ॐ
माण्डूक्यकारिका
MĀṆḌŪKYAKĀRIKĀ

अलातासांतिप्रकरणम्
ALĀTĀŚĀNTIPRAKARĀṆAM

Translated by
SWAMI PARAMARTHANANDA
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## Key to Transliteration

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INTRODUCTION

The Veda is a means of knowledge, traditionally looked upon as revelation from God through the rṣis. It guides us in living a purposeful life and in accomplishing our goals. All our goals (purusārthas) can be classified into four: artha, kāma, dharma, and mokṣa. Artha consists of all those possessions which are meant for our security. Artha is to protect us from physical and mental pains. Kāma consists of all sense-pleasures which help us enjoy a happy life. While artha is for freedom from pain (duḥkhañivṛtti), kāma is for getting happiness (sukhāprāpti). Dharma is the invisible result called puṇya acquired by the performance of the activities prescribed by the Veda, most of which are in the form of selfless service. This puṇya helps in sukhatī and duḥkhañivṛtti in this life as well as in future lives. The first portion of the Veda, known as karma-kāṇḍa (religious section), deals with different methods of acquiring artha, kāma, and dharma.

No doubt, Veda reveals the means of acquiring artha, kāma, and dharma. But, later, the same Veda talks about their limitations also. Their limitations are: (1) they are mixed with pain, involved in acquisition, preservation, and loss, (2) they never give total satisfaction, and (3) they cause dependence. Having given this warning, the Veda persuades us to seek mokṣa, the final and real human goal (parama-puruṣārtha). Mokṣa is the discovery of self-fulfilment by which we convert artha, kāma, and dharma into a luxury rather than a necessity. We learn to enjoy them in their presence without missing them in their absence. This inner freedom is mokṣa.

Mokṣa is the subject matter of the final portion of the Veda, known as jñāna-kāṇḍa (philosophical section), Vedānta (final portion of the Veda), or Upaniṣad (destroyer of sorrow). Vedānta shows that mokṣa is only through self-discovery and also helps us in the discovery of the ever-free Self.
Being unlike other objective sciences, Vedānta employs a unique method to reveal the free Self. This method has to be deftly handled by a guru, who knows and lives the teaching. Without the help of such a traditional guru, Vedānta cannot bless the seeker. Hence, the guru is as important as Vedānta itself.

Vedānta generally consists of dialogues between the guru and the disciple. One or more such dialogues constitute one Upaniṣad. There are many Upaniṣads. Ten among them are widely studied because of the pioneering written commentaries of Ādi-śaṅkarācārya, one of the shining teachers in the beginningless, unbroken lineage of teachers. Māṇḍūkyopaniṣad is one of the ten Upaniṣads. This Upaniṣad occurs in Atharvaṇa-veda.

This book is primarily meant for the benefit of those who study the Upaniṣad under a guru. Others can get only a general idea of the Upaniṣad. They are requested to read the text after reading the summary.

With Nārāyaṇasmiṁ
Swami Paramarthaṇanda

SUMMARY

Note: 1. Portions in brackets are supplied ideas.
2. Numbers in brackets indicate the verses.

In the previous two chapters, Gauḍapāda had established that Brahman alone is the Reality and that everything else is unreal. In this concluding chapter, he clears all the possible objections to this teaching.

In the first two verses, Gauḍapāda salutes the Lord and the Guru. In the next three verses, he points out how the Sāṅkhyaśas and Nyāyikas oppose each other. While the former argues that the world is existent in its cause (satkāryavāda,) the latter contends that the world is nonexistent in its cause (asatkāryavāda.) Parallelly, Gauḍapāda reminds us that Brahman can never be the cause of a creation because it is not subject to change (6 to 10).

In the following three verses, the ācārya refutes satkāryavāda. (Asatkāryavāda is totally unacceptable because it is contrary to all pramaṇas. Satkāryavāda is acceptable to Vedānta when an empirical effect from an empirical cause is discussed. But, both the above theories fail when we talk about absolute Brahman and the world.) The main arguments against satkāryavāda are:

1. If the cause is beginningless, it cannot become an effect (11, 12).
2. Any cause will have its cause, leading to infinite regress (13).

Incidentally, Gauḍapāda refutes the dualist’s theory of creation based on karma as the cause and jīva or the world as the effect.

1. If the cause depends on the effect and vice versa, then, there will be the defect of mutual dependence (15).
2. If both the cause and effect are beginningless or simultaneously born, then, the cause-effect relationship itself cannot be established (16).
3. If there is an order in cause and effect, it cannot be specified (18).

4. The example of seed and tree cannot enlighten us because that itself is a riddle (20).

(Advaita also accepts a beginningless creation based on ignorance and karma. But this is done only as a means to arrive at Brahman in which there is no creation. See III - 15)

Hence, Gauḍapāda concludes that nonorigination alone is the fact (21 to 23).

Next, the view of Hīnayāna-buddhists is taken for discussion. They accept the external world as real, since it is being experienced. With the help of the arguments given by Mahāyāna-buddhists, Gauḍapāda establishes that there is no external world apart from consciousness. Though it seems to be real, it disappears on enquiry, like the dream (25 to 27).

From the 28th to the 46th verse, the ācārya reiterates the Vedānta-siddhānta in clear terms. With the help of dream example, he shows how the world is a mere experience, having no content other than the experiencer.

Then comes the firebrand example. (The chapter is named after this alone.) The glowing tip of a firebrand appears in many patterns when it is whirled in a dark room. These patterns cannot be said to be coming out of or entering into the firebrand. Nor do they exist apart from the firebrand. They have no substantiality of their own. Hence, nothing can be predicated to them. Similarly, we cannot say anything about the world. To say some thing is to give it a reality which it has not. Its reality is what the experiencer gives (47 to 56).

In the following verses (57 to 74), Gauḍapāda sums up the main teaching. Brahman is the only Reality which is birthless. The world is unreal. To attribute reality to the world is ignorance.

Now, Gauḍapāda comes to the final topic — the cause of saṃsāra and the way to liberation. We have a strong notion that there is a dualistic world following the cause-effect pattern. It is this very notion that gives reality to duality. This is the cause of saṃsāra. The only way out is to get out of this notion through knowledge. As this notion fades away, saṃsāra also ceases. A man of wisdom is ever established in birthless Brahman. By nature, he is the personification of peace and fullness (75 to 86).

In conclusion, Gauḍapāda refers to avasthātṛayaviveka once again in a nutshell (87 to 89).

Śādhanā is mentioned briefly in the next verse. One should know the virtues to be acquired and the vices to be eschewed.

Winding up the whole text, Gauḍapāda proclaims the essence of Vedantic teaching: The seeker is the sought. There is only one birthless Brahman. Those who recognise this are ever free. The others are unfortunate ones. The recognition of this Truth alone is the true tribute to the Truth and its teachers (91 to 100).

OM TAT SAT


1. ज्ञानेनाकाशकल्पेन, धर्मान्यो गगनोपमानः।
ज्ञेयाभिन्ननेः सम्बुद्धः, तं वन्दे द्विपदां वरम्॥

1. jñānenākāśakalpeṇa, dharmān yo gaganopamān
ejeyābhinnena sambuddhaḥ, taṃ vande dvipadāṃ varam

वन्दे — I bow down

taṃ dvipadāṃ varam — to that (Lord) Puruṣottama

यः सम्बुद्धः — who knows

yah sambuddhaḥ

गगनोपमानं धर्मान् — the space-like jīvas

gaganopamān dharmān

आकाशकल्पं ज्ञानेन — with (His) space-like consciousness

ākāśakalpaṇa jñānena

ज्ञेयाभिन्ननेः — which is not different from the object.

jñeyābhinnena
I bow down to that (Lord) Puruṣottama who knows the space-like jivas with (His) space-like consciousness which is not different from the object.

2. अस्पर्श्योगो वै नाम, सर्वसत्त्वसुखो हितः।
अविवादो विरुद्धक, देशितस्तं नमायमहम्।

Asparśayoga is indeed enjoyable to all beings, beneficial (to all), disputeless, noncontradictory, and revealed (by the scriptures.). I bow down to that (yoga.)

3. भूतस्या जातिमिच्छन्निः, वादिन: केचिदेव हि।
अभूतस्यापे धीरा:, विवदन्त: परस्परम्।

Disputing mutually, some disputants postulate the birth of the existent. Other thinkers (postulate the birth) of the nonexistent.
4. bhūtān nā jāyate kīcid, abhūtān naiva jāyate
   vivadanto dvayā khyēvas, ajātīm khyāpayanti te

   kīcid bhūtam
   — The existent

   na jāyate
   — is not born;

   abhūtam
   — the nonexistent

   na eva jāyate
   — is not at all born.

   vivadanto dvayā evam
   — Disputing thus,

   tē dvayā
tē dvayāḥ
   — those dualists

   khyāpayanti
   — reveal

   ajātīm hi
   — birthlessness indeed.

The existent is not born; the nonexistent is not at all born. Disputing thus, those dualists reveal birthlessness indeed.

5. khyāpyamānām ajātīm tāiḥ, anumodāmahe vayam
   vivadāmo na tāiḥ sārdham, avivādam nibodhata

   vayam anumodāmahe
   — We approve

   ajātīm
   — the birthlessness

   khyāpyamānām tāiḥ
   — revealed by them.

   na vivadāmāḥ
   — We do not argue

   sārdham tāiḥ
   — with them.

   nibodhata
   — Know (this)

   avivādam
   — to be disputeless.

We approve the birthlessness revealed by them. We do not argue with them. Know (this) to be disputeless.

6. ajātasyaiva dharmasya, jātīm icchanti vādinaḥ
   ajāto hyamṛto dharmāḥ, martyatāṁ katham esyati

   ajātasyaiva dharmasya, jātīm icchanti vādinaḥ
   — Disputing thus, those dualists reveal birthlessness indeed.

   ajāto hyamṛto dharmāḥ
   — Birthlessness indeed.

   martyatāṁ katham esyati
   — to be disputeless.
वादिनः इच्छन्ति
vādinah icchanti — The disputants postulate

जातिम्
jātim — the birth

अजात्स्य धर्मस्य एव
ajātasya dharman eva — of the birthless Reality itself.

कथम्
katham — How can

अजातः अमृतः धर्मः
ajātaḥ amṛtaḥ dharmaḥ — the birthless, immortal Reality

हि एष्यति
hi esyati — indeed be subject

मर्यातं
martyatam — to mortality?

The disputants postulate the birth of the birthless Reality itself. How can the birthless, immortal Reality indeed be subject to mortality?

मर्यादम्
martydham

tatha
tatha — In the same way,

मर्यादं न
martyadham na — the mortal does not (become)

अमृतम्
amṛtam — immortal.

अन्यथाभावः
anyathābhavah — Transformation

प्रकृते
prakṛte

न भविष्यति
na bhaviṣyati — will not take place

कथानि
kathānī — anyhow.

The immortal does not become mortal. In the same way, the mortal does not (become) immortal. Transformation of the intrinsic nature will not take place anyhow.

अमृतम्
amṛtam — The immortal

न भवति
na bhavati — does not become

8. स्वभावन्यात्मो वस्य
vabhāvenaṁ tathā
dharma gacchati martyatam
gptekamevaṁ prakṛte
caritam bhaviṣyati niścalah

8. svabhāvenaṁ yasya, dhamma gacchati martyatam

स्वभावन् अमृतः
svabhāvam amṛtaḥ — (Suppose) the intrinsically

immortal
9. saṁsiddhikī svabhāvikī, sahajā akṛtī ca yā prakṛṭih seti viśneyā, svabhāvam na jahāti yā

Prakṛti: vijnaye

prakṛṭih viśneyā

iti sā

which does not give up itself,

yā na yā na

give up itself,

Prakṛti is to be known as that which does not give up itself, which is permanently accomplished, inherent, inborn, and uncreated.

(R) 10. jarāmaranam anirūdham, sarve dharmāḥ sva bhāvavataḥ

jarāmaranam icchantaḥ, cyavante tanaṁniṣayā

10. Jarāmaraṇanirnirvaṇaḥ, sarve dharmāḥ Svabhāvataḥ

Jarāmaraṇam ichantaḥ, cyavante tanmanisayā
सर्वं धर्मां: — All jivas
sarve dharmāḥ

जरामरणानिमुक्ताः: — are totally free from old age and death
jarāmaraṇānirnuktāḥ

स्वभावत्: — by nature.
svabhāvataḥ

इच्छन्ति: — Attributing
ichchantaḥ

जरामरणम् — old age and death,
jarāmaraṇam

च्यवन्ते — they fall
cyavante

तन्मनीषया — because of that very thought.
tanmānīṣayā

All jivas are totally free from old age and death by nature. Attributing old age and death, they fall because of that very thought.

\[ \text{yasya vai kāraṇam kāryam} \]

\[ \text{for whom the cause is identical with the effect.} \]

\[ \text{kāraṇam kāryam} \]

\[ \text{for whom} \]

\[ \text{kaṭham} \]

\[ \text{How can} \]

\[ \text{jāyamānāṁ} \]

\[ \text{an originating entity} \]

\[ \text{ajam} \]

\[ \text{be birthless?} \]

\[ \text{ca kathām} \]

\[ \text{And how can} \]

\[ \text{tad bhīnnaṁ} \]

\[ \text{that changing entity} \]

\[ \text{nītyam} \]

\[ \text{be eternal?} \]

The cause is born for him for whom the cause is identical with the effect. How can an originating entity be birthless? And how can that changing entity be eternal?

\[ \text{kāraṇam yasya vai kāryam, kāraṇam tasya jāyate} \]

\[ \text{The cause is born} \]

\[ \text{jayamānāṁ kathām ajām, bhīnnaṁ nītyaṁ kathām ca tat} \]

\[ \text{11. kāraṇam jāyate} \]

\[ \text{11. The cause is born} \]

\[ \text{tasya} \]

\[ \text{for him} \]

\[ \text{tasya} \]

\[ \text{yadi ananyatvaṁ} \]

\[ \text{If the nondifference (of the effect)} \]

12. kāraṇād yadyananyatvaṁ, atah kāryam ajaṁ yadi jāyamānādhi vai kāryāt, kāraṇāṁ te kathāṁ dhruvaṁ

\[ \text{12. If the nondifference (of the effect)} \]
If the nondifference (of the effect) from the cause (is accepted,) then, the effect will be birthless. If the cause (is not different) from the effect which is born, how can it be eternal for you?

There is no example for him for whom an effect is born out of a birthless (cause.) There will be infinite regress (in the acceptance) of an effect which is born out of a cause which is born.
14. hetoraḍīḥ phalam yeṣāṁ, ādirhetuḥ phalasya ca
hetoh phalasya caṇādīḥ, katham tairupavarnyate

yeṣāṁ — Some (hold that)
phalam ādiḥ — the effect is the origin
hetoh — of the cause
c ca hetuḥ — and the cause
ādiḥ — is the origin
phalasya — of the effect.
katham — How can
anādīḥ — beginninglessness
hetoh — of the cause
ca phalasya — and the effect
upavarnyate — by accepted

15. hetoraḍīḥ phalam yeṣāṁ, ādirhetuḥ phalasya ca
tathā janma bhavet teṣāṁ, putrajñāna pituryathā

yeṣāṁ — Some (hold that)
phalam ādiḥ — the effect is the origin
hetoh — of the cause
c ca hetuḥ — and the cause
ādiḥ phalasya — is the origin of the effect.
hetoh — of the cause
c ca phalasya — and the effect
tathā yathā — exactly like
16. sambhave hetuphalayoh, esitavyah kramastvayā
yugapat sambhave yasmād, asambandho viṣaṇavat

sambhave — If the birth
hetuphalayoḥ — of the cause and the effect (is accepted,)
kramas te esitavyah — (their) order has to be found out

tvaya — by you.

yasmāt — For,

sambhave yugapat — if the birth is simultaneous,

asambbandhaḥ — there will be no (cause-effect) relationship

viṣaṇavat — as between the two horns (of a cow.)

If the birth of the cause and the effect (is accepted, their) order has to be found out by you. For, if the birth is simultaneous, there will be no (cause-effect) relationship as between the two horns (of a cow.)

17. phalād utpadyamānah san, na te hetuḥ prasidhyati aprasiddhah kathāṃ hetuḥ, phalam utpādayisvati

san utpadyamānah — Being born
phalāt — out of the effect,
tete hetuḥ — your cause (itself)
na prasidhyati — is not established (first.)
kathāṃ — How will
hetuḥ aprasiddhah — a cause, which itself is not established,
upādayisvati — produce
phalam — an effect?
Being born out of the effect, your cause (itself) is not established (first.) How will a cause, which itself is not established, produce an effect?

18. yadi hetoḥ phalāṭ siddhiḥ, phalasiddhiśca hetutaḥ katarat pūrvanispamṇaḥ, yasya siddhirapekṣayā

yah — Suppose
siṣṭhāḥ: hetoḥ: siddhiḥ hetoḥ
phalāṭ — is from the effect
c a phalasiddhiḥ — and the birth of the effect
hetutaḥ: — is from the cause.
katarat — Which one
pūrvanispamṇaḥ — is born first
apekṣayā: yasya — depending on which
siṣṭhāḥ: siddhiḥ — is the birth (of the other?)

Suppose the birth of the cause is from the effect and the birth of the effect is from the cause. Which one is born first depending on which is the birth (of the other?)

19. aṣaktiraparijñānāḥ, kramakopotha va punaḥ evam hi sarvathā buddhaiḥ, ajātiḥ paridipitā

aṣaktih — (Your) inability (to reply)
aparijñānam — amounts to ignorance
athavā punaḥ — or
kramakopāḥ — violation of the order.
evaṃ hi — Thus,
ajātiḥ paridipitā — birthlessness is revealed
buddhaiḥ — by (these) thinkers
sarvathā — by all means.
(Your) inability (to reply) amounts to ignorance or violation of the order. Thus, birthlessness is revealed by (these) thinkers by all means.

20. बीजाङ्कराख्यो दृष्टान्तः, सदा साध्यसमो हि सः।
    न हि साध्यसमो हेतुः, सिद्धो साध्यस्य युज्यते॥

20. bijāṅkurākhyo drśtiṁtaḥ, sadā sādhyasamā hi saḥ
    na hi sādhyasamah hetuḥ, siddhau sādhyasya yuyjate

21. स हि दृष्टान्तः
    The well-known example

20. saḥ hi drśtiṁtaḥ

21. बीजाङ्कराख्यः
    of seed and sprout

20. bijāṅkurākhyah

21. सदा साध्यसमः
    is yet to be proved.

20. sadā sādhyasamah

21. हेतुः साध्यसमः
    An example which is to be proved

20. hetuḥ sādhyasamah

21. न हि युज्यते
    is not at all used

20. na hi yuyjate

22. निधो युज्यते
    for establishing

20. siddhau

21. साध्यस्य
    something which is to be proved.

20. sādhyasya

The well-known example of seed and sprout is yet to be proved. An example which is to be proved is not at all used for establishing something which is to be proved.

21. पुर्वापरापरिप्रिज्ञानम्, अजाते: परिदीपकम्।
    जायमानानानि धर्मानि, कथं पूर्वे न गृह्यते॥

21. purvāparāpariprījñānam, ajāteḥ paridipakam
    jāyamānānāni dharmāni, katham pūrve na gṛhyate

22. पुर्वापरापरिप्रिज्ञानम्
    — Ignorance of the order

21. purvāparāpariprījñānam

22. परिदीपकम्
    — is a pointer

21. paridipakam

22. अजाते:
    — to birthlessness.

21. ajāteḥ

22. कथं हि वे
    — How is it that

21. katham hi vai

22. पूर्वम्
    — (the cause,) which exists before

21. pūrvam

22. जायमानानानि धर्मानि
    — the originating entity,

21. jāyamānānāni dharmāni

22. न गृह्यते
    — is not known (to you?)

21. na gṛhyate

22. न गृह्यते
    — Ignorance of the order is a pointer to birthlessness. How is it that (the cause,) which exists before the originating entity, is not known (to you?)

22. स्वतो वा परतो वापि, न किंचिद्वस्तु जायते।
    सदसत्सदस्सृद्धापि, न किंचिद्वस्तु जायते॥

22. svato vā parato vāpi, na kincid vastu jāyate
    sadasat sadasaad vāpi, na kincid vastu jāyate
न किन्छिद् वस्तु
na kīcchid vastu
— Nothing

जायते
jāyate
— is born

वा स्वतः
vā svataḥ
— either of itself

वा अपि परतः
vā api parataḥ
— or of another.

न किन्छिद् वस्तु
na kīcchid vastu
— Nothing

जायते
jāyate
— is born

सत्
sat
— (whether it is) existent,

असत्
asat
— nonexistent,

वा अपि सतसत्
vā api sadasat
— or both existent and nonexistent.

Nothing is born either of itself or of another. Nothing is born (whether it is) existent, nonexistent, or both existent and nonexistent.

23. हेतु: न जायते। अनादेह फलं च स्वभावतः। वा अपि परतः। तत्स्य बस्य विद्यते।
hetuḥ na jāyate
anādeḥ phalaṃ ca svabhāvataḥ api
vā api parataḥ
tasya yasya vidyāte
— Cause is not born

— out of a beginningless (effect.)

— Effect is also (not born out of a beginningless cause.)

(Both are not born) by themselves also.

For,

tasya yasya vidyāte
— that which has

न आदि:
na ādiḥ
— no cause

विद्यते न आदि:
vidyate na ādiḥ
— has no birth.

Cause is not born out of a beginningless (effect.) Effect is also (not born out of a beginningless cause.) (Both are not born) by themselves also. For, that which has no cause has no birth.

24. प्रज्ञापेत् सामिक्षतत्वम्, अन्यथा द्वन्दनाशतः।
prajñāpateḥ samiṣṭatvam, anyathā dvanyāśataḥ
— Knowledge

संक्लेशायोपलब्धेशा, परतन्त्रतिः मतात॥
samkleśasyopaśabdheṣa, paratntraśti mātā

24. prajñāpateḥ sanimittatvam, anyathā dvayanāśataḥ samkleśasyopaśabdheṣa, paratantriṣṭi mātā
Knowledge should have an (external) cause, because there will not be dualistic conceptions otherwise. Moreover, since there is the experience of pain, the existence (of objects) supported by other systems is accepted.

From logical view, knowledge having an (external) cause should be accepted. From the stand point of Reality, the (external) cause should be accepted as no cause.

25. praṇāpate śāṁcitam, iṣyaṁ yuktidarśanāṁ
    nimitāsyānimittatvam, iṣyaṁ bhūtadarśanāṁ

26. cittaṁ na sāṁspraṣṭayartham, nārthābhāsaṁ tathaiva ca
    abhūto hi yatacārthāḥ, nārthābhāsastataḥ prthak

Consciousness contacts
neither a (real) object
कथम्
katham

तस्य भविष्यति
tasya bhaviṣyatī
tasya bhaviṣyati

विपर्ययः
viparyāṣah

अनिमितः
animittaḥ

कथम्
How can

तस्य भविष्यति
that (consciousness) have

विपर्ययः
an error

अनिमितः
without an (external) object?

Consciousness does not contact an (external) object in all the three periods of time. How can that (consciousness) have an error without an (external) object?

28. तस्मात् जायते चित्तं, चित्तद्रश्यं न जायते।
tasmāna jāyate cittam, cittadṛśyaṁ na jāyate
cittam na jāyate, cittam na jāyate

तस्य भविष्यति
ye jātīṁ, khe vāi paśyanti te padam

Therefore,

an object of consciousness

is not born;

nor is consciousness

born.

Consciousness contacts neither a (real) object nor an apparent object. Because, a real object is nonexistent; nor is there an apparent object separate from that (consciousness.)

27. निमित्तं न सदा चित्तं, संस्मृत्यवध्यसु त्रिषु।
nimittam na sadā cittam, saṁsṛṣṭyadhisu trīṣu

अनिमित्तं विपर्ययः; कथम् तस्य भविष्यति॥

animitto viparyāṣah, katham tasya bhaviṣyati

Consciousness does not contact

an (external) object

in all the three periods of time.
te ye paśyanti
ta eva paśyanti

jātīti tasya
jātīti tasya

vai paśyanti
vai paśyanti

padam
padam

khe
khe

Those who see
the birth of that (consciousness)
are indeed seeing
footprints
in the sky.

Therefore, an object of consciousness is not born; nor is consciousness born. Those who see the birth of that (consciousness) are indeed seeing footprints in the sky.

The birthless (consciousness) is born (according to the disputants.) Since birthlessness is the intrinsic nature (of consciousness,) hence, the transformation of the intrinsic nature (of birthlessness) will not take place anyhow.

—anādeḥ sāṁsāraśya
—a beginningless sāṁsāra

30. anādeḥ sāṁsāraśya
—anādeḥ sāṁsāraśya

30. anādeḥ sāṁsāraśya
—anādeḥ sāṁsāraśya
The end of a beginningless *samsāra* cannot be established and the endlessness of *mokṣa*, which has a beginning, is not possible.

That which does not exist in the beginning and in the end is so in the middle also. (Even though) they are identical with unreal objects, they are regarded as though real.
Their utility is contradicted in dream. Therefore, they are indeed considered to be unreal only, since they have a beginning and an end.

All entities in dream are unreal, since they are seen within the body. How can there be the perception of objects within this limited space?

34. na yuktam darśanam gatvā, kālasaṅkhyāmayam ad gata
pratibuddhaśca vai sarvaḥ, tasmin dese na vidyate

darśanam
— Seeing (the dream entities)

gatvā
— after reaching (them)

na yuktam
— is not possible
Seeing (the dream entities) after reaching (them) is not possible because of the inconsistency of the duration with regard to travel. Again, after waking up, no one continues to be in that place.

After conversing with friends and others (in dream,) the waker does not find (it real.) Again, after waking up, he does not see anything which was received (in dream.)

The physical body in dream
अवस्तुकः — is unreal

दर्शनात् — because of the experience
darśanāt

अन्यस्य — of another body,
anyaśya

पूर्वकः — distinct (from the dream body.)
pṛthak

यथा कायः — Just as the body (in dream is unreal.)
yathā kāyāḥ

तथा — so also.
tatha

सर्वं चिन्तामयम् — every object of consciousness
sarvam cittadrśyam

अवस्तुकम् — is unreal.
avastukam

The physical body in dream is unreal because of the experience of another body, distinct (from the dream body.) Just as the body (in dream is unreal,) so also, every object of consciousness is unreal.

37. प्रग्रहणाज्ञागरितत्वत्, तद्वेदत्र: स्वप्न इत्यते
   तद्वेद्वातातुत् तस्ये, सागरितमिथ्यते॥
37. grahaṇājāgāritatvam, taddhetuḥ svapna isyate
taddhetuvāt tu tasyaiva, sajāgaritam isyate

स्वप्नः — Dream is considered
svapnaḥ isyate

38. उत्पदास्यप्रसिद्धित्वाद, अजं सर्वमुदात्तम।
    न च भूताद्भूतस्य, सम्भवोऽस्ति कथितान॥
38. utpādasya-prasiddhatvād, ajaṁ sarvam udāhṛtam
   na ca bhūtād abhūtasya, sambhavo'sti kathācana
Since birth is not established, everything is said to be birthless (Brahman.) Again, birth of a nonexistent entity out of an existent entity does not take place anyhow.

Seeing the unreal (world) in the waking-state (and) being impressed (by that,) one sees (the same) in dream. Seeing the unreal (world) in dream also, one does not find (it) after waking up.
40. नास्त्यसङ्क्रमकमः सदसङ्क्रमकमः तथा। सत्य सदसङ्क्रमकमः नास्ति, सदसङ्क्रमकमः कुतः।

असत्
asat — A nonexistent (effect)

असङ्क्रमकम्
asadhetukam — from a nonexistent cause

न अस्ति
na asti — is not possible.

तथा
tathā — Similarly,

सत्
sat — an existent (effect)

असङ्क्रमकम्
asadhetukam — from a nonexistent cause (is not possible.)

च
cā — Moreover,

सत्
sat — an existent (effect)

सदसङ्क्रमकम्
sadhetukam — from an existent cause

न अस्ति
na asti — is not possible.

कुतः
kutah — How can there be

— a nonexistent (effect)

— from an existent cause?

A nonexistent (effect) from a nonexistent cause is not possible. Similarly, an existent (effect) from a nonexistent cause (is not possible.) Moreover, an existent (effect) from an existent cause is not possible. How can there be a nonexistent (effect) from an existent cause?

41. विपर्ययासाध्य जाग्रत्, अचित्त्यान्मूलवत्तमप्रशोऽति।
तथा सर्वे विपर्ययासाद्, धर्मावकार्यवै पश्यति ॥

'yathā viparyāsād yathā jāgrod, acintyaṁ bhūtavat spr̥et
tathā svapne viparyāsād, dharmāmṛṣṭtraiva paśyati

यथा
yathā — Just as,

जाग्रत्
jāgrat — in the waking state,

स्प्रेत
spr̥et — one contacts

अचित्यान्
acintyaṁ — unreal (objects)

भूतवत्
bhūtavat — as though real

विपर्ययासाद्
viparyāsād — due to error,
तथा
tathā
— in the same way,
स्वप्ने
svapne
— in dream,
पञ्चति
pañci
— one sees
धर्मान
dharmān
— (unreal) objects
tत्र एव
tatra eva
— belonging to the dream alone
(ut as though real)
विपयासत्
vipaśāsati
— due to error.

Just as, in the waking state, one contacts unreal (objects) as though real due to error, in the same way, in dream, one sees (unreal) objects belonging to the dream alone (as though real) due to error.

Creation is taught by the wise for those who are ever afraid of the birthless (Reality,) and who assert the reality (of the creation) because of (its) experience and orderly behaviour.

42. उपलभ्धट्टमाचारार, अस्तिवस्तुवादिनाम।
       जातिस्त्तु देशिता बुद्धैः, अजातेष्वसतां सदा॥
42. upalabhāt samācārād, astivastutvaśvādīnām
       jātistu desitā buddhaiḥ, ajāṭastasāṁ sādā

Creation is taught by the wise
jātiḥ tu desitā
— Creation is taught
बुद्धैः
buddhaiḥ
— by the wise

43. अजातेष्वसतां तेषाम्, उपलभ्धट्टमाचारार, अस्तिवस्तुवादिनाम।
       जातिदोषा न सेत्यस्ति, दोषोऽपयतः भविष्यति॥
43. ajāṭastasāṁ teṣām, upalabhād viyanti ye
tēṣāṁ desitā buddhaiḥ, ajāṭastasāṁ sādā

The disadvantages of (accepting) creation
जातिदोषा:
jātidosāḥ
— The disadvantages of (accepting) creation
न सेत्यस्ति
na setyasti
— will not affect
tेषां त्रस्ताम्
tēṣāṁ trasatām
— those who are afraid
अजाते:
ajātēḥ
— of the birthless (Reality,)

अन्तः
ajāte
doṣāḥ
— of the birthless (Reality,)
and who disagree (with the idea of birthlessness)

due to the experience (of a creation.)
The disadvantage, if any,
will be
ingsignificant.

The disadvantages of (accepting) creation will not affect those who are afraid of the birthless (Reality,) and who disagree (with the idea of birthlessness) due to the experience (of a creation.) The disadvantage, if any, will be insignificant.

44. upalambhāt samācārād, māyāhasti yathocyate
upalambhāt samācārād, asti vastu ucyate

Just as an illusory elephant is said (to be existent) because of (its) experience and orderly behaviour, so also, an object is said to be existent because of (its) experience and orderly behaviour.

45. jātyābhāsaṁ calābhāsaṁ, vastvābhāsaṁ tathaiva ca ajācalam avastutvaṁ, vijñānaṁ sāntam advayam

The appearance of birth,
the appearance of motion,
The appearance of birth, the appearance of motion, and the appearance of object are (all nothing but) consciousness which is birthless, motionless, nonmaterial, tranquil, and nondual.

Thus, consciousness is not born and thus, jivas are considered to be birthless. Only those who know thus do not fall into misfortune.

46. evam na jāyate cittam, evam dharmaḥ ajāḥ smṛtāḥ
evam eva vijñānantaḥ, na patanti viparyaye

47. rjuvakraṇḍikābhāsām, alataspanditaṁ yathā
grahanagrāhakābhāsām, vijñānaspaṁditanuṁ tathā

Thus, consciousness is not born and thus, jivas are considered to be birthless. Only those who know thus do not fall into misfortune.

46. Thus, consciousness is not born

47. Just as

the appearance of straight and curved patterns


alātaspaditam — is the motion of the firebrand,

tathā — so also,

grahaṇāgraḥakābhāsām — the appearance of the perceiver and the perceived

vijñānaspaditam — is the (apparent) motion of consciousness.

Just as the appearance of straight and curved patterns is the motion of the firebrand, so also, the appearance of the perceiver and the perceived is the (apparent) motion of consciousness.

48. aspandānām ālātam, anābhāsam ājam yathā
aspandānām vijñānam, anābhāsam ājam tathā

yathā — Just as

aspandānām — the motionless

ālātam — firebrand

anābhāsam — is free from appearances

ājam — and is birthless,

49. alāte spandānē vai, nābhāsā anyatobhuvaḥ
na tato nyatra nispandād, nālātam praviśantī te

When the firebrand is in motion,

appearances

do not come from elsewhere;

nor (do they go)
अन्यत्र — apart

तत: निस्पन्दत् — from that motionless

तत्त: निस्पन्दत्

न ते प्रविष्टति — nor do they enter

na te praviṣṭanti

अलातात् — the firebrand.

alātāt

When the firebrand is in motion, appearances do not come from elsewhere; nor (do they go) apart from that motionless (firebrand;) nor do they enter the firebrand.

50. न निर्गता अलातात्, द्रव्यत्वाभावयोगतः।

• विज्ञानेन्द्रिय तथेषव स्यूः, आभास्याविशेषतः॥

50. na nirgatā alātāt te, draavyatvābhāvavayogataḥ

vijñāne'pi tathāva syuh, ābhāsasyāviśeṣataḥ.

ते — They

tē

न निर्गताः — do not emerge

na nirgatāḥ

अलातात् — out of the firebrand,

alātāt

द्रव्यत्वाभावयोगतः — since they do not have substantiality.

draavyatvābhāvavayogataḥ

स्यू: तथा एव — (Appearances) will be the same only

syuh tatha' eva

विज्ञानेन अपि — with regard to consciousness also

vijñāne api

अविशेषत: आभास्य — because of the similarity of appearance.

aviśeṣataḥ ābhāsasya

They do not emerge out of the firebrand, since they do not have substantiality. (Appearances) will be the same only with regard to consciousness also because of the similarity of appearance.

51. विज्ञानेः स्पन्दमाने वै, नाभासा अन्यतोभुवः।

न ततोन्न्त्र निस्पन्दित । न विज्ञान विशिष्टि ते॥

51. vijñāne spandamāne vai, nābhāsā anyatobhuvaḥ

na tato'nyatra nispendād, na vijñānam viśanti te

विज्ञानेः स्पन्दमाने — When consciousness is in (apparent) motion,

vijñāne spandamāne

आभासा: — appearances

ābhāsāḥ

न वै अन्यतोभुवः — do not come from elsewhere;

na vai anyatobhuvaḥ

न — nor (do they go)

na

अन्यत्र — apart

anyatra

तत: निस्पन्दत् — from that motionless

tataḥ nispondāt

ते न विशिष्टि — nor do they enter

te na viśanti
They do not emerge out of consciousness, since they do not have substantiality. Since they have no cause-effect relationship (and) since they are indefinable always, (they are unreal.)

53. द्रव्यम् द्रव्यस्य हेतुः स्याद्, अन्यद्वस्य चैव हि।
द्रव्यत्वम्यभावो वा, धर्मानां नोपपद्यते॥

53. dravyam dravyasya hetuh syad, anyad anyasya caiva hi
dravyatvam anyabhavo va, dharmānāṁ nopapadaya
dravyam syāt
hetuh:
hetuh
dravyasya
cā eva hi
ch eva hi
Anvad anvasya
Anvad anvasya
only.
One entity (is the cause) of another entity (which is distinct from that.)
dravyatvam
Substantiality
va anvabhavah
or distinction
vā anvabhāvah
dharmānāṁ
of the jīvas
dharmānāṁ
 cannot be established.

A substance is the cause of a substance only. One entity (is the cause) of another entity (which is distinct from that.) Substantiality or distinction of the jīvas cannot be established.

54. evam na citta jā dharmāḥ, cittaṁ vāpi na dharmajam evam hetu phalajātiṁ, praviśanti maniśiṇah

Thus,

objects are not born out of consciousness,
nor is consciousness born out of objects.

Thus, the wise (people) arrive at the birthlessness of both the cause and the effect.

As long as there is obsession with cause and effect, so long, there will be the origination of cause and effect. When the obsession with cause and effect is subdued, the origination of cause and effect does not take place.
56. यावद्धेतुपत्तावेशाः, संसारस्ताववदायतः।
क्षीणे हेतुपत्तावेशा, संसारं न प्रपद्यते॥

56. yāvaddhetupatāvesāḥ, samsārastāvad āyataḥ
kṣīṇe hetupatāvesāḥ, samsāraṁ na prapadyate

यावत्—As long as
yāvat

हेतुपत्तावेशः—there is obsession with cause and effect,
hetupatāvesaḥ

तावत्—so long,
tāvat

संसार: आयत:—sāṁsāra is extended.
samsāraḥ āyataḥ

हेतुपत्तावेशे—When the obsession with cause and effect
hetupatāvesa

क्षीणे—is subdued,
kṣīṇe

न प्रपद्यते—one does not enter
na prapadyate

संसारम्—sāṁsāra.
samsārəm

As long as there is obsession with cause and effect, so long, sāṁsāra is extended. When the obsession with cause and effect is subdued, one does not enter sāṁsāra.

57. सामुर्त्याः जायते सर्वं, शास्त्यं नास्ति तेन वेः।
सद्भावेन ह्र्गं सर्वंम्, उच्छेदस्ते नास्ति वेः॥

57. samurtyaḥ jāyate sarvam, śāsvataṁ nāsti tena vai
sadbhāvena hyaṁ sarvam, ucchedastena nāsti vai

सर्वं जायते—Everything is born
sarvam jāyate

सामुर्त्या—because of ignorance.
samurtya

तेन—Therefore,
tenā

न अस्ति वै—nothing is indeed
na asti vai

शास्त्यम्—permanent.
śāsvatam

सद्भावेन—As Brahman,
sadbhāvena

सर्वं हि—everything is indeed
sarvam hi

अजम्—birthless.
ajam

तेन—Therefore,
tenā

अस्ति न—there is no
asti na

उच्छेदः वै—destruction at all.
uccdah vai

Everything is born because of ignorance. Therefore, nothing is indeed permanent. As Brahman, everything is indeed birthless. Therefore, there is no destruction at all.
58. धर्म्य य इति जायन्ते, जायन्ते ते न तत्पतः।
जन्म मायोपमयं तेषां, सा च माया न विद्याते॥

tे धर्म्यः:
Those entities,
te dharmāḥ

ये जायन्ते
which are born
ye jāyante

इति
in this manner,
itī

न जायन्ते
are not born
na jāyante

तत्पतः:
really.
tattvataḥ

तेषां जन्म
Their birth
tēṣāṃ janma

मायोपमम्
is comparable to illusion
māyopamam

च सा माया
and that illusion
cā sa māyā

न विद्याते
does not exist.
na vidyate

Those entities, which are born in this manner, are not born really. Their birth is comparable to illusion and that illusion does not exist.

59. यथा मायामयाण् जान्दु, जायते तन्मयोऽकुरः।
नासौ नित्यो न चोच्चेदी, तद्प्रभुष्यो योजना॥

yathā māyāmayaṁ bijād, jāyate tanmayo'ṅkurā
nāsau nityo na cocchedī, tadvad dharmesu yojanā

मायामयद् ब्रजात्
Out of an illusory seed
māyāmayaṁ bijāt

tनमयः अकुरः
a similar sprout
tanmayah ankuraḥ

जायते
is born.
jāyate

असौ
It is
asau

न नित्यः
neither eternal
na nityaḥ

च च उच्चेदी
nor destructible.
ca ca uccedī

योजनाः
(This) logic (has to be extended)
yojanā

यथा तद्वत्
in the same manner
yathā tadvat

धर्मेशु
in the case of all entities.
dharmesu

Out of an illusory seed a similar sprout is born. It is neither eternal nor destructible. (This) logic (has to be extended) in the same manner in the case of all entities.
60. नाजेशु सर्वधर्मेशु, शाश्वतशाश्वताभिधि।
यत्र वर्णः न वर्तने, विवेकस्त्रत्र नोयचे॥

60. nājēṣu sarvadharmeṣu, śāśvatāśāśvatābhidhiḥ
yatra varṇāḥ na vartante, vivekastratra noycate

In the case of all (those) entities which are birthless (Brahman), the word ‘permanent’ or ‘impermanent’ cannot (be applied.) Distinction cannot be maintained with regard to an entity where words do not function.

61. यथा स्वप्ने द्वयाभासं, चिन्तं चलति मायया।
तथा जाग्रतं द्वयाभासं, चिन्तं चलति मायया॥

61. yathā svapne dvayābhāsāṁ, cittaṁ calati māyāyā
tathā jāgratā dvayābhāsāṁ, cittaṁ calati māyāyā

The mind spins a seeming duality in the waking-state through māyā just as the mind spins a seeming duality in dream through māyā.
62. advayam ca dvayaabhāsaṁ, cittam svapne na samśayaṁ
   advayam ca dvayaabhāsaṁ, tathā jāgrataṁ samśayaṁ

- The nondual mind alone
- is the seeming duality
- in the dream;
- there is no doubt.
- In the same way,
- the nondual (mind) alone
- is the seeming duality
- in the waking-state;
- there is no doubt.

The nondual mind alone is the seeming duality in the dream; there is no doubt. In the same way, the nondual mind alone is the seeming duality in the waking-state; there is no doubt.

63. swapnadhṛ pracaran svapne, dikṣu vai daśasa sthitān
   anḍajān svedajāvāpyaṁ, jīvaṁpaśyati yān sadā

- Moving about
- in dream,
- the dreamer
- constantly sees
- various beings
- born of eggs,
- born of moisture, etc.
- existing
- in all the ten quarters.

Moving about in dream, the dreamer constantly sees various beings born of eggs, born of moisture, etc. existing in all the ten quarters.
64. svapnadhikittadâryâste, na vidyante tatha prthak
tatha taddrâyam evedâm, svapnadhikittam isyate

Those (beings,) which are objects of the dreamer’s mind, do not exist apart from that (mind.) Similarly, the mind of the dreamer is accepted to be the object of that (dreamer) only.

65. charâ jâgarîte jâgrat, dikṣu vai daśasu sthityân
ândajân svedajân vâpi, jîvân paśyati yân sadâ

Moving about in the waking-state, the waker constantly sees various beings born of eggs, born of moisture, etc. existing in all the ten quarters.
66. jāgracittekṣaṇīyāte, na vidyante tataḥ prthak
tathā taddṛṣyam evedaṁ, jāgrataścittam iṣyate
tē — Those (beings),
jaṭhāsaṣṭaṣṭikṣaṇīyāḥ — which are objects of the
vidyante — waker’s mind,
nāvidyante — do not exist
prthak tataḥ — apart from that (mind.)
tathā — Similarly,
idam cīttam — the mind
jaṭrataḥ — of the waker
iṣyate — is accepted
taddṛṣyam eva — to be the object of that
(waker) only.

Both of them are indeed mutually perceived. Does either (of them) exist? ‘No’— thus it is said. Both of them are indefinable. (Each one) is grasped because of the notion of the other only.

67. ubhe hanyonyadṛṣye te, kim tad asti iṣyate
lakṣaṇaḥ uṣṇyam ubhayaṁ, tanmatenai grhyate
ubhe te — Both of them
hi anyonyadṛṣye — are indeed mutually perceived.
kim tad asti — Does either (of them) exist?
na iti ucyate — ‘No’ — thus it is said.
ubhayaṁ — Both of them
lakṣaṇaḥ uṣṇyam — are indefinable.
grhyate — (Each one) is grasped
tanmatenai eva — because of the notion of
the other only.
68. यथा स्वप्नमयो जीवः; जायते प्रियतेःपि च।
तथा जीवा अमी सर्वं, भवति न भवति च॥

68. yathā svapnamayo jīvah, jāyate mriyate'pi ca
tathā jīvā ami sarve, bhavanti na bhavanti ca

sarve āmi jīvāḥ
bhavanti
ch n bhavanti
cā na bhavanti
tathā yathā
svapnamayaḥ jīvah
jāyate
ch āpi mriyate
cā api mriyate

All these jīvas appear and disappear just as a dream jīva appears and disappears.

69. यथा मायामयो जीवः; जायते प्रियतेःपि च।
तथा जीवा अमी सर्वं, भवति न भवति च॥

69. yathā māyāmayaḥ jīvah, jāyate mriyate'pi ca
tathā jīvā ami sarve, bhavanti na bhavanti ca

sarve āmi jīvāḥ
bhavanti
All these jīvas appear and disappear just as a materialised jīva appears and disappears.

71. ন কাৰ্মিকায়ে জীৱঃ, সম্ভবেৱৰ্ত্তা ন বিদ্যতে।
এতত্তুত্তম সত্যঃ, যত্র কিছুৰ্ব্ব জায়তে॥
71. na kaścijāyate jīvaḥ, sambhavo'ya na vidyate
etat tad uttamaṁ satyaṁ, yatra kiścinna jāyate

Na kāści jīvaḥ.
— No jīva
jāyate
— is born.

Aṣṭa vidyate
— This (jīva) has

Na sambhavaḥ
— no cause.

72. চিত্তস্পন্দিতমেবং, গ্রাহ্যগ্রাহকবধ্যমু।
চিত্ত নিবিষ্যত্ন নিত্যমু, অসাধৃতে তেন কীৰ্ত্তিতমু॥
72. cītaspanditam evedam, grāhyagrāhakavad dvayam
cītam nirviṣayaṁ nityam, asaṅganā tena kirtitam

Idaṁ dvayam
— This duality,

Grāhyagṛāhakavat
— consisting of the subject and the object,

Evam cītaspanditam
— is nothing but the (apparent) motion of consciousness.

Cītam
— Consciousness
This duality, consisting of the subject and the object, is nothing but the (apparent) motion of consciousness. Consciousness is ever free from objects. Therefore, it is said to be relationless.

**73. योःस्ति कल्पितसंबृव्या, परमार्थेन नास्त्यसौ। परतन्त्राभिसंबृव्या, स्वास्ति परमार्थात्:॥**

**paratantrābhīsaṃvṛtyā, na paramārthātah asti**

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**74. अज: कल्पितसंबृव्या, परमार्थन नाप्याजः। परतन्त्राभिनिष्पत्तया, संबृव्या जायते तु स:॥**

**paratantrābhīsaṃvṛtyā, na api ajaḥ paratantrābhīsaṃvṛtyā, saṃvṛtyā jāyate tu saḥ**

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*paratantrābhīsaṃvṛtyā* — from the empirical view of other systems.

*na paramārthātah asti* — It does not really exist.

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This (duality,) which exists from the apparent empirical view, does not really exist. It exists from the empirical view of other systems. It does not really exist.
In fact, (consciousness) is not even birthless. It is (said to be) birthless in accordance with the apparent empirical view. (For,) it is (said to be) born in accordance with the empirical view arising out of other systems.

75. abhūtabhiniveso'sti, dvayam tatra na vidyate
dvayabhāvaṁ sa buddhvaiva, nirnimitto na jāyate

75. There is no duality in that (consciousness). There is (only) an obsession with the unreal (duality). Having known the nonduality, one is not born, being free from (its) cause.

76. yadā na labhate hetūṁ, uttama'dhamamadhyamān
  tādā na jāyate cīttaṁ, hetvabhāve phalaṁ kutaḥ

76. When one does not find its ultimate cause, superior, medium, and inferior causes (of birth,) then, consciousness is not born. How can there be an effect when there is no cause?
When one does not find superior, medium, and inferior causes (of birth,) then, consciousness is not born. How can there be an effect when there is no cause?

The nonorigination of consciousness which is free from the cause of birth, and which alone is in the form of everything, is eternal and absolute, because that (birth) is indeed an (apparent) object of consciousness which is birthless.

Having known the absence of causality to be the fact and not acquiring separately any (karma which is a) cause (for birth,) one attains the goal which is sorrowless,
अकाम्म् — desireless,
akāmam

तथा अभयम् — and fearless.
tathā abhayam

Having known the absence of causality to be the fact and not acquiring separately any (karma which is a) cause (for birth,) one attains the goal which is sorrowless, desireless, and fearless.

79. अभूताभिनिवेशानि, सदृशे तत्प्रवर्तते।
वस्तवभावं स बुद्धवै, निषञ्जङ्गम् विनिवर्तते॥

79. abhūtabhiniveśādhi, sadrāse tatpravartate
vastuvabhāvaṁ sa buddhvaiva, niḥsaṅgam vinivartate

तदा — Indeed,
tadā

तत् प्रवर्तते — that (consciousness) engages
tat pravartate

सदृशे — in a similar field (of duality)
sadrāse

अभूताभिनिवेशानि — because of the obsession with the unreal (duality.)
abhūtabhiniveśāt

बुद्धवा — Having known
buddhā

वस्तवभावम् — the absence of objects
vastuvabhāvaṁ

एव — alone,
eva

80. निवृत्तस्याप्रवृत्तस्य, निषञ्जङ्ग हि तदा स्थिति:।
विषय: स हि बुद्धानां, तत्साम्यामजमद्वयः॥

80. niyṛttasyāpavruttasya, niṣcalā hi tadā sthitih
viṣayaḥ sa hi buddhānāṁ, tatsāmyamajamadavyam

तदा — At that time,
tadā

स्थिति: — the condition
sthitih

निवृत्तस्य — of that (consciousness) which is withdrawn (from existing activities)
niyṛttasya

अप्रवृत्तस्य — and not engaged (in fresh activities.)
apavruttasya

हि निषञ्जङ्ग — is indeed undisturbed.
hi niṣcalā

तत् — It is (of the nature of Brahman which is)
tat
82. *sukhamāvriyate nityam, duḥkham vivriyate sadā yasya kasya ca dharmasya, grahaṇa bhagavān asau*  

**82.** This Ātmā is indeed birthless, dreamless, sleepless, self-effulgent, and ever-effulgent by its very nature.

82. *sukhamāvriyate nityam, duḥkham vivriyate sadā yasya kasya ca dharmasya, grahaṇa bhagavān asau*  

**82.** Because of the perception of one object or the other, this Ātmā is easily covered.
at all times
and it is known at any time
with difficulty.

Because of the perception of one object or the other, this Ātmā is easily covered at all times and it is known at any time with difficulty.

83. अस्ति नास्त्वस्ति नास्तीति, नास्ति नास्तीति वा पुनः।
     चलस्थिरोभयाभाव्येऽवापृत्ववेव बालिः॥

83. asti nāstiyasti nāstīti, nāstīti nāstīti vā punah
     calasthirōbhayābhāvaiḥ, āvṛṇotyeva bālīṣaḥ

अस्ति — It is existent,

न अस्ति — it is nonexistent,

अस्ति न अस्ति — it is existent and non-existent,

इतिवा पुनः — or

न अस्ति न अस्ति — it is totally nonexistent—

इति — holding such views,

84. कोटवशक्तस्त एतास्तु, प्रह्यपि सदावर्तुः।
     भगवानभिप्रस्युष्टं, चेव हुष्टं स सर्वदृष्टं॥

84. koṭyaścetasra etāsti, grahairyāśām sadāvṛtaḥ
     bhagavānābhikirasprṣṭaḥ, yena drṣṭaḥ sa sarvadrṣ́

एता: तु — These are indeed

चतुर्दश: कोट्याः — the four views

सदा ग्रह: — by constantly holding which

आवर्ततः — (the Ātmā) is covered.

भगवान्अस्युष्टं: — Ātmā is untouched
85. प्राय्य सर्वज्ञतां कृत्सनाम्, ब्राह्मण्यं पदमहयम्।
अनापप्रतिमध्यात्म, किमत् परमीहते॥

praṇya sarvajñatām kṛtsnāṁ, brāhmaṇyam padamahayam
anāpāpnaṁdimadhyaṁ, kimatiḥ paramihate

Having attained total omniscience and the nondual state of brahminhood which is free from beginning, middle, and end, what does he desire thereafter?

86. विप्राणां विनयो ह्येष; शमः प्राकृत उच्चये।
दमः प्रृक्तिदान्तत्वाद्, एवं विधाःप्रयम् ब्रजेत।॥

vipraṇāṁ vinayo hyesaḥ, śamaḥ prākṛta ucyate
damaḥ prakṛtidadantvād, evaṁ vidvāṇaṁ vrajet

This is modesty.

Mind-control

(as well as) sense-control

of the wise people

is indeed said

to be spontaneous

because of natural self-restraint.
Thus, the wise person attains peace.

This is modesty. Mind-control (as well as) sense-control of the wise people is indeed said to be spontaneous because of natural self-restraint. Thus, the wise person attains peace.

(That state of) duality which consists of experiences along with external objects is considered to be waking-state. (That state,) which consists of experiences without external objects, is considered to be the dream-state.

(That state,) which is without experiences and without external objects is considered to be the sleep-state.

Knowledge,
89. जाने च त्रिलिखे ज्ञेये, क्रमेन विदिते स्वयम्।
सर्वज्ञता हि सर्वत्र, भवतीह महाधियः॥

89. jñāne ca trividhe jñeye, kramena vidite svayam
sarvajñatā hi sarvatra, bhavatiha mahādhīyah

trividhe jñāne — When the threefold knowledge
ch jñeye — and the (threefold) object of
vidite — are known
kramena — in order,

mahādhīyāḥ: hi bhavati
mahādhīyāḥ hi bhavati
— that man of great intelligence
— indeed enjoys
sarva-jñatā
sarvatjñatā
— omniscience
svayam
— by himself
iha
— in this birth
sarvatra
— everywhere.

When the threefold knowledge and the (threefold) object of
knowledge are known in order, that man of great intelligence indeed
enjoys omniscience by himself in this birth everywhere.

90. हेयसेवाध्यापक्यानि, विज्ञेयान्यायानि:।
तेपाण्यान्य तिथिवाद, तपोभवस्त्रिषु स्मृत:॥

90. heyajñeyāpyapākyāni, vijñeyānyagrayānataḥ
tesāmanyatra vijñeyād, upalambhastiṣṭu smṛtaḥ

heya-jñeyāpyapākyāni
— Things to be rejected, known,
— acquired, and made ineffective
vijñeyāni
— are to be understood
agrayānataḥ
— first.
anyatra vijñeyāt
— Other than (the Ātmā) to be
— known.
Things to be rejected, known, acquired, and made ineffective are to be understood first. Other than (the Ātmā) to be known, three of them are considered to be (mere) appearance.

By nature, all jīvas should be known to be birthless (and pure) like the space. There is indeed no difference at all among them at any time.
Evam — with this knowledge

Kalpate amṛtatvāy — is fit for immortality.

By nature, all jivas are self-evident (and) evident from the very beginning. He who enjoys contentment with this knowledge is fit for immortality.

93. Ādiśāntā hanyutpannāḥ, prakṛtyaiva sunīrūtāḥ
   sarve dharmāḥ samābhinnāḥ, ajam sāmyam viśāradam

Prakṛtyā eva — By nature,

Sarve dharmāḥ — all jivas

Sunīrūtāḥ — are totally free,

Anuṭpannāḥ — birthless,

Samābhinnāḥ — uniform, divisionless,

Ādiśāntāḥ — and peaceful from the very beginning.

Hi ajam — (Ātmā) is indeed birthless,

Sāmyam — uniform,

Viśāradam — and pure.

By nature, all jivas are totally free, birthless, uniform, divisionless, and peaceful from the very beginning. (Ātmā) is indeed birthless, uniform, and pure.

94. Vaiśāradyaṁ tu vai nāsti, bhede vicaratāṁ sādā
   bhedanīmaṁ prthagvādāṁ, tasmātte kṛpaṁ śrītāṁ

Asti — There can be

Na vaiśāradyaṁ tu vai — no purity at all

Vicaratāṁ — for those who dwell

Bhede — upon separateness

Sādā — all the time.

Prthagvādāṁ — Dualists

Bhedanīmaṁ — are inclined to (the idea of) separateness.
There can be no purity at all for those who dwell upon separateness all the time. Dualists are inclined to (the idea of) separateness. Therefore, they are considered to be unfortunate.

On the other hand, those who are firmly established in the birthless, uniform (Brahman) are indeed people of great wisdom in the world. The common man, however, does not understand that.

— in the world.
— The common man, however,
— does not understand
— that.

— Consciousness
— in the birthless jīvas
— is accepted to be
— birthless
— and relationless.
Consciousness in the birthless jīvas is accepted to be birthless and relationless. Since consciousness does not contact (any object,) it is said to be relationless.

Even if an atom different (from Brahma) is (accepted to be) born, the relationlessness (of Brahma) will cease to be for ever for that indiscriminate one. What to talk of the end of ignorance?

All jīvas are naturally pure, free from ignorance, self-effulgent, and liberated from the very beginning.
The wise (people)

(figuratively say) that

they know.

All jīvas are naturally pure, free from ignorance, self-effulgent, and liberated from the very beginning. The wise (people figuratively say) that they know.

Consciousness of the adorable, wise (person) does not contact objects at all. All jīvas are the same. This knowledge is not expressed by the Buddha.

Having known the Reality which is incomprehensible, very profound, birthless,
Having known the Reality which is incomprehensible, very profound, birthless, uniform, pure, and nondual, we offer salutations according to our capacity.

Thus (ends) the Alōtaśāntiprakaraṇam.