are false? (21)

Respected *Gururāya*, the scriptural [statement] such as: ‘the two birds, having beautiful wings, are always together and are friends, etc.’ (*dvā suparṇā sayujā sakhāyā*) state that the difference does really exist. Are they invalid then?” (22)

[*The Guru answers*]

Then *Śrī-Guru-nātha*, the protector of the helpless, said, “Now the intended meaning of the scriptures will be explained. Listen to it. (23)

First, the *prima facie* view of the opponent is stated. Then it is completely refuted, and then what is self-proven is expounded. (24)

Such is the *modus operandi* of the scriptures. Hence, the scriptures first state the [statement of] difference and then refute it completely. (25)

Understand the scriptural statement—*dvā suparṇā*—as the *prima facie* view. Then there will not be any other thought regarding it. (26)

The scriptural statement—the Brahman is one and single, without a second (*ekamevādvitīyaṃ brahma*)—turns the difference totally into ashes. Hence, get away with the attributes of the dualists, which are like sins. (27)

Now listen to a very meaningful statement, which will satisfy the need for the establishment of non-duality. (28)

[*Establishment of non-duality*]

The universe and the body cannot come into existence without the subtle body and Hiraṇyagarbha. The body is the effect and universe is the cause, hence they are one and the same, or non-dual. (29)

Now I will tell the parts beginning with the dream state, which are called creation (*sṛṣṭi*) and wakeful state (*jāgrti*). (30)

Now you might say that the dream state is opposite of the wakeful state (*jāgrti*). Then how can the wakeful state (*jāgrti*) be the effect of it? (31)

I will refute it by stating the definition of dream. Dream means the relation of the mind and the sensual object. (32)

Sensual desire arises in the mind, then it runs towards the sensual objects with sensual organs; and then the intellect perceives the external objects. Understand this as wakeful state (*jāgrti*). (33)

Hence, remember that the dream state is the cause, and the wakeful state (*jāgrti*) is its effect. [Then] it is not necessary to state that they are identical. (34)

Viṣṇu is the son of Taijasa. Brahmā and Viṣṇu are identical. Moreover, by the maxim—*whatever is the father is the son (yo vai pitā sa vai putraḥ)*—also they are non-dual.¹⁵⁷ (35)

The dream state is the sprout and Hiranyagarbha is its expansion. Following the rule of the seed and banyan (*vaṭabījanyāya*), this is also the play of ignorance and the subtle body. (36)

Hence it is self-established that *māyā* is identical with *avidyā*, and Hiranyagarbha is identical with the subtle body. (37)

Deluge and *suṣupti* are the cause, and existence and dream state are their effect. There is no need to explain the non-duality then. (38)

Viṣṇu is born of Taijasa, and Rudra from Prājña. *Sattva* and *rajas* are settled in *tamas*. Hence, they are identical. (39)

Ignorance gives rise to the unmanifest and self-realization to *mūlamāyā*. Hence, it should be understood that surely there is identity between those two. (40)

Deluge and *suṣupti* give rise to omniscience and *turyā*. They are identical since there is cause-and-effect relation. (41)

157. The K.P. Kulkarni's edition reading of the third and fourth *pādas*, *yo vai pitā sa vai putraḥ yeñhem nyāyem | yaikya teyāsī* is better.

Rudra is Prājña's mother's house. The individual self is Sarveśvara. [Hence,] their identity is certainly eternal. (42)

The effect of the cause is identical with it [i.e., the cause]. All this is the result of the balanced state of the attributes. (43)

Thus, whatever has arisen from *māyā* is dealt with as cause and effect and hence identical with each other. Then the identity of its [i.e., of *māyā*'s] conditions or delimitations—the *jīva* and *Īśvara*—is automatically established. (44)

The vitiated entities *tat* and *tvam* are identical. Then the identity of pure and absolute, *Īśvara* and *caitanya* is [automatically] established. There is no need even to say so. (45)

Now, enough about the illusory form of Brahman. The whole *prapañca* of the balanced state of the attributes etc. is not at all different from Brahman. (46)

Remember that whatever is non-existent without some particular entity is surely the entity itself. Similar is the case with the Brahman and the whole *prapañca*. (47)

[*Similes in support of the nonduality*]

As there is no superimposition of serpent without the rope, hence, it should be understood that the rope itself is the form of it. (48)

Or, as the water starts moving in its own body in the form of a wave, the Brahman begins to appear in the form of *prapañca*. (49)

As it is the gold itself which appears in various skilful designs of ornaments, the theory can be established that the whole universe is the form of Brahman itself. (50)

If seen from the side of the roots, it is realized that the tree, leaves, branches etc. are one and the same. (51)

[Whereas] when looked at it [i.e., at the tree] from above, the branches are visible as separate. But it is one and the same tree divided into separate parts. (52)

Similarly, the one and single subtle Brahman is extensively explained with various opinions. But it should certainly be understood that all those are the accumulations due to *māyā*. (53)

Finally, everything boils down to the scriptural statement, *sarvaṃ khalvidaṃ brahma* (all this indeed is the Brahman itself). But then suddenly you might quote the opinion of the dualists. (54)

The scriptural statement—*puruṣa evedaṃ sarvaṃ* (all this is *puruṣa* himself)—removes the vanity of those who contradict the scriptures. Hence, it is the excellent non-dualistic statement. (55)

The statements such as—*brahmaiva saṃsarati* (it is the Brahman which continues [as *prapañca*]), *brahmaiva vimucyate* (it is the Brahman which is liberated)—destroy the duality. Hence, one should give up that stand [of duality]. (56)

Thus, whoever has experienced the non-duality should certainly understand that it is the Supreme Brahman itself. (57)

Prapañca is withdrawn and destroyed, and the absolute Brahman only remains. The wise should understand that this is the principle of non-duality of Advaita [Vedanta system]. (58)

[Explanation of the Supreme non-duality (*mahādvaita*)]

The Supreme non-duality (*Mahādvaita*) is unique. Here, in this case, only the Brahman shines. There is no craze for the destruction of *prapañca*. (59)

There cannot be a fake without the real or original. Hence, that [i.e., the real] should be understood well. Such perfect knowledge is the *mahā advaita*. (60)

As the water is not disturbed with its own waves, a great *yogī* does not get attached to the actions of his [own] organs. (61)

Or, as the fire does not get burnt with its own heat, a great *yogī* is not affected by [his own] merit or sin. (62)

Whatever is other than fire gets burnt by it. How can the fire get burnt with its own heat? (63)

Similarly, those who realize Brahman, themselves become Brahman. Then how can they get drowned in the ocean of worldly matters?¹⁵⁸ (64)

What is different [i.e., other than Brahman] to the one for whom everything has become Brahman? He need not resort to seclusion. (65)

Wherever his mind goes, there will be Brahman throbbing for him. Then it will not at all be necessary for him to concentrate or meditate. (66)

Listen, for example, Janaka had to face so many problems in his kingdom, but his peace of mind was never disturbed. (67)

Even though there was a gap of so much time [between the meditations], worldly matters could not bother him. (68)

Suppose the wife of someone forgets for a while that she is a married woman whose husband is alive, would she be thrown in the ocean of grief of widowhood just due to that? (69)

Similarly, if there is a momentary arousal of the attributes of *rajas* and *tamas* which envelopes the realization, can it be immediately said that he is affected by *saṃsāra*? (70)

The *karmas* automatically get burnt immediately after the union with the Self. Then how can it be said that *saṃsāra* remains? (71)

There are strange actions performed in dreams, which are burnt completely just by waking up. Which code of conduct can prescribe expiations for them? (72)

What can be said about those who are completely enlightened and have attained the Brahman, but still are engaged in worldly matters? (73)

One who is always on the right path, can only sit in a garden [for a while on his way]. A great *yogī* is not at all affected by any outer circumstances. (74)

As the grass, wood etc. fall into fire, and become fire itself, all the worldly matters attain the state of Brahman with enlightenment. (75)

Who can prohibit a king from entering his own inner quarters, even if there are crores of security guards, fully equipped and on their toes? (76)

158. K.P. Kulkarni's edition reading has exactly opposite way of telling it. सर्वही ब्रह्म ऐसैं नेणिजे । स्वयं ब्रह्म जिहीं नोहिजे । तिहिं कैसेनि तरीजे भवसागरातें ॥

Similarly, who can stop the one who is entering the *saṃprañāta samādhi*?¹⁵⁹ He is free to attain the complete realization with his own realization. (77)

There are the workings of various organs. But all those are the actions in the name of Brahman. *saṃsāra* for a fully enlightened being is the highest goal (*paramārtha*) alone. (78)

Thus, when he is treading on his path, there are the red carpets of two kinds of *samādhi*: *saṃprañāta* and *asaṃprañāta*,¹⁶⁰ unfolding for him on his way. Moreover, there are the Upaniṣads to guide him about the ups and downs on the path. (79)

Remember that the one who has become the king of the *yogīs* (*yogīndra*) due to his complete enlightenment is an incarnation of Sarveśvara. All the difficulties of *saṃsāra* disappear just by his one single glance. (80)

The sins are instantaneously destroyed of the one, who has the audience of such a great *yogī*, or can touch him or can converse with him. (81)

None of the pilgrimage places or the ascetic practices can dissolve the *saṃsāra*. It is the completely enlightened Guru alone who is capable of achieving it. (82)

When there is the state of complete absorption (*nirvikalpa daśā*) like that of Ṛṣabhadeva, the absolute consciousness (*cinmātra*) Brahman will devour the supreme bliss. (83)

[*Videhamukti or jīvanmukti*]

Those who survive due to their remaining *karma* are not tied by its bondage. It is called *videhamukti* (liberation through release from the body) even though they are in their own bodies. (84)

The body of a *videhamukta* does not remain as it is for long. Such a great *yogī* of the ultimate stage is very rare. (85)

159. *Samprañāta samādhi* is a kind of yogic meditation in which the object of meditation, the meditator and the meditation distinctly remain in the consciousness, though the mind is absorbed in the contemplation.

160. *Asamprañāta samādhi* is that in which the object of meditation, the meditator and the meditation are completely absorbed in the consciousness. The distinction between meditation and its object is completely obliterated.

Even if the *jīvanmukta* (one who is liberated while living) does not attain the *nirvikalpa* state, i.e., he does not attain perfect absorption of mind in the object of meditation, he is not deprived of anything. What can they [the *jīvanmuktas*] be missing when they have attained the state of Brahman? (86)

The two scriptural statements—*brahmaiva san brahmāpyeti* (being Brahman he enters Brahman) and *vimuktaśca vimucyate* (the liberated is released)—state that *jīvanmukti* is complete enlightenment. (87)

If liberation were not possible without the *nirvikalpa* state, would Śuka and others not have remained there, i.e., attached to sensual objects only? (88)

Those not having discerning power go on saying that there is no liberation without the last stage. Who can control such audacious ones? (89)

There is a scriptural statement—*śuko mukto vāmadevo muktaḥ* (Śuka is liberated. Vāmadeva is liberated). If Śuka did not know this [statement], then who has composed the *Bhāgavata*? (90)

This is what is propounded by Rṣabhadeva, which is in congruence with the Vedas, due to which Vāmadeva etc. were blessed. (91)

The great *yogīs*—Vāmadeva and others—were not blind, dumb, or deaf. They were [also] not permanently in the *nirvikalpa* stage. (92)

There is no explanation regarding the reference to *jīvanmukta* in the Vedas. Therefore, get rid of the confusing notion which is doubtful. (93)

[Evaluation of the means of knowledge]

The means of knowledge, such as the direct perception etc., are liable to be fallacious. But who will accuse the scriptural statements of being so? (94)

See, glaucoma, jaundice (*kācakamala*)¹⁶¹ etc. are the hindrances to direct perception. But those devoid of discernment accept them as valid means of knowledge. (95)

The fifth¹⁶² [means of knowledge] is inference (*anumāna*). It can also be fallacious since it is dependent on direct perception (*pratyakṣa*), which itself

161. The term *kāca* likely refers to *kācabindu*, i.e., glaucoma, a condition marked by gradual opacity of the eye. *Kamala* in this context seems to denote jaundice. Both these diseases cause blurred vision.

162. We are not sure why this is mentioned as fifth. This should be second.

is fallacious. Which scripture has stated it to be independent [of *pratyakṣa*]? (96)

This is what is stated in the Vedas [regarding *upamāna* as a means of knowledge], *upamāna* [as a means of knowledge] can be used after the meaning [of the objects concerned is understood]. Similarity (*sādṛśya*) [between two objects] is the means there. Hence, this means should be understood to be valid depending on existence (*sattāpramāṇa*). (97)

However, if the scriptures are followed, the other means of knowledge become invalid. Hence, the wise one should understand the Vedas as an independent means of knowledge. (98)

The scriptures do not need any other means of knowledge and do not have to explain it. Hence, that¹⁶³ is the only one that is independent. (99)

Accept the Vedas as the completely valid means of knowledge (*akhaṇḍa*). How can the audacious heretics who do not accept it, stop blabbering! (100)

Now enough of these arguments. The *jīvanmukta* is detached from everything, but he has to stay alive till his *karma* is consumed. (101)

[*Explanation of the threefold karma*]

Karma is threefold: *prārabdha*, *sañcita* and *kriyamāṇa*. Now everything about it will be told. (102)

As soon as the performance of auspicious and inauspicious *karma* has begun, the gross body is born. Such auspicious and inauspicious acts are called *dehārambhaka* (which initiates the beginning or the birth of body). (103)

The various *karman*s which are the cause of the [successive] bodies—i.e., births to be undergone by this gross body after it is born—are to be understood as accumulated (*sañcita*). (104)

Whatever *karma* is *sañcita* and is sure to yield its fruit should be understood by the wise one as *dehārambhaka* (which gives rise to the [gross] body). (105)

Whatever is being performed by the gross body is called the *kriyamāṇa karma*. The one who is not affected with the three-fold *karma* is the best *yogī* (*yogirāja*). (106)

163. The K.P. Kulkarni's edition reading *teci* is better than *tūci*.

Prārabdha karma diminishes speedily with the experience of joy and sorrow. *Jīvanmukta* puts an end to rebirth. (107)

Sañcita karma surely is burnt with the fire of knowledge, as the events in dreams get burnt merely by awakening. (108)

The *karmas* being done (*kriyamāṇa karma*) are dissolved when there is the arousal of knowledge. There does not at all exist the state of not having a doer in case of all these three kinds of *karma*. (109)

Thus, the three-fold noose of *karma* is burnt by the fire of knowledge. Hence, the one who has attained Brahman (*brahmadev*) does not have to undergo the experience of [being in] the ocean of *saṃsāra* thereafter. (110)

You are liberated from the body even while being in the body, then how can there be any doubt [regarding liberation] at the time of death? Hence, you are the only one [free] without any doubt in the three worlds. (111)

As the impressions of a lion seen in a dream are mere illusions for the awakened, the body of a *yogī* suddenly is as if not existing [even] while existing. (112)

There is a Vedic statement, *tato na vicikitsati* (he then does not discern). Then how can the disposition of the *yogī* be described? (113)

Now enough about the *jīvanmukta*. They attain their own innate nature. They see the *prapañca* as a form of Brahman. (114)

You are the Brahman without any smears, whom the Vedas praise like bards. You on your own take the form of the universe. (115)

You are the absolute Brahman, ultimately clean and pure, which is in the form of the universe. (116)

Or, as there are particles of ghee sticking to its container, you are the pervading Brahman in the form of the universe. (117)

You are the Supreme Brahman, which has no modifications, and where there exists neither universe (*jagat*), nor individual self (*jīva*), nor *Īśvara*." (118)

[*Conclusion*]

When the Guru was explaining thus, the disciple was totally engrossed in it. He was dumbfounded listening to the words of the Guru. (119)

His mind was dipped deep in the ultimate bliss (*brahmānanda*). What can compete with such bliss of full-focused meditation? (120)

The accomplished *rājayogī* Mukundarāja says, “Thus have I composed for my pleasure, the conversation between the Guru and the disciple.” (121)

(*The colophon is in Sanskrit*)

Thus ends the ninth chapter called *Mahādvaitapratipādanam* in the dialogue between the Guru and the disciple in (the section called) *Samhāarakrama* in the treatise *Śrīmadvivekasindhu*.

Chapter 10

The Exposition of the Three Words—Sat, Cit and Ānanda (*Saccidānandapadaṭṭayavivaraṇam*)

Obeisance to Śrīgaṇeśa!

[*The Guru said*]

“Now with this exposition, the *jīva* and *Śiva* have dissolved and finally have remained as the form of *ātman*. (1)

You have been enabled to realize it. Now there is nothing to be asked or to be answered. However, there is something which should be told to you clearly. (2)

There is speech, but the silence is not broken. Understand this speech to be similar to it. (3)

[*Explanation of the term saccidānanda*]

Now if you ask about the characteristics of the *ātman*, it is the same as that of Brahman, which is existence, consciousness, and bliss (*saccidānanda*). (4)

There is no need to wonder how there can be three words when Brahman is non-dual? (5)

Sat means eternal or imperishable. That is the realization and hence, the *cit*. *Cit* is one's own form and hence, it is *ānanda*. (6)

Now listen to the same explanation in some another way, i.e., in three words which are: *asti*, *bhāti* and *priyapaṇa*. The sum total of these three words is one single Brahman. (7)

Asti means *is*. *Bhāti* means of the form of light and [*priyapaṇa* means the state of having] our own self dear to us due to non-duality. (8)

There is a statement in the scripture—*yadasti tadbhāti*. It says that *whatever exists is of the form of light*, and hence, it is dear. (9)

The *śāstra* tells that this triad is the foremost definition of Brahman. So, do not expect any other means of knowledge for it. (10)

There is the supreme Upaniṣadic statement, which reads—*satyaṃ jñānam anantaṃ brahma*. It is the essence of Brahman. But it is not of three kinds. (11)

The word *sat* denotes that it [i.e., the Brahman] is always of the form of absolute *sat* (*sanmātra*). The word *jñāna* denotes that it is of the form of realization (*jñāpti*) and is the consciousness (*cit*). The word *ānanda* denotes that it is the absolute bliss in one's own self (*svānandamātra*). Thus, it is the Supreme Brahman. (12)

[*Illustrations to show how the three words can denote one single entity*]

The Sun is pure, of the form of splendour and has heat. Thus, it is the congregation of three words, but is stored in one single and non-dual Sun. (13)

Pure, being of the form of light and coolness form a triad of words, but it is stored in one single and non-dual moon. (14)

White and crisp (*namra*)¹⁶⁴; crisp and sweet; and that sweet is the sugar, nothing else. (15)

White and smooth; whatever is smooth is a solid substance. But the camphor is non-dual and single. (16)

It is red and solid, and the rays spread wide. But such a jewel is one single substance. (17)

It is green and hard, and its green lustre shines forth. However, remember that the emerald is non-dual and one single substance. (18)

164. In Sanskrit and Marathi *namra* means bent, submissive or pliant. Some modern notes interpret its use in *Vivekasindhu* (applied to sugar) as sweet, gentle, easily dissolves, aligning it with humility. I disagree. The very next verse uses *mṛdu* for soft/smooth, and *khaḍisākḥara* (hard sugar stones) excludes that reading. *Namra* here is more likely an adjective for the crisp form of sugar—*battāsā* in Marathi, *baṭāśā* in Hindi—meaning 'brittle, that which can be easily bent or broken.'

It is yellow and fragrant, and tastes like ambrosia. But the famous mango is one single substance. (19)

The Gaṇḍakī¹⁶⁵ in Gaṇḍakī river is black and hard; and has the auspicious sign of wheel on it. But it is one single, not different ones. (20)

It is dark to the eyes, aromatic to the nose and uniquely tasty to the tongue; still the basil is self-accomplished one single substance. (21)

Thus, it is proved with various means and various illustrations that there is nothing else other than the one single *saccidānanda*. (22)

In other treatises, while explaining *saccidānanda*, it is proved by refuting that it is not non-existent (*asat*), nescient (*jaḍa*) and suffering (*duḥkha*). (23)

When it was said that the Brahman attains the stage of being *sat*, *cit* and *ānanda* by annihilating the non-existent (*asat*), nescient (*jaḍa*) and suffering (*duḥkha*), the great ones (*mahānubhāva*) suddenly gave a smile. (24)

[*Guru's arguments*]

If Brahman were not *saccidānanda*, how could It have refuted the non-existent etc.? Hence, It is already *saccidānanda*. (25)

It is not that the sun gets illuminated when it dispels the darkness. Right from the beginning, it is one single heap of light. (26)

Is the form of man imagined by his shadow, or is the shadow measured according to him? The shadow is accused of appearing and vanishing, whereas man remains as he is. (27)

Similar is the case of the Supreme Being, where there is no appearance of shadow or illusion, nor the insistence of the nature of being *saccidānanda*. (28)

Basically, there is nothing as non-existent (*asat*), nescient (*jaḍa*) and suffering (*duḥkha*). Then how can those be said to be *saccidānanda*? However, whatever you say, *saccidānanda* remains as it is. (29)

And hence, whatever is *sat* is *cit* and whatever is *cit* is *ānanda*; and the triad of these words denotes one single object! (30)

Due to the grace of the *sadguru*, the important point is clear to you now, that Brahman is one single and non-dual; and there are not many. (31)

165. A special stone called śaṅḍīrāma.

When the whole consciousness (*pūrṇa caitanya*) is beyond comprehension, the comprehensible individual consciousness is an object for meditation. But tell me—where is the individual consciousness when the whole consciousness becomes comprehensible? (32)

And when there is no individual consciousness, how can there be a disciple? Moreover, the state of being a Guru or the existence of a Guru also becomes irrelevant there and then.” (33)

[*The response of the disciple*]

Listening to this, the best disciple paid homage to the *sadguru* by touching the feet of Guru with his head and said, “O Lord, you have really satisfied my yearning for the supreme bliss! (34)

You have completely satisfied me with the exposition I desired for and enabled me to enjoy the ambrosia. You are the *sadguru*, due to whom Brahman acquires the state of being Brahman. (35)

I have no yearning for attaining Brahman. It is very pleasant to be engaged in your service. I have no other desire now besides serving you. (36)

If asked how it is to be at your service, I shall say that the state of being a disciple does not remain. It is so natural, easy and of one single juice. (37)

It is easy to attain [Brahman] with your blessings. If you are indifferent [regarding the blessings], then it is difficult to attain by people. If you want to give me anything, then please grant me such devotion [through which I can have your blessings.] (38)

Please grant me that devotion, O God, due to which I will never leave your feet. (39)

May I never lose the devotion I have towards you, even though I lose my life.” Such was the supplication of the great disciple to his Guru. (40)

[*The Guru’s advice as an introduction to the next chapter*]

Then the powerful *sadguru*, the protector of all those without protector, said, “You have received the essence of the churning of all the philosophical doctrines. (41)

This is the essence of all the Vedas. But the heretics do not believe in it and ask, Why should one insist on having devotion even after the attainment of supreme bliss? (42)

Therefore, one should listen to the way of attainment of Brahman with his own ears. However, he cannot be on the path of experience without serving the *sadguru*. (43)

They [i.e., the heretics] have various arguments according to their own idiosyncrasies, but do not pay any attention to the advice of the honourable. (44)

This knowledge should not be imparted to those who do not serve the virtuous ones. It is comparable to feeding milk to a serpent. (45)

Hearing this advice, you will say, “then, you will observe silence.” However, a mature one should not act thus. (46)

You should initiate a disciple who is pure and noble, has pure intellect, is devoted to the Guru, and is detached from worldly objects. (47)

Then only it will be effective, otherwise it will be wasted. However, it does not mean that by doing so, your fame will increase or decrease. (48)

Listen, there was no consideration whatsoever of the deserving and non-deserving in your natural state (*sahajasthiti*). However, the consideration of the deserving and the non-deserving needs to be there at the time of giving initiation and advice. (49)

There are the previous great experienced (*mahānubhāva*) teachers. If one follows their way of thinking and behavior, one also attains similar experiences.” (50)

“Therefore,” says Mukundarāja, “one should begin with the first and foremost Guru and start telling the life-story of the previous Gurus.” (51)

(The colophon is in Sanskrit)

Thus ends the tenth chapter called *Saccidānandapadatrayaivaraṇam* in the dialogue between the Guru and the disciple in (the section called) *Samhārakrama* in the treatise *Śrīmadvivekasindhu*.

Chapter 11

Ode to Guru
(*Gurupraśaṃsānirūpaṇam*)

Obeisance to Śrīgaṇeśa!

[*Obeisance to the paramātmān, the first and foremost Guru*]

Supreme Self, the Lord of all, the all-knowing and the supreme of the supreme alone is the first and foremost Guru of all the beings. (1)

It is due to his grace that the multitudes of *yogīs* such as Sanaka and others could easily and happily go beyond the ocean of worldly life. (2)

One has the direct revelation if one is bestowed with his grace. Who is bothered then by this worldly life? (3)

There cannot be complete destruction of sins without the grace of god. Therefore, remember that He alone is the one who can put an end to the [cycle of] birth [and death]. (4)

When one lamp ignites another lamp, there is nothing superimposed. It is the original lamp itself with its own light, which is in some other form. (5)

Due to the bunches of wicks, there are many individual lamps, but it is the one single light, that of the main lamp, which is common to all. (6)

The light of one single lamp is blazoning each and every house with light, but that in the main lamp does not diminish at all. (7)

Similarly, one who is fortunate to get connected with god, should be considered as an accomplished incarnation of him. (8)

[*The succession of Gurus as the disciples of the Ādiguru*]

Similarly, the succession of his disciples also should be understood as the incarnation of Īśvara. Not even a grain of ignorance remains there. (9)

How can any blot [of sin] remain on life, where the fire of the realisation of Īśvara has been fully ablaze? (10)

That great *yogī* himself becomes the Īśvara of the form of knowledge. Then the dealings of the two bodies are not real there [in him]. (11)

All such work of creation and the created etc. is the might of Īśvara himself. It is a miracle which can be understood only by one's own self. (12)

[Objection raised and refuted]

How is it that the great *yogī* (*yogeśvara*) does not understand how to create the world etc.? Listen to the correct answer to this. (13)

Both the bodies of the *yogeśvara* are of *avidyā*. Then how can the acts of creating the world etc. be performed by them? (14)

Yogeśvara performs the acts of creating the world etc., when he is in the Supreme Brahman (*parabrahma*). All these dealings related to *māyā* are not possible while being in absolute *caitanya*. (15)

Māyā, while she is in contact with the Supreme Brahman, performs the acts of creating the world etc.; and all those are superimposed on the Īśvara due to her. (16)

And the greatness of *avidyā*? Its status is very low and hence, the acts of creating the world etc. are not possible in the *yogeśvara*. (17)

There is one more point and it is that the acts of creating the world etc. are not real. That also is a very gross (*mahāsthūla*) *saṃsāra*.¹⁶⁶ (18)

Now enough of all these arguments. It is the Lord of the worlds (*jagadīśvara*) who performs the acts of creating the world etc.; and in the same way they are performed by the *yogeśvara* also. (19)

There is only one single Lord of the worlds, who takes the form of the universe when he is delimited. Then what is the difference between the Īśvara and the one who has attained realization in this very life (*jīvanmukta*)? (20)

It is the supreme reason of the state of being an Īśvara which is in the Īśvara [i.e., he is the Īśvara]; and which can never be attained by us. (21)

166. Worldly matter

If his own nature were completely forgotten, who could have been called Īśvara? Then he also would have been undergoing all the ups and downs like a *jīva*? (22)

Hence, one who has the knowledge as his body is the Īśvara; and he alone is the Guru who has realized the Brahman. Any other consideration here is a great defect. (23)

[Guru as God]

It is laid down in the scriptures—*yasya deve parā bhaktiryathā deve tathā gurau*—i.e., ‘One who has supreme devotion towards god, and the same devotion towards Guru, is one who considers that his Guru is equal to Īśvara. (24)

There might be some great fool who would logically prove that the Guru is a [human] being (*jīva*). But he will surely fall into Raurava and the other hells. (25)

How can it not be proved that one who puts an end to worldly sorrows, and is free from ignorance cannot be Īśvara? (26)

The letter गृ (*gu*) signifies the darkness of ignorance, and the letter रु (*ru*) dispels it, and annihilates the darkness of ignorance; and hence, he is said to be गुरु (Guru). (27)

The word Guru signifies some solid and hard object, and by *laghu* is meant something small and soft. Guru is the whole, complete, smooth Brahman, and hence he is said to be गुरु (Guru)! (28)

Now this much intellectual enlightenment is sufficient. Please understand that the disciple [also] is in the lineage of the Guru, who should be believed to be Īśvara. (29)

Unless and until the lineage of the Guru is understood, neither can ignorance be dispelled, nor can there be manifest the self-illuminating Sun in the form of Brahman. (30)

One who does not know the lineage of the Guru is, according to the Vedas, śāstras and Purāṇas, a degraded one (31)

Hence, one should know about all the *avadhūtas*¹⁶⁷ beginning with Śiva and ending in one's Guru, who are the bodily incarnations of the formless Supreme Brahman. (32)

[*The lineage of avadhūtas*]

Now will be told the *avadhūtas* who are happy in their own self, and whose greatness is famous in the three worlds. (33)

The first and foremost is the Guru Śrī-Ādinātha, then is Śrīharinātha. His disciple is Śrīraghunātha, who was the ocean of virtues. (34)

The interesting biography of those accomplished will be narrated now. Even the most severe sins are cut off just by listening to it. (35)

[*The biography of Śrīharinātha, an incarnation of Viṣṇu*]

The *antaḥkaraṇa* of *jīva* was soiled due to Kali and hence, he cannot attain self-realization. (36)

At that time, the Lord of Vaikuṇṭha, the king of the kind ones, took birth to make the *jīva* free. (37)

Śrīhari, the Lord of the worlds, appeared in the beautiful town of Ambā on the banks of the river Bāṇagaṅgā. (38)

The great one took birth in a family of the Mādhyandina school. He had a fair complexion like that of a golden campaka flower and a very handsome form. (39)

As he had appeared in the Kali era, he hid his *śrīvatsa* mark, which was placed on the right thigh. (40)

As the unfortunate one does not notice even the manifest treasure, nobody recognized him being in human form. (41)

His father performed the ritual of his *upanayana*, just the muttering of whose name was enough to annihilate sins. (42)

It was no wonder that he, the master of the four-fold speech, easily completed the studies of the scriptures. (43)

167. Ascetics who have renounced all worldly attachments and connections.

It was Ananta himself who had taken birth with the name Hari. His greatness is described in the *Bhaviṣyottarapurāṇa*. (44)

How can I praise the unfathomable greatness, which is narrated in the Vedas, *śāstras* and Purāṇas, in my extremely poor words? (45)

As in the incarnation of Śrīkṛṣṇa, the god had Sandipana as his Guru. He also had Śaṅkara in Vārāṇasī who was pleased with him. (46)

He practised then the great Pāśupata vow for twelve years, by which Śaṃbhu, together with Pārvatī, was pleased with him. (47)

Or, as on the banks of the Gautamī river the great sage Dattātreyā, the incarnation of Mahāviṣṇu, pleased his Guru Śaṅkara, Hari also practised very severe ascetic practices by which the three worlds started burning. (48, 49)

Afterwards, when the completion of the asceticism was short by a tenth part, Pareśa Hari started to give offerings in the great fireplace. (50)

There appeared then dense smoke which reached heaven as if in search of Śrīmahādeva. (51)

The whole sky became dark with the smoke of those offerings, and the smell of the sesame offerings spread in all directions. (52)

Harinātha giving offerings with nine priests, appeared like Purandara¹⁶⁸ Indra surrounded by nine planets. (53)

After the completion of the ritual, he started the offering of the concluding offering (*pūrṇāhuti*), and there appeared the self-enkindled flame with the stream of the poured clarified butter. (54)

The large skyscraper burning flame of that concluding offering (*pūrṇāhuti*) appeared to me as if of shining golden hue. (55)

Or, it was as if a golden staff installed by the creator in the canopy of the sky, since Candracūḍa¹⁶⁹ Śaṅkara was to appear there. (56)

There the flame was like the Śivaliṅga established in the temple of the sky. Then Hari started the ritual of bathing it with the stream of clarified butter. (57)

168. Indra demolished the cities of the enemies, and hence is called Purandara.

169. Candracūḍa means one who has the crescent of the moon on his topknot. It is an epithet of Śaṅkara.

There appeared then, in that flame, Śaṃbhu, the ocean of kindness who is always present for his devotees in difficult times, saying, 'Don't be afraid' (*na bhī*). (58)

There he [i.e., Hari] saw the self-luminant Śrī Ādinātha, in whom were united the three gods incarnate with all their attributes and also their respective female consorts (Śaktis). (59)

Then the Lord of the Universe himself embraced Hari and for a moment, both were immersed in the ocean of bliss. (60)

Hari and Śaṅkara were overwhelmed with bliss as if the pleasure (*sukha*) had met the great pleasure (*mahāsukha*), or it was as if the self-realization was [beautifully] framed.¹⁷⁰ (61)

As the world becomes helpless due to a stroke of lightning, all the priests lost consciousness due to the brilliance of Rudra. (62)

The priests could not understand what had happened when it was [actually] happening there. Listen carefully to what occurred there. (63)

Then Sadāśiva understood that Hari was pleading, "Please give me your love, O Ādinātha. (64)

Oh you, just by the smallest particle of your grace, the ignorance and foolishness of *jīva* gets dispelled; and sovereignty is attained easily, which is difficult to obtain even after searching for it.¹⁷¹ (65)

It is you alone who indeed are the Supreme Spirit (*paramacaitanya*) due to whose presence the *jīvas* exist; and due to whose blessings God Brahmā has his own status, and Viṣṇu and Rudra have their own. (66. 67)

You alone are the absolute Supreme Spirit, due to whose labour for knowledge, *jīva* has the celebration of perception. (68)

O Śaṅkara, you arranged for the establishment of the cities in the form of bodies—the bipeds and the others; and had the form of *jīva* due to the boasting ego. (69)

170. *Paḍapa* means a frame. Guru, i.e., Hari, is *sukha*, and when he is embraced by Jagadīśvara, he is framed or studded with *mahāsukha*, as a diamond with gold.

171. The text reads *givasīta pāve*, which means obtained if searched. But the translation assumes the negative particle *na*, which seems to be better.

You are the whole and sole cause, but you never diminish, as the ocean has tides in its own waves. (70)

Theoretically, you are the Supreme Brahman and do not undergo any modification, and do not need any substratum. Being so, you have established yourself in this beautiful idol. (71)

Towards your left is Śāmbhavī. She is auspicious to all. She is theory incarnate. She, the joy of Śiva, is incessantly enjoying you. (72)

You are a form (*citī*) of the nature of the spirit (*caitanya*). You are the *saṁvitī*, which can be realized by one's own self. You are the supreme bliss, which is the self-illuminating realization (*anubhūti*). (73)

You are a member of the household, as well as a guest. But as a couple, you are full of your own bliss.¹⁷² It is to favour His devotee that the formless takes up a form. (74)

Victory be to you, O ocean of mercy, please save those who are imprisoned in the jail of worldly life and who do not understand how to purify themselves. (75)

So please grant them the realization of their own self, by which the ocean of worldly life can be avoided and the formless, whole Supreme Brahman can be attained." (76)

[The Guru expounds]

Hari supplicated thus. Mahādeva smiled then and said, "O the king of the all-knowing (*sarvajñarāya*), why are you asking for what you have already accomplished. (77)

However, just to please you, I will grant you self-realization; and additionally, one more boon, whatever you ask for. (78)

Whoever has the philosophy of your sect in his heart will have no problem in attaining realization. (79)

Whoever has faith in what you say will not have to face rebirth, since I, Maheśa, am their presiding deity. (80)

172. The original text reads *doghe nijānandabharite*. The translation reads, *sarva kāhī tumhī doghe asūna nijānandapūrṇa āhāta*.

The realization about myself will be manifest and it will shine in your mouth. Then through the grace of the Guru, it will pass on to the body of the disciple.” (81)

[*The Guru describes the experience of Śrīharinātha.*]

When Ādinātha said so, Hari opened his mouth wide, and there shone the Lord of the Universe in the form of splendour. (82)

At that time, Hari’s mind became one with the bliss of Brahman, having the power of Śaṃbhu entered him due to the grace of Śiva. (83)

He entered the *nirvikalpa samādhi*.¹⁷³ His eyes were half closed, and his ego got completely dissolved in the ocean of supreme bliss. (84)

The throbbing and vibrations of life dissolved in the mind. Who can describe the bliss which arose there? (85)

As the whole world drowns in the waters in the great deluge, everybody got submerged. Then, who is the knower? (86)

Then nothing remains to be stirred by the supreme bliss (*brahmānanda*). It is the supreme bliss itself that experiences itself. (87)

Suppose somebody gets fed up with the taste of ambrosia and is done with the enjoyment of food, then it can be somewhat comparable to self-realization. (88)

Or, if the ocean can define its own taste, it would be comparable to self-realization. (89)

Or, if the sky, which has no support, can understand its own wholeness, that simile can be common to self-realization. (90)

[*The Guru describes the condition of Śrīharinātha after the attainment of bliss.*]

Now, enough of it. The priests who were lying there unconscious now came to their senses and got up. (91)

173. A state of awareness where the ego and mental or emotional impressions dissolve, leaving only pure consciousness.

All the priests ran away saying, “The spirit of a brāhmaṇa has appeared and has seized Hari.” (92)

On the other hand, Hari was immersed in that state for twenty-two days. Afterwards, he came out of the meditation state and came to his senses on his own. (93)

The great yogī Hari was acting like a retard and playing like a spirit and swinging in his own bliss. (94)

Harinātha was staggering, forgetting words while speaking and laughing without understanding any thing. (95)

After attaining realization, he completely lost the desire to do anything, and the yearning merged in conscience. (96)

Neither did he wear any clothes, nor talked to anybody, nor was there any more distinction between the young and the old.¹⁷⁴ (97)

However, people were surprised to see that the great soul Hari was doing worship and *ārātī* thrice a day.¹⁷⁵ (98)

All the logistics were home delivered by all the deities, and the deities Ṛddhi and Siddhi were providing everything, just at the instant it was thought of. (99)

Innumerable unimaginable *śaktis* were at the service of Hari, and *mahāsid-dhis* were playing in front of him. (100)

The Supreme Being Śrīhari himself was looking after him, and hence he could easily have the self-realization. (101)

[*The favourite disciple Rāmacandra*]

Surendrabhārātī is the chief disciple among the ones Hari graced with realization. However, it was Rāmacandra who was favoured immensely with grace. (102)

No sooner was he graced, Rāma experienced awakening (*unmeṣa*) and the supreme bliss in mind; and got engrossed in *samādhi*. (103)

174. The 97th verse in K.P. Kulkarni's edition is different and reads, परापेक्षा स्नानभोजन परापेक्षा वस्त्रपरीधान । कवणेशीं गोष्टीसंनिधान । करणें आथीचिना ॥

175. The second *pāda* in K.P. Kulkarni's edition is different which reads, हरीसी करीति देवतागण.

He was in such trance for eighteen days. All the functions of the mind had come to a standstill. (104)

Then *samādhi* receded and there came the *turyāvasthā*¹⁷⁶ due to which all the world attained the form of Śiva [for him]. (105)

As Rāma attained *rājayoga*,¹⁷⁷ he lost all attachment and did not any more observe the *varṇāśrama* system. (106)

Even though he did not observe the rules and regulations of daily observances or ritual practices, he was no more affected with sin caused by not observing mandatory rituals (*pratyavāya*). He had no sinful desire in mind. (107)

Rāma was the ocean of virtues or the storehouse of greatness. Nobody else was as generous as he was while disseminating knowledge about Brahman. (108)

Śrī Rāmacandra was like Brahmā with only one face instead of four, or Madhusūdana Viṣṇu with two arms [instead of four], or God Maheśāna, having only [the first] even number of eyes [i.e., two and not three]. (109)

Or that Raghunātha was Mahendra without arrogance, or the ocean of knowledge without rising waves, or the moon without stain. (110)

There is nobody comparable to Śrīraghunātha in virtues in the three worlds. Hence, among the *yogīs*, it was Rāmacandra alone who was worshipped. (111)

He blessed innumerable disciples with advice and initiation (*upadeśa*), who attained peace through the supreme bliss (*brahmasukha*). He made a boat of the realization of Brahman (*brahmajñāna*) for all. (112)

The showers of clouds can be counted. The infinitesimal particles of earth can be calculated. However, it is not possible even for *śeṣa* and others to describe the virtues of Śrīraghunātha. (113)

In case of the scope of my intellect, my discerning power is utterly dull, whereas the greatness of Rāma is without bounds. How can it be described [by me]? (114)

176. The transcendental state, or pure consciousness, in which one is aware of the outward and inward existence at one and the same time.

177. *Rājayoga* is variously interpreted as the royal way to reintegration of self with the Brahman (Universal Self), or the goal where one experiences the bliss of an undisturbed, natural state of serenity, and peace, the communion within and the contentment etc.

[*The greatness of the Guru*]

I have narrated the lineage of the Gurus. Just by listening to it, one becomes free from sins. Hence, one should listen to it with full devotion and concentration. (115)

The Sun dispels the outer darkness, but it cannot light up within. That darkness of ignorance easily gets dispelled by the grace of the Guru. (116)

If one receives *rājayoga* through the grace of the Guru, neither does he need the help of the Vedas and *śāstras*,¹⁷⁸ nor does he have to study the eight-fold yoga. (117)

There remains nothing else other than knowledge; neither the praise of all the pilgrimage places, nor the rites from the *śrutis* and *smṛtis*, nor the darkness of ignorance. (118)

There is no release unless and until one dispels ignorance, even though he is a chosen and good devotee, who observes *rājayoga*. (119)

Uddhava was the only one who was the crest jewel of the circle of the devotees. He was also liberated by Śrīkṛṣṇa, granting him extra-sensory knowledge. (120)

One who has turned his face away from knowledge due to ignorance might perform any sort of penance or mutter whatever he wants, but he will not be free without having proper knowledge. (121)

Hence, one should take birth, realize the Īśvara; and then purifying his mind, should attain the knowledge which is beyond the senses. (122)

The sword of knowledge (*jñānakhaḍga*) is a miraculous weapon given by Īśvara which cuts off the fetters of worldly life. However, see the fate of the *jīva*: he has a dislike for it. (123)

It [i.e., the *jñāna*] is to be attained with one's own experience, which is not possible without the grace of the Guru. Hence, the greatness of the Guru is beyond all measure. (124)

Now, enough of my speech. The lineage of the Gurus liked the praise I had for the Guru. (125)

178. The Marathi translation reads, *vedāce kiṃvā śāstrāce śrama karāve lāgata nāhita*.

I am not at all clever, hence these are just lisplings. However, they are like the sugarcane, which is not straight, but contains extremely sweet juice in it. (126)

It should always be remembered that the Supreme Brahman is of one single *rasa*, where all the poetic sentiments—*śṛṅgāra* etc.—become insipid. (127)

Though musk is black in colour, it has unique fragrance. Similarly, though the language is rustic¹⁷⁹ it is about the supreme bliss. (128)

It is the vow [of the treatise] that it will grant instant realization. Hence, it should not be disregarded. One would become the knower of all by just listening to it. (129)

If the impressions of the interested readers are included, then the treatise would be very big, but the ultimate meaning would not be clear without the thoughtfully used words. (130)

This is the wonderful thing about this treatise that it has the pure beauty of self-realization. Hence, the great sages listen to the *Vivekasindhu*. (131)

It is composed in Marathi for those who neither have the direct experience, nor the knowledge of argumentative language [i.e., Sanskrit]. (132)

A child does not need to make efforts for getting delicacies, since the mother, who loves her child, feeds him those. (133)

Similarly, this book is composed of the extracts of the Upaniṣads and it makes all the disciples accomplished who enjoy it. (134)

The audience should realize in mind the supreme goal (*paramārtha*) which is the essence of the Vedānta discipline with the help of this [treatise]. (135)

The presiding deity of this sect is Śūlapāṇī Śaṅkara himself. Hence, one should take interest in these words and have devotion to Sarveśvara. (136)

Rājayogī Mukundarāja says that here ends the latter half of the treatise, and that which is famous as being without any attributes (*nirguṇa*) and is unparalleled (*nirupama*) is accomplished with it. (137)

179. The K.P. Kulkarni's edition reading *āruṣa* is better than *ārṣa*.

Here ends the eleventh chapter called *Gurupraśaṃsānirūpaṇam* in the dialogue between the Guru and the disciple in the (treatise) called *Śrīmadvivekasindhu*. (11)

|| Śrīguru Prasanna ||

Thus ends the latter half of the treatise.

Homage to the lotuses in the form of the feet of Śrīmatsaccidānanda Guru.

The End.

Original Text

सार्थ विवेकसिंधु

पूर्वार्ध

प्रकरण पहिलें

सृष्टिक्रम

विषय -- ब्रह्मस्वरूपसमावेश

॥ श्रीगणेशाय नमः ॥

श्रीहरं जगदाधारम् । अरविंदाक्षमक्षरम् ।
अभिवंद्यात्मविज्ञानोपदेशविधिरुच्यते ॥
जयजयाजी चंद्रमौळी । मातें कृपादृष्टीं न्याहाळी ।
मग पावेन नव्हाळी । ब्रह्मसुखाची ॥1॥
तू निर्गुण निर्विकार । निःसंगु निराकार ।
तुझीया स्वरूपाचा पार । नेणती ब्रह्मादिक ॥2॥
तूं ब्रह्मरसाचा पुतळा । कीं विश्वाचा जिव्हाळा ।
जी सुखाच्या सुकाळा । परमपुरुषा ॥3॥
तू सच्चिदानंदतनू । षड्भावविकारविहीनू ।
स्वप्रकाशें प्रकाशमानू । स्वसंवेद्यु ॥4॥
तुझा अनुग्रहो घडे । तरीच मातें ज्ञान होय रोकडें ।
स्वस्वरूप अनुभविजे फुडें । स्वानुभवे ॥5॥
तरी माझें हृदयीं वसावें । प्रत्यक्ष वाचेतें चेतवावें ।
जी स्वरूप बोलवावें । मजकरवीं ॥6॥
तूं चतुर्विध वाचेतें । प्रसवलासी निरुतें ।
ऐसें जाणोनि जी तुमते । प्रार्थित असें ॥7॥
तुझेनि स्वरूपानुभवे । म्यां कां निवांत बसावें ।

परोपकारार्थ बोलावें । हे तुझी इच्छा ॥8॥
धालेपणाचे ढेंकर । जेवीं देती जेवणार ।
तैसे तुझिया स्वरूपाचे उद्गार । बोलविसी मजकरवीं ॥9॥
या बोबडिया बोला । श्रीचंद्रचूड संतोषला ।
मग सौरसु पै दिधला । ग्रंथनिर्माणें ॥10॥
वेदशास्त्रांचा मथितार्थू । मराठिया होय फलितार्थू ।
तरी चतुरीं परमार्थू । कां न घ्यावा ॥11॥
चाड चातुर्यातें जिणें । ऐसें बोलती शाहाणे ।
तरी येथींचिये परमार्थखुणे । ग्राहिक कां न व्हावें ॥12॥
जरी रुईचे झाडीं । भरती मधाचिया कावडी ।
तरी हिंडावयाची आवडी । कां पडों द्यावी ॥13॥
जरी हे अरुष बोल । तरी रोकडें ब्रह्मज्ञान हें नवल ।
तरी अवज्ञा कोण करील । येथविषयीं ॥14॥
ऊंस कीर दिसे काळा । परी घेपें रसाचा गळाळा ।
तैसे अरुष बोल परी झळाळा । दिसे विवेकाचा ॥15॥
नवरसांची उपलवण । ते उघड वाचेसी नागवण ।
म्हणोनि न प्रवर्तती शाहाणे । तेथींच्या विषयीं ॥16॥

होय वक्ता नव रसांचा । जरी चतुर अपाडाचा ।
 तथापि लाभ परमार्थाचा । तया दुर्लभ कीं ॥17॥
 तैसी मायीक रसवृत्ती । बोलतां अंगासी न ये महंती ।
 आणि परमार्थ संविती । ते दूर दुरावे ॥18॥
 श्वपचाचिया घरींचा पाकु । झाला आपाडें रसिकु ।
 तथापि सदाचार लोकू । तया नातळती कीं ॥19॥
 तैसैं संसारिक बोलणें । जें न स्वीकारती शाहाणे ।
 तया अखंड अनुभवणें । परमतत्त्व ॥20॥
 जेथें ब्रह्मरसाची गोडी । अखंड अनुभवजे फुडी ।
 त्या बोलाची आवडी । साधुजनासी ॥21॥
 म्हणोनि विवेकसिंधुनांवें । ग्रंथ कीजेल शुद्धभावं ।
 तया अवधान करावें । म्हणे मुकुंदराजु ॥22॥
 गुरुशिष्याचेनि संवादें । जें बोलिजे लविनोदें ।
 तैं आईक आनंदें । महानुभाव ॥23॥
 कल्पतरूचेनि पाडें । जरी फळती घरची झाडें ।
 तरी तियें आवडीचेनि कोडें । न लावावी कां ॥24॥
 देशी हो का मराठी । परी उपनिषदाचीच राहटी ।
 तरी हा अर्थ जिवाचिया गांठी । कां न बांधावा ॥25॥
 आडते शिष्याचे आक्षेप । सिद्धिज गुरुवाक्यदीप ।
 जेणें संशयतमाचे विक्षेप । फिटती श्रुतियांचे ॥26॥
 हा ग्रंथू विचारितां । नाहीं ज्ञानाची दुर्लभता ।
 आणि मुक्तिसायुज्यता । बोधेंचि ओळखे ॥27॥
 याच देहीं आपुलें डोळां । जंव न भोगिजे मुक्तीचा सोहळा ।
 तरी वैराग्याच्या तातवेळा । कां शिणावें ॥28॥
 देहपातानंतरें । मुक्ती पाविजे ल ये उत्तरें ।
 साच मानावी चतुरें । काय म्हणोनी ॥29॥
 मरणानंतरें मुक्ती । येथविषयीं कवण उपपती ।
 ऐशा आक्षेपीं पाय सेविती । निजगुरूचे ॥30॥
 स्थूलदेह निमेल । मार्गतीं मनुष्यदेह पाविजे ल ।
 या वाक्या विश्वासेल । ऐसा कवण असे ॥31॥
 खंडज्ञान उपदेशिती । मोक्ष उधरें बोलती ।
 त्याच्या युक्ती झकविती । ते हीन विवेकी ॥32॥
 ऐशियांचेनि उपदेशें । कैसेनि संसार निरसे ।
 म्हणोनि वायांचि वायवसे । नाना मतें ॥33॥
 आपुलिया ज्ञानदृष्टी । अपरोक्ष वस्तूसी नाहीं भेटी ।

त्या वेडियाच्या गोठी । काय काज ॥34॥
 म्हणोनि सद्गुरूचीं पाजलें । जिहीं साचारपणें धरिलें ।
 तेचि पैलपार पावले । भवसागराच्या ॥35॥
 सद्गुरूचीं लक्षणें । बोलती वेद शास्त्रें पुराणें ।
 तीं जाणोनियां शाहाणे । अनुसरती ॥36॥
 जे संसारासी वेगळे । ज्ञानवैराग्यें आगळे ।
 ब्रह्मरसस्वादा आनंदले । ते सद्गुरू जाणावे ॥37॥
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इति श्रीमद्विवेकसिंधौ सृष्टिक्रमे गुरुशिष्यसंवादे स्वरूपसमावेशो नाम प्रथमप्रकरणं ॥

॥श्रीमत्सद्गुरुचरणारविंदाभ्यां नमः ॥

प्रकरण दुसरें

विषय -- स्वानुभवावृत्तिकरण म्हणजे प्रशंसा कथन

॥ श्रीगणेशाय नमः ॥

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 सुलीनता पावावी । रोकडीची ॥87॥

ना तीं इंद्रियें ना ते विषय सुखें । तेथें कवण कवणातें देखे ।
 चित्त मुरे मग ओळखे । कवण कवणातें ॥88॥
 मंदमतीचिया आक्षेपा । हा प्रस्ताव सांगितला बापा ।
 येरासि कायसें पा । सायास हो ॥89॥
 आतां असो हा प्रसंगु । तुज निरोपिला राजयोगु ।
 हें स्मरे तो चांगु । बहुतांमध्ये ॥90॥
 निमिषोन्मेषाचे अर्ध । चित्त स्वरूपी होय सावध ।
 तरी पापराशी होती दग्ध । क्षणमात्रें ॥91॥
 जैसें स्वप्नीं घडे दुरित । तें प्रबोधीं होय भस्मभूत ।
 तैसें निजबोधें समस्त । पातक जळे ॥92॥
 चित्त अवलंबनेवीण । जरी न राहे स्थिरपण ।
 तरी देवाचें सगुण । स्वरूप चिंतावें ॥93॥
 तेथें हृदयाच्या शेजारि । षोडशोपचरें पूजा करी ।
 उपासावा श्रीहरी । अनन्यभावें ॥94॥
 रजस्तर्मीं जें मैळ । तें चिता वेगें होय निर्मळ ।
 मग निर्गुणीं भक्ती प्रबळ । आपसयां होय ॥95॥
 निर्गुणीं परमपुरुषीं । जीवा ऐक्य होय शेखीं ।
 तये महासुखीं । समरसे तो ॥96॥
 नातरी अष्टांगयोगें । कां भक्तिप्रसंगें ।
 जीव परमात्मासंगें । तदात्मता पावे ॥97॥
 तंव शिष्ये विनविजे । जीवशब्दें काय बोलिजे ।
 ब्रह्म हें नांव ठेविजे । कवणासी जी ॥98॥
 परमात्मा तो कवण । सगुण कीं निर्गुण ।
 तो कैसा किंलक्षण । सांगावें जी ॥99॥
 माया ते कवण शक्ति । तियेसी कैसी स्वरूपस्थिती ॥
 अविद्येची कैसी रीती । किमाश्रय ते ॥100॥
 प्रपंच कवणें निर्मिला । कासयाचा उभारला ।
 जीवासी संसार नाथिला । किनिमित्त जी ॥101॥
 जी हे प्रश्न निरुपावे । माझे मनोरथ पुरवावे ।
 मातें सर्वज्ञ करावें । कृपानिधी ॥102॥
 ऐसी शिष्याची विनंती । ऐकोनि श्रीगुरु काय बोलती ।
 श्रोतें अवधारवें चित्तीं । ह्याने मुकुंदराज ॥103॥

इति श्रीमद्विवेकसिंधौ सृष्टिक्रमे गुरुशिष्यसंवादे स्वानुभवादृतिकरणं नाम
 द्वितीयप्रकरणं समाप्तं ॥

प्रकरण तिसरें

विषय -- तत्त्वसृष्टिकथन

॥ श्रीगणेशाय नमः ॥

एके शिष्य शिरोमणी । धन्य धन्य तुझी वाणी ।
 आठवे येथीच्या प्रश्नी । परमपुरुष तो ॥1॥
 स्वरूपांबरीं निर्गुणी । उमटती जीवेश्वरांच्या श्रेणी ।
 तेथींची करावी उपलवणी । स्वानुभवे की ॥2॥
 पाथरवटाची टांकी । जरी झाली तिखी निकी ।
 तथापि करूं नये मौक्तिकीं । रंघशलाका ॥3॥
 तैशा देशवळा युक्ती । घेऊं नये ब्रह्मसंविती ।
 तेथें विवेकाची संपत्ती । निकी व्हावी लागे ॥4॥
 ह्मणून विवेकाचे कान । करुनि ऐक निरूपण ।
 अनुक्रमें तुझे प्रश्न । सांगिजेती ॥5॥
 जें शक्तिचक्रासी वेगळ । जें ज्ञप्तिमात्र केवळ ।
 तें निजानंद निर्मळ । परब्रह्म जाणावें ॥6॥
 दृश्य द्रष्टा दर्शन । हे त्रिपुटी जेथें क्षीण ।
 तें परब्रह्म जाण । अनिर्देश्य ॥7॥
 ज्ञाता ज्ञान ज्ञेय । हें जेथें नाही त्रितय ।
 तें परब्रह्म अप्रमेय । जाणावें पै ॥8॥
 ज्ञान म्हणूं तरी नाही जाणिव । अज्ञान म्हणूं तरी नाही नेणिव ।
 अभाव म्हणूं तरी नवल ठेव । आनंदाची ॥9॥
 अभाव म्हणजे तें शून्य । शून्यवादीयाचें मत तें जघन्य ।
 म्हणून जर्गी तेचि गा धन्य । ब्रह्मविद जे ॥10॥
 आहे म्हणूं तरी कैसेनि घ्यावें । नाही म्हणूं तरी कैसेनि सांडावें ।
 असो हें ब्रह्म अनुभवावें । जयाचें तेणेंचि ॥11॥
 जें निद्रिस्थातें चेववी । चेइलीयातें जाणवी ।
 जागलीयातें भोगवी । परी अक्रिय तें ॥12॥
 स्फटिकशिळेचें पोट । जैसें निरंतर निघोट ।
 तैसें चैतन्य एकदाट । परब्रह्म तें ॥13॥
 ना तरी गगना ऐसें पोकळ । व्यापक परी व्याप्यासी वेगळ ।
 निजप्रकाशें सोज्वळ । आपण पैची ॥14॥
 ब्रह्माविष्णुमहेश्वर । करितां शिणती निजव्यापार ।
 मग सेविती विश्राममंदिर । परब्रह्म तें ॥15॥

जेथें विद्या ना अविद्या । जें अनुपम स्वसंवेद्या ।
 तें जाणावें सुविद्या । ब्रह्मस्वरूप तूं ॥16॥
 झाला पां सर्वेश्वरू । धरिला जाणिवेचा अहंकार ।
 तरी तोही नेणे पारू । तथा स्वरूपाचा ॥17॥
 ह्मणूनी अहंकार गळे । आणि कल्पना मावळे ।
 तरीच ब्रह्म आकळे । स्वानुभवासी ॥18॥
 ब्रह्मगोळकाचें सहस्र । व्यापून सबाह्यांतर ।
 आसकेंचि उरलें निरंतर । ब्रह्मस्वरूप जें ॥19॥
 गगनीं नाथिलें अभाळ । तैसें ब्रह्मीं मायापडळ ।
 तें विरालिया केवळ । ब्रह्मचि असे ॥20॥
 ब्रह्मादिक सकळें । रजस्वला व्याली दिसाळें ।
 तिया मायादेवीसी नातळे । परब्रह्म तें ॥21॥
 तें ध्यानेवीण ध्यायिजे । चिंतणेंवीण चिंतिजे ।
 जाणणेंवीण जाणिजे । परब्रह्म तें ॥22॥
 हें परब्रह्म निर्गुण । सर्वेश्वराचें निजस्वरूप जाण ।
 मूळमायेसी अधिष्ठान । पूर्ण चैतन्य जें ॥23॥
 माया ब्रह्मींचा विवर्त । ऐसें बोले वेदांत सिद्धांत ।
 जो उपनिषदांचा मथितार्थ । प्रमाणसिद्ध ॥24॥
 वेदविरुद्ध मत । तें पाखांड जाण निश्चित ।
 म्हणोनि सांडी ते अपसिद्धांत । विवर्त ऐका ॥25॥
 ब्रह्म निर्विकार जैसें । तैसें असतचि असे ।
 तेथें अन्यथा आभास भासे । तो तद्विवर्त गा ॥26॥
 निजाकारें विचरत । रविप्रकाशें असे वर्तत ।
 तेथें जळाभास भासत । तो तद्विवर्त जैसा ॥27॥
 नातरी जैसा दोरू । तेथींचा न मोडे आकार ।
 नाही तोचि आभासे थोरू । महासर्प जैसा ॥28॥
 ब्रह्म तें उपमारहित । तेथें कायसे पां दृष्टांत ।
 परी एकदेशी होय उचित । बुझावया उद्देश ॥29॥
 असो आदिब्रह्मींचा विवर्त । तेथें गुणसाम्य ऐसा संकेत ।
 अनुवादे सांख्यसिद्धांत । अतिचतुर जो ॥30॥

हे गुणत्रयाची साम्यता । ईश्वराची उन्मनी अवस्था ।
 तेंचि चैतन्यें अधिष्ठिता । बोलिजे महामाया ॥31॥
 महामायेचें लक्षण । तें शुद्धसत्त्वात्मक जाण ।
 स्वस्वरूपाचें अनुसंधान । परब्रह्म तें ॥32॥
 सत्वगुणाची क्षोभक दशा । महामाया येणें नावें ऐसा ।
 आभासें मिथ्याभूत ठसा । तो ब्रह्मविवर्त गा ॥33॥
 मी ब्रह्म येणें आकारें । ज्ञानरूप स्फुर्ती स्फुरे ।
 ती ओळखावी चतुरें । महामाया ॥34॥
 ब्रह्म जैसें परिपूर्ण । तदाकारें स्फुरण ।
 तये मायेसी मर्यादा कवण । करील बारे ॥35॥
 मायेची दुर्घटना । तेचि हे जाणावी जाणतां ।
 जें केवळ भासे तद्वत्ता । नाथिलीची ॥36॥
 म्हणूनि दुर्घटत्व हें भूषण । मायेसी नव्हे दूषण ।
 ती ब्रह्मीं असे घटमान । तरी माया नव्हेती ॥37॥
 हे न घडते ठाई घडे । मग दाखवी आपुले पवाडे ।
 जे भोजें नाचवी कोडें । ब्रह्मादिकांतें ॥38॥
 सृष्ट्यादि व्यापार । जो करी जगदीश्वर ।
 तोही मायेचा बडिवार । ऐसा जाण तूं ॥39॥
 हे असंभवनीय । माया अनिर्वचनीय ।
 मिथ्याच परी वाय । आभासतसे ॥40॥
 तूं ऐसें म्हणसी । माया अनिर्वचनीय कैसी ।
 तरी उत्तरार्धीं बुझसी । अनायासें ॥41॥
 अहो ब्रह्म आपणातें । मी ब्रह्म ऐसें न म्हणते ।
 तरी ब्रह्मींचें काय उणें होतें । ब्रह्मपण गा ॥42॥
 ह्याणूनि मिथ्याभूत माया । विश्व मायामय जाणूनियां ।
 तरी ब्रह्म तें अद्वय । कां न म्हणावें ॥43॥
 जें मिथ्यात्वे कार्य असे । साचासारखें आभासे ।
 गगनीं गंधर्वनगर जैसें । नाथिलेंचि ॥44॥
 ऐसी माया उठिली । ते परब्रह्मीं अधिष्ठिली ।
 ते प्रकृती बोलिली । सांख्यमते ॥45॥
 हे माया मूलप्रकृती । परमपुरुषाची निजशक्ती ।
 तियेसी तेणेंसी संगती । ते अवधारिजो ॥46॥
 घट जो जो निपजे । तो तो आधींच गगनें व्यापिजे ।
 तैसं जें जें तत्व निपजे । तें तें व्यापिजे चैतन्यें ॥47॥

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 तैसं स्फूर्तिये मायेतें । व्यापिलें परब्रह्म ॥48॥
 जेणें मायेतें व्यापिलें । तें सगुण ब्रह्म बोलिलें ।
 येर जें अशेष उरलें । तें केवळ ब्रह्म ॥49॥
 जेणें माया अधिष्ठिजे । तें ब्रह्म मायोपाधिक बोलिजे ।
 माया शबल ऐसें म्हणिजे । तयेतेंचि गा ॥50॥
 तें ब्रह्म सगुण । तोचि परमात्मा जाण ।
 परमपुरुष ऐसी खूण । तेथेंचि बोलिजे ॥51॥
 परमपुरुषाचें लक्षण । तें मूळप्रकृतीसी भिन्न ।
 हें कीजेल कथन । तें ऐक पां तूं ॥52॥
 मूळप्रकृतीआंतु । पुरुषसाक्षित्वें असे वर्ततु ।
 तियेतें असे जाणतु । निजप्रकाशें ॥53॥
 ते साभास तो निराभास । ते प्रकाश तो स्वप्रकाश ।
 तथापि अनादि सहवास । तया प्रकृतिपुरुषांसी ॥54॥
 ते वेद्य तो वेत्ता । ते ज्ञेय तो ज्ञाता ।
 परी नवल अभिन्नता । तया दोघांची ॥55॥
 पुरुष प्रकृतीतें जाणे । आपुलेनि सर्वज्ञपणें ।
 तियेसी नेणवे परी साजणें । तेणें पुरुषेसी ॥56॥
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 वर्णव्यक्तिरहिते । प्रकृतिपुरुषें दोघें अमूर्तें ।
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 हा पुरुष परमात्मा । स्वयंज्योति विज्ञानात्मा ।
 येणें अनुग्रहीत जीवात्मा । तो जाणे पुरुषातें ॥59॥
 प्रकृतीचेनि दृश्यपणें । द्रष्ट्या पुरुषा लागे जाणणें ।
 अनुभवी तो या खुणे । जाणेल गा ॥60॥
 हा ज्ञानविग्रही परमेश्वर । सर्वात्मा निर्विकार ।
 तया स्वरूपाचा विसर । कदांचि नाहीं ॥61॥
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 तेथें हरिहरब्रह्मादिकांची । मात कायसी ॥62॥
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प्रकरण चवथें

विषय -- ईश्वरतनुत्रयकथन

॥ श्रीगणेशाय नमः ॥

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 शब्द स्पर्श रूप हे गुण तेजासी । हणूनि वेद्य श्रोत्रत्वचाचक्षूसी ।
 तेजापासाव जन्म आपासी । तें चतुर्गुण गा ॥41॥
 शब्द स्पर्श रूप रस हे गुण । आपासी हणूनि दृश्यपण ।
 श्रोत्र त्वचा चक्षु जिह्वा जाण । जळासि गा ॥42॥
 उदकापासूनि जन्मली । हणूनि गुणपंचकें आथिली ।
 इंद्रियपंचकासी वेद्य झाली । धरित्री हे ॥43॥
 आपुलेनि इच्छामात्रें । पंचभूतें विचित्रें ।

कालऊनि रसतन्मात्रें । कर्दम केला ॥44॥
 असो हीं स्थूल महाभूतें । सर्वेश्वरें केलीं पंचीकृतें ।
 मग स्थूल देह अनंतें । निर्मिला कैसा ॥45॥
 महातेजाचेनि प्रभावे । कर्दम शोषिला स्वभावे ।
 मग निर्मिलें देहभावे । ब्रह्मांड हें ॥46॥
 देवतामय लिंगदेह । तयाचे स्थूल शरीर गृह ।
 ह्यणूनि देवें अवयवसमूह । रचितें ब्रह्मांड हें ॥47॥
 सप्तपाताळ ते चरण । तेथें त्रिविक्रमाचें अधिष्ठान ।
 तेथींची विवंचना सांगेन । ते ऐक पा तूं ॥48॥
 सातवें पाताळ तें तळ । विराट पुरुषाचें पादतळ ।
 प्रपद तें रसातळ । जाणावें पै ॥49॥
 गुल्फद्वय तें महातळ । पोटरीया तळातळ ।
 सुतळ तें जानुयुगुल । विश्वरूपाचें ॥50॥
 वितळ आणि अतळ । हें जाणावें ऊरुयुगुल ।
 कटिप्रदेशांत महीतळ । वोळखावें ॥51॥
 तृण वृक्ष गुल्म लता । त्या रोमावली समस्ता ।
 गंगादि नाना सरिता । त्या नाडिचक्रे ॥52॥
 सप्तही सागर । तें देवाचें उदर ।
 तेथें वडवानळ तो जठर । वह्नी जाणावा ॥53॥
 नाभिस्थान तें नभमंडल । ज्योतिर्लोक तें वक्षस्थळ ।
 महर्लोक तें कंठनाळ । विराटाचें ॥54॥
 जनोलोक तें वदन । तपोलोक तें ललाटस्थान ।
 मस्तक ब्रह्मभुवन । सत्यलोक पै ॥55॥
 इंद्रलोक ते हात । इंद्रासी अधिष्ठान जेथ ।
 दिशांचा पोकळ पंथ । तीं कर्णरंध्रे ॥56॥
 तरणीचें मंडळ । तें जाणावें नेत्रयुगुल ।
 तेथें चक्षुरिंद्रिय विशाल । सूर्यासारखें ॥57॥
 पुत्र कलत्र स्नेह दांत । यम दाढा उद्यत ।
 वरुण लोक विख्यात । ते जिह्वा जाणावी ॥58॥
 प्रजापतिलोक तें शिश्र । निरयलोक गुदस्थान ।
 जलवृष्टि रेत जाण । विराटपुरुषाचें ॥59॥
 एकाचि देहामाझारीं । जैसी कूर्मची भरोवरी ।
 तेणें समस्तेंसी चतुरी । एकचि बोलिजे ॥60॥
 तैशा चौर्यायशी लक्ष योनी । असती ब्रह्मांडभुवर्णी ।
 तिहींसहित वेदपुराणीं । ब्रह्मांड बोलिजे ॥61॥

ऐसा हा ब्रह्मांडगोल । पंचभूतांचा निखिल ।
 या भीतरीं सकल । जीवसमूह ॥62॥
 या भूगोला दशगुण । बाह्य पृथ्वीचें आवरण ।
 पृथ्वीसी दशगुण वेष्टून । आवरण उदकाचें ॥63॥
 उदका दशोत्तर । धडाडित वैश्वानर ।
 तया दशगुण समीर । आवरण गा ॥64॥
 तया दशगुण अधिक । बाहेरी नभाचा कंचुक ।
 नभा दशगुण कौतुक । अहंकाराचें ॥65॥
 अहंकारा दशगुण । महत्तत्वाचे पांघरूण ।
 ऐसें हें सप्तावरण । ब्रह्मांड पै ॥66॥
 जैसा सप्तकंचुक पिंड । तैसेंचि हें ब्रह्मांड ।
 ह्यणूनि उभयतांचें कोड । एकसारिखें ॥67॥
 ऐसिया ब्रह्मांडाच्या कोटी । उपजती मायादेवीच्या पोटी ।
 असो हे तत्वसृष्टी परिपाठी । तुज निरूपिली ॥68॥
 हें ब्रह्मांड स्थूलशरीर । श्रीप्रभूचा गा विस्तार ।
 तेथें सृष्टिरचनेचा उभार । ते जागृती अवस्था ॥69॥
 स्थूलदेह ब्रह्मांड । सृष्टिअवस्था प्रचंड ।
 या दोहोंचा अभिमानी अखंड । जो ब्रह्मा सृष्टिकर्ता ॥70॥
 प्रणवाची प्रथम मात्रा । अकाराक्षर जे पवित्रा ।
 आतां दोहींच्या चरित्रा । बोलतसे ॥71॥

हिरण्यगर्भाख्य लिंगदेह । जेथें हरी अभिमानी होय ।
 तेथें स्थिति अवस्था निःसंदेह । स्वप्न बोलिजे ॥72॥
 हिरण्यगर्भ स्थिति अवस्था । या दोहींचा अभिमानी भोक्ता ।
 जो विष्णु तारी बुडतां । भवसागरीं ॥73॥
 या त्रयातें असें बोलत । प्रणवींचा उकार जो विख्यात ।
 द्वितीय मात्रा ऐसा संकेत । तेथें बोलिजे ॥74॥
 देवाचा कारणदेह प्रकृती । जेथें महाप्रळय सुषुप्ती ।
 या दोहींचा अभिमानी गौरीपति । तेथें बोलिजे ॥75॥
 या तिहींचा उच्चार । करी तृतीयमात्रा मकार ।
 असो सकलही ओंकार । विस्तारला ॥76॥
 विराट हिरण्यगर्भ माया । हे सर्वेश्वराचे देहत्रय ।
 उत्पत्ति स्थिति प्रळय । अवस्थात्रय पै ॥77॥
 ब्रह्मा विष्णु महेश्वर । हे अभिमानी सुरवर ।
 अकार उकार मकार । मात्रात्रय हें ॥78॥
 रज सत्व तम हें गुणत्रय । प्रणवाचें पादत्रय ।
 असो हे उभवणी मायामय । जेणें रचिली ॥79॥
 हे कारणरूप उपाधी । सर्वेश्वरीं वर्ते त्रिशुद्धी ।
 केवळ ब्रह्मीं विशुद्धीं । ते आधींचिना ॥80॥
 हा कारणोपाधिमिश्रित । निरूपिला शबल तत्पदार्थ ।
 श्रीमुकुंदमुनि त्वंपदार्थ । आतां सांगिजेल ॥81॥

इति श्रीमद्विवेकसंधौ सृष्टिक्रमे गुरुशिष्यसंवादे ईश्वरतनुत्रयकथनं नाम चतुर्थप्रकरणं समाप्तं ॥

प्रकरण पांचवें विषय -- लिंगदेह निरूपण ॥ श्रीगणेशाय नमः ॥

तंव बोलिला शिष्याचा राणा । जीव ईश्वर ब्रह्मींचें लक्षण ।
 राउळें निरूपिलें पूर्ण । मज कृपाबुद्धि ॥1॥
 आतां जीवसृष्टीची कथा । सांगावी श्रीगुरुनाथा ।
 माझी फिटे संदेहव्यथा । आत्मविषयींची ॥2॥
 ऐसी शिष्याची विनवणी । श्रीगुरुराजें ऐकूनी ।
 मग प्रेमभावें आलिंगुनी । बोलता झाला ॥3॥

बारे तुझे प्रश्ने । झालें सुखाचें पारणें ।
 ऐक सावधानपणें । बोलिजेल जें ॥4॥
 हां गा आपुला अलंकार । चोख करी जो सोनार ।
 तयाचा उपकार । न विसरीजे पै ॥5॥
 तैसें आपुलें निजसुख । तुवां स्मरविलें देख ।
 जें स्फुरलें उन्मेष । मज ईश्वरविषयीं ॥6॥

घरोघरीं रेटम काहाणी। एक पुसे एक वाखाणी।
 तया ब्रह्मसुखाची शिराणी। हतदैवांसि कैची ॥7॥
 आत्मयाचें परिज्ञान। हें तत्पदार्थ शोधन।
 एतदर्थी संन्यासादिक साधन। श्रुती बोलती ॥8॥
 तत्पदार्थ ईश्वरेंवीण। त्वंपदार्था नाही वर्तन।
 ह्मणूनि पुनरपि कथन। ऐक तत्पदींचें ॥9॥
 जो परमात्मा महाविष्णु। आदिपुरुष भगवानु।
 जो सच्चिदानंदतनु। पूर्वी निरूपिला ॥10॥
 जो सर्वात्मा सर्वसाक्षी। सर्वेश्वर सर्वकुक्षी।
 जो कांहींच नुपेक्षी। निजभक्तांतें ॥11॥
 जो देव अतिलागवी। नाही तें ब्रह्मगोल दाखवी।
 गेलें ह्मणोनी लपवी। जेथींचें तेथें ॥12॥
 जयासी कानावीण ऐकणें। डोळ्यावीण देखणें।
 जिव्हेवीण चाखणें। सर्व रसांतें ॥13॥
 पायांवीण सर्व चालणें। हातांवीण देणें घेणें।
 तया जीवांतें उद्धारणें। इच्छामार्गें ॥14॥
 जो जवळीची परी अतिदूरी। दूरस्थ परी जीवाभीतरीं।
 जयाची सत्ता निजव्यापारीं। वर्तें इंद्रियग्राम ॥15॥
 प्रतिग्रामी अवभासक। जैसा तरणीच एक।
 तो सर्व जीवां प्रकाशक। परमात्माचि पै ॥16॥
 तोचि शबल तत्पदार्थ। ज्ञानविग्रह अमूर्त।
 सर्वव्यापक परी मूर्तिमंत। भक्तांकारणें ॥17॥
 नट नाट्या धरितां। आपणयातें न भुले सर्वथा।
 तैसें नाना अवतार घेतां। न भुले स्वस्वरूप ॥18॥
 सगुणरूप मायिक। ऐसें मानूनियां देख।
 जे न भजती कौतुक। ते मूढ जाणावे ॥19॥
 सोंग संपादितां तोषलेंपणें। नटासी दीजेती अलंकारभूषणें।
 सोंग मिथ्या परि पावणें। नटासीचि ॥20॥
 तैसें कीर मायिक अवतरण। तेथें कीजे जे भजन।
 तें होय समर्पण। जगदीश्वरीं ॥21॥
 ह्मणूनि सर्वेश्वराचें भजन। कांहींच नव्हे अप्रमाण।
 जें भक्तांसी कैवल्यसाधन। ज्ञानद्वारें ॥22॥
 श्रवण कीर्तन स्मरण। पादसेवन अर्चन वंदन।
 दास्य सख्य आत्मनिवेदन। हे भक्ति नवविधा पै ॥23॥
 नवलक्षण भजनें। सर्वेश्वर आभारलेपणें।

ज्ञान देऊनि बंधनें। तोडी निजसेवकांचीं ॥24॥
 तो देव परमात्मा। ब्रह्म होईना जीवात्मा।
 प्रपंच ठाईचा अनात्मा। तो देव कैसेनी म्हणावा ॥25॥
 ब्रह्म तो ईश्वर कां न म्हणावा। ऐसा साक्षेपी बोल ऐकावा।
 तत्त्वतः अद्वैत परी जाणावा। भेद औपाधिक ॥26॥
 अहंता ममता प्रयत्नरहिता। इच्छादि शक्तिचक्रें विवर्जिता।
 तें ब्रह्म तूं आधींच तत्त्वता। ईश्वर कैसेनि गा ॥27॥
 इच्छादिशक्तिचक्रासी नियंता। जो सृष्टिस्थितिसंहारकर्ता।
 षड्गुणैश्वर्याचा अधिष्ठिता। तो ईश्वरू जाणावा ॥28॥
 जो अविद्याकामकर्म वेष्टितु। अज्ञानवशें स्वस्वरूपीं भूलतु।
 जो जीव सुखदुःखी व्याकुळितु। तो ईश्वर कैसेनि गा ॥29॥
 जीवासि तत्त्वज्ञानेंवीण। नाही बंधविच्छेदन।
 ते करावी सोडवण। ईश्वरेंचि कीं ॥30॥
 ब्रह्म तें निर्गुण निराकार। तेथ नोहे उपदेशवेव्हार।
 अविद्योपाधि जीव इतर। स्वयें अज्ञानिये ॥31॥
 तरलेनि बुडतु तारावा। प्रबोधलेनि निद्रिस्तु चेववावा।
 तेवीं नित्यमुक्तें प्रभुनें सोडवावा। जीवसंघु हा ॥32॥
 अविद्या बंधन कीर मिथ्या। परि जीवासि पढियासे सत्या।
 जैसी लटिकीची स्वप्नावस्था। सुषुप्तासि होये ॥33॥
 जरि अविद्याबंधन साच होतें। तरि ज्ञानाचेनि बापेंहि न लोटते।
 देवासि थोर सायास पडते। बंधमोक्षाचे ॥34॥
 अगा तें आज्ञान कैसें। केवळीं नाही तेचि आभासे।
 शुद्ध चैतन्या लावि पिसें। जीउदशेचें ॥35॥
 तेया आज्ञानाचि स्थिति। जो वोळखे गा निरुत्ती।
 तेयातें न बाधे हे संसृति। म्हणौनि आईक तूं ॥36॥
 जो देवु शक्तिचक्राचा गोसावी। सृष्टिसंकल्पे मायावी।
 अपार जीवसृष्टि होवी। यैसें इच्छिता जाला ॥37॥
 प्रपंचाचे अनुसंधान करितां। किंचित स्वरूपीं जाला दुश्चिन्ता।
 तेथहि उठिलिया अनंता। अज्ञानशक्ति ॥38॥
 स्वस्वरूपीं दुश्चितेपण। तेंच अज्ञानाचें लक्षण।
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इति श्रीमद्विवेकसिन्धौ सृष्टिक्रमे गुरुशिष्यसंवादे लिंगदेहनिरूपणं नाम पंचमप्रकरणं समाप्तम् ॥

प्रकरण सहावें

विषय -- स्थूलदेहकथन

॥ श्रीगणेशाय नमः ॥

अनादि अज्ञानें भ्रमला । जीव लिंगशरीरें आवरला ।

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पुण्याचेनि अधिकपणें । स्वर्गसुख भोगणें ।

पाप अधिक तरी जाणें । निरयासी आधीं ॥4॥

आधीं कर्मफल भोगीतु । पुण्यपाप सम तुल्य करितु ।

मग मनुष्ययोनी पावतु । जननीये गर्भी ॥5॥

आधीं पितृदेहीं संचरे । कवणी जीव श्वासरंध्रें ।

कवणी एक जळपानद्वारें । कर्माधीन होय ॥6॥

कवणी एक वृष्टीसरिसा । धान्यांवरी पडे अष्टादशा ।

लीन होय माजी अन्नरसा । षड्विधासि गा ॥7॥

सुषुप्तीचिया माळिका । मूढदशा पावे सम्यका ।

अन्नरसासरिसें एका । पडती पितृदेहीं ॥8॥

जठराचेनि संपर्कें । षड्धातूंचेनि परिपार्कें ।

पावे तिसरेनि सप्तर्कें । शुक्रदशेतें ॥9॥

पंचभूतांचें धान्य निपजे । तयाचा अन्नरस आपजे ।

अन्नरसातें शुक्र बोलिजे । पंचभूतात्मक ॥10॥

पितयाचें रेत । आणि मातेचें शोणित ।

जननीगर्भी होय मिश्रित । ऋतुकार्ळी ॥11॥

प्राणापानाचेनि मेळें । योनिमुखीं पितुरेत उसळे ।

तेथें लिंगदेह मिसळे । मनोमेळें ॥12॥

जरी अधिक पितयाचें रेत । उणें होय मातेचें शोणित ।

तरी पुत्र निपजे निश्चित । जननीये गर्भी ॥13॥

स्त्रीरक्ताचेनि अधिकपणें । कुमारीसी उपजणें ।

शुक्रशोणिताचेनि समतुल्यपणें । नपुंसक होय ॥14॥

पितयाचिया रेंताचिया । तिन्ही धातू सारख्या ।

अस्थि शिरा मज्जा येणें नांवें तिया । निपजती पै ॥15॥

मातेच्या शोणिताचिया । तिनी धातू सारख्या ।

त्वचा मांस रक्त ऐसिया । जननीचे गर्भी ॥16॥

ऐसें स्थूल देह जीवाचें । निपजे सहा धातूंचें ।

षट्कोशिक नाम याचें । ऐसें बोलिजे ॥17॥

असो हा शुक्रशोणिताचा मेळ । एक अहोरात्रें होय निश्चळ ।

पांच अहोरात्रें सुढाळ । बुद्धुदाकार ॥18॥

पक्षदिवशीं अंडाकार । मासा निपजे शिर ।

भुजा वक्षस्थळ हा विचार । होय दोमासीं ॥19॥

तीमासीं उदर कटी पृष्ठी । चौथ्या समग्र पाददृष्टी ।

पांचव्या अस्थि शिरांची दाटी । गर्भासि होय ॥20॥

षण्मासीं त्वचा रोम । सातव्या नखें केशोद्गम ।

तेव्हांच प्रगटती चित्तधर्म । स्मरणादिक ॥21॥

वरील दोमासीं अतिशोच्यता । तंव गर्भासी उठली प्रसूत व्यथा ।

मग तो पावे मूर्च्छावस्था । बाहेर पडे ॥22॥

व्यथेचेनि अतिभरें । जातिस्मरत्व विसरे ।

कोहं कोहं दीर्घस्वरे । रुदन करी ॥23॥

ऐसा पंचीकृत पंच भूतांचा । स्थूल देह जीवात्मयाचा ।

कवण अंश कवण भूतांचा । तो तूं ऐक पां ॥24॥

रोम आणि त्वचा मांस । अस्थि नाडी कठिनांश ।
 पंचीकृत पृथ्वीचे साभास । जाणजे पै ॥25॥
 लाळ मूत्र शोणित । मज्जा आणि पांचवें रेत ।
 हे द्रवांश आपाचे सत्य । स्थूल शरीर ॥26॥
 क्षुधा आणि तृषा निद्रा । आलस्य संग शिष्येन्द्रा ।
 हे उष्णांश बुद्ध समग्रा । तेजाचे पै ॥27॥
 धावन वलन आकुंचन । प्रसरण आणि निरोधन ।
 हे चलनांश पांचही जाण । पंचीकृत वायूचे ॥28॥
 काम क्रोध शोक मोह भय । हे व्यापकांश पाहे ।
 पंचीकृत नभाचे निःसंशय । जाण स्थूल शरीर ॥29॥
 ऐसं हें स्थूल शरीर । लिंग देहाचें बिडार ।
 तेथें असती षड्विकार । ते ऐक पां तूं ॥30॥
 प्रथम विकार जायते । दुजा अस्ति तिसरा विवर्धते ।
 तुरीय विपरीणमते पंचम अपक्षीयते । सहावा विनश्यति हे ॥31॥
 जायते ह्यणजे न होऊनी होणें । अस्ति ह्यणजे नसून असणें ।
 विवर्धते ह्यणजे पावणें । अभिवृद्धीतें ॥32॥
 विपरीणमते तें तारुण्य । अपक्षीयते वार्धक्यपण ।
 विनश्यति ह्यणजे मरण । षड्विकार हे ॥33॥
 निरूपिले साहाही विकार । इहीं युक्त स्थूल शरीर ।
 तेथें जागृती निरंतर । अवस्था वर्ते ॥34॥
 स्थूल देह जागृती अवस्था । या दोहींचा अभिमानी विश्व निरुता ।
 या तिहींस आकार व्यवस्था । पुढें जाणावी ॥35॥
 नेत्रस्थान भोग स्थूल । रजोगुण षड्धिमेल ।
 प्रणवाचा आद्यचरण सकळ । ऐसें बुझावें ॥36॥
 प्रणवाचा प्रथम चरण । हा षड्धि पै गुण ।
 तेथींचा अर्थ कैसा कवण । तो अवधारिजे ॥37॥
 पंचीकृत भूतांविण । नाही पिंडब्रह्मांडाचें वर्तन ।
 उत्पत्ती जागृती जाण । तिहींविण नाही ॥38॥
 उत्पत्ती जागृतीवीण । ब्रह्मा विश्व अभिमानी कवण ।
 तिहींवीण आकार हे खून । बोलूचि नये ॥39॥
 हें सकळही जेथें नाही । तेथें नेत्रस्थान तें कायी ।
 स्थूल भोग तोही । अघटमान ॥40॥
 रजोगुणाचेनि अभावें । मागील काहींच न संभवे ।
 ह्यणून सकळही जाणावें । प्रथम चरण ॥41॥
 जीवाचें लिंगशरीर । तें स्वप्नावस्थेचें बिडार ।

तैजस अभिमानी निरंतर । तया दोहींचा पै ॥42॥
 तैजस स्वप्नावस्था लिंगशरीर । या तिहीं उकार विस्तार ।
 कंठस्थान तें मंदिर । या त्रितयाचें ॥43॥
 सुखदुःखमिश्रित । तेथें भोग प्रविविक्त ।
 सत्वगुण असे प्रसवत । यया पंचकातें ॥44॥
 तेणेंशीं सहित षट्क । जो लिंगदेह प्रवर्तक ।
 द्वितीय चरण ऐसी व्याख्या । बुद्ध प्रणवाची ॥45॥
 प्रणवाचा द्वितीय चरण । कैसेनि हा समस्त गुण ।
 ऐशा साक्षेपीं युक्तीची खून । ते ऐक पां तूं ॥46॥
 नघडे सूक्ष्मभूतांवीण । हिरण्यगर्भ लिंगदेहाचें वर्तन ।
 तीहींवीण कैचें संभवन । स्थिती स्वप्नावस्थेची ॥47॥
 जेथें स्थिती अवस्थाचि नाही । तेथें अभिमानी कवणाचा काई ।
 ह्यणून विष्णु तैजस दोघेही । अभिमानी कैसे ॥48॥
 तिहींवीण कंठस्थानासी योग । नाही प्रविविक्त भोग ।
 तेथें सत्वगुणाचा प्रसंग । केवीं बोलावा ॥49॥
 येणें समस्तवीण सर्वज्ञा । नाही द्वितीय चरण ऐसी संज्ञा ।
 ह्यणून तोचि तो अवज्ञा । कवणें करावी ॥50॥
 अज्ञान जें कारणशरीर । तें सुषुप्तीचें क्रीडामंदिर ।
 तया दोहींचा निरंतर । प्राज्ञ अभिमानी ॥51॥
 प्राज्ञ सुषुप्ती अज्ञान । हें त्रय मकार जाण ।
 तयासी हृदयस्थान । जाण पै गा ॥52॥
 आनंदभोग हृदयींचा । हा विस्तार तमोगुणाचा ।
 तृतीय चरण प्रणवींचा । हें सकळही गा ॥53॥
 हें सकळहि तृतीय चरण । हा अर्थ केवीं होय घटमान ।
 ऐशा आक्षेपीं जाण । सांगिजेल जें ॥54॥
 प्रसिद्ध महामायेविण । नाही माया अविद्येचें अधिष्ठान ।
 प्रळय सुषुप्ती रुद्र प्राज्ञ अभिमान । हे कवणासि पां ॥55॥
 जरी अभाव या त्रितयासी । तरी मकार ही संज्ञा कवणासी ।
 तेथें हृदयस्थान हें कवणासी । इहींविण ॥56॥
 तिहीं अभिमानाविण । या समस्तांशी असंभावन ।
 आनंद भोग तो कवण । तेथें तमोगुण कैचा ॥57॥
 येणें षड्विधेविण । तृतीय चरण बोलिजे कवण ।
 ह्यणून तेंचि तें हें अप्रमाण । काहींच नव्हे ॥58॥
 एवं तिनी मात्रा प्रणवाचिया । प्रपंचाकारें विस्तारलिया ।
 ऐशा श्रुती अथर्वणशाखेचिया । बोलत असती ॥59॥

एवं स्थूल लिंग कारण । हें जीवाचें देहत्रय जाण ।
जागृती स्वप्न सुषुप्ती पूर्ण । अवस्थात्रय गा ॥60॥
विश्व तैजस प्राज्ञ । अभिमानी त्रय सर्वज्ञ ।
अकार उकार मकार ही संज्ञ । मात्रात्रयीं गा ॥61॥
नयन कंठ हृदय । हें अवस्थेचें स्थानत्रय ।
स्थूल प्रविविक्त आनंदज्ञेय । भोगत्रय पै ॥62॥
रज सत्व तम हे गुण । अविद्येचे प्रसिद्ध जाण ।
आद्य द्वितीय तृतीय चरण । प्रणवाचें ॥63॥
असो हे सुषुप्ती अज्ञानाची । जागृती स्वप्न ही अवस्था
अन्यथाज्ञानाची ।
ऐसी संसृती अविद्येची । जीवात्मयासी ॥64॥
जीवासी अविद्या असाधारण । ह्यणोनी संसारासी कारण ।
नानायोनी संसरण । तें गुणकर्मयोगें ॥65॥
एकचि अवस्थेआंत । गुणत्रयाची एक मात ।
जेणें नानायोनीसी हेत । कर्मद्वारें ॥66॥
गुणत्रयाची वृत्ती । सारखी चेष्टे चित्तवृत्ती ।
मग इंद्रियें व्यापार करिती । चित्तानुसारें ॥67॥
सत्वगुण चित्तीं प्रगटे । ते वेळीं पुण्यवासना उठे ।
इंद्रियें करोनी आदटे । परी अंतीं होतीं शांत ॥68॥
निपजती कर्में सात्विकें । जीं उत्तम योनि दायकें ।
तियें पुरविती कौतुकें । स्वर्गसुखाची ॥69॥
रजोगुण उठे चित्तीं । ते वेळीं अभिलाषीं पावे स्थिती ।
मग इंद्रियें प्रवर्तती । विषयोद्यमीं ॥70॥
कर्म निपजती राजसें । जिये विषयांचेनि अध्यासें ।
रजोयोनी कर्मवशें । पावे अनुक्रमें ॥71॥
चित्तीं तमोगुणाचा होय अवतार । ते वेळीं उठे क्रोधज्वर ।
पापवासनेचें अभ्यंतर । वर्ते इंद्रियग्रामीं ॥72॥
कर्म निपजती तामसें । जे हीनरूप होती आपैसें ।
मूढयोनींत कर्मवशें । जीव जन्म पावे ॥73॥
जे वेळीं जो गुण उठी । तो येरा दोहोंतें आणि तळवटीं ।
तेथें विषयपरिपाठी । ते सर्वथा नाहीं ॥74॥
हें गुणत्रयाचें बंधन । जीवासी पडलें गहन ।
तंववरी नसुके जन्ममरण । कल्पकोटी ॥75॥
ही गुणत्रयाची व्याख्या । जे त्रिगुणसृष्टी असंख्या ।
जेथें महाप्रलयीं सौख्या । नाहीं स्वरूपाचे ॥76॥

जंव जीवासी मलिनदशा । तंव न चुके गर्भवासा ।
आणिक नटके सहसा । तुर्यां भूमी पै ॥77॥
ते तुर्यां दशा कैसी । तुज निरूपिजेल ऐसी ।
तरी अवधान निजमानसीं । दृढ करावें ॥78॥
स्वरूपाचें अनुसंधान । तोचि देह महाकारण ।
तेथें तुर्यां अवस्था जाण । सर्वसाक्षिणी ॥79॥
तेंचि साक्षित्व आइक । तुज सांगिजेल कौतुक ।
जेणें तरले जनकादिक । भवसागरां ॥80॥
मी जागृती ना स्वप्न । सुषुप्ती ना कल्पना कवण ।
हे अवस्थात्रय मी न । ना मज आधी ॥81॥
मी स्थूल ना लिंगदेह । अज्ञान ना तत्कार्य मोह ।
निर्विकार विदेह । परमात्मा मी ॥82॥
मी विश्व ना तैजस । प्राज्ञ तोही परवश ।
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प्रकरण सातवें

विषय -- 'सर्व ब्रह्ममिति' विवरण .

॥ श्रीगणेशाय नमः ॥

जयजया जी श्रीगुरुनाथा । माझिया प्रश्नाची कथा ।
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 आपुलीये हाके । सिंह जैसा वचके ।
 नातरी जलधर धाके । निज गर्जनें ॥48॥
 निजशक्तीचेनि ओडंबरे । तैसा तूं भुललासी बारे ।
 येरवीं सकलही कीर रे । तूंचि ब्रह्म ॥49॥
 तरंगाचेनि बडिवारें । समुद्रचि कीर स्फुरे ।
 परी तरंगाचेनि आकरें । समुद्रचि कीं ॥50॥
 तरंग आपणपें योजी । तरी तोचि कीं समुद्र गाजी ।
 ह्मणून देहा एवढेपणाची वाजी । तुज नलवी पा तूं ॥51॥
 देहाएवढेपण । हें आत्मयासी बंधन ।
 ह्मणून बुझ परिपूर्ण । परब्रह्म तूं ॥52॥
 देहाचेनि अध्यासें । आत्मया मीपणाचें पिसें ।
 लागलें अनादि एसें । ह्मणून सांडावें ॥53॥
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 कांहींच न होऊन असावें । नेणू काई जें ॥54॥
 कांहींच न व्हावया पासाव । सर्वही होणें हें बरव ।
 जेथें सुखदुःखासी वेगळीव । आधीचना ॥55॥
 आदि अंतीं साळी देखिली । मध्यें तूणाकार विस्तारिली ।
 परी साळी येणें शब्दें बोलिली । विबुधजनीं ॥56॥
 तैसैं आदिअंतीं ब्रह्मचि असे । मध्यें प्रपंचाकार भासे ।
 परी सर्वही ब्रह्मचि असे । वेदीं बोलिजे ॥57॥
 जो आपण ब्रह्म झाला । तो प्रपंचातें विचारूं गेला ।
 तंव ब्रह्मचि प्रपंच देखिला । समूळ हा ॥58॥
 ब्रह्मवृक्षाचें पोटी । प्रपंच फळ उठियेलें देटीं ।
 तेथें ब्रह्मत्वाची तुटी । कांआणावी गा ॥59॥
 हां गा साचेविण । लटिकें नाहीं ऐसैं जाण ।

तरी तेंचि तें शाहाणे । जाणावें कीं ॥60॥
 तत्त्वता तूं निराकार । जगज्जीव ईश्वर ।
 ते तुझेचि अंकुर । आनंदकंदाचे ॥61॥
 जया बीजाचा अंकुर । आणि तेथून जो विस्तार ।
 सर्वही एक हा निर्धार । विश्वविद तूं ॥62॥
 अहो अंगासी संलग्न । केश नखें अचेतनपणें ।
 तीं चैतन्यासी वेगळीं कवणें । निवडावीं पां ॥63॥
 तैसैं अचेतन हें निखिल । चैतन्यासी नाहीं वेगळ ।
 ह्मणून ब्रह्मचि केवळ । तूंचि एक ॥63॥
 तंव शिष्यें विनविजे । सर्व ब्रह्म श्रुती बोलिजे ।
 तरी विषयसंगें कां बुडिजे । भवसागरीं ॥64॥
 ऐशा आक्षेपीं उत्तर । बोलिजे ल सुंदर ।
 तें एक तूं चतुर । अधिकारभेदें ॥66॥
 अद्वैतबोधाविण । विषयसंगें पडे बंधन ।
 जैसैं निजशस्त्रें मरण । भ्रमितासि गा ॥67॥
 जैसी पंथींची सिदोरी । वेगळी विटाळे नानापरी ।
 एकत्व झालिया कुसरी । काय विटाळाची ॥68॥
 देहादिक विषयजात । ब्रह्मचि कीर समस्त ।
 तथापि त्यजिती विरक्त । नेति नेति मुखें ॥69॥
 जे जे वस्तु अनात्मा । ते ते त्यजावी महात्मा ।
 तरी स्वयंप्रकाशात्मा । सहजचि भेटे ॥70॥
 लवण पाणीयाचा बांध । हा कीर जर्मी प्रसिद्ध ।
 परी तृषार्थी सेवितां शुद्ध । मरणचि कीं ॥71॥
 जैसैं रायेणाचें भातुकें । आरोगिती कौतुकें ।
 परी भीतरील कडूपण तितुकें । सांडिती कीं ॥72॥
 जें पाणियाचें लवण । तृषार्थी करी सेवन ।
 तरी तृषेनिमित्त मरण । न चुकेचि कीं ॥73॥
 जयाची तृषा वोळे । उदकें सुशीतळें ।
 मग लवण अतिरसाळ । जिन्हेंद्रियासी ॥74॥
 जे महारोगें सदोष । तया मिष्टान्नचि विष ।
 तैसैं भवरोगियां अशेष । कुपथ्य हें ॥75॥
 ह्मणून सर्वस्व सांडावें । उत्तम विरक्त व्हावें ।
 ईश्वरातें धरावें । अनन्यभावं ॥76॥
 करावा विषयाचा त्याग । धरावा साधूचा संग ।
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 विविकवित्पत्तीस कारण । अन्यथा नाही साधन ।
 जें वेदांतश्रवण । साधुमुखें ॥79॥
 नित्य तो परमात्मा । अनित्य प्रपंच अनात्मा ।
 हा विवेक बोलिजे महात्मा । वेदांतशास्त्री ॥80॥
 भक्ति ज्ञान वैराग्य । हें श्रवणाचें सौभाग्य ।
 भवरोगियासी आरोग्य । येणेंचि कीं ॥81॥
 ह्मणूनि साधूचेनि मुखें । श्रवण करावें विशेषें ।
 आणि हित प्रौढी न देखे । विवेकार्थी पै ॥82॥
 द्रव्य स्त्रीचें अभिलाषें । साधू नेणों काय भुंके ।
 ह्मणूनि तयाचेनि मुखें । श्रवण न करावें गा ॥83॥
 जया रसाची आवडी । श्रोतयांचें चित्तीं फुडी ।
 वक्ता तेंचि बडबडी । अभिलाषें पै ॥84॥
 रसरंगीं बोलते । अभिलाषती जे वक्ते ।
 महारसाळातें । ते बहिर्मुख कीं ॥85॥
 श्रोतयाचें चित्त बावरे । तेउतेंचि तो व्यापारे ।
 तयाचें बोलणें बारे । काय करावें ॥86॥
 वैषयीक बोलते । घोरोघरीं बोलती वृत्तें ।
 भाट नागरीक ऐसे ते । ओळखावे गा ॥87॥
 एकाचें निरूपण ऐकिजे । थितिया स्वानुभवा मुकिजे ।
 संदेहसागरीं बुडविजे । तें ऐकू नका ॥88॥
 साधू होय भीडखोर । तोचि तयासी अपराध थोर ।
 यथार्थ सांडूनि उच्चार । जरी बोलेल तो ॥89॥
 रोगियासी अपथ्याची चाड । वरी वैद्य करी भीड ।
 तेथें रोगनिवृत्तीचें कोड । काय करूं येईल ॥90॥
 ह्मणोनि भक्ति ज्ञान विरक्ती । जिये शास्त्री उपपादित्ती ।
 तियें बोलावीं संती । यथार्थ वादें ॥91॥
 अगा शास्त्रें अनेकें । असती संदेहकारकें ।
 परी अद्वैत प्रतिपादकें । ऐकावीं पां ॥92॥
 अद्वैत शास्त्रश्रवणें । इद्रियें होती प्रवीणें ।
 तरी ज्ञानाधिकार पावणें । अनायासें ॥93॥
 तत्त्वतः अद्वैतचि असे । द्वैत नाथिलेंच आभासे ।
 तें मूढजनासी साच ऐसें । वाटतसें पै ॥94॥
 मी अनंतु अभिन्न । तो तेणेंसी मानितसे भिन्न ।

ऐसें अज्ञानवश मूढ जन । उपदेशित असे ॥95॥
 श्वानसूकराचिया दृष्टी । भिन्नपरस्परें सृष्टी ।
 परी जाणतयाची हेचि गोष्टी । हा बिस्मय पै ॥96॥
 आधीची अनुचित मती । तेंचि गुरु उपदेशित्ती ।
 उभयतांसी एकचि गति । हें प्रसिद्ध कीं ॥97॥
 तथापि पूर्वाभ्यास । अन्यत्र होऊं नेदी विश्वास ।
 तरी अद्वैतीं प्रवेश । तयाशी केवीं घडे ॥98॥
 पूर्वाभ्यास बळें । देखून याची दृष्टी मावळे ।
 ते राजपंथ सांडूनि आंधळे । जाती अन्यमार्गे ॥99॥
 ह्मणूनि तयाचे अनुचिता । न मानावें जाणतां ।
 पूर्वकर्म स्वतंत्रता । हरितली कीं ॥100॥
 द्वितीयाद्वयं भवति । ऐसी ही बृहदारण्यक श्रुती ।
 द्वैतातें असे निदिती । ह्मणूनि सांडावें तें ॥101॥
 पूर्वपुण्याचेनि लवलाहें । ईश्वराचेनि अनुग्रहें ।
 तुज लाधलें अकस्मात हें । ब्रह्मज्ञान गा ॥102॥
 कवण एक उद्यमेंविण । सहसा देखे निधान ।
 तयाचे दैवास कवण । हेवा करी ॥103॥
 अगा तुझेनि दैवें । कवणासी उपमावें ।
 हें सर्वज्ञ तें व्हावें । तुजचि साजे ॥104॥
 पूर्वजन्मींचा योगप्रष्ट । आतां जर्गीं तूचि एकनिष्ठ ।
 योगसाम्राज्य शेष पाट । तुजचि साजे ॥105॥
 जैसा कस्तूरियेचा निकरा । तेथें परिमळाचा उबारा ।
 तैसा ज्ञानी शिष्य वरा । जन्मलासि तूं ॥106॥
 हां गा सूर्याचा प्रकाश । कवणेंसी न करी सहवास ।
 परी सूर्यकांतासी बहुवस । प्रगटेचि कीं ॥107॥
 असो चंद्राचे अमृत कर । विश्वातें निवविती कीर ।
 परी अमृताचे पाझर । चंद्रकांतीचीं ॥108॥
 श्रीगुरुचिया कृपादृष्टी । तुज स्वरूपासी झाली भेटी ।
 ह्मणूनि तुझी गोष्टी । नवल पै ॥109॥
 देहादीक हा प्रपंच । जीवासी मानला साच ।
 तो मुमुक्षें उंच नीच । निरसावा गा ॥110॥
 क्षीरामध्यें गत । जैसें निवडिजे घृत ।
 तैसें चैतन्य सर्वगत । निवडावें पै ॥111॥
 तंव शिष्यांचा राणा । लागुनि श्रीगुरुचरणा ।
 मग काय विज्ञापना । करिता झाला ॥112॥

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 तैसा आत्मा आवरला । प्रपंचें हा ॥११३॥
 सूर्य तमातें व्याला । तेणेंचि तो आवरला ।
 तैसा प्रसंग घडला । आत्मयासी जी ॥११४॥
 भिरूड लागे मणिस्तंभा । कीं अग्नीसी वोळंबा ।
 तैसी आत्मयासी भांबा । अज्ञानाची ॥११५॥
 आत्मा स्वयंप्रकाश । जेणें जन होय डोळस ।
 तया डोळयां डोळवस । हें आश्चर्य जी ॥११६॥
 परी राउळें जें निरूपिलें । तें अनुभवासी आलें ।
 अज्ञान वृथाचि उठिलें । नसूनि हें ॥११७॥
 स्वरूपीं दुश्चितपण । तेंचि रूढलें अज्ञान ।
 जेणें आत्मा स्वतंत्रपण । निज विसरे ॥११८॥
 राज्याचेनि गाहाळें । जैसा राव हारंबळे ।
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 तैसं निजसुखें निवालेपणें । आत्मयासी स्वयेंचि भुलणें ।
 तेणेंचि अज्ञानें । आवरला तो ॥१२०॥
 जैसें बाबुळेचें मूळ । उदकचि निर्मळ ।
 तेथील गोडी हिरुनि खडुळ । करी तयातें ॥१२१॥
 तैसी आत्मयाच्या अंगी । अज्ञानशक्ती तन्वंगी ।
 उठून तयातें आळंगी । तो न सुटेचि जैसा ॥१२२॥
 तेयेचेनि आलंबें । तो तयासी न विसंबे ।
 आपणपें करी उभें । तयेसी तो ॥१२३॥
 तयेच्या गुणीं भुलला । आपण तोचि झाला ।
 ऐसा घराचार मांडला । दोघांतयां ॥१२४॥
 ते सगुण वनिता । तो निर्गुण भर्ता ।
 परी दोघांची एकोपजीविता । नवल हें पै ॥१२५॥
 ते ना तो ओळखिजे । येरयेरां होऊनि असिजे ।
 आतां कैसें सुटिजे । आत्मयासी ॥१२६॥
 पुरुषाचेनि संगें सुंदर । जाहली ते गरोदर ।
 पंचवीस कुमर । प्रसवती झाली ॥१२७॥
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 तो घरघिवणी परिपाठी । करिता झाला ॥१२८॥
 पुत्राचेनि स्नेहें मोठें । आपुलें कांहींचि नवटे ।
 तयेसी जें गोमटें । तेंचि करी ॥१२९॥
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 सप्तमप्रकरणं समाप्तं । श्रीमत्सच्चिदानंदगुरुचरणारविंदार्पणमस्तु।**

उत्तरार्ध

प्रकरण पहिलें

संहारक्रम

विषय -- स्थूलदेहनिरसन

॥ श्रीगणेशाय नमः ॥

॥ श्रीमसच्चिदानंदगुरवे नमः ।

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 एक तत्त्व व्यापक हणती । देहामध्ये एकस्थानीं लक्षिती ।
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 गुह्यस्थानीं आधार कमळ । तें रक्तवर्ण चतुर्दळ ।
 वंशांशंसं वर्णीं अतिसोज्ज्वळ । एक चिंतिती ॥48॥
 लिंगस्थानीं स्वाधिष्ठान । तें षट्दळ पीतवर्ण ।
 बंभंमंयंरंलं अक्षरीं भूशुद्धींत जाण । एक ध्याती ॥49॥
 नाभिस्थानीं मणिपुर कमळ । तें नीलवर्ण दशदळ ।
 डंपासून फाकित दे मोक्षफळ । एक चिंतिती ॥50॥
 हृदयीं अनाहत कमळ । तें अग्निवर्ण द्वादशदळ ।
 कंठासून ठंबीजीं करी झळाळ । प्रतिपत्रीं ॥51॥
 कंठीं जाणिजे विशुद्ध चक्र । तें षोडश दळ अतिशुभ्र ।
 तेथें प्रतिपत्रीं षोडश स्वर । अकारादिक ॥52॥
 भ्रूमध्ये अग्नि कमळ । तें विद्युद्वर्ण द्विदळ ।
 तेथें हंक्षं बीजीं अंकित दे मोक्षफळ । एक हणती ॥53॥
 सबिंदु मातृकाक्षरीं अंकितें । ऐसिया षट्चक्रें मिरवतें ।
 तेचि परम तत्त्व बोलती ते । हीनविवेकी ॥54॥

षट्चक्रांवरतें । सहस्रदळा आतातें ।
 नानावर्ण प्रकाशातें । एक चिंतिती ॥55॥
 सप्तचक्राचें अंतराळ । तेंचि परमतत्त्व निर्मळ ।
 ऐसें बोलती बरळ । ते ज्ञानहीन ॥56॥
 एक आधारी बंद घालिती । प्रसुप्त कुंडलिनीतें पवनें चेतविती ।
 षट्चक्रें भेदूनि नेती । ब्रह्मरंध्रासी ॥57॥
 तेथें अनाहत ध्वनीचेनि विकाशें । चित्त महाशून्यां समरसे ।
 तेथें परमकळा प्रकाशे । स्वयंज्योति ॥58॥
 एक मनपवनाचा ग्रास करिती । ते तितकेनीच आनंदें स्फुजती ।
 परी शुद्धि नेणती । परतत्त्वाची ॥59॥
 तूं उड्डियान ना जालंधरू । काबरू ना सूक्ष्म विवरू ।
 पूर्णगिरि ना ब्रह्मरंध्र । नव्हेसि तूं ॥60॥
 तूं मेरू ना त्रिकुट । भ्रमरगुंफा ना गोल्हाट ।
 तीन ग्रंथि ना श्रीहट । कैसेनि तूं ॥61॥
 तूं भाटि ना ताळी । उन्मनी ना आगियाळी ।
 नाद बिंदु रोळीं । नव्हेसि तूं ॥62॥

तूं रेचक ना पूरक । कुंभक ना त्राहाटक ।
 ययांसी तूं प्रवर्तक । तरी तेचि तूं कैसेनी ॥63॥
 तूं मंत्र ना अनुष्ठान । धारणा ना ध्यान ।
 समाधी ना आसन । तेंही तूं नव्हेसी ॥64॥
 हें देहाचें स्थान मान । तें सकळही खंडज्ञान ।
 या दृश्याचें जरी तुज ज्ञान । तरी तेंचि तूं केवीं होसी ॥65॥
 जेथें देहचि अनित्य । तेथींचें लय लक्ष्य केवीं सत्य ।
 ह्यणूनि सकळही मिथ्यात्व । खंडज्ञान ॥66॥
 जें जें मनें जाणिजे । तें दृश्य आत्मा केवीं होईजे ।
 हें सकळही सांडूनि स्वयें अनुभविजे । दरमत्त्व ॥67॥
 देहादिप्रपंचानि साक्षित्वें । सांडूनि देहसंबंधी सकळ तत्त्वं ।
 सुखिया होई स्वप्रकाशत्वं । स्वस्वरूपी ॥68॥
 तुझें स्वरूप नीर्वीकार । तेथें नाहीं देहाचे षड्विकार ।
 आणि वर्णाश्रम कुळाचार । तो केवीं कल्पावा ॥69॥
 ऐसें निरर्थकरूप जाणूनी । सत्य बोलिलों वचनीं ।
 चित्त देईजे मुनिजनीं । श्रीमुकुंदराज ह्यणे ॥70॥

इति श्रीमद्विवेकसिंधौ संहारक्रमे गुरुशिष्यसंवादे स्थूलदेहनिरसनं नाम प्रथमप्रकरणं समाप्तं ॥

प्रकरण दुसरें विषय -- लिंगदेहनिरसन श्रीगणेशाय नमः ॥

तंव शिष्यशिरोमणि बोलिले । वंदूनि श्रीगुरूचीं पाऊलें ।
 जें स्थूलदेह बंधन तोडिलें । निकियापरी ॥1॥
 स्थूलदेह बंदिशाळेपासूनि सुटलों । देहादिप्रपंचसाक्षित्व पावलें ।
 आतां कृतार्थ झालों । श्रीचरणप्रसादें ॥2॥
 तंव बोले श्रीगुरुनाथ । जंव नव्हेसी लिंगदेहातीत ।
 तंव न चुके संसृतिपंथ । कदाचि पै गा ॥3॥
 जंव लिंगदेह आवरण असे । तंव स्वस्वरूप न प्रकाशे ।
 नाथिलें अहंतेचें पिसें । शुद्ध चैतन्यासी ॥4॥
 घटावच्छिन्न घटाकाश । घटासरिसें हिंडे दाही दिशा ।
 तेवीं आत्मा यातायाती गर्भवास । पावे लिंगदेहासवें ॥5॥

जेवीं सविता जळीं बिंबत । तरंगें चांचल्यदशे पावत ।
 तेवीं आत्मा असे सुखदुःख भोगित । लिंगदेहवशें ॥6॥
 अग्नि लोहाचे संसर्गें जैसा । घणाचे घाईपिटे तैसा ।
 आत्मा जन्ममरण पावे आपैसा । आवर्त लिंगदेहीं ॥7॥
 शुभाशुभ कर्मीं वेष्टित । चौऱ्यायशीं लक्ष योनी भ्रमत ।
 जंव न होसी लिंगदेहातीत । तंव मोक्ष कैचा ॥8॥
 तरी तें लिंगदेह ह्यणसी कैसें । तुज पूर्वीं निरोपिलें जैसें ।
 तयाचे निरासें प्रकाशे । स्वस्वरूप ॥9॥
 जो सूक्ष्म भूतांचा । पंचविसां कळांचा ।
 वासनामय जीवाचा । लिंगदेह ॥10॥

निर्विकल्प प्रथम स्फुरण । जें मागा निरूपिलें अंतःकरण ।
 तेंचि जरी तूं तत्साक्षी कवण । तुजवांचूनियां ॥11॥
 संकल्पविकल्पांसी आपणयातें । करणें नाहीं निरुतें ।
 तद्रूप मनातें जाणतें । तोच तूं कैसेनी ॥12॥
 निश्चय न करी निश्चयातें । आत्मा प्रकाशी तयातें ।
 तद्रूप दृश्य जाणे बुद्धीतें । ते बुद्धि तूं कैसेनी ॥13॥
 बुद्धीच आत्मा मानित । उठिलें तें बौद्धमत ।
 ते बुद्धि साक्षित्वें निर्जित । केली तुवांची ॥14॥
 पूर्वानुभूताचें अनुसंधान । तें चित्ताचें चेतव्य लक्षण ।
 चित्तातें चेतवितो कवण । तुजवांचूनिया ॥15॥
 देहाकारें आपणातें ऐसें मानित । अभिमानलक्षणें अहंकार
 उठवित ।
 तयांत असूनि तयातें जाणत । तेचि तूं केवीं होसी ॥16॥
 अहं सुखी अहं दुःखी येणें आकारें । अहंता लक्षण वृत्ति स्फुरे ।
 तैसे विकार तुझेनि आधारें । उठती जडती देहग्रंथी ॥17॥
 उत्पत्तिकाळीं उत्पत्तीतें । आभासकाळीं आभासातें ।
 विनाशकाळीं विनाशातें । जाणता तो तूं वेगळाचि ॥18॥
 जैसा पुष्पींचा परिमळ । पुष्पीं असूनि पुष्पा वेगळ ।
 अहंकृतिसाक्षी आत्मा निर्मळ । तैसा जाणावा ॥19॥
 अहंकारातें आत्मत्वें मानितु । उठिला जो नैय्यायिक सिद्धांतु ।
 तयातें साक्षित्वेंचि तूं । जाणतोसि ॥20॥
 कवण ऐसें म्हणेल । अहंकारें आत्मा प्रकाशेल ।
 तरी दृश्यानें द्रष्ट्यातें जाणिजेल । हें केविं घडे ॥21॥
 एवं अंतःकरणपंचकाचे द्रष्टे । तत्साक्षित्वेंचि भेते ।
 तें आत्मस्वरूप नेटें बोटें । तेंचि तें तूं ॥22॥
 प्राण असतां देहासि जिणें । कां तेणेंचि वीण मरणें ।
 ह्यणूनि प्राणचि आत्मा बोलणें । मूढजनासी ॥23॥
 आत्मा प्राणाचा द्रष्टा । तो प्राण आत्मा मानिती निकटा ।
 तयाचा थोर वाटे वोखटा । योगियांसी ॥24॥
 जरी प्राणचि आत्मा ह्यणें । तरी सुषुप्त्यवस्थेंत यासी कां
 नाहीं जाणणें ।
 चोरीं चोरितां वस्त्रें भूषणें । कां नेणेचि तो ॥25॥
 जागृती आणि स्वप्नदर्शें । प्राण जाणता ऐसें दिसे ।
 परी आपणया आपण न प्रकाशे । अवस्थात्रयीं ॥26॥
 मी असें पिंगले कां इडे । ऐसें आपणयातें नेणे फुडें ।

ह्यणूनि प्राणचि हें आत्मा हें न घडे । निभ्रांत पै ॥27॥
 अपानासी अधोगती । उदानासी कंठी स्थिती ।
 समानासी नाभिकमळीं वस्ती । तेथून पसरे सर्व संधी ॥28॥
 व्यान सर्वांगीं व्यापक । आत्मा पंचप्राणांसी प्रकाशक ।
 ह्यणूनि अवस्थात्रयीं तूंचि एक । प्राणसाक्षी ॥29॥
 एवं प्राणपंचकातें जाणता । तूं प्राणपंचक नव्हेसी सर्वथा ।
 ह्यणूनि असो हें आतां । इन्द्रियेही नव्हेसी ॥30॥
 शब्दोन्मुख अंतःकरणवृत्ती । तें श्रोत्रेंद्रिय तुजचि आहे प्रतीती ।
 श्रोत्र द्रष्टा हे स्थिती । केवीं घडे ॥31॥
 स्पर्शाचे ग्रहणीं उन्मुख । तेंचि मन त्वर्गेंद्रिय वोळख ।
 तें दृश्य तूं द्रष्टा देख । एक कैसेनि होसी ॥32॥
 रूपातें निवडिती । जे चक्षु बुद्धीची वृत्ती ।
 तयातें जाणे ते ज्ञप्ती । तें तूं चक्षु इन्द्रिय कैसेनि ॥33॥
 जिन्हेंद्रियाची वृत्ती । जे षड्रसातें चाखिती ।
 तयेसी साक्षीभूत संविती । तें रसनेंद्रिय नव्हेसी तूं ॥34॥
 अहंकाराची वृत्ती विशेष । जो गंधग्रहणोन्मुख ।
 तया प्राणेंद्रियाचा अवभासक । तूं प्राणेंद्रिय कैसेनी ॥35॥
 शब्द स्पर्श रूप रस गंध । यांसी जाणता तूं चैतन्य शुद्ध ।
 हें विषयपंचक जड तूं शुद्धबुद्ध । विषयातीत ॥36॥
 शब्दातें बोलूं पाहत । जो अंतःकरणाचा वृत्तांत ।
 या क्रियात्मक वाचे आणित । तूं द्रष्टेपणेंचि ॥37॥
 ते वदनीं स्तुती करी । मग बोले मातृकाक्षरीं ।
 ते तुज दृश्य वैखरी । द्रष्टेपणेंचि ॥38॥
 वैखरी निरास प्रसंगें । मध्यमाही निरसावी लागे ।
 ते उद्भवे बुद्धीचेनि संगें । नादरूप ॥39॥
 मनाचेनि आकारें । ध्वनिरूप पश्यंती स्फुरे ।
 पाहातां तत्त्वनिर्धारें । तिथे वेगळाचि तूं ॥40॥
 जीवात्मयाचें प्रथम स्फुरण । ते परोवाचेचें लक्षण ।
 निरूपिलें जें अंतःकरण । तेचि ते जाणावी ॥41॥
 ऐसा चतुर्विध वाचतें देखता । तूं वाचा नव्हेसी सर्वथा ।
 तीतेंही प्रकाशिता । तूंचि एक ॥42॥
 मनाचा वृत्त्यंकर । करूं पाहे स्पर्शविषय व्यापार ।
 तया पाणींद्रियाचा दातार । तें तूं केवीं होसी ॥43॥
 बुद्धिवृत्तीचा फांटा । धावो पाहे रूपाचा वांटा ।

तया पर्देद्रियांचा द्रष्टा । तया वेगळाचि तूं ॥४४॥
 चित्ताचा वृत्त्यंकुर । करूं पाहे रतिविषय व्यापार ।
 तया शिघ्रेंद्रियाचा द्रष्टा निर्विकार । तो तूं वेगळाची ॥४५॥
 अहंकाराचा वृत्तिविभाग । करूं पाहे मळोत्सर्ग ।
 तया पायुरिंद्रियाचा साक्षी निःसंग । तद्विलक्षण तूं ॥४६॥
 ऐसे अवयव पंचवीस । लिंगदेहाचे साभास ।
 ते दृश्य तूं द्रष्टा निराभास । वस्तु लिंगदेहातीत ॥४७॥
 स्वप्नावस्थेचें लक्षण । ऐक तुज सांगेन ।
 जेणें बुझसी वेगळेपण । स्वस्वरूपाचें ॥४८॥
 जागृती दशे मनें भोगिले । ते विषय जड सरले ।
 परी अध्यासरूप ठसावले । तें स्वप्न बोलिजे ॥४९॥
 द्रष्ट्या दृश्याचा अध्यासु । साचाचि सारिखा आभासु ।
 फुल सरे परी उरे वासु । डाहाळिये जेवीं ॥५०॥
 कां कापूर करंडाचा वेंचे । परंतु तेथील वास न वेंचे ।
 ऐसें स्वप्नावस्थेचें । जाणिजे सुख ॥५१॥
 निद्राकार्ळी बुद्धीचा माथां । बैसे जागृतीचा उलथा ।
 ते वासनामय स्वप्नावस्था । तुज दृश्य पै ॥५२॥
 जरी लिंग देह नव्हसी । तरी स्वप्नावस्था केवीं होसी ।
 तिथेतेंही प्रकाशितोसी । निजप्रकाशें ॥५३॥
 लिंगदेह स्वप्नावस्था । या दोहींचा अभिमानी तैजस भोक्ता ।
 तया सात्विक अहंकारातें जाणता । तया वेगळाचि तूं ॥५४॥
 कंठस्थान भोग प्रविचिक्त । या दोहोंसी तूं व्यतिरिक्त ।
 या सत्वकार्या पंचविधातीत । तत्साक्षित्वेंची ॥५५॥
 जैसा कां प्रसिद्ध दाहक । लोहीं असून लोहप्रकाशक ।
 तैसा तूं लिंगदेह आभासक । निजप्रकाशें ॥५६॥
 चुंबकसन्निधानमात्रें । लोह भ्रमतसे विचित्रें ।
 तैसा तूं आकर्तेन स्वतंत्रें । चेष्टे जड लिंगदेह ॥५७॥
 श्रवणीं शब्द ऐकणें । त्वचेसी स्पर्श घेणें ।

नेत्रीं रूपातें देखणें । तुझेनि परी तुज नाही ॥५८॥
 जिव्हे रसातें चाखणें । घ्राणें परिमळ घेणें ।
 तुझेनि परी तुज नाहीं करणें । इंद्रियव्यापार ॥५९॥
 वाचेसी बोलणें । हातांसी देणें घेणें ।
 पायांसी चालणें । होय तुझेनी ॥६०॥
 शिश्नासी रति सुख भोगणें । पायूमी मलोत्सर्ग करणें ।
 तूं अकर्ता व्यापारे येणें । केवीं लिपसी ॥६१॥
 मनासी मंतव्य । बुद्धीसी बोद्धव्य ।
 अहंतेसी अहंतव्य । अकर्तेन तुवांची ॥६२॥
 चेतव्य चित्ताचें । निर्विकल्प स्फुरण अंतःकरणाचें ।
 हें सन्निधान फल आत्मयाचें । परी तो अतीत ॥६३॥
 जंव तुज नाहीं स्वरूपाचा निर्धार । तंव आपण पा कल्पिनी
 इंद्रियव्यापार ।
 शुभाशुभ कर्मी वेष्टिला संसार । तुज नाथिलाची ॥६४॥
 आतां तुवां द्रष्टेन आपणें जाणितलें । तंव देहद्वय निरसलें ।
 वेद्यत्व अविद्यामय देखिलें । ह्मणवोनीची ॥६५॥
 अविद्येसी असतां अनादित्व । पूर्वींच इयेसी मिथ्यात्व ।
 तत्कार्य देहद्वया अनित्यत्व । तें सांगावेंचि नलगे ॥६६॥
 स्वप्नेंद्रियाचेनि द्वारे । जीवीं पुण्यपाप विस्तारे ।
 तयासी प्रबोधेंचि प्रायश्चित्त बारे । यें काज नाही ॥६७॥
 तैसें देहद्वयाचे निमित्तें । कर्म घडती सदसतें ।
 तीं जळती समस्तें । तत्साक्षित्वेंची ॥६८॥
 आतां असो हा युक्तिप्रसंग । जाहलीया लिंगदेहाचा भंग ।
 चुके स्वर्गनरकाचा मार्ग । स्वभावेंची ॥६९॥
 देहद्वयाचा द्रष्टा । नवचे शुभाशुभ कर्मांचिया वाटा ।
 ह्मणून विलक्षण साक्षी सुभटा । तूतें ह्मणिपे ॥७०॥
 यापरी लिंगदेह निरासु । झालिया चुके गर्भवासु ।
 आत्मा भेटे स्वयंप्रकाशु । ह्मणे मुकुंदराजु ॥७१॥

**इति श्रीमद्विवेकसिंधौ संहारक्रमे गुरुशिष्यसंवादे लिंगदेहकथनं
 नाम द्वितीयप्रकरणं समाप्तं ॥**

प्रकरण तिसरें

विषय -- कारणदेहनिरसन

श्रीगणेशाय नमः ॥

देहद्वयातें देखतां । देहद्वय नव्हसी सर्वथा ।
 तेणें तुजें निरसलें तत्त्वतां । विपरीतज्ञान ॥1॥
 जें देहद्वयातें व्यालें । देहद्वय मी ऐसें जेणें भुलविलें ।
 तें अन्यथाज्ञान निरसलें । विलक्षण साक्षित्वें ॥2॥
 निरसलें अन्यथाज्ञान । तेथींचें निरसले नव गुण ।
 तेंचि कैसे कवण । सांगिजेल ॥3॥
 बुद्धि सुख दुःख प्रयत्न । इच्छा द्वेष संस्कारण ।
 पुण्य पाप हे नव गुण । बोलिजेती ॥4॥
 यांचा विनाश हाचि मोक्ष । ऐसा वैशेषिकाचा पक्ष ।
 परी अज्ञाननिरासेंवीण नव्हे अपरोक्ष । आत्मसाक्षात्कार ॥5॥
 आत्मयासी देहद्वयबंधन । तया अज्ञानचि मूलकारण ।
 ह्मणूनि अज्ञाननिवृत्तीविण । मोक्ष कैचा ॥6॥
 जंव अज्ञान न फिटे । तंव संसार निःशेष न तुटे ।
 विपरीतज्ञानाचा कोंब फुटे । मागुता ह्मणुनी ॥7॥
 तया आत्मयाचें अज्ञान । फिटायया नाही साधन ।
 एक स्वस्वरूपपरिज्ञान । वांचूनियां ॥8॥
 जेणें स्वरूपज्ञान न प्रकाशे । तेंचि अज्ञान जाणिजे कैसें ।
 ऐसें ह्मणसी तरी पुसों प्रसंगवशें । तें सांग पा तूं ॥9॥
 देहद्वयासी विलक्षण । तो तूं सांग पा आपण कवण ।
 जो स्थूलसूक्ष्मप्रपंचाचा जाण । तूंचि एक ॥10॥
 देहद्वयातीत मी हे जाणिव । ते तुझिया प्रकाशाची वाटिव ।
 तरी अमुकाचि मी स्वयमेव । तो सांग कवण तूं ॥11॥
 ऐसें बोलिले श्रीगुरुनाथ । तंव शिष्य झाला विचारस्थित ।
 ह्मणे देहद्वयातीत । तो मी कवण ॥12॥
 मी पृथ्वी ना जळ । तेज ना अनिल ।
 आकाश जें निर्मळ । तेंही मी नव्हे ॥13॥
 या स्थूलभूतांचे अंश । निरूपिले जे दृश्य पंचवीस ।
 ते मी नव्हे अस्थिमांस । रक्त भूतिक ॥14॥
 सूक्ष्मभूताचें दळवाडें । जेणें लिंगदेह अन्यथा घडे ।
 ते मी नव्हे फुडें । तो मी कवण ॥15॥

नव्हे मी पंचप्राण । जे मज दृश्यमान ।
 विषयपंचक तें अन्य । मजचि पासाव ॥16॥
 ज्ञानेंद्रियपंचक मज दृश्य । कर्मेंद्रियें नव्हे मी अवश्य ।
 अंतःकरण पंचक तें प्रकाश्य । मी प्रकाशक ॥17॥
 मन मनाचा व्यापार । बुद्धि बुद्धीचा निर्धार ।
 चित्त चित्ताचा विचार । तो मी नव्हे ॥18॥
 नव्हे मी अहंकार । आणि अहंतेचा व्यापार ।
 तयाचाही ज्ञातार । तो मी वेगळाची ॥19॥
 स्थूलदेहाची साकारता । लिंगदेहाची सत्ता ।
 या दोहोंतें मी जाणता । नव्हे मी विपरीतज्ञान ॥20॥
 मी साकार ना साभास । देहद्वयाचा द्रष्टा मी उदास ।
 तो मी कवण हा नाही प्रकाश । माझा मजची ॥21॥
 ऐसें शिष्यें विचारिलें । मग श्रीगुरुतें विनविलें ।
 जी मजचि मीं चोरिलें । तें प्रकाशिजे स्वामी ॥22॥
 या सर्वातें जाणें । तो मी आपणयातें नेणें ।
 तो मातें मज भेटवणें । श्रीगुरुनाथ ॥23॥
 आतां श्रीगुरुनाथ बोले । तुवां आपलें देहद्वय जाणितलें ।
 परी अज्ञान नाही निरसलें । आत्मविषयीचें ॥24॥
 तूं आपणयातें जाणतचि नेणसी । हेंचि लक्षण अज्ञानासी ।
 नाथिलें अज्ञान कां वाहतोसी । निज मस्तकीं ॥25॥
 मी नेणें आपणातें । आहेंसि त्या अज्ञानातें जाणतें ।
 ह्मणूनि अज्ञानासी अधिष्ठान निरुतें । जाणपणचि ॥26॥
 अज्ञानासी अधिष्ठान । तूंचि प्रत्यक् चैतन्य ।
 अपरोक्षासी आश्रय अचेतन । ऐसें बोलोंच नये ॥27॥
 साचा रज्जु आश्रय सर्पासी । परी लटिका सर्प आश्रय नव्हे
 रज्जूसी ।
 मिथ्याभूत अज्ञान तुज रूपासी । आश्रय केवीं घडे ॥28॥
 मी आपणयातें नेणें । ऐसें अज्ञानासी नाही ह्मणें ।
 ह्मणूनि सत्यरूपा तुज धरणें । अज्ञानासी पै ॥29॥
 सांडूनि स्थूल सूक्ष्म प्रपंचातें । पाहूं गेलासी निःप्रपंच द्रष्ट्यातें ।

तंव वर्णव्यक्तिरहित निरालंबाते । पाहतां भांबावलासी ॥३०॥

येरव्ही कीर तूं तेथेंचि अससी । नाथिलें अज्ञान जाणतचि कवळसी ।

जें कां मी नेणें ऐसें जाणतोसी । तो तूं सांग कवण ॥३१॥

जैसें उदक बाबुळीतें व्यालें । परी तयातेंचि कवळिलें ।

तैसें अज्ञानें आवारिलें । तुझें निजस्वरूप ॥३२॥

स्थूलसूक्ष्मदेहद्वयातें । आणि विपरीत ज्ञानातें ।

अज्ञानाचि प्रसवलें तयातें । हणून कारण बोलिजे ॥३३॥

जें अज्ञान तुझें कारण देह । तें तूं नव्हसी निःसंदेह ।

तूं अज्ञानसाक्षी विदेह । परमस्वरूप ॥३४॥

मी आपणयातें नेणें हणत । तया नेणण्यातें अससी जाणत ।

हणून द्रष्टा अज्ञानासी अतीत । तूचि निभ्रंत पै ॥३५॥

मी नेणें ऐसें वायांचि मानिसी । जें कां मी नेणें ऐसें जाणत कवळलासी ।

तरी जाणणेंचि तूं होसी । नेणणें मिथ्यारूप ॥३६॥

जाणणें तें ज्ञान । नेणणें तें अज्ञान ।

ज्ञानाचे तूं लेसी अलंकरण । मिथ्या अज्ञानाचें ॥३७॥

असो हें अज्ञान नव्हे सत्य । तरी विपरीतज्ञान अशेष अनित्य ।

तत्कार्य देहद्वय मिथ्याभूत । सर्वथैव गा ॥३८॥

तुझें कारण देह अज्ञान । तेथें सुषुप्तीचें अधिष्ठान ।

तेचि सुषुप्ती किं लक्षण । तें आडक पां तूं ॥३९॥

जागृती आणि स्वप्नदशे । भोगिलें इंद्रियव्यापाराचेनि अध्यास ।

वेधिलें मन अज्ञानीं उपसंहारतसे । ते सुषुप्ती बोलिजे ॥४०॥

दर्शेसहित इंद्रियासी । आणि अंतःकरणचतुष्टयासी ।

विपरीतज्ञानें लीन होय मार्जी अज्ञानासी । ते सुषुप्ती जाण ॥४१॥

सुषुप्तीमार्जी असोनि सुषुप्तीतें । तूं जाणत आहेसी तये नेणिवेतें ।

प्रबोधे सांगतोसी तयातें । तत्साक्षित्वें ची ॥४२॥

हणोनि सुषुप्ती ना तुज । तियेतें जाणणें आपणया वेगळें बुझ ।

अवस्थात्रय बुद्धीसी सहज । तूं तया वेगळाची ॥४३॥

कारण देह सुषुप्त्यवस्था । या दोहोंचा जो अभिमान धरिता ।

तया प्राज्ञ अहंकारातें जाणता । तो तूं वेगळाची ॥४४॥

प्राज्ञ आनंदभोग हृदयस्थान । याचें तुज आहे ज्ञान ।

हे पंचविध तमोगुण । तो तूं आत्मा कैसेनी ॥४५॥

एवं स्थूल लिंग कारण यातें । जागृती स्वप्न सुषुप्ती अवस्थात्रयातें ।

विश्व तैजस प्राज्ञ अभिमानत्रयातें । जाणता आत्मा तूं ॥४६॥

स्थूल प्रविविक्त आनंद भोगत्रयातें । नयन हृदय कंठ स्थानत्रयातें ।

सत्वरजतमो गुणत्रयातें । जाणता आत्मा तूं ॥४७॥

अविद्येचिया गुणत्रयाचें । दळवाडें निरुपिलें प्रपंचाचें ।

तूं द्रष्टा अशेषाचें । हणून आश्रयसाक्षी ॥४८॥

अविद्येचिया गुणत्रयाची । उभवणी उभवली प्रपंचाची ।

हें नेणजे तंव कांहींची । संसृती न चुके ॥४९॥

आतां तुझें मलिनत्व फिटलें । शुद्ध आत्मत्व लाधलें ।

गुणत्रय बंधन चुकलें । आश्रय साक्षीचें ॥५०॥

हें सर्व न होनी सर्वातें । निराकार निराभासातें जाणतें ।

त्या निरालंबा आपणयातें । श्रीमुकुंद हणें बुझलासि तूं ॥५१॥

इति श्रीमद्विवेकसिंधौ संहारक्रमे गुरुशिष्यसंवादे कारणदेहनिरसनं

नाम तृतीयप्रकरणं समाप्तं ।

प्रकरण चवथें

विषय -- महाकारण देहनिरसन

श्रीगणेशाय नमः ॥

मी निरामय निर्गुण । रूपें साक्षी चैतन्यधन ।

ऐसें स्वरूपाचें अनुसंधान । तेंही तूं नव्हेसी ॥१॥

तुज स्वरूपाचें अनुसंधान । तो तुझा देह महाकारण ।

तयाचा द्रष्टा कवण । तुजवांचूनियां ॥२॥

तुझा देह महाकारण । तेथें तुर्यावस्था ते जाण ।

तियेचें सांगिजेल लक्षण । तें एक पां तूं ॥३॥

त्रिविध देह त्रिविध अवस्था । तिनी स्थानें त्रिविध भोग त्रिविध भोक्ता ।

या प्रपंचाची तत्साक्षित्वें जाणे अवस्था । ते तुर्या जाणावी ॥4॥

अविद्येचिया गुणत्रयातें । तू जाणतोसी निरुतें ।

तये तत्साक्षित्व लक्षण तुर्येंतें । जाणता तू तुर्या केवीं ॥5॥

महाकारण देह तुर्यावस्था । या दोहोंचा अभिमानी प्रत्यगात्मा निरुता ।

तेही सांगिजेल व्यवस्था । ते ऐक तू ॥6॥

अविद्यामय प्रपंच । तो मिथ्या मी द्रष्टा साच ।

ह्मणूनि प्रपंच नव्हे हा निर्वेच । माझा मजचि ॥7॥

जें नित्य निर्मळ । परब्रह्म केवळ ।

तें मी हे अभिमानी सकळ । तो प्रत्यगात्मा ॥8॥

हा प्रत्यगात्मा अभिमानी । तू नव्हसी तुज दृश्य ह्मणूनी ।

आनंदावभास भोग मूर्ध्नि स्थानी । नव्हसी तू ॥9॥

जो शुद्ध सत्त्वगुण अविद्येचा । हा पंचविध प्रपंच तमोगुणाचा ।

तू द्रष्टा या अशेषाचा । स्वयंप्रकाश ॥10॥

शुद्धही प्रपंचापासाव । वेगळा जालासी सर्वथैव ।

निरालंब साक्षी स्वयमेव । तोचि तू पै ॥11॥

तू निर्गुण निराकार । परब्रह्म निराधार ।

जेथें नाहीं पारावार । तें स्वरूप तू ॥12॥

शून्यातें आत्मत्वे मानित । उठिलें जें क्षणकमंत ।

तें तुवां जिकिलें निम्रांत । स्वानुभवेचि ॥13॥

अत्यंत जो अभाव । तोचि शून्याचा स्वभाव ।

ह्मणोनि हें बोलणेंचि वाव । खंडज्ञान ॥14॥

कांहींच नाहीं तें शून्य । तयातें जाणतें शुद्धचैतन्य ।

तें सर्वकाळीं विद्यमान । असतचि असे ॥15॥

शून्य नेणे शून्यातें । आत्मा प्रकाशी तयातें ।

जो देखे या अशेषातें । तो शून्य कैसा गा ॥16॥

तो शून्यासारखें कीर असे । परी शून्य नव्हे अनारिसे ।

आपणपें आपण प्रकाशे । स्वानुभवेचि ॥17॥

असो तनुचतुष्टया परी । तूं सकळ जीवशरीरि ।

प्रकाशसी बाहेर भीतरि । देहचतुष्टयातें ॥18॥

जीवाचें देहचतुष्टय । द्रष्ट्यासी तुज ज्ञेय ।

तूं शुद्धचैतन्य अप्रमेय । तेंचि तू केवीं होसी ॥19॥

जैसा तुझिया चारी अवस्था । तयांची तू जाणसी व्यवस्था ।

तैसी सकळ जीवांचिया साम्यता । जाणता आत्मा तू ॥20॥

तुझिया चौ अभिमानियांचे परी । सकळ जीव अभिमानिया भीतरि ।

असूनि तत्त्वतां निर्धारि । साक्षीभूत तू ॥21॥

तुझिया अभिमानियांचे जैसे । भोग चतुष्टय दृश्य ऐसे ।

सकळ भोग जाणसी प्रकाशें । आपुलेनि पै ॥22॥

जैशीं तुझिया अवस्थांचीं चारी स्थानें । तू जाणसी आपुलेनि ज्ञानें ।

तैशीं सर्वां भूतांचीं स्थानमानें । जाणता तूचि एक ॥23॥

एवं सर्वभूतीं असूनी । सकळ इंद्रियातें अधिष्ठानी ।

सर्वप्रकाशक आत्मा तुजवांचूनी । कवण असे ॥24॥

तंव विनवी शिष्यशिरोमणी । सर्व आत्मा एक येथें उपपत्ति कवणी ।

अन्याचें सुखदुःख अन्या । देखूं येइजेना ॥25॥

मज सकल दृश्याचें साक्षित्व घडे । भिन्नात्मयासी एकत्व न घडे ।

जें अन्य स्थानींचा वृत्तांत जाणणें नाहीं फुडें । ह्मणूनि स्वामी ॥26॥

मग श्रीगुरुनाथें बोलिजे । अभिन्न आत्मया अनेकत्व आरोपिजे ।

एक मुख्य गगन असिजे । जेवीं अनेक घटी ॥27॥

नातरी मुख्य एकचि सविता । अनेक सरोवरीं प्रतिबिंबतां ।

एकचि पावे अनेकता । उपाधिभेदे ॥28॥

ते प्रतिबिंब दिनमणी अनेक । जलचांचल्यें व्याकुळ कवण एक ।

तयामध्ये निश्चल परी भिन्नात्मक । नव्हती तत्त्वतां पै ॥29॥

मुख्यबिंबीं चांचल्य असतें । तरी सकळ प्रतिबिंबीं उमटतें ।

ह्मणूनि उपाधिभेदे नाहीं तें । आरोपिती प्रतिबिंबीं ॥30॥

तैसा एकचि गोसावी । अविद्या लक्षणें माया अवयवी ।

आभासलेपणें जीवात्मभावीं । दिसे अनेक रूपत्वे ॥31॥

कर्मनिर्मित सुखदुःख । हें लिंगदेहाचें वर्म देख ।

लिंगोपाधि चैतन्यां नाहीं ते असेख । तया आरोपिती पै ॥32॥

जया जीवांची लिंगशरीरें । कर्म अर्जित स्थूलदेहद्वारें ।

तीं तदुपाधि जीव भोगिती निर्धारि । सुखदुःखें पै ॥33॥

ह्मणूनि अन्याचें सुखदुःख । अन्यासि नाहीं निःशेष ।

तया बंध मोक्ष देख । स्वार्जितानुसार ॥34॥

आणि तुवां आक्षेप केला । सर्वभूतीं असे एकला ।

तरी अन्यस्थानीं वृत्तांत बितला । तो म्यां कां नेणिजे ॥35॥
 तरी येविषयीं ऐक उत्तर । करुनि मन एकाग्र ।
 संदेहसागराचा पार । जेणें पाविजे ॥36॥
 जाणिव नेणिव चित्तासी । हे धर्म नाहीत आत्मयासी ।
 बुद्ध्यादि नव गुण लिंगदेहासी । हें तंव आधींच निरूपलें ॥37॥
 प्रतिजीवीं अविद्या तंव भिन्न । तत्कार्य लिंगदेहही अन्य ।
 स्थूलदेहीं अभिमान । आन आन प्रतिशरीरीं ॥38॥
 ह्मणुनि जे अवस्थे जो अभिमानी । तो वर्ते तिये अधिष्ठुनी ।
 तये दशेचें जाणणें ह्मणूनी । असें तदुपाधिक ॥39॥
 ह्मणुनि जागृती दशेचे ज्ञान । नाही प्रगटलिया स्वप्न ।
 हें द्विविध अनुसंधान । नाही सुषुप्तिकाळीं ॥40॥
 ह्मणुनि अन्य चित्ताचें जाणणें । अन्य चित प्रयासें नेणे ।
 जाणूं पाहसी चित्तें येणें । तरी सर्वज्ञ केवीं होसी ॥41॥
 अतीत अनागत वर्तमान । हें तापसांसी उठे प्रपंचज्ञान ।
 जें तपोबळें जाण । परी नव्हे भवमोचक ॥42॥
 परी तयाचें चित्त अनुक्रमें जाणणें । तैसें तुझें नव्हे इंद्रियसाक्षेप
 देखणें ।
 सर्वत्र असूनि सर्वांतें प्रकाशणें । निजप्रकाशें ॥43॥
 जयासी इंद्रियसाक्षेप ज्ञान । तयासी अनुक्रमें ज्ञान की अज्ञान ।
 नातरी अन्यथाज्ञान । उठे भ्रांतरूपें ॥44॥
 तैसें नव्हे आत्मयाचें द्रष्टेपण । तेथें न लगे मन चक्षुरादि साधन ।
 तयास चेतनपण । तत्सन्निधानमात्रें ॥45॥
 आत्मयासी नलगे अनुक्रमें अदेखणें । न देखणें आणि
 अन्यथाही देखणें ।
 या चित्तधर्मांतें सर्वज्ञपणें । जाणता आत्मा तूं ॥46॥
 अहंता ममता प्रयत्नरहिता । सूर्य डोळ्यांतें प्रकाशविता ।
 सकळ रूपांतें असे दाविता । निजप्रकाशें ॥47॥
 तैसा तूं आत्मा सर्व इंद्रियांतें । चैतन्य प्रकाशी विषयांतें ।

अहंता ममता भावरहिते । स्वस्वरूपें करूनी ॥48॥
 जैसा कांत अवच्छिन्न । जड लोहातें अचेष्टून ।
 स्वयें चेष्टे ना चेष्टून । अलिप्तचित्त तो ॥49॥
 तैसा आत्मा चेष्टे ना चेष्टवी । काहीं करी ना करवी ।
 स्वयें भोगी ना भोगवी । विषयजात ॥50॥
 परी तुझेचि या सत्तें । इंद्रियें चेष्टी निभ्रांतें ।
 परी स्वतंत्र नव्हती तें । निजव्यापारीं ॥51॥
 कार्य कारण कर्तृत्व । तेथें विषयप्रकृति हेतुत्व ।
 तुज सुखदुःखादि भोक्तृत्व । तें प्रकृतिसंबंधें ॥52॥
 तूं सर्वोपाधिविनिर्मुक्त । केवळ चैतन्य परमतत्त्व ।
 तुज सुखदुःखादि भोक्तृत्व । नाही सर्वथा ॥53॥
 परी तुझिया सत्तेविण । न घडे इंद्रियांचें चेष्टन ।
 ह्मणुनि नाथिलें द्रष्टेपण । तुज आरोपिलें ॥54॥
 जंव होय दृश्याचें स्फुरण । तंव तुज नाथिलें आरोपिलें द्रष्टेपण ।
 दृश्यनिरासीं परम निर्वाण । तूं शुद्ध बुद्ध ॥55॥
 तूं दृश्य ना दर्शन । तत्त्वतः नाही द्रष्टेपण ।
 तूं सत्ता मात्र निरंजन । ज्ञप्तिरूप ॥56॥
 आतां असो हा युक्तिपंथ । सकळ जीव त्वंपदार्थ ।
 शोधिलिया उरे परमार्थ । तो स्वयें साक्षी तूं ॥57॥
 एवं त्वंपदार्थाचें शोधन । जेणें होय जीवत्व निरसन ।
 प्रकटे सम्यक् आत्मज्ञान । अपरोक्ष जें ॥58॥
 धुळीमाजील सोनें जैसें । भेसळलें न दिसे ।
 तें निवडूं जाणे जैसें । झारियाचि पै ॥59॥
 तेवीं दृश्य धुळीतें सांडी । प्रकाशवंत सोनें निवडी ।
 यांची परी परवडी । बुझावें स्वस्वरूप ॥60॥
 या परी विवेकजळीं । धुवून देहादि प्रपंच धुळी ।
 स्वयंप्रकाश झळाळी । भेटे आत्महेम ॥61॥
 फेडून केळ्याची सालडी । भोगिजे केवळ रसगोडी ।
 तेवीं मायीक कंचुकी निवडी । ह्मणे मुकुंदराजमुनि ॥62॥

**इति श्रीमद्विवेकसिंधौ संहारक्रमे गुरुशिष्यसंवादे महाकारणदेहनिरसनं नाम
 चतुर्थप्रकरणं समाप्तं ॥**

प्रकरण पांचवें

विषय -- ईश्वरतनुत्रय पूर्वक निरसन

॥ श्रीगणेशाय नमः ॥

आतां असो हा युक्तिवादु । जंव स्फुरे ईश्वरेंसी भेदु ।
 तंव न सुटे हा संबंधु । मिथ्या द्वैताचा ॥1॥
 ह्यणूनि तत्पदार्थाचें शोधन। सांगिजेल कीजे अवधान ।
 जेथें भेटे आनंदघन । केवळ ब्रह्म ॥2॥
 जीवात्मयाचे परी । तनुचतुष्टय असे ईश्वरीं ।
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इति श्रीमद्विवेकसिंधौ संहारक्रमे गुरुशिष्यसंवादे ईश्वरतनुत्रयपूर्वकनिरसनं नाम पंचमप्रकरणं समाप्तं ॥

प्रकरण सहावें

विषय -- महाकारणदेहनिरसनपूर्वक तत्त्वपदार्थ शोधन

॥ श्रीगणेशाय नमः ॥

ब्रह्माकारें आद्य स्फुरण । जें ज्ञानपूर्णता लक्षण ।
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 तियेतें जाणता स्वयंज्योति । तो परम पुरुष ॥3॥
 तो समस्त मायेचा गोसावी । सत्तामात्रें सर्वातें जीववी ।
 ब्रह्मादिकांतें चेष्टवी । सृष्ट्यादिव्यापारी ॥4॥

तीं अनादि घरवरौतें । व्याली ब्रह्मादि प्रपंचातें ।
 न सांडिती एकमेकांतें । छाया तनु जैसी ॥5॥
 एकेंवीण एक नाही । हें नवल प्रमेय पाही ।
 तयेमार्जी असूनि नाही । वेगळाचि तो ॥6॥
 ते प्रकाश्य तो प्रकाशक । ते वेद्य तो वेदक ।
 ते ज्ञेय तो ज्ञापक । सर्वसाक्षी ॥7॥
 हे मूलप्रकृती मिथ्य । तत्कार्य विश्व कैचें सत्य ।
 तेथींची यथातथ्य । विवंचना सांगिजेल ॥8॥

माया सत् ना असत् । नव्हे ते सदसत् ।
 सदसद्विलक्षणता । बोलूचि नये ॥9॥
 माया भिन्नाभिन्न । भिन्नाभिन्नविलक्षण ।
 नव्हे तें भिन्नाभिन्न । ते कांहींच नव्हे ॥10॥
 माया नव्हे सावयव । नव्हे ते निरवयव ।
 नव्हे उभयां संभव । नव्हे उभयातीत ॥11॥
 माया सत् कां न म्हणावी । हे भ्राति चित्तीं न धरावी ।
 सत् तरी असावी । जैसी तैसी ॥12॥
 सत् शब्दें बोलिजे अस्तित्वता । कालत्रयीं अबाधिता ।
 माया देवीसी तत्त्वता । तें अघटमान ॥13॥
 जरी म्हणसी माया सत् । तरी कालत्रयीं अबाधित ।
 तरी देखत असो नासत । स्वानुभवं ॥14॥
 न होतां मायोपसंहार । कैचा ब्रह्म साक्षात्कार ।
 हा स्वानुभवं निर्धार । होय योगींद्रासी ॥15॥
 माया हो कां असत् । हें बोलणेंचि असंगता
 ते न भासे कदाचित् । जैसा वंध्यापुत्र ॥16॥
 मायानिवृत्तिकारणें । वेदशास्त्रीं बोलिलिं साधनें ।
 तरी तयें अप्रयोजनें । प्रतिभासती ॥17॥
 ह्मणून नव्हे ते असत् । जरी ह्मणावी सदसत् ।
 तरी विरुद्ध धर्मासी ऐक्यता । हें अघटमान ॥18॥
 सत् तें नव्हे असत् । असत् तें कैसेनि सत् ।
 जैसें स्वस्कंधारोहण वृथा । असंबद्ध पै ॥19॥
 माया सदसद्विलक्षण । एस बोलसी वचन ।
 तरी तें अघटमान । सर्वथैव ॥20॥
 असतया विलक्षण नसे । नसतया विलक्षण असे ।
 या दोहीं विलक्षण न दिसे । वस्तु कवणीचि पै ॥21॥
 माया भिन्न ह्मणिजती । तरी चैतन्यावीण केवीं स्फुरती ।
 ते ब्रह्मींची निजप्रकृती । तरी भिन्न कैसी ॥22॥
 जैसी चंद्राची कळा । नव्हे चंद्रासी वेगळा ।
 तैसी ब्रह्मानीची ज्वाळा । तेणेसी भिन्न कैसी ॥23॥
 जरी ह्मणसी माया अभिन्न । तरी हें अप्रमाण वचन ।
 जें मायेचें निरसन । होय स्वानुभवं ॥24॥
 जें माया उपसंहरें । तें अविनाश ब्रह्म उरें ।
 तरी अभिन्न या उत्तरें । न बोले तूं ॥25॥

माया यापरी भिन्नाभिन्न । हें बोलणें अघटमान ।
 येथें उपपत्ति सांगेन । ते ऐक पा तूं ॥26॥
 जें भिन्न तें नव्हे अभिन्न । अभिन्न तें नव्हे भिन्न ।
 या विरुद्ध धर्मासी अवस्थान । हें असंबद्ध पै ॥27॥
 भिन्नाभिन्न विलक्षण । ऐसें मायेतें तूं न ह्मण ।
 तेथींची विवंचना सांगेन । ते अवधारिजे ॥28॥
 भिन्ना वेगळे अभिन्न । आणि अभिन्ना वेगळें भिन्न ।
 तरी उभयांसी विलक्षण । माया केवीं घडे ॥29॥
 जरी माया ह्मणसी सावयव । तरी वारी या युक्तीची धांव ।
 तयेसी अव्यक्त हें नांव । बोलिजे वेदांतीं ॥30॥
 इयेसी वर्ण ना व्यक्ति । रूप ना स्थिति ।
 तरी सावयव ऐसें बोलती । ते हीनविवेकी ॥31॥
 माया निरवयव बोलती । ते सर्वथा कांहींच नेणती ।
 ब्रह्माकारें स्फुरती । तरी निरवयव कैसी ॥32॥
 निरवयव मायेपासाव । जग कैसेनी होय सावयव ।
 इये उपपत्तीस्तव । निरवयव नव्हे ॥33॥
 विरुद्ध धर्म निरूपिले तुज । हें मायेसी नाहीं ऐसें बुज ।
 माझी माय परी वांझ । हें असंबद्ध पै ॥34॥
 जें होय सावयव । तें होय निरवयव ।
 निरवयव तें सावयव । कैसेनि होय ॥35॥
 माया उभयां विलक्षण । हें असंगत वचन ।
 या विरुद्ध धर्मासी भिन्न । आधीचिना ॥36॥
 यापरी मिथ्या द्वादश विकल्परचना । माया कांहींच निर्वचनेना ।
 ह्मणून हे अनिर्वचनीय जाणा । सर्वकाळीं ॥37॥
 जे दिसे अनिर्वचनीय । ओळखावी मिथ्यामय ।
 यथातथ्य इये । ऐसें जाणतूं ॥38॥
 द्वादश विकल्पीं कल्पितां । मृगजळासी जेवीं अनिर्वचनीयता ।
 तैसी माया जाण तत्त्वतां । मिथ्याभूत ही ॥39॥
 अनिर्वचनीय देखिली । यापरी माया निरसली ।
 जे मूळप्रकृती बोलिली । सर्वेश्वरीं ॥40॥
 ते महामाया देह महाकारण । सर्वेश्वराचें जाण ।
 तो तियेसी विलक्षण । केवळ चैतन्य जें ॥41॥
 महाकारणीं असे वर्तत । तेथें सर्वसाक्षिणें व्यवस्थ ।
 अभिमानी सर्वेश्वर तेथ । ऐसें जाण तूं ॥42॥

तोचि अभिमान कैसा । पूर्ण ब्रह्म मी ऐसा ।
 सर्वसाक्षित्वाचा उसा । जेथ बोलिजे ॥43॥
 हाचि तत्पदार्थ शबल । जो परमात्मा केवळ ।
 जयासी चौ देहांचा मळ । मिथ्यारोप ॥44॥
 स्वप्न देहासी मिळूनि बंध । प्रबोधीं जेवीं मिथ्या सिद्ध ।
 तैसा चौ देहासी संबंध । परमात्मयासी ॥45॥
 ब्रह्मांड हिरण्यगर्भ माया । मूळप्रकृती देहचतुष्टया ।
 जाण परमात्मा अप्रमेया । परब्रह्म पै ॥46॥
 जो शबल तत्पदार्थ । शोधिलिया उरे परमार्थ ।
 तोचि शुद्ध हा मथितार्थ । तुवां जाणिजसु ॥47॥
 घटाभावीं घटाकाश । तेंचि जैसें महदाकाश ।
 मायानिरासीं स्वप्रकाश । ब्रह्म परमात्माचि ॥48॥
 ऐसें तत्पदार्थाचें शोधन । विस्तारें केलें कथन ।
 तें पुनरपि तुज सांगेन । आवांकुनी ॥49॥
 उत्पत्ति स्थिति संहार । सर्वसाक्षित्व व्यवहार ।
 या चौं अवस्थांचा ज्ञातार । तो अवस्था कैसेनी ॥50॥
 ब्रह्मा विष्णु महेश्वर । आणि चौथा सर्वेश्वर ।
 हे साकार तो निराकार । जाण परमात्मा ॥51॥
 एवं माया गुणविस्तार । चतुर्विध व्यवहार ।
 परमात्मा तो निर्विकार । मायातीत ॥52॥
 ईश्वरीं सृष्ट्यादिकर्तृत्व । ते मायागुणीं आरोपित ।
 परमात्मयासी तत्त्वतां । तें न घडेचि पै ॥53॥
 सृजी विश्व जरी तो मिथ्य । तरी सर्जन केवीं सत्य ।
 होय सृष्टीचें यथातथ्य । तेंही मिथ्याभूत ॥54॥
 प्रतिपाल्य जें विश्वत्व । त्यासी जरी मिथ्यात्व ।
 तही ईश्वरीं प्रतिपालकत्व । केवीं घडे ॥55॥
 जैसा वंध्येचा पुत्र । त्यासी होय जेविं शत्रु ।

तयासी वधावयाचा मंत्र । तो तंव लटिकाचि कीं ॥56॥
 तैसा प्रळयीं संहारे प्रपंच । तो मिथ्या हा निर्वच ।
 तरी संहार कर्ता हा साच । कैसेनी ह्याणावा ॥57॥
 जरी प्रपंच साच होता । तरी कैसेनी संहारता ।
 ह्याणूनि असत्याची सत्यता । साच न मानावी ॥58॥
 माया ब्रह्मींचा विवर्त । तो मिथ्या ऐसा सिद्धांत ।
 तत्कार्य प्रपंच अनित्य । हें काय बोलावें ॥59॥
 नियमापेक्ष नियंतृत्व । दृश्यापेक्ष द्रष्टृत्व ।
 कार्यापेक्ष कर्तृत्व । ऐसी स्थिती पै ॥60॥
 नियम्य दृश्य कार्य । जग मिथ्या मायामय ।
 तरी नियंतृत्वादि ऐश्वर्य । ईश्वरीं कैसेनी ॥61॥
 जरी मायेसी मिथ्यात्व । तरी साच कैसेनी साक्षित्व ।
 ह्याणूनि मायीक ईश्वरत्व । नाही परमेश्वरासी ॥62॥
 रजस्वले मायेचा । विटाळ नलगे साचा ।
 तें परब्रह्म निःप्रपंच । जाण शुद्ध तत्पदार्थ ॥63॥
 स्वस्वरूपीं विश्रांत । जो परमात्मा निभ्रांत ।
 तोचि शुद्ध तत्पदार्थ । जाण परमात्मा ॥64॥
 दुसरेपणातें व्यालें । तें सरोवरोदक आटलें ।
 तेथें प्रतिबिंब झालें । मुख्य बिंबचि ॥65॥
 ऐसी माया संहारे । तें ब्रह्मावेगळें ईश्वरत्व नुरे ।
 तरी ब्रह्मीं ईश्वरत्व हीं उत्तरें । जाण लटिकेंचि ॥66॥
 उंसाचीं चिपाडें सांडुनी । जैसा रस घेईजे गाळूनी ।
 तेवीं मायीक बोली उतरूनी । घेणें परब्रह्म ॥67॥
 जेथें मनासहित । वाचा निवर्तलिया समस्त ।
 परमात्मयासी तत्त्वतां । तें निजस्वरूप पै ॥68॥
 एवं तत्पदार्थाचें शोधन । विस्तारें केलें कथन ।
 उभय लक्षांशाचें संघटन । आतां सांगिजेल ॥69॥

**इति श्रीमद्विवेकसिंधौ संहारक्रमे गुरुशिष्यसंवादे महाकारणदेह निरसनपूर्वकं
 तत्पदार्थशोधनं नाम षष्ठप्रकरणं समाप्तं ॥6॥**

प्रकरण सातवें

विषय -- जीव परमात्मा तदात्म ऐक्य विवरण

॥ श्रीगणेशाय नमः ॥

तत्पदार्थ त्वंपदार्थ । या दोहोंचा जो लक्ष्यार्थ ।
 तयासी ऐक्य हा फलितार्थ । महावाक्याचा ॥1॥
 तत् शब्दें पूर्ण चैतन्य । तेंचि त्वंशब्दें पृथक् चैतन्य ।
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 ह्यणूनि ब्रह्मत्वं तू होसी । हा अर्थ महावाक्यासी ।
 तरी परमात्म्यासी । तुज ऐक्य पै ॥3॥
 तंव शिष्य बोले वाक्य । जी ईश्वरेंसी मज कैसें ऐक्य ।
 अग्नीसी होणें सख्य । हिंवासी जी कैसेनी ॥4॥
 तो व्यापक मी परिच्छिन्न । तो स्वतंत्र मी पराधीन ।
 तो स्वामी मी सेवक जन । तरी ऐक्य कैसेनी ॥5॥
 तो सृष्ट्यादि कार्यकर्ता । मज निरंतर शोच्यता ।
 मी बांधलों तो सोडविता । तरी तदात्मा कैसेनी ॥6॥
 तो नियंता सर्वेश्वर । मी नियम्य अनीश्वर ।
 तो नित्यमुक्त मज संसार । अनासिद्ध ॥7॥
 तो कर्मफल दाता । मी कर्मफल भोक्ता ।
 तरी ईश्वरासी मज ऐक्यता । कैसेनी जी ॥8॥
 मग बोले कृपासिंधु । श्रीगुरु पूर्णबोधु ।
 हा गा उपाधिकल्पित भेदु । त्वंपदार्थासी ॥9॥
 सुवर्ण लोहाच्या दर्पणां । एकचि मुखाचि होती दोनी ।
 तैसें संबंधें माया अविद्येचेनी । ब्रह्मचि जीवेश्वर ॥10॥
 मायोपाधि ब्रह्म तो परमात्मा । अविद्योपाधि ब्रह्म तो जीवात्मा ।
 उपाधिविरुद्ध धर्मात्मा । जीवेश्वरासी ॥11॥
 तुवां बोलिला ईश्वरगुण । ते माया आरोपित जाण ।
 परमात्मा तो निर्गुण । ईश्वरस्वरूप ॥12॥
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प्रकरण आठवें

विषय -- भेदखंडनपूर्वक अद्वैतप्रतिपादन

श्रीगणेशाय नमः ॥

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 तें उष्ण ना शीतळ । सूक्ष्म ना स्थूळ ।

तें प्रपंचा वेगळ । निजस्वरूप तूं ॥68॥
 जें नियम्य ना नेमक । व्याप्य ना व्यापक ।
 कांहींच न होऊनि कांही एक । तें स्वरूप तूं ॥69॥
 जें हाले ना चाले । चळे ना ढळे ।
 युक्तीसी न कळे । कवणाचिये ॥70॥
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 तेथें ज्ञप्ति प्रकाशली । आपणपाचि ॥71॥
 जें ध्येय ना ध्याता । चिंत्य ना चिंतिता ।
 तरी कासयासारिखें आतां । बोलावें तें ॥72॥
 जें हेतुदृष्टांतविवर्जित । अनूपम्य सुखभरित ।
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 तें अनुभवाचिये पेठे । मिळे स्वात्मरूप ॥74॥
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 असो हें स्वरूपवर्णन । ब्रह्म तें अकथ्य जाण ।
 जाणूनि कांहींच नेण । तें अनिर्वाच्य तूं ॥76॥
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 ब्रह्म जें स्वयें असे । तेंचि तूं पै ॥77॥

**इति श्रीमद्विवेकसिंधौ संहारक्रमे गुरुशिष्यसंवादे भेदखंडनपूर्वकं अद्वैतप्रतिपादनं नाम
 अष्टमप्रकरणं समाप्तं ॥**

प्रकरण नववें

विषय -- महाद्वैतप्रतिपादन

श्रीगणेशाय नमः ॥

आतां सांगिजेल कौतुक । तें तूं एकाग्र ऐक ।
 जें ऐकिलिया सकळ होय एक । केवळ ब्रह्म जें ॥1॥
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 तंव ऐक्य तत्त्वंपदार्थासी । तें मनोरथ मात्र ॥2॥
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 ईश्वरदेह ब्रह्मांड । जीवाचे सकलही पिंड ।

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 अभिमानी जो विश्व । तो चतुराननाचा अंश ।
 तयासी ऐक्य हा विश्वास । बीजांकुरन्यायें ॥9॥
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 नातरी गंगेचे तरंग । नव्हेती गंगेतीत ॥11॥
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 महत्तत्वरूप प्रकृती । तिचा अंश जीवाची अज्ञानशक्ति ।
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 महाप्रलय तो सर्वसंहार । सुषुप्ती तयाचा अवतार ।
 तयासी ऐक्य हा निर्धार । बोलणेंचि नलगे ॥16॥
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 तयेसी भेदें बोलती वायां । ते मूढजन ॥18॥
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 तयासी ऐक्यरूपता । तुवां जाणिजसु ॥19॥
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 तरी तेथविषयीं दुजा । भाव आधीचिना ॥26॥
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 जेणें पुरे कौतुक । ऐक्यवादाचें ॥28॥
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 सृष्टि जागृती हें नांव । जयांसी बोलिजे ॥30॥
 तूं ह्मणसी जे स्वप्नावस्था । ते तंव जागृतीचा उलथा ।
 तरी जागृती तत्कार्य व्यवस्था । केवीं घडे ॥31॥
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 मनासी विषयाचा व्यवहार । तें स्वप्न बोलिजे ॥32॥
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 ऐक्य परस्परेंसी । तें स्वभावसिद्ध ॥37॥
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प्रकरण दहावे

विषय -- सच्चिदानंदपदत्रयविवरण

श्रीगणेशाय नमः ॥

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 जैसी दोरीयेचि फीटली । सर्पबुद्धी ॥24॥
 जंव प्रकृतिचें आधिष्ठान । तव पदत्रयाचें ज्ञान ।

प्रकृतिलोपीं आनंदघन । केवल तें ॥25॥
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 जालें प्रकृतिगुणें । आनंदासी ॥27॥
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 तेथ तोचि स्वभावो । आनंदाचा ॥28॥
 हें बोलीलें पदद्वय । जें सत्पदेसीं अद्वय ।
 आता सत्पद द्वायाद्वय । कोणें बोलावें ॥29॥
 पदद्वय विचारीतां । वाचा कुंठलेया समस्ता ।
 येर तें न बोलतां । सिद्धचि जाणावें ॥30॥
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 येर तें सहजे । सिद्धचि असे ॥31॥
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 येवं सच्चिदानंद पदें । बोलीलीं विशदें ।
 कां जें मोक्ष दे । म्हणौनियां ॥33॥
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 विमृशितां लाभे परमार्थु । सच्चिदानंदु ॥35॥

**इति श्रीमद्विवेकसिंधौ संहारक्रमे गुरुशिष्यसंवादे सच्चिदानंदपदत्रयविवरणं नाम
 सप्तदश प्रकरणं समाप्तं ।**

उत्तरार्धे दशम अध्यायः । श्रीरामचंद्रार्पणमस्तु ।

प्रकरण दहावें (ब)

विषयः -- सच्चिदानंदपदत्रयविवरण

॥ श्रीगणेशाय नमः ॥

आतां इथे निरूपणीं । जीव शिव गेले हारपूनी ।
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 आद्य त्रय ब्रह्मरूप । ऐसैं शास्त्र बोले स्वरूप ।
 यालागीं वेगळेपणाचें माप । धरूं नये ॥10॥
 सत्यं ज्ञानमनंतं ब्रह्म । उपनिषदवाक्य परम ।
 तें ब्रह्मीचें सांगितलें वर्म । परी त्रिधा नव्हे ॥11॥
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 आनंदशब्दें स्वानंदमात्र । परब्रह्म तें ॥12॥
 जैसा शुद्ध आणि तेजोमय । ऊष्मा मिळून पदत्रय ।
 सूर्य तरी अद्वय । संचला असे ॥13॥
 शुद्ध आणि प्रकाशमय । शीतलता मिळून पदत्रय ।
 तरी चंद्र तंव अद्वय । संचला असे ॥14॥
 श्वेत तैसीच नम्र । नम्र तीची मधुर ।
 मधुर तीची साखर । वेगळी नसे ॥15॥
 शुभ्र तोचि मृदू । मृदू तोचि मकरंदू ।
 परी कर्पूर तंव अभेदु । एकला असे ॥16॥
 आरक्त आणि घन । किरण फांकती संपूर्ण ।
 ऐसिये परीचें रत्न । एकलेंचि असे ॥17॥
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 परी अंबा तंव प्रसिद्ध । एकलाचि ॥19॥
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परी तुळसीमंजरी स्वतःसिद्ध । एकलीच ॥21॥
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 तरी असज्जडदुःखनासैं । ब्रह्म आलें सच्चिदानंददशे ।
 ऐसैं ह्मणतां आलें हांसैं । महानुभावा ॥24॥
 अहो ब्रह्म सच्चिदानंद नसतें । तरी असदादि कासयानें निरसतें ।
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 सूर्य अंधारातें नासी । तेव्हां प्रकाशत्व ये त्यासी ।
 ऐसैं नव्हे प्रकाशराशी । पहिलाचि असे ॥26॥
 छायेवरुनि पुरुषाचें रूप । किं पुरुषावरुनि छायेचें होय माप ।
 छायेसी लयोद्धव आरोप । पुरुष जैसा तैसा ॥27॥
 ऐसा हा परमपुरुष । जेथें छायेमायेचा नाही भास ।
 सच्चिदानंदस्वरूपसोस । तोही नाही ॥28॥
 मुळीं असज्जडदुःख नाही । तें सच्चिदानंद ह्मणूं काई ।
 परी न ह्मणतां ठाईच्या ठाई । सच्चिदानंद ॥29॥
 यालागीं सत् तेंचि चित् । चित् तेंचि आनंद ।
 पदत्रयीं अभेद । एकली वस्तु ॥30॥
 एकमेवाद्वितीयं ब्रह्म । नेह नानास्ति किंचन हें वर्म ।
 तुज जाहलें सुगम । सद्गुरुकृपें ॥31॥
 जेव्हां परोक्ष पूर्ण चैतन्य । तेव्हां ध्येयापरोक्ष प्रत्यक् चैतन्य ।
 आतां अपरोक्ष पूर्ण चैतन्य । प्रत्यक् चैतन्य सांग कोठें ॥32॥
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 गुरुत्वही ठाईचें ठाई । पारुशलें कीं ॥33॥
 ऐकूनि शिष्यशिरोमणी । माथा ठेवी सद्गुरुचरणीं ।
 ह्मणे ब्रह्मसुखाची शिराणी । पुरविली स्वामी ॥34॥
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 ब्रह्मासी ब्रह्मत्व ज्याचेनी । तो तूं सद्गुरु ॥35॥
 मज ब्रह्मत्वाची नाही चाड । तुझें भजन अत्यंत गोड ।
 भजनंवीण कोड । कांहीं नाही ॥36॥
 तें तुझें भजन कैसैं । जेथें शिष्यपणचि नुमसे ।
 ऐसैं अकृत्रिम एकरसैं । सुगम जें कां ॥37॥
 सुगम तुझिये कृपें करूनी । तूं उदास तें दुर्गम जनीं ।
 ऐसी भक्ती मजलागूनी । दिधलीच देई ॥38॥

तुझे भक्तीनें ऐसैं केलें । तें मी न विसर्बें पाउलें ।
 ऐसैं मज दिधलें । पाहिजे देवा ॥39॥
 तुझे ठाई प्रेमभाव । जीव गेला परी तो न जाव ।
 ऐसा प्रार्थिला गुरुदेव । शिष्यारायें ॥40॥
 तंव तो अनाथाचा नाथ । सद्गुरु जो समर्थ ।
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 हें वेदाचें सर्वस्व । येथें पाषाडिया नाही विश्वास ।
 जें ब्रह्मप्राप्तीवरी भक्तीचा सोस । काय ह्मणूनी ॥42॥
 तरी ब्रह्मप्राप्तीची पदवी । तिहीं कानींचि ऐकावी ।
 परी सद्गुरुभजनेंवीण अनुभवी । नव्हतीच कीं ॥43॥
 ते आपुलियाचि मती । नाना परीच्या युक्ती चाळिती ।
 परी साधुवर्चनीं चित्तवृत्ती । देतीचिना ॥44॥
 ज्यांसी नाही साधुभजन । त्यांसी हें तत्त्वज्ञान ।

उपदेशूं नये पयःपान । भुजंगा जैसें ॥45॥
 ऐसैं ऐकूनि अनुशासन । ह्मणशील मी धरीन मौन ।
 हेंही न करावें आपण । प्राप्तपुरुषें ॥46॥
 शुद्ध सात्विक गुरुभक्त । शुद्धमती आणि विरक्त ।
 ऐशिया शिष्यासी यथोक्त । उपदेश करी ॥47॥
 तरी उपयोग होईल । अन्यथा वायां जाईल ।
 परी तुझी स्तुति वाढेल । किंवा ढळेल ऐसैं नाही ॥48॥
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 तथापि उपदेशसमयीं । पात्रापात्रविचार ॥49॥
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 तैसाचि तयां अनुभव । प्राप्त होय ॥50॥
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इति श्रीमद्विवेकसिंधौ संहारक्रमे गुरुशिष्यसंवादे सच्चिदानंदपदत्रयविवरणं नाम दशमप्रकरणं समाप्तं ॥

प्रकरण अकरावें

विषय -- गुरुप्रशंसातिरूपण

श्रीगणेशाय नमः ॥

परमात्मा सर्वेश्वर । जो सर्वज्ञ परात्पर ।
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तैसा ईश्वरासी संबंध । जया घडे दैवें सिद्ध ।
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 याचि परी शिष्यपरंपरा । ते जाण ईश्वरावतार ।
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 तेथें देहद्वयाचा व्यवहार । तो तंव साच नव्हे ॥11॥
 सृजीत सृष्ट्यादि कार्य । ईश्वराचें सकळ ऐश्वर्य ।
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 तरी निपजेल सृष्ट्यादि कार्य । कैसेनि पां ॥14॥

परब्रह्मी असतां व्यापार । सृष्ट्यादि कार्य करी योगेश्वर ।
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**इति श्रीमद्विवेकसिंधौ गुरुशिष्यसंवादे गुरुप्रशंसानिरूपणं नाम एकादश प्रकरणं
 समाप्तम् ॥ श्रीगुरु प्रसन्न ॥ इति विवेकसिंधु उत्तरार्ध समाप्त ।
 श्रीमत्सच्चिदानंदगुरुचरणारविंदाभ्यां नमः ॥**

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