

DHANYĀṢṬAKAM

तज्ज्ञानं प्रशमकरं यदिन्द्रियाणां
तज्ज्ञेयं यदुपनिषत्सु निश्चितार्थम् ।
ते धन्या भुवि परमार्थनिश्चितेहाः
शेषास्तु भ्रमनिलये परिभ्रमन्ति ॥ १ ॥

tajñānaṁ praśamakaraṁ yadindriyāṇāṁ
tajñeyaṁ yadupaniṣatsu niścītārtham,
te dhanyā bhuvi paramārthaniścītehāḥ
śeṣāstu bhramanilaye paribhramanti.

That alone is Knowledge which brings about tranquility of the senses. That alone is to be known which has its significance established in the Upaniṣads. They alone are blessed whose aspiration is firmly set on knowing the Supreme Truth. Others are only whirling round (being caught) in an eddy (in the form of worldly life) or (living) in an abode of delusion.

आदौ विजित्य विषयान्मदमोहराग-
द्वेषादिशत्रुगणमाहृतयोगराज्याः ।
ज्ञात्वा मतं समनुभूय परात्मविद्या-
कान्तासुखं वनगृहे विचरन्ति धन्याः ॥ २ ॥

ādau vijitya viṣayānmada moharāga-
dveṣādiśatrugaṇamāhṛtayogarājyāḥ,
jñātvā mataṁ samanubhūya parātmavidyā -
kāntā sukhaṁ vanagr̥he vicaranti dhanyāḥ.

Blessed are they who have conquered at first the attraction for the sense-objects and also the host of enemies in the form of conceit, infatuation, attachment, aversion etc. Thereby they win over the Kingdom of Yoga which is contemplation on the Supreme. They move about in the abode of forest, enjoying the company of the beloved in the form of Knowledge of the Supreme-Self, having a clear understanding of their path of pursuit.

त्यक्त्वा गृहे रतिमधोगतिहेतुभूता-

मात्मेच्छयोपनिषदर्थरसं पिबन्तः ।

वीतस्पृहा विषयभोगपदे विरक्ता

धन्याश्चरन्ति विजनेषु विमुक्तसङ्गाः ॥ ३ ॥

tyaktvā grhe ratimadhogatihetubhūtām

ātmecchayopaniṣadartharasam pibantaḥ,

vītasprhā viṣayabhogapade viraktā

dhanyaścaranti vijaneṣu vimukta saṅgāḥ.

Blessed are they who are sipping the juice of essence of the Upaniṣads, at their free will without restraint. They have abandoned all sensuous enjoyment at home, which is the cause of one's downfall in life. Being free from desire and no attraction for enjoyment of worldly pleasures, they move about in solitude, with a sense of release from bondage.

त्यक्त्वा ममाहमिति बन्धकरे पदे द्वे

मानावमानसदृशाः समदर्शिनश्च ।

कर्तारिमन्यमवगम्य तदर्पितानि

कुर्वन्ति कर्मपरिपाकफलानि धन्याः ॥ ४ ॥

tyaktvā mamāhamiti bandhakare pade dve
mānāvamāna sadṛśāḥ samadarśinaśca,
kartāramanyamavagamyā tadarpitāni
kurvanti karmaparipāka phalāni dhanyāḥ.

Blessed are they who realise that the Kartā (doer of action) is different from the Self and resign the fruits of actions to that Kartā. They look upon all alike and remain the same both towards honour and dishonour since they have given up the feeling of 'I' and 'mine' the two shackles that tie down the individual.

त्यक्त्वैषणात्रयमवेक्षितमोक्षमार्गाः

भैक्षामृतेन परिकल्पितदेहयात्राः ।

ज्योतिः परात्परतरं परमात्मसंज्ञं

धन्या द्विजा रहसि हृद्यवलोकयन्ति ॥५॥

tyaktvaiṣaṇātrayamavekṣitamokṣamārgāḥ
bhaikṣāmṛtena parikalpita dehayātrāḥ,
jyotiḥ parātparatarāṁ paramātmasamjñāṁ
dhanyā dvijā rahasi hṛdyavalokayanti.

Blessed are those twice-born, who in solitude visualize within their bosom the Supreme Effulgence, called Paramātman. Having given up the three desires, they seek the path of salvation, maintaining their physical existence, by means of nectar of alms.

नासन्न सन्न सदसन्न महन्न चाणु

न स्त्री पुमान्न च नपुंसकमेकबीजम् ।

यैर्ब्रह्म तत्सममुपासितमेकचित्तै -

धन्या विरेजुरितरे भवपाशबद्धाः ॥६॥

nāsanna sanna sadasanna mahanna cāṇu
na strī pumāṇna ca napumsakamekabījam,
yairbrahma tatsamamupāsitatekacittaiḥ
dhanyā virejuritare bhavapāśabaddhāḥ.

Blessed are they by whom the Brahman is contemplated with one pointed attention in the following way.

- 'It is not That Which is not, nor That Which is, nor is It the combination of both. It is neither the big nor the subtle, nor is It the female or the male or the neutral. It is the One Source of all'. Such people shine (with glory) while others remain imprisoned by the shackles of worldly life.

अज्ञानपङ्कपरिमग्नमपेतसारं
दुःखालयं मरणजन्म जरावसक्तम् ।
संसारबन्धनमनित्यमवेक्ष्य धन्या
ज्ञानासिना तदवशीर्य विनिश्चयन्ति ॥७॥

ajñāna paṅka parimagnamapetasāraṁ
duḥkhālayaṁ maraṇajanma jarāvasaktam,
samsāra bandhanamanityamavekṣya dhanyāḥ
jñānāsinā tadavaśīrya viniścayanti.

Blessed are they who realise that the bondage of worldly life is ephemeral and cut off that bond with the sword of knowledge and remain firm. They came to understand that this worldly life means, to be caught in the mine of ignorance, devoid of anything worthwhile, abode of sorrow and associated with birth, death and old age.

शान्तैरनन्यमतिभिर्मधुरस्वभावै-

रेकत्वनिश्चितमनोभिरपेतमोहैः ।

साकं वनेषुविदितात्मपदस्वरूपै -

स्तद्वस्तु सम्यगनिशं विमृशन्ति धन्याः ॥८॥

sāntairananya matibhir madhurasvabhāvaiḥ

ekatvaniścita manobhirapetamohaiḥ,

sākam vaneṣuviditātma padasvarūpaiḥ

tadvastu samyaganiśam vimṛśanti dhanyāḥ.

Blessed are they who ponder well over that Reality all the time in the forest. They are associated with people who are at peace within, whose attention is not diverted, and who are of sweet nature. They understand the significance of the word Ātman with the conviction in their minds that Reality is one and remain free from infatuation.