

मनीषापञ्चकं

Maniṣāpañcakam

Taught by

Swami Viditatmananda Saraswati



Sequoia Retreat Center, Ben Lomond, CA

June 26-28, 2009

Arsha Vidya Center, San Francisco Bay Area; avc_bayarea@yahoo.com



Retreat Schedule



Friday June 26:

9:00 - 10:30 am	Class
10:30 -11:30	Break / Settle into rooms
11:30 -12:30	Class
12:30 - 1:30 pm	Lunch (includes Sequoia orientation)
1:45 – 2:15 pm	Free Time or see below for Chanting and Yoga Class
3:00 – 4:00 pm	Chanting Class with Vijay Kapoor
3:00 – 4:00 pm	Yoga Class with Loren Walden
4:30 - 5:30 pm	Class
6:00 - 7:00 pm	Dinner
7:00 - 8:00 pm	Satsang

Saturday June 27:

7:00 – 7:30 am	Meditation
7:30 – 8:30 am	Class
8:30 – 9:30 am	Breakfast
10:15 – 10:45 am	Chanting Class with Vijay Kapoor
11:00 – 12:00	Class
12:30 – 1:30 pm	Lunch
1:30 – 4:30 pm	Free Time or see below for Yoga Class
3:00 – 4:00 pm	Yoga Class with Loren Walden
4:30 – 5:30 pm	Class
6:00 – 7:00 pm	Dinner
7:00 – 8:00 pm	Satsang

Sunday June 28:

7:00 – 7:30 am	Meditation
7:30 – 8:30 am	Class
8:30 – 9:30 am	Breakfast
12:30 – 1:30 pm	Lunch
10:15 – 10:45 am	Chanting Class with Vijay Kapoor
11:00 – 12:00	Class
12:30 – 1:30 pm	Lunch
1:30 – 3:00 pm	Free Time or see below for Yoga Class
3:00 – 3:45 pm	Yoga Class with Loren Walden
4:00 – 5:00 pm	Concluding class and adjourn



शान्ति पाठः (Śānti Pāṭhaḥ)

ॐ स ह नाववतु । स ह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु । मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om sa ha nāvavatu, sa ha nau bhunaktu, saha vīryam karavāvahai, tejasvināvadhītamastu mā vidviṣāvahai. om śāntiḥ śāntiḥ śāntiḥ

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om pūrṇamadaḥ pūrṇamidaṁ pūrṇātpūrṇamudacyate, pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate om śāntiḥ śāntiḥ śāntiḥ

गुरुवन्दनम् (Guruvandanam)

श्रुतिस्मृतिपुराणानाम् आलयं करुणालयम् । नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥ १ ॥

śrutismṛtipurāṇānām ālayam karuṇālayam, namāmi bhagavatpādāṁ śaṅkaraṁ lokaśaṅkaram

शङ्करं शङ्कराचार्यं केशवं बादरायणम् । सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥ २ ॥

śaṅkaraṁ śaṅkarācāryam keśavaṁ bādarāyaṇam, sūtrabhāṣyakṛtau vande bhagavantau punaḥ punaḥ

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने । व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥ ३ ॥

īśvaro gururātmeti mūrtibhedavibhāgine, vyomavadv்யāptadehāya dakṣiṇāmūrtaye namaḥ

गुकारस्त्वन्धकारो वै रुकारस्तन्निवर्तकः । अन्धकारनिरोधित्वाद् गुरुरित्यभिधीयते ॥ ४ ॥

gukārastvoandhakāro vai rukārastannivartakah, andhakāranirodhitvād gururityabhidhīyate

सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् । अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥ ५ ॥





Swami Viditatmananda Saraswati

Adi Śaṅkarācārya was a wise man, a great teacher, devotee and *karma yogi*. He appeared in India about 1200 to 1500 years ago at a time when the people were mired in confusions and misconceptions obtaining about religion and the scriptures. There were many schools of philosophy prevalent at that time and the common man was unclear about the teachings of the scriptures. There were also many distortions in the interpretations of the various rituals and stipulations of the scriptures, and the people were distressed by the many practices that involved the sacrifice of animals etc. Thus, at the time that *Adi Śaṅkarācārya* appeared, a desperate situation obtained for the spiritual seeker and the confusion and desperation within, manifested in the behavior and conduct of the people.

Śrī Śaṅkarācārya is said to be an incarnation of Lord *Śiva* because in the short span of his life of 32 years his accomplishment was so phenomenal. Pandit Jawaharlal Nehru said of him, that what *Śrī Śaṅkarācārya* accomplished in one short life is much more than what many people would accomplish in many life times. While there are many legends about *Śrī Śaṅkarācārya*, as is the case with most of the ancient sages of India, there are not many historical facts available to us. We can only learn about him through his works.

Śrī Śaṅkarācārya's most important work is, of course, his commentaries upon the *Upaniṣads*, the *Brahma Sūtra* and the *Bhagavad Gītā*. This provided access to the knowledge contained in these basic texts of our culture. Until then, the teachings of the scriptures were not available to the common man because there would not be many teachers who could unfold what the scriptures had to say. *Śrī Śaṅkarācārya* was a great teacher, who traveled along the entire country as many as three times, teaching the truths of the scriptures to the people. He conducted debates with learned people wherever necessary, in order to make them appreciate the true vision of the scriptures. Many of his opponents subsequently became his disciples. Thus, he had a large following in India among kings and scholars as well as ordinary people. *Śrī Śaṅkarācārya* can be credited with reviving the *Vedic* culture and Hindu tradition. If not for him, India would perhaps be different from what it is today.

Legend has it that he knew his native language, Malayalam, by the time he was two, and Sanskrit, by the age of three. By the age of five, he knew the *Vedas*, and completed all his studies at the *gurukulam* when he was seven. He took *sannyāsa* at the age of eight and by the time he was twelve, he had completed the study of all the scriptures like the *Brahma Sūtras* and the *Upaniṣads*. Between the ages of 12 and 16, he traveled, wrote his commentaries, and taught his disciples. His life was supposed to end at 16, but it is believed that he was given another 16 years to live by the great sage *Veda Vyāsa*. *Bhagavān Vyāsa* is supposed to have come to *Śrī Śaṅkarācārya* in the guise of an old *Brahmin* and at the end of a lengthy debate blessed him with another 16 years of life. Sage *Vyāsa* apparently urged him to go around the country and spread the knowledge and therefore, the last 16 years of *Śrī Śaṅkarācārya's* life were spent in spreading this knowledge throughout India.

मनीषापञ्चकं Maniṣāpañcakam

अन्नमयादन्नमयमथवा चैतन्यमेव चैतन्यात् ।

यतिवर दूरीकर्तुं वाञ्छसि किं ब्रूहि गच्छ गच्छेति ॥

*annamayādannamayamathavā caitanyameva caitanyāt |
yativara dūrīkartuṁ vāñchasi kiṁ brūhi gaccha gaccheti ||*

अन्नमयात् अन्नमयम् *annamayāt annamayam* – from the physical body (which is made of modifications of food) to another physical body; अथवा *athavā* – or else; चैतन्यम् एव *caitanyam eva* – awareness itself; चैतन्यात् *caitanyāt* – from awareness; यतिवर *yativara* – Oh exalted ascetic; दूरीकर्तुम् *dūrīkartum* – to keep away; वाञ्छसि *vāñchasi* – desire; किम् ब्रूहि गच्छ गच्छ इति *kiṁ brūhi gaccha gaccha iti* – why do you tell “go, go”.

Oh sage, why do you ask me, “Go, go”? Do you want to keep away one physical body from another, or awareness from awareness?

प्रत्यग्वस्तुनि निस्तरङ्गसहजानन्दावभोधाम्बुधौ

विप्रोऽयं श्वपचोऽयमित्यपि महान्कोऽयं विभेदभ्रमः ।

किं गङ्गाम्बुनि बिम्बितेऽम्बरमणौ चाण्डालवीथीपयः

पूरे वाऽन्तरमस्ति काञ्चनघटीमृत्कुम्भयोर्वाऽम्बरे ॥

*pratyagvastuni nistarāṅgasahajānandāvabhodhāmbudhau
vipro'yaṁ śvapaco'yamityapi mahānko'yaṁ vibhedabhramah |
kiṁ gaṅgāmbuni bimbite'mbaramaṇau cāṅḍālavīthīpayah
pūre vā'ntaramasti kāñcanaghaṭīmṛtkumbhayorvā'mbare ||*

प्रत्यक्-वस्तुनि *pratyak-vastuni* – in the subject that is innermost (the Self); निस्तरङ्ग-सहज-आनन्द-अवभोध-अम्बुधौ *nistarāṅga-sahaja-ānandā-avabhodha-ambudhau* – in the ocean of the natural bliss that is awareness, that is free from waves (of thoughts, limitations, etc.); विप्रः अयम् *viprah ayam* – this is a *Brahmaṇa*; श्वपचः अयम् *śvapacaḥ ayam* – this is a dog-eater; इति *iti* – thus; अपि *api* – indeed; महान् *mahān* – great; कः *kaḥ* – why; अयम् विभेद-भ्रमः *ayam vibhedha-bhramah* – this recognition of difference

किम् *kim* – is there; गङ्गा-अम्बुनि *gaṅgā-ambuni* – in the waters of Ganges; बिम्बिते अम्बरमणौ *bimbite ambaramaṇau* – in the reflection of the sun; चाण्डालवीथी पयः *cāṇḍālavīthī payaḥ* – in the waters on the side of the street of a *cāṇḍāla* (gutter water); पूरे *pūre* – that is filled up; वा *vā* – or; अन्तरम् अस्ति किम् *antaram asti kim* – is there a difference; काञ्चन घटी-मृत्-कुम्भयोः *kāñcana-ghaṭī-mṛt-kumbhayoḥ* – in the golden pot or a clay pot; वा *vā* – or; अम्बरे *ambare* – in the space is a

(Oh sage) is there a difference in the reflection of the sun in the waters of Ganges or in the gutter waters? Is there a difference in the space that fills up a golden pot or a pot of clay? (Then) in the ocean of limitless awareness that is natural (one own's nature), which is free from waves (of thoughts of distinctions and peculiarities), in the Self that is innermost (that is, *ātman*) why is there a recognition of great difference, as 'this is a *Brāhmaṇa*, this is a dog-eater'?



The preceding two verses are attributed to Lord Śiva;



The following verse is the first of *Maniṣāpañcakam*.

Verse# 1

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते
या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चे-
च्चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ १ ॥

jāgratsvapnasusuptiṣu sphuṭatarā yā saṁvidujjṛmbhate
yā brahmādi-pipīlikāntatanuṣu protā jagatsākṣiṇī |
saivāhaṁ na ca drśyavastviti dṛḍhaprajñāpi yasyāsti ce-
ccāṇḍālo'stu sa tu dvijo'stu gururityeṣā manīṣā mama || 1||

जाग्रत्-स्वप्न-सुषुप्तिषु *jāgrat-svapna-susuptiṣu* – in waking, dream and deep sleep; स्फुटतरा संवित् या *sphuṭatarā saṁvit yā* – that awareness which is very clear; उज्जृम्भते *ujjṛmbhate* – shines; या *yā* – that which; ब्रह्मादि-पिपीलिकान्त-तनुषु *brahmādi-pipīlikānta-tanuṣu* – in the bodies from *Brahmā* (the Creator) to the smallest insect (called *pipīlikā*); प्रोता *protā* – inhering; जगत्-साक्षिणी *jagat-sākṣiṇī* – the witness of

the entire world; सा एव अहम् *sā eva aham* – that indeed am I; न च दृश्य-वस्तु *na ca dṛśya-vastu* – not the seen object; इति *iti* – thus; तु *tu* – indeed; इति *iti* – thus; यस्य दृढ-प्रज्ञा-अपि अस्ति *yasya dṛḍha-prajñā-api asti* – one who has clear knowledge; चेत् *chet* – if (if one has such a knowledge); चाण्डालः अस्तु *cāṇḍālah astu* – let him be of lowly birth; सः *sah* – he; तु *tu* – indeed; द्विजः अस्तु *dvijaḥ astu* – let him be twice-born (a *Bṛāhmaṇa*); गुरुः *guruḥ* – (he is my) teacher; इति एषा मनीषा मम *iti eṣā manīṣā mama* – this is my understanding (knowledge)

The one who has the clear knowledge that he is not the objects that are seen (including the physical body, mind, etc.) but rather that he is the one awareness that shines clearly in waking, dream, and deep sleep; the one who inheres through all the bodies from the Creator to the smallest insect; and who is the witness of the entire world; such a one, may he be of lowly birth or a twice-born, he is my teacher; this is my vision (my clear knowledge).

Verse# 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 ॥ २ ॥

brahmaivāhamidaṁ jagacca sakalam cinmātravistāritam

sarvaṁ caitadavidyayā triguṇayā'śeṣam mayā kalpitam ।

ittham yasya dṛḍhā matiḥ sukhatare nitye pare nirmale

cāṇḍālo'stu sa tu dvijo'stu gururityeṣā manīṣā mama ॥ 2 ॥

ब्रह्म एव अहम् *brahma eva aham* – I am indeed *Brahman* (limitlessness); इदम् जगत् च सकलम् *idam jagat ca sakalam* – this entire creation; चिन्मात्र-विस्तारितम् *cinmātra-vistāritam* – is but a projection (an expansion) of the awareness (that I am); सर्वम् *sarvaṁ* – all; च *ca* – and; एतद् – this; अविद्यया त्रिगुणया *avidyayā triguṇayā* – due to *avidyā* (ignorance) with three *guṇas* (qualities of *sattva*, *rajas*, and *tamas*); अशेषम् *aśeṣam* – completely; मया *mayā* – by me; कल्पितम् *kalpitam* – created (projected); इत्थम् *ittham* – thus; यस्य *yasya* one who has; दृढा मतिः *dṛḍhā matiḥ* – firm knowledge (in); सुखतरे *sukhatare* – which is bliss; नित्ये *nitye* – that is beyond time (eternal); परे *pare* – that which is beyond limitations of time, space, and objectivity; निर्मले *nirmale* – that which is pure (free from impurities of *rāga*, *dveṣa*, etc);

चाण्डालः अस्तु *cāṇḍālah astu* – let him be of lowly birth; सः *saḥ* – he; तु *tu* – indeed; द्विजः अस्तु *dvijaḥ astu* – let him be twice-born (a *Brāhmaṇa*); गुरुः *guruḥ* – (he is my) teacher; इति एषा मनीषा मम *iti eṣā manīṣā mama* – this is my understanding (knowledge)

I am indeed limitlessness; this entire *jaḡat* is but an expansion of the awareness that I am. All this is created (projected) by me through *avidyā* with three *guṇas*. Thus one who has his mind (knowledge) in pure, limitless bliss (that is himself), let him be one of lowly birth or a *Brāhmaṇa*, he indeed is my *guru*. This is my understanding.

Verse# 3

शश्वन्नश्वरमेव विश्वमखिलं निश्चित्य वाचा गुरो-

नित्यं ब्रह्म निरन्तरं विमृशता निर्व्याजशान्तात्मना ।

भूतं भाति च दुष्कृतं प्रदहता संविन्मये पावके

प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम ॥ ३ ॥

*śaśvannaśvaremeva viśvamakhilam niścitya vācā guro-
rnityam brahma nirantaram vimṛṣatā nirvyājaśāntātmanā ।
bhūtam bhāti ca duṣkṛtam pradahatā sanvinmaye pāvake
prārabdhāya samarpitam svavapurityeṣā manīṣā mama ॥ 3॥*

शश्वत्-नश्वरम् एव *śaśvat-naśvaram-eva* – is indeed continually perishing; विश्वम् अखिलम् *viśvam akhilam* – this whole creation; निश्चित्य *niścitya* – concluding (seeing this fact clearly); वाचा गुरोः *vācā guroḥ* – through the teaching of the teacher; नित्यम् ब्रह्म *nityam brahma* – *Brahman* that is timeless; निरन्तरं *nirantaram* – always; विमृशता *vimṛṣatā* – by the one who reflects upon (thus); निर्व्याज-शान्त-आत्मन *nirvyāja-śānta-ātmanā* – by the one who is peaceful without reason (not depending on conductive conditions outside; due to discovery of the fact that he is peace); भूतम् भाति च दुष्कृतम् *bhūtam bhāti ca duṣkṛtam* – all the sins that have been done in the past or that are to come in the future; प्रदहता *pradahatā* – by the one who burns up; संविन्मये पावके *sanvinmaye pāvake* – in the fire of knowledge; प्रारब्धाय *prārabdhāya* – for *prārabdha* (for exhaustion on the past actions which brought about this body); समर्पितम् *samarpitam* – has offered; स्व-वपुः *sva-vapuḥ* – his body; इति *iti* – thus; एषा मनीषा मम *eṣā manīṣā mama* – this is my knowledge.

The one who has understood by the words of the teacher that this entire creation is constantly subject to destruction, and who, with his mind which is at peace not depending on external factors, constantly reflects on the limitlessness that is *Brahman*, who has burnt the *pāpa* (sins) of the past and future in the fire of knowledge, by such a one, his physical body (while living) is offered for *prārabdha* (his body keeps living only to exhaust the effects of past *karma* which brought it forth). This is my clear knowledge.

Verse# 4

या तिर्यङ्नरदेवताभिरहमित्यन्तः स्फुटा गृह्यते
यद्भासा हृदयाक्षदेहविषया भान्ति स्वतोऽचेतनाः ।
तां भास्यैः पिहितार्कमण्डलनिभां स्फूर्तिं सदा भावय-
न्योगी निर्वृतमानसो हि गुरुरित्येषा मनीषा मम ॥ ४ ॥

yā tiryāṅnaradevatābhirahamityantaḥ sphuṭā gṛhyate
yadbhāsā hṛdayākṣadehaviṣayā bhānti svato'cetanāḥ ।
tām bhāsyaiḥ pihitārkamaṇḍalanibhām sphūrtim sadā bhāvaya-
nyogī nirvṛtamānaso hi gururityeṣā manīṣā mama ॥ 4॥

या *yā* – that (awareness) which; तिर्यक-नर-देवताभिः *tiryak-nara-devatābhiḥ* – by animals, human beings, and celestials; अहम् इति *aham iti* – as I; अन्तः *antaḥ* – inside (in the mind); स्फुटा गृह्यते *sphuṭā gṛhyate* – clearly appreciated; यत्-भासा *yat-bhāsā* – by whose effulgence; हृदय-अक्ष-देह-विषयाः *hṛday-akṣa-deha-viṣayāḥ* – the intellect, the eye (sense organs), the body, the objects; भान्ति *bhānti* – shine; स्वतः अचेतनाः *svataḥ acetanāḥ* – (being) themselves inert; ताम् *tām* – that; भास्यैः पिहित-अर्क-मण्डलनिभाम् स्फूर्तिम् *bhāsyaiḥ pihita-arka-maṇḍalanibhām sphūrtim* – awareness that is like sun covered by clouds (the objects that as though cover awareness); सदा भावयन् *sadā bhāvayan* – always contemplating; योगी *yogī* – the contemplative one (the wise man); निर्वृत-मानसः *nirvṛta-mānasaḥ* – (being) the one freed from concerns; हि *hi* – indeed; गुरुः *guruḥ* – teacher; इति एषा मनीषा मम *iti eṣā manīṣā mama* – this is my understanding

That wise man who is freed from concern, one who contemplates always on the awareness that is like the sun covered by the clouds (objects that are illumined by awareness appearing as though a cover, like the body, etc.), that awareness that is appreciated as “I” inside all beings – animals, human beings, and celestials – and by which effulgence the mind, the sense organs, the body, and objects shine even though they are inert by themselves; that one indeed is my *guru*. This is my clear understanding.

Verse# 5


यत्सौख्याम्बुधिलेशलेशत इमे शक्रादयो निर्वृता
यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः ।
यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मविद्
यः कश्चित्स सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥ ५ ॥

yatsaukhyāmbudhileśaśeśata ime śakrādayo nirvṛtā
yaccitte nitarāṅ praśāntakalane labdhvā munirnirvṛtaḥ ।
yasminnityasukhāmbudhau galitadhīrbrahmaiva na brahmavid
yaḥ kaścitsa surendravanditapado nūnaṁ maṇiṣā mama ॥ 5॥

यत् सौख्य-अम्बुधि-लेश-लेशतः *yat saukhya-ambudhi-leśa-leśataḥ* – from a small speck from the ocean of happiness (limitlessness); इमे शक्रादयः *ime śakrādaḥ* – these celestials such as *Indra*, etc.; निर्वृताः *nirvṛtāḥ* – are happy; यत् *yat* – which; चित्ते *citte* – in the mind; नितराम् *nitarām* – always is; प्रशान्त-कलने *praśānta-kalane* – that is tranquil; लब्ध्वा *labdhvā* – gaining; निर्वृतः *nirvṛtaḥ* – happy (free from sense of limitation); मुनिः *muniḥ* – man of reflection (a wise man); यस्मिन् नित्य-सुख-अम्बुधौ *yasmin nitya-sukha-ambudhau* – in which ocean of bliss that is not limited by time; गलित-धीः *galita-dhīḥ* – the one whose mind is absorbed; ब्रह्म एव *brahma eva* – (is) *Brahman* alone; न ब्रह्मवित् *na brahmavit* – not a knower of *Brahman*; यः कश्चित् *yaḥ kaścitsa* – someone who (is like this); सः सुरेन्द्र-वन्दित-पदः *saḥ surendravandita-padaḥ* – he is the one whose feet are worshipped even by gods; नूनम् मनीषा मम – *nūnam maṇiṣā mama* – is my firm, clear understanding.

The one whose mind is absorbed in the ocean of bliss that is not limited by time, he indeed is *Brahman*, and not a mere knower of *Brahman* (as there is *Brahman*). By a speck of this ocean of happiness celestials such as *Indra* are happy. The man of reflection (the wise man), gaining this in his peaceful mind, is always happy (free from anxiety). Such a one is indeed worshipped by even the king of Gods. This is my clear understanding.




 Bhagavad Gītā, Ch. 15
 

(Verses chanted before eating food)

<p>श्रीभगवानुवाच । उर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् । छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित ॥१॥</p>	<p><i>śrībhagavānuvāca</i> <i>ūrdhvamūlamadhaḥśākhamaśvattham</i> <i>prāhuravyayam</i> <i>chandāṁsi yasya parṇāni yastam veda sa vedavit</i></p>
<p>अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः । अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥२॥</p>	<p><i>adhaścordhvaṁ prasṛtāstasya śākhā</i> <i>guṇapravṛddhā viṣayapravālāḥ</i> <i>adhaśca mūlānyanusantatāni</i> <i>karmānubandhīni manuṣyaloke</i></p>
<p>न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा । अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥३॥</p>	<p><i>na rūpamasyeha tathopalabhyate</i> <i>nānto na cādirna ca sampratiṣṭhā</i> <i>aśvatthamenam suvirūḍhamūlam</i> <i>asaṅgaśastreṇa dṛḍhena chittoā</i></p>
<p>ततः पदं तत्परिमार्गित्वं यस्मिन्गता न निवर्तन्ति भूयः । तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥</p>	<p><i>tataḥ padam tatparimārgitvam</i> <i>yasmingatā na nivartanti bhūyaḥ</i> <i>tameva cādyam puruṣam prapadye yataḥ</i> <i>pravṛtṭiḥ prasṛtā purāṇī</i></p>
<p>निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः । द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्-गच्छन्त्यमूढाः पदमव्ययं तत् ॥५॥</p>	<p><i>nirmānamohā jitasāṅgadoṣā</i> <i>adhyātmanityā vinivṛttakāmāḥ</i> <i>dvandvairvimuktāḥ sukhaduḥkhasaṅjñair-</i> <i>gacchantyamūdhāḥ padamavyayam tat</i></p>
<p>न तद्भासयते सूर्यो न शशाङ्को न पावकः । यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५-६ ॥</p>	<p><i>na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ</i> <i>yadgatvā na nivartante</i> <i>taddhāma paramam mama</i></p>
<p>ममैवांशो जीवलोके जीवभूतः सनातनः । मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥</p>	<p><i>mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ</i> <i>manaḥṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati</i></p>
<p>शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः । गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५-८ ॥</p>	<p><i>śarīraṁ yadavāpnoti yaccāpyutkrāmatisvarah</i> <i>gṛhītvaitāni saṁyāti vāyurgandhānivāśayat</i></p>
<p>श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च । अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५-९ ॥</p>	<p><i>śrotram cakṣuḥ sparśanam ca</i> <i>rasanam ghrāṇameva ca</i> <i>adhiṣṭhāya manaścāyam viṣayānupasevate</i></p>

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् । विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५-१० ॥	<i>utkrāmantaṁ sthitaṁ vāpi bhuñjānaṁ vā guṇānvitam vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ</i>
यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् । यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ १५-११ ॥	<i>yatanto yoginaścainam paśyantyātmanyavasthitam yatanto 'pyakṛtātmāno nainam paśyantyacetasāḥ</i>
यदादित्यगतं तेजो जगद्भासयतेऽखिलम् । यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥	<i>yadādityagataṁ tejo jagadbhāsayate 'khilam yaccandramasi yaccāgnau tattejo vidhi māmakam</i>
गामाविश्य च भूतानि धारयाम्यहमोजसा । पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १५-१३ ॥	<i>gāmāviśya ca bhūtāni dhārayāmyahamojasā puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ</i>
अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः । प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५-१४ ॥	<i>ahaṁ vaiśvānaro bhūtvā prāṇināṁ dehamāśritaḥ prāṇāpānasamāyuktaḥ pacāmyannaṁ caturvidham</i>
सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च । वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥	<i>sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtirjñānamapohanañca vedaiśca sarvairahameva vedyo vedāntakṛdvedavideva cāham</i>
द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च । क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५-१६ ॥	<i>dvāvīmau puruṣau loke kṣaraśchākṣara eva ca kṣaraḥ sarvāṇi bhūtāni kūṭastho 'kṣara ucyate</i>
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युधाहृतः । यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥	<i>uttamaḥ puruṣastvanyaḥ paramātmetyudhāhṛtaḥ yo lokatrayamāviśya bibhartyavyaya īśvaraḥ</i>
यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १५-१८ ॥	<i>yasmātkṣaramatīto 'hamakṣarādapi cottamaḥ ato 'smi loke vede ca prathitaḥ puruṣottamaḥ</i>
यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् । स सर्वविद्भजति मां सर्वभावेन भारत ॥ १५-१९ ॥	<i>yo māmevamasammūḍho jānāti puruṣottamam sa sarvavidbhajati mām sarvabhāvena bhārata</i>
इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ । एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ १५-२० ॥	<i>iti guhyatamaṁ śāstramidamuktaṁ mayānagha etadbuddhvā buddhimānsyātkṛtakṛtyaśca bhārata</i>

ॐ तत्सत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योजशास्त्रे

श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥

*om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām yogasāstre
śrīkṛṣṇārjunasaṁvāde Puruṣottmayogo nāma pañcadaśo'dhyāyaḥ*

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज । अहं त्वा सर्वपापेभ्यः मोक्षयिष्यामि मा शुचः ॥

sarvadharmānparityajya māmekaṁ śaraṇaṁ braja, ahaṁ tvā sarvapāpebhyah mokṣayiṣyāmi mā śucaḥ

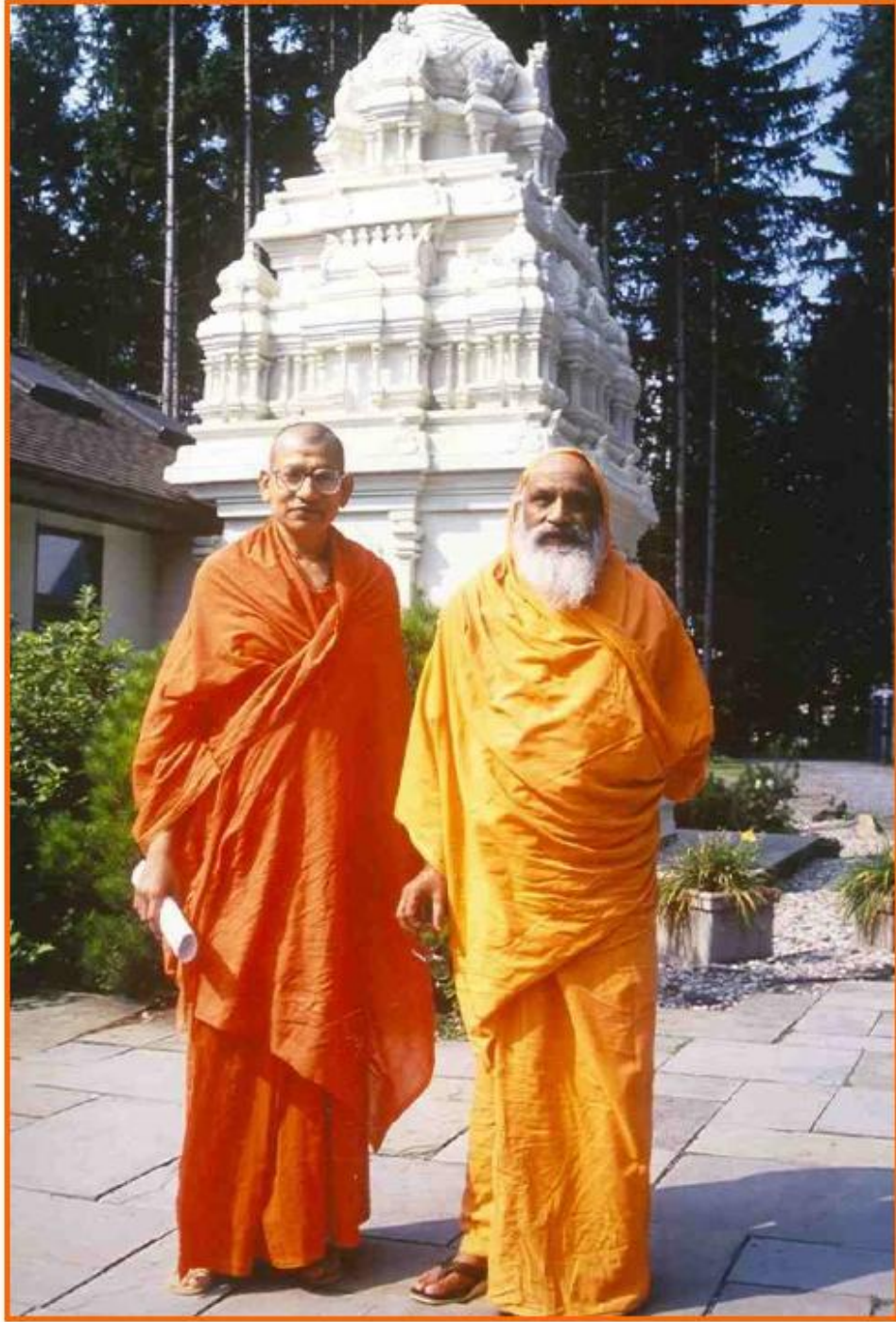
भोजनात् प्राक्

ब्रह्मार्पणं ब्रह्महविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

*brahmārpaṇaṁ brahmahaviḥ brahmāgnau brahmaṇā hutam
brahaiva tena gantavyaṁ brahmakarmasamādhinā*

Any means of offering is Brahman, the oblation is Brahman, the fire in which the offering is made Is Brahman, the one who offers is also Brahman. Indeed Brahman is gained by such a person who abides in Brahman.



तत् त्वम् असि