

लघुवाक्यवृत्ति

LAGHUVAKYAVRTTI

(1)

स्थूलो मांसमयो देहः सूक्ष्मः स्याद्वासनामयः ।
ज्ञानकर्मेन्द्रियैः सार्धं धीप्रणौ तच्छरीरगौ ॥

The fleshy body is gross one whereas the self is subtle and the body is made up of desires together with the organs of sense and action, and the vital forces and intellect constitute the subtle body.

(2)

अज्ञानं कारणं साक्षी बोधस्तेषां विभासकः ।
बोधाभासो बुद्धिगतः कर्ता स्यात्पुण्यपापयोः ॥

Ignorance is the cause. The pure consciousness remains as the witness, the illuminator. The reflection of the pure consciousness attached to the intellect (due to ignorance) becomes the agent of good and bad actions.

(3)

स एव संसरेत्कर्मवशाल्लोकद्वये सदा ।
बोधाभासाच्छुद्धबोधं विविच्यादतियत्नतः ॥

The individual self in the reflected consciousness in the subtle body, always migrates (through birth and death) in the two worlds under the influence of its actions. Hence one should discriminate the pure consciousness from the reflection on the intellect with great effort.

जागरस्वप्नयोरेव बोधाभासविडम्बना ।
सुप्तौ तु तल्लये बोधः शुद्धो जाड्यं प्रकाशयेत् ॥

The waking and dreaming states only are the fields for the activities of the reflected consciousness. But in deep sleep (the reflected consciousness along with the intellect) being merged in ignorance, the pure consciousness illumines ignorance only.

The reflected consciousness is the cause of different functions in the waking and dreaming states. But it ceases to exist in deep sleep and the pure consciousness illumines the ignorance only. It amounts to this: the immutable pure consciousness alone remains in itself in the state of deep sleep when everything else disappears.

(5)

जागरेऽपि धियस्तूष्णींभावः शुद्धेन भास्यते ।
धीव्यापाराश्च चिद्भास्याश्चिदाभासेन संयुताः ॥

Even in the state of wakefulness, the quiet state of the intellect is illumined by the pure consciousness. Even the activities of the intellect along with the reflection of the pure consciousness are illumined by the pure consciousness.

(6)

वह्नितप्तजलं तापयुक्तं देहस्य तापकम् ।
चिद्भास्या धीस्तदाभासयुक्तान्यं भासयेत्तथा ॥

Water boiled by fire causes scalding of the body because of the association with heat. Similarly the intellect illumined

by the pure consciousness reveals other objects by the association with the reflection of that (pure consciousness).

(7)

रूपादौ गुणदोषादिविकल्पा बुद्धिगाः क्रियाः ।
ताः क्रियाः विषयैः सार्धं भासयन्ती चितिर्मता ॥

Notions such as good and evil in form etc. (of objects of senses) are activities relating to the intellect. It is considered that the pure consciousness illumines these activities of the mind together with the objects (of the sense).

Notions such as "This is good", "This is bad" relating to sense-objects are caused by intellectual activities and not by pure consciousness. The pure consciousness does not get affected by any modification.

(8)

रूपाच्च गुणदोषाभ्यां विविक्ता केवला चितिः ।
सैवानुवर्तते रूपरसादीनां विकल्पने ॥

The absolute pure consciousness is distinct from the form and notions of good and evil. The pure consciousness verily stands behind the cognition of form, taste and the like.

(9)

क्षणे क्षणेऽन्यथाभूता धीविकल्पाश्चितिर्न तु ।
मुक्तासु सूत्रवद्बुद्धिविकल्पेषु चितिस्तथा ॥

Every moment, the modifications of the intellect are variable, but not the pure consciousness, although the pure consciousness exists in all the modifications like a thread in a string of pearls.

While the modifications of the mind are varying every moment, the pure consciousness remains unchanging.

(10)

मुक्ताभिरावृतं सूत्रं मुक्तयोर्मध्य ईक्ष्यते ।

तथा वृत्तिविकल्पैश्चित् स्पष्टा मध्ये विकल्पयोः ॥

(Just as) the thread covered by the pearls is perceived in between two pearls, so also the pure consciousness (hidden) by the modifications of the intellect becomes clearly visible in between any two modifications.

(11)

नष्टे पूर्वविकल्पे तु यावदन्यस्य नोदयः ।

अहं ब्रह्मेति वाक्येन सोऽयमर्थोऽभिधीयते ॥

The unmodified pure consciousness shines forth clearly in the midst of two modifications (of the intellect) when the preceding one has ceased and the other is yet to appear.

(12)

एकद्वित्रिक्षणेष्वेवं विकल्पस्य निरोधनम् ।

ऋमेणाभ्यस्यतां यत्नाद्ब्रह्मानुभवकाङ्क्षिभिः ॥

The suppression of a modification should be practised carefully in this manner by the aspirants desiring to experience Brahman duly for one, two, three moments and so on.

(13)

सविकल्पकजीवोऽयं ब्रह्म स्यात्त्रिविकल्पकम् ।

अहं ब्रह्मेति वाक्येन सोऽयमर्थोऽभिधीयते ॥

The individual self now subject to modifications (of the intellect) may become (identical with) Brahman, devoid of modifications by realising through the statement "I am Brahman" - that is the idea conveyed (in this treatise).

The individual self remains affected by modifications until it is initiated by a preceptor and has undergone the disciplines and has realised the oneness with Brahman of the form of pure existence-knowledge-bliss.

(14)

सविकल्पकचिद्योऽहं ब्रह्मैकं निर्विकल्पकम् ।

स्वतः सिद्धा विकल्पास्ते निरोद्धव्याः प्रयत्नतः ॥

The reflected consciousness with modifications viz. "I" is really one with Brahman, the undifferentiated. These self-evident modifications have to be suppressed with all efforts.

[One has to strive constantly to suppress the modifications arising out of ignorance of the true nature of the Self.]

(15)

शक्यः सर्वनिरोधेन समाधिर्योगिनां प्रियः ।

तदशक्तौ क्षणं रुद्ध्वा श्रद्धालुर्ब्रह्मतात्मनः ॥

If one is able, one can suppress all modifications and have perfect concentration cherished by the Yogins. If one is not able to do so, the earnest seeker can restrain for a moment and realise his own Brahmanhood.

[Two ways have been advocated in this verse: one for a person capable of controlling his modifications and the other for a person not capable of doing so.]

(16)

ब्रह्मालुर्ब्रह्मतां स्वस्य चिन्तयेद् बुद्धिवृत्तिभिः ।
वाक्यवृत्त्या यथाशक्ति ज्ञात्वा ह्यभ्यस्यतां सदा ॥

The earnest seeker should meditate his own Brahmanhood by means of the faculties of the mind. Having comprehended the truth by means of the statement (I am Brahman), one should practise this always as such as he can.

(Here the term *vakya* refers to the statement "I am Brahman" explained in this text viz. in the Brhadaranyako-panisad 1.4,10.)

(17)

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।
एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥

The wise men knew the practice of Brahmanhood (as consisting of) meditating, discussing, enlightening one another about and cherishing this as the one supreme end.

[The practice consists of meditating with the mind divested of all other objects, to speak about the same in the light of the teachings of Vedanta and to cherish the idea of one's own identity with pure consciousness.]

27. Dasa Sukt * Pradambhoothi

28. Anandalahari (18)

29. दहात्मधीवद्ब्रह्मात्मधीदाढर्ये कृतकृत्यता ।

30. यदा तदायं म्रियतां मुक्तोऽसौ नात्र संशयः ॥

31. Devichatusasthi yupa-chuta Puja Sotram

One is liberated indeed without any doubt whenever and wherever he may die if one has the fulfilment of one's effort in (attaining) the firmness in the thought of one's identity with Brahman, just like the firmness ordinarily man has - in the thought of his identity with the body.

32. Anandambhoothi

33. Anandambhoothi * Anandambhoothi Prakarana

34. Anandambhoothi * Anandambhoothi Prakarana

35. Anandambhoothi * Anandambhoothi Prakarana

36. Anandambhoothi * Anandambhoothi Prakarana

37. Anandambhoothi * Anandambhoothi Prakarana

38. Anandambhoothi * Anandambhoothi Prakarana

39. Anandambhoothi * Anandambhoothi Prakarana

40. Anandambhoothi * Anandambhoothi Prakarana

41. Anandambhoothi * Anandambhoothi Prakarana

42. Anandambhoothi * Anandambhoothi Prakarana

43. Anandambhoothi * Anandambhoothi Prakarana

44. Anandambhoothi * Anandambhoothi Prakarana

45. Anandambhoothi * Anandambhoothi Prakarana