

MANIṢĀ-PAÑCAKAM

(1)

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते
या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चे-
च्चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥

jāgrat-svapna-susuptiṣu sphuṭatarā
yā saṁvid-ujjṛmbhate
yā brahmādi-pipilikānta-tanuṣu
protā jagat-sākṣiṇī,
saivāhaṁ na ca dṛśyavastv-iti
ḍṛḍhaprajñāpi yasyāsti cet
cāṇḍālo'stu sa tu dvijo'stu
gurur-ity-eṣā maniṣā mama.

“That consciousness which shines clearly in the states of waking, dream, and deep sleep, that witness of the world which inter-penetrates all beings from Brahmā down to an ant — that, verily, I

am, and not the seen object'' — he to whom there is such firm knowledge is the preceptor, be he a caṇḍāla or brāhmaṇa. This is my conclusive view.

(2)

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं
 सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम् ।
 इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले
 चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥

*brahmaivāham — idaṁ jagac-ca sakalaṁ
 cinmātra-vistāritam
 sarvaṁ caitad-avidyayā
 triguṇayā'śeṣaṁ mayā kalpitam,
 itthaṁ yasya dr̥dhā matis-sukhatare
 nitye pare nirmale
 cāṇḍālo'stu sa tu dvijo'stu
 gurur-ity-eṣā manīṣā mama.*

''I am Brahman alone. And, this entire world has been spread out by pure consciousness. All this, without residue, has been superimposed by me through nescience which consists of the three guṇas (sattva, rajas, and tamas)'' — thus, he to whom there is firm knowledge in respect of the eternal, blemishless supreme (Brahman) which is unexcellable bliss, is the preceptor, be he a caṇḍāla or a brāhmaṇa. This is my conclusive view.

(3)

शश्वन्नरमेव विश्वमखिलं निश्चित्य वाचा गुरो-
नित्यं ब्रह्म निरन्तरं विमृशता निर्व्याजशान्तात्मना ।
भूतं भाति च दुष्कृतं प्रदहता संविन्मये पावके
प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम ॥

*śaśvan-naśvaram-eva
viśvam-akhilam niścitya vācā guroḥ
nityam-brahma nirantaram
vimṛśatā nirvyāja-śāntātmanā,
bhūtam-bhāti ca duṣkṛtam
pradahatā samvinmaye pāvake
prārabdhāya samarpitam
svavapurity-eṣā maṇiṣā mama.*

“The entire universe constantly perishes”-
determining thus through the teaching of the
preceptor, he who contemplates ceaselessly the eternal
Brahman, has his mind rendered guileless and
quiescent, gets the evil results of his past and future
deeds burnt up in the fire of knowledge, and offers up
his body to prārabdhā (i.e. karma that is responsible
for the present embodiment). This is my conclusive
view.

(4)

या तिर्यङ्नरदेवताभिरहमित्यन्तः स्फुटा गृह्यते
यद्भासा हृदयाक्षदेहविषया भान्ति स्वतोऽचेतनाः ।
तां भास्यैः पिहितार्कमण्डलनिभां स्फूर्तिं सदा भावय-
न्योगी निर्वृतमानसो हि गुरुरित्येषा मनीषा मम ॥

yā tiryāṅ-nara-devatābhir-
 aham-ityantaḥ sphuṭā grhyate
 yad-bhāsā hṛdayākṣadeha-
 viṣayā bhānti svato'cetanāḥ,
 tām-bhāsyaiḥ pihitārka-maṇḍala-
 nibhām sphūrtim sadā bhāvayan
 yogī nirvṛta-mānaso hi
 gurur-ity-eṣā maṇiṣā mama.

That (Pure Consciousness) which is realized within clearly as "I" by animals, men and gods; that by whose light the mind, the sense-organs, the body, and the objects, which are by themselves non-intelligent, shine; that which is (hidden) like the solar orb that is covered by what are illumined by it (viz. the clouds) — contemplating that Effulgence always, the yogī becomes filled with the supreme happiness in his mind. That one is preceptor. This is my conclusive view.

(5)

यत्सौख्याम्बुधिलेशलेशत इमे शक्रादयो निर्वृता
 यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः ।
 यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मविद्-
 यःकश्चित्स सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥

yat-saukhyāmbudhi-leśa-leśata
 ime śakrādayo nirvṛtāḥ
 yac-citte nitarām-praśāntakalane
 labdhvā munir-nirvṛtaḥ,

*yasmin-nitya-sukhāmbudhau
galitadhīr-brahmaiva na brahma-vid-
yaḥ kaścit sa surendra-vandita-
pado nūnaṁ mañiṣā mama.*

That ocean of bliss, by taking a very small drop of which Indra and other gods become happy; that by gaining which in the mind that has become perfectly quiescent without modification, the ascetic experiences happiness; that ocean of eternal bliss, by dissolving the mind into which, one remains even as Brahman, and not merely as a knower of Brahman - he (who knows this), whoever he may be, is the one whose feet are adored by (even) the king of the gods. Surely, this is my conclusive view.