

॥ स्वात्मप्रकाशिका ॥

SVATMAPRAKASIKA

(1)

जगत्कारणमज्ञानमेकमेव चिदन्वितम् ।
एक एव मनस्साक्षी जानात्येवं जगत्रयम् ॥

The only causal factor for the appearance of the world is nescience endowed with conscious (self) and the witness of mind alone knows the three worlds perse.

(2)

विवेकयुक्तबुद्ध्याऽहं जानाम्यात्मानमद्वयम् ।
तथाऽपि बन्धमोक्षादिव्यवहारः प्रतीयते ॥

I know that the Self is one without the second using my rational intellect but still the concepts such as binding, liberation etc. keep surfacing (in my mind)

(3)

विवर्तोऽपि प्रपञ्चो मे सत्यवद्भाति सर्वदा ।
इति संशयपाशेन बद्धोऽहं छिन्दि संशयम् ॥

Though the appearance of the world is but illusory but still it appears realistic to me. I am bound by these doubts hence, (Oh Preceptor!) remove these shackles.

(4)

एवं शिष्यवचः श्रुत्वा गुरुराहोत्तरं स्फुटम् ।
नाज्ञानं न च बुद्धिश्च न जगन्न च साक्षिता ॥

Having heard the words of the disciple, the preceptor spoke with clarity:

Nescience, intellect, world, witness, binding, liberation etc.

॥ काशी (5) ॥

बन्धमोक्षादयः सर्वे कृताः सत्येऽद्वये त्वयि ।
भातीत्युक्ते जगत्सर्वं सद्रूपं ब्रह्म तद्भवेत् ॥

do not exist essentially. They are all superimposed on you who are the absolute truth.

(6)

सर्पादौ रज्जुसत्तेव ब्रह्म सत्तैव केवलम् ।
प्रपञ्चाधाररूपेण वर्तते तज्जगन्न हि ॥

If the world is said to exist it has to be the Supreme Brahman which alone is existing reality. Just as the existence of snake is due to the presence of rope so too Brahman's existence is the support for the world which doesn't exist essentially.

(7)

यथेक्षुमभिसंव्याप्य शर्करा वर्तते तथा ।
आश्चर्यब्रह्मरूपेण त्वं व्याप्तोऽसि जगत्त्रयम् ॥

Just as the (sweetness of) sugar is present uniformly all over in the sugarcane similarly you pervade the three worlds in the form of Brahman whose nature is a matter of surprise.

(8)

मरुभूमौ जलं सर्वं मरुभूमात्रमेव तत् ।
जगत्त्रयमिदं सर्वं चिन्मात्रं सुविचारतः ॥

Just as the water perceived in mirage is an illusory appearance of the sand of desert so too the three (perceived) worlds are essentially conscious principle if analytically analysed.

(9)

ब्रह्मादिस्तम्बपर्यन्ताः प्राणिनस्त्वयि कल्पिताः ।
बुद्बुदादितरङ्गान्ता विकाराः सागरे यथा ॥

Just as the bubbles and waves are transformations of ocean (and not separate entities), so too all the beings from Lord Brahma upto an insect manifest on you.

(10)

तरङ्गत्वं ध्रुवं सिन्धुर्न वाच्छति यथा तथा ।

विषयानन्दवाच्छा ते न सदानन्दरूपकः ॥

Just as the ocean would never desire to assume the form of a wave, similarly you whose nature is ever blissful would not crave for sensual pleasures.

(11)

पिष्टं व्याप्य गुडं यद्वन्माधुर्यं नहि वाञ्छति ।

पूर्णानन्दो जद्व्याप्य तदानन्दं न वाञ्छति ॥

Just as the jaggery which pervades the flour doesn't desire the sweetness (of flour), similarly the self which is unalloyed bliss does not desire to relish the world which it pervades.

(12)

दारिद्र्याशा यथा नास्ति सम्पन्नस्य तथा तव ।

ब्रह्मानन्दनिमग्नस्य विषयाशा न सम्भवेत् ॥

Just as the rich man would never yearn to be poor, similarly the desire for sensual enjoyments would never sprout in you who are ever immersed in the blissful state of Supreme Brahman.

(13)

विषं दृष्ट्वाऽमृतं दृष्ट्वा विषं त्यजति बुद्धिमान् ।

आत्मानमपि दृष्ट्वा त्वं त्यजानात्मानमादरात् ॥

As a wise man rejects the fonia after seeing the difference between the fonia and ambrosia, similarly may you attentively abandon the non-self having realized the real self.

(14)

घटावभासको भानुर्घटनाशे न नश्यति ।

देहावभासकः साक्षी देहनाशे न नश्यति ॥

The sun reflected in a pot of water in unaffected ever upon the destruction of pot, so too the self as a witness and manifester of body doesn't perish upon the destruction of body.

(15)

निराकारं जगत्सर्वं निर्मलं सच्चिदात्मकम् ।

द्वैताभावात्कथं कस्माद्भयं पूर्णस्य ते वद ॥

The world essentially is the immaculate self which is the only existing and conscious being. Then in absence of a second thing, from whom can fear arise for you who is the whole being.

(16)

ब्रह्मादिकं जगत्सर्वं त्वय्यानन्दे प्रकल्पितम् ।

त्वय्येव लीनं हि जगत्त्वं कथं लीयसे वद ॥

Lord Brahma and all the three perceivable worlds are your manifestation (and depend on you for existence). Hence when the world purges in you (being illusionary) how can you merge with anything else?

(17)

नहि प्रपञ्चो न हि भूतजातं

न चेन्द्रियं प्राणगणो न देहः ।

न बुद्धिचित्तं न मनो न कर्ता

ब्रह्मैव सत्यं परमात्मरूपम् ॥

Ultimately the universe, the elemental creations, the senses, the vital airs, the body, the faculty of reasoning and discrimination, the mind, doership (ego) etc. are non-existing, for the Supreme is the ultimate reality which is in the form of self.

(18)

सर्वं सुखं विद्धि सुदुःखनाशात् सर्वं च सद्रूपमसत्यनाशात् ।
चिद्रूपमेवं प्रतिभानयुक्तं तस्मादखण्डं परात्मरूपम् ॥

Know everything to be Bliss due to absence of sorrow, know everything to be Existence due to absence of non-existence, know everything to be conscious due to absence of ignorance hence the nature of Supreme Self is sole reality. (ie. if an object exists at some time and doesn't, it is not real, if an object exhibits knowledge and ignorance, then it is not truly conscious and if an object provides pleasure and also pain it is not truly blissful. All the other objects perceived in the world are conditioned by time and space and are hence present in multitudes, not the Supreme Brahma).

(19)

चिदेव देहस्तु चिदेव लोकाः चिदेव भूतानि चिदिन्द्रियाणि ।
कर्ता चिदन्तःकरणं चिदेव चिदेव सत्यं परमात्मरूपम् ॥

The body is conscious, so are the worlds, the elements, the sense organs, the ego, the inner faculties too conscious. Consciousness is the ultimate form of reality. (ie. If the consciousness is not present in the seen universe it can't be knowledgeable, hence they are manifestations of consciousness).

(20)

न मे बन्धो न मे मुक्तिर्न मे शास्त्रं न मे गुरुः ।
मायामात्रविलासो हि मायाऽतीतोऽहमद्वयः ॥

I am not fond by worldly clutches, nor do I get liberated. I have neither a preceptor nor am I guided by scriptures for all these are products of nescience I am beyond all the dualities transcending ignorance.

(21)

राज्यं करोतु विज्ञानी भिक्षामटु निर्भयः ।
दोषैर्न लिप्यते शुद्धः पद्मपत्रमिवाम्भसा ॥

A pure and self-realized person can either rule a kingdom or he may beg for alms (in either states) he is not tainted by any faults as the leaf of the lotus is not affected by the water.

(22)

पुण्यानि पापकर्माणि स्वप्नगानि न जाग्रति ।
एवं जाग्रत्पुण्यपापकर्माणि न हि मे प्रभोः ॥

Just as the merits and demerits acquired in the dream state have no impact in the waking stage similarly the effects of merits and demerits do not affect me, the Lord of all (in the absolute stage).

(23)

कायःकरोतु कर्माणि वृथा वागुच्यतामिह ।
राज्यं ध्यायतु वा बुद्धिः पूर्णस्य मम का क्षतिः ॥

Let the body function here, may the speech prattle, may the mind ever think about the kingdom What harm can occur to me, the infinite.

(24)

प्राणाश्चरन्तु तद्धर्मैः कामैर्वा हन्यतां मनः ।
आनन्दामृतपूर्णस्य मम दुःखं कथं भवेत् ॥

May the vita airs move about in accordance to its nature, may the mind be afflicted by the desires. How can any pain be caused to me who am ever filled with the nectar of happiness.

(25)

आनन्दाम्बुधिमग्नोऽसौ देही तत्र न दृश्यते ।
लवणं जलमध्यस्थं यथा तत्र लयं गतम् ॥

The embodied self is not seen when He is immersed in the ocean of bliss just as the salt rock is not seen when it completely dissolves in the water.

(26)

इन्द्रियाणि मनः प्राणा अहङ्कारः परस्परम् ।
जाड्यसङ्गतिमुत्सृज्य मग्ना मयि चिदर्णवे ॥

The senses, the mind, the vital airs, ego etc. abandons the insentient nature and get immersed in me, the ocean of consciousness.

(27)

आत्मानमञ्जसा वेद्मि त्वज्ञानं प्रपलायितम् ।
कर्तृत्वमद्य मे नष्टं कर्तव्यं वापि न क्वचित् ॥

Having realized the self well, the ignorance inherent in me has drifted away. (In the present state) the sense of doership has faded as there is nothing that need to be accomplished.

(28)

चिदमृतसुखराशौ चित्तफेनं विलीनं
क्षयमधिगत एवं वृत्तिचञ्चत्तरङ्गः ।
स्तिमितसुखसमुद्रो निर्विचेष्टः सुपूर्णः
कथमिह मम दुःखं सर्वदैकोऽहमस्मि ॥

In the ocean of blissful senciience the foam called mind has merged as the unsteady wave called mental activities settles down. When this ocean of bliss turns still, I am always content and free from activities. How can pain even approach me?

(29)

आनन्दरूपोऽहमखण्डबोधः परात्परोऽहं घनचित्प्रकाशः ।
मेघा यथा व्योम न हि स्पृशन्ति संसारदुःखानि न मां स्पृशन्ति ॥

I am blissful, partless and greater than the superior object. I am intense luminence of consciousness. Just as the clouds do not faint the sky similarly the sorrows of the worldly existence do not disturbs me.

(30)

अस्थिमांसपुरीषान्त्रचर्मलोमसमन्वितः ।
अन्नादःस्थूलदेहः स्यादतोऽहं शुद्धचिद्धनः ॥

The conglomerate of bones, flesh, faces, intestines, skin,

(31)

स्थूलदेहाश्रिता एते स्थूलाद्भिन्नस्य मे नहि ।
लिङ्गं जडात्मकं नाहं चित्स्वरूपोऽहमद्वयः ॥

Scalp is the gross body which is the consumer of food. But I am apart from it for I am pure consciousness. The conglomerate are in relation to the gross body, not to me who am apart from them.;

I am neither the causal body, nor I am consciousness one without.

(32)

क्षुत्पिपासान्ध्यबाधिर्यकामक्रोधादयोऽखिलाः ।
लिङ्गदेहाश्रिता ह्येते नैवालिङ्गस्य मे विभोः ॥

the second. The qualities such as thirst, blindness, deafness, desire, anger, etc. are inherent in causal body. These qualities don't bother me, for I am apart from the causal body which I envelope.

(33-34)

अनाद्यज्ञानमेवात्र कारणं देह उच्यते ।
नाहं कारणदेहोऽपि स्वप्रकाशो निरञ्जनः ॥

जडत्वप्रियमोदत्वधर्माः कारणदेहगाः ।

॥ न सन्ति मम नित्यस्य निर्विकारस्वरूपिणः ।

The nescience with no beginning is said to be the cause for the causal body which is characterised by qualities such as inscience, dearness, pleasure, etc. but I am neither the causal body due to my eternal and immutable nature; more over I am blemishless and self-manifest.

(35)

जीवाद्भिन्नः परेशोऽस्ति परेशत्वं कुतस्तव ।
इत्यज्ञजनसंवादविचारः क्रियतेऽधुना ॥

An enquiry is to be made into the statements of foolish men who say - Isvara exists distinctly from you as how can Godliness exist in you?

(36)

अधिष्ठानं चिदाभासो बुद्धिरेतत् त्रयं यदा ।
अज्ञानादेकवद्भाति जीव इत्युच्यते तदा ॥

One is said to be a Jiva when three entities the substratum of all (the pure consciousness), the reflection of consciousness and intellect appear to be one due to nescience.

(37-38)

अधिष्ठानं न जीवः स्यात्प्रत्येकं निर्विकारतः ।
अवस्तु स्याच्चिदाभासो नास्ति तस्य च जीवता ॥
प्रत्येकं जीवता नास्ति बुद्धेरपि जडत्वतः ।
जीव आभासकूटस्थबुद्धित्रयमतो भवेत् ॥

The substratum (pure consciousness) can't be individual Jiva as it is immutable, even the reflected consciousness (reflected in intellect) can't be a Jiva as it is not really existing (independently), even the intellect can't be individual Jiva as it is insentient. Hence the reflection of consciousness in intellect, the immutable consciousness and intellect are said to be collectively as Jiva.

(39-40-41)

मायाऽऽभासो विशुद्धात्मा त्रयमेतन्महेश्वरः ।

मायाभासोऽप्यवस्तुत्वात्प्रत्येकं नेश्वरो भवेत् ॥

पूर्णत्वान्निर्विकारत्वाद्भिः शुद्धात्मा न चेश्वरः ।

जडत्वहेतोर्मायायामीश्वरत्वं नु दुर्घटम् ॥

तस्मादेतत्त्रयं मिथ्या तदर्थो नेश्वरो भवेत् ।

इति जीवेश्वरौ भातः स्वाज्ञानान्नहि वस्तुतः ॥

Isvara is said to be a tripartite of nescience, the consciousness reflected (in nescience) and pure consciousness. Of the three the reflected consciousness being a non-entity in reality can't be Isvara individually, the pure consciousness being changeless entity can't be Isvara individually and the nescience being a insentient product it can't be Isvara hence all these three are severally unreal; hence they can't be Isvara. (ie. Only when all the three are simalised due to ignorance, Isvara exists as a reality).

(42)

घटाकाशमठाकाशौ महाकाशे प्रकल्पितौ ।

एवं मयि चिदाकाशे जीवेशौ परिकल्पितौ ॥

Jiva and Isvara apparently manifest due to the ignorance of self's nature and hence nature and hence are not existential realities. Just as the either compartmentalized by pot or choultry are illusionary being super imposed on ether similarly the notions of Jiva and Isvara are superimposed on me the conscious being.

(43)

मायातत्कार्यविलये नेश्वरत्वं न जीवता ।

ततः शुद्धचिदेवाहं चिद्व्योम निरुपाधितः ॥

When the nescience and its products cease to exist the notions of Jiva and Isvara also becomes non-existing. Therefore I am pure consciousness as eternal and omnipresent as ether without any limiting adjuncts.

(44)

सत्यचित्धनमनन्तमद्वयं
सर्वदृश्यरहितं निरामयम् ।
यत्पदं विमलमद्वयं शिवं
तत्सदाऽहमिति मौनमाश्रये ॥

I exist silently in the state where I am always present as truth and consciousness, infinite, one without the second.

(45)

पूर्णमद्वयमखण्डचेतनं
विश्वभेदकलनादिवर्जितम् ।
अद्वितीयपरसंविदंशकं
तत्सदाऽहमिति मौनमाश्रये ॥

I always exist silently being omnipresent, one-without the second, immutable consciousness, devoid of the metamorphosis of the world, incomparable supreme gnosis.

(46)

जन्ममृत्युसुखदुःखवर्जितं
जातिनीतिकुलगोत्रदूरगम् ।
चिद्विर्वर्तजगतोऽस्य कारणं
तत्सदाऽहमिति मौनमाश्रये ॥

I always exist silently as the causal matrix for this world which is but a projection of conscious being and as one unaffected, by birth, death, pleasures, pain, genus, moralities, family or lineage.

(47)

उलूकस्य यथा भानावन्धकारः प्रतीयते ।
स्वप्रकाशे परानन्दे तमो मूढस्य भासते ॥

Just as the owl perceives darkness during the sun-shine similarly a fool visualizes darkness (ignorance) when the self-luminous and blissful self manifests.

(48)

यथा दृष्टिनिरोधार्तः सूर्यो नास्तीति मन्यते ।
तथाऽज्ञानावृतो देही ब्रह्म नास्तीति मन्यते ॥

Just like a man without vision thinks that there is no sun, so too a man enveloped by ignorance thinks that there is no Brahman.

(49)

यथाऽमृतं विषाद्भिन्नं विषदोषैर्न लिप्यते ।
न स्पृशामि जडाद्भिन्नो जडदोषान्प्रकाशयेत् ॥

As the ambrosia being different from venom is unaffected by the faults of venom similarly I being distinct from the insentient objects don't come into contact though I shed my light on them.

(50)

स्वल्पाऽपि दीपकणिका बहुलं नाशयेत्तमः ।
स्वल्पोऽपि बोधो महतीमविद्यां शमयेत्तथा ॥

Just as a glitter of lamp however dim destroys the darkness similarly even a slightest knowledge subsides the great ignorance.

(51)

चिद्रूपत्वान्न मे जाड्यं सत्यत्वान्नानृतं मम ।
आनन्दत्वान्न मे दुःखमज्ञानाद्भवति त्रयम् ॥

I being conscious principle have no inscience, being truths have no untruth, being blissful have no pain, these three are products of ignorance.

(52)

कालत्रये यथा सर्पो रज्जौ नास्ति तथा मयि ।
अहङ्कारादि देहान्तं जगन्नास्त्यहमद्वयः ॥

As the illusionary snake never really exists in all the three division of time similarly the illusionary world from the principle of ego till the physical body never exist in me for I am one without a second.

(53)

भानौ तमःप्रकाशत्वं नाङ्गीकुर्वन्ति सज्जनाः ।
तमस्तत्कार्यसाक्षीति भ्रान्तबुद्धिरहो मयि ॥

Just as intellectuals would not accept the shining nature of darkness in sun (for they are mutually contradictory) similarly imprisingly deluded people consider me to be witness of all the working and products of ignorance.

(54)

यथा शीतं जलं वह्निसम्बन्धादुष्णवद्भवेत् ।
बुद्धितादात्म्यसम्बन्धात्कर्तृत्वं वस्तुतो न हि ॥

As the cool water appears hot due to its contact with fire so too the doership which is not innate in it is attributed to the self as it shines forth in the intelligence.

(55)

जलबिन्दुभिराकाशं न सिक्तं न च शुद्ध्यति ।
तथा गङ्गाजलेनाहं न शुद्धो नित्यशुद्धतः ॥

Just as the ether is neither drenched nor purified by water droplets similarly the self is not purified by the water of Ganga as pristine purity is its eternal nature.

(56)

वृक्षोत्पन्नफलैर्वृक्षो यथा तृप्तिं न गच्छति ।
मय्यध्यस्तान्नपानाद्यैस्तथा तृप्तिर्न विद्यते ॥

As the tree laden with fruits is never fed by the fruits similarly I am never satisfied/nourished by food, drinks etc. which are projected in Me. (The reason being that the self is ever content as it has nothing to be achieved).

(57)

स्थाणौ प्रकल्पितश्चोरः स स्थाणुत्वं न बाधते ।
स्वस्मिन्कल्पितजीवश्च बाधितुं स्वं न शक्यते ॥

Just as the thief who is mistakenly conceived in a stump never affects the nature of the stump similarly the individuality superimposed on the self never influences it. (Acarya proceeds to explain the stages of waking, dream and deep sleep aren't that of the self)

(58)

अज्ञाने बुद्धिविलये निद्रा सा भण्यते बुधैः ।
विलीनाज्ञानतत्कार्ये मयि निद्रा कथं भवेत् ॥

Sleep is described by wise as a state where the intellect merges with ignorance, but how can sleep be attributed to me wherein ignorance or even its traces don't exist.

(59)

बुद्धेः पूर्णविकासोऽयं जागरः परिकीर्त्यते ।
विकारादिविहीनत्वाज्जागरो मे न विद्यते ॥

Waking state is when the intellect is completely functional But how can waking state exist for me as I am bereft of all modifications.

(60)

सूक्ष्मनाडीषु सञ्चारो बुद्धेः स्वप्नः प्रजायते ।
सञ्चारधर्मरहिते स्वप्नो नास्ति तथा मयि ॥

The movement of intellect in subtle nadis turn out to be dream. How can dream state occur to me who lacks the quality of locomotion (for the self is omnipresent).

(Acarya enumerates that self is bereft of other qualities/ functions of waking state.)

(61)

परिपूर्णस्य नित्यस्य शुद्धस्य ज्योतिषो मम ।
आगन्तुकमलाभावात्किं स्नानेन प्रयोजनम् ॥

What purpose would bathing serve me as the impurities do not touch me who am Complete, Eternal, Pure and Resplendent.

(62)

देशाभावत् क्व गन्तव्यं स्थानाभावात् क्व वा स्थितिः ।
पूर्णे मयि स्थानदेशौ कल्पितावहमद्वयः ॥

Where would I go or stay as the concept of limited space or contained space do not exist in me who am complete. The concept of space is actually imposed upon Me, the one without the second.

(63)

प्राणसञ्चारसंशोषात्पिपासा जायते खलु ।
शोषणानर्हचिद्रूपे मय्येषा जायते कथम् ॥

Isn't thirst created due to the dryness caused by movement of vital air? How then can thirst be created in Me who am pure consciousness which provides no space for dryness.

(64)

नाडीषु पीड्यमानेषु वाय्वग्निभ्यां भवेत् क्षुधा ।
तयोःपीडनहेतुत्वं संविद्रूपे कथं मयि ॥

When the different nadis are tormented (functioned) by air and internal fire hunger originates. How can fire and air have any substance to function within Me who am consciousness personified.

(65)

शरीरस्थितिशैथिल्यं श्वेतलोमसमन्वितम् ।
जरा भवति सा नास्ति निरंशो मयि सर्वगे ॥

The old-age characterised by feeble body and grey hair can never exist in Me for I am omnipresent and partless.

(66)

योषिक्कीडासुखस्यान्तर्गर्वाढ्यं यौवनं किल ।
आत्मानन्दे परे पूर्णे मयि नास्ति हि यौवनम् ॥

Youthhood with inner pride is for one who enjoys in the company of women. Youthhood doesn't exist in me who am Supreme, complete and ever blissful.

(67)

मूढबुद्धिपरिव्याप्तं दुःखानामालयं सदा ।
बाल्यं कोपनशीलान्तं न मे सुखजलाम्बुधेः ॥

Infanthood too doesn't belong to me as it is full of intellectual immaturity, ever an abode of pain and furious in objectivity,

(68)

एवं तत्त्वविचाराब्धौ निमग्नानां सदा नृणाम् ।
परमाद्वैतविज्ञानमपरोक्षं न संशयः ॥

The person who ever immerses is the ocean of intellectual reasoning undoubtedly attain the supreme state of non-duality and makes it a matter of experience.

