MANEESHA PANCHAKAM

Conviction of the Wise

"THE SANDEEPANY EXPERIENCE"

Reflections by SWAMI GURUBHAKTANANDA
<table>
<thead>
<tr>
<th>Text No.</th>
<th>TITLE OF TEXT</th>
<th>Text No.</th>
<th>TITLE OF TEXT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sadhana Panchakam</td>
<td>24</td>
<td>Hanuman Chalisa</td>
</tr>
<tr>
<td>2</td>
<td>Tattwa Bodha</td>
<td>25</td>
<td>Vakya Vritti</td>
</tr>
<tr>
<td>3</td>
<td>Atma Bodha</td>
<td>26</td>
<td>Advaita Makaranda</td>
</tr>
<tr>
<td>4</td>
<td>Bhaja Govindam</td>
<td>27</td>
<td>Kaivalya Upanishad</td>
</tr>
<tr>
<td>5</td>
<td>Maneesha Panchakam</td>
<td>28</td>
<td>Bhagavad Geeta (Discourse -- )</td>
</tr>
<tr>
<td>6</td>
<td>Forgive Me</td>
<td>29</td>
<td>Mundaka Upanishad</td>
</tr>
<tr>
<td>7</td>
<td>Upadesha Sara</td>
<td>30</td>
<td>Amritabindu Upanishad</td>
</tr>
<tr>
<td>8</td>
<td>Prashna Upanishad</td>
<td>31</td>
<td>Mukunda Mala (Bhakti Text)</td>
</tr>
<tr>
<td>9</td>
<td>Dhanyashtakam</td>
<td>32</td>
<td>Tapovan Shatkam</td>
</tr>
<tr>
<td>10</td>
<td>Bodha Sara</td>
<td>33</td>
<td>The Mahavakyas, Panchadasi 5</td>
</tr>
<tr>
<td>11</td>
<td>Viveka Choodamani</td>
<td>34</td>
<td>Aitareya Upanishad</td>
</tr>
<tr>
<td>12</td>
<td>Jnana Sara</td>
<td>35</td>
<td>Narada Bhakti Sutras</td>
</tr>
<tr>
<td>13</td>
<td>Drig-Drishya Viveka</td>
<td>36</td>
<td>Taittiriya Upanishad</td>
</tr>
<tr>
<td>14</td>
<td>“Tat Twam Asi” – Chand Up 6</td>
<td>37</td>
<td>Jivan Sutrani (Tips for Happy Living)</td>
</tr>
<tr>
<td>15</td>
<td>Dhyna Swaroopam</td>
<td>38</td>
<td>Kena Upanishad</td>
</tr>
<tr>
<td>16</td>
<td>“Bhoomaiva Sukham” Chand Up 7</td>
<td>39</td>
<td>Aparoksha Anubhuti (Meditation)</td>
</tr>
<tr>
<td>17</td>
<td>Manah Shodhanam</td>
<td>40</td>
<td>108 Names of Pujya Gurudev</td>
</tr>
<tr>
<td>18</td>
<td>“Nataka Deepa” – Panchadasi 10</td>
<td>41</td>
<td>Mandukya Upanishad</td>
</tr>
<tr>
<td>19</td>
<td>Isavasya Upanishad</td>
<td>42</td>
<td>Dakshinamurty Ashtakam</td>
</tr>
<tr>
<td>20</td>
<td>Katha Upanishad</td>
<td>43</td>
<td>Shad Darshanaah</td>
</tr>
<tr>
<td>21</td>
<td>“Sara Sangrah” – Yoga Vasishtha</td>
<td>44</td>
<td>Brahma Sootras</td>
</tr>
<tr>
<td>22</td>
<td>Vedanta Sara</td>
<td>45</td>
<td>Jivanmuktananda Lahari</td>
</tr>
<tr>
<td>23</td>
<td>Mahabharata + Geeta Dhyanam</td>
<td>46</td>
<td>Chinmaya Pledge</td>
</tr>
</tbody>
</table>

**A NOTE ABOUT SANDEEPANY**

Sandeepany Sadhanalaya is an institution run by the Chinmaya Mission in Powai, Mumbai, teaching a 2-year Vedanta Course. It has a very balanced daily programme of basic Samskrit, Vedic chanting, Vedanta study, Bhagavatam, Ramcharitmanas, Bhajans, meditation, sports and fitness exercises, team-building outings, games and drama, celebration of all Hindu festivals, weekly Gayatri Havan and Guru Paduka Pooja, and Karma Yoga activities.

This series is an effort to promote the learning of Vedanta; it does not replace Course, but hopes to inspire young people to spend two years of their life for an experience that is sure to make a far-reaching spiritual impact on their personal lives. Sandeepany is an all-round spiritual course that gives proper direction to the youth and to those approaching retirement. Hinduism is in dire need of a band of systematically trained teachers or Acharyas who can serve this Eternal Religion.

— The Editor, 1st June 2017  Sannyasa Day of Sri Swami Sivananda
TEXT 05

Om Namah Shivaaya!

मनीषापञ्चकं

MANEESHA PANCHAKAM
“Conviction of the Wise”
Composed by
Sri Adi Shankaracharyaji

Reflections
by SWAMI GURUBHAKTANANDA
on the 6 Lectures delivered by Swami Tejomayananda,
Guruji, 15th Batch Vedanta Course
at Sandeepany Sadhanalaya, Powai, Mumbai
December 17th – December 22nd, 2011

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Personal Dedication

1. To my Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan
   who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;

2. To Pujya Sri Swami Vimalanandaji Maharaj
   the President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;

3. To Pujya Sri Swami Tejomayanandaji (Guruji)
   for his boundless vision and inspiration to create a vibrant organisation;

4. To Sri Swami Advayanandaji and Sri Swami Sharadanandaji
   my Acharyaji and Upa-Acharyaji at Sandeepany, who imparted their bountiful knowledge and wisdom with rare selfless Divine Love, just as the Rishis of yore would wish to see them do.

*****
MANEESHA PANCHAKAM

“Conviction of the Wise”
**FOR SAMSKRIT TEXT WITH SANDHEES**

*Guide to Splitting Sandhees*

**Conventional Samskrit Format** is used in the body of the book.

**Split-Sandhee Samskrit Format** is given at the end of the book, for the benefit of beginners. Word-combinations (Sandhees) are highlighted in bold underline (as shown in the table below) to help indicate the splitting of words. This is an original feature.

**Purpose**: To assist new students who are just finding their way in Samskrit to break up the words (Pada Chheda). It is *not* intended for those already proficient in Samskrit.

**How it Works**: 1. Enables *normal chanting*. The bold underlined letters are Sandhees, not words, and are needed only to join words for correct chanting.

2. Indicates *splitting of words*. To determine the words on either side of the Sandhee, the following table may be used. [The table has been applied in the transliteration within the body of the book, where individual words are used.]

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<thead>
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<th>Add to End of Prior Word</th>
<th>SANDHEE</th>
<th>Add to Front of Posterior Word</th>
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<tr>
<td>ई (i)</td>
<td>ई (ee)</td>
<td>ई (i)</td>
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<tr>
<td>उ (u)</td>
<td>ऊ (oo)</td>
<td>उ (u)</td>
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<td>ए 'x'</td>
<td><strong>short vowel</strong></td>
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<tr>
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<tr>
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<tr>
<td>ऋ (h)</td>
<td>घ, ङ, ह</td>
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</tr>
</tbody>
</table>

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MANEESHA PANCHAKAM
“Conviction of the Wise”

CONTENTS

All Samskrit Verses in Devanagari 2

PART 1:  THE CHANDALA’S REACTION 4

Verses 1.1:  “Move Away, Move Away” 5
Verses 1.2:  Three Classical Models 6

PART 2:  MANEESHA PANCHAKAM VERSES 9

Verse 2.1:  Prajnaanam Brahma 10
Verse 2.2:  Aham Brahma Asmi 12
Verse 2.3:  Tat Twam Asi 14
Verse 2.4:  Ayam Atma Brahma 16
Verse 2.5:  Mokshasya Ananda 18

Split-Sandhee Samskrit Format (for Beginners) 21
Split-Sandhee English Transliteration 22

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Spiritual Life Brightens Up
When all Barriers that Separate
Man from Man are Broken Down!
All The Samskrit Verses

Introductory Verses:

अतत्त्ववादमयमथवा चैतन्यमेव चैतन्यात्
यतिवर दूरंकार्तु पाथ्यसिः कि बृहि गच्च गच्छेनि
कि गङ्गामुनि बिश्विस्तम्बरमणो चापालवीरिवः
पूर्वा वानस्मिष्टि कालेष्वनघिमपुरुषोऽवर्षाये
प्रत्यास्तुनि निस्तरश्रसाधारान्वायोथायुक्तोऽ
विप्रोध्यं श्रपचोऽन्वितमयी महाक्षोऽवि विभेद्भ्रमः

1.1

The Maneesha Panchakam Verses:

जाग्न्त्वानसुपुर्वतं स्कूर्तं चा संविद्धम्भते
या ब्रह्मादिविपीतिकानाननुमु बुद्धा जग्नसाधिन्या
सेवाः न च दृष्ट्वसिद्धि दृष्ट्रथापि यस्यास्ति चे—
च्यादालोऽस्तु स ह तु हिजोऽस्तु गुरुरिद्वेष मनीषा मम

1.2

ब्रह्मावधचिम्रं जग्न्च सकलं चिन्मत्रविस्तारियः
सर्वं चैतन्यविद्वा बिगुणोऽष्टं मया कल्पितम्
इत्य वस्त्र दृढः मतं: सुखते परे निर्मले
च्यादालोऽस्तु स ह तु हिजोऽस्तु गुरुरिद्वेष मनीषा मम

1.3

शाख्तश्रेस्येव दिश्मभित्य वाच्य गुर्जः
तत्त्वं ब्रह्म निर्मलं बिनं बुद्धा निर्याजशानातम्या
भूतं भाति च दुर्गुरुः प्रदहता सविन्यये पावके
प्रार्थर्य सम्परित्व स्वपुरितवेष मनीषा मम

1.4

या निर्विद्वनुवेदेशमिश्रितम्: स्कूर्ता गृहते
यज्ञस्य हद्याद्वेशवेष्या भाति स्वतोऽवेशतः
ताः भास्ये: विदितकमण्डलस्मिः स्कूर्ति सहा भाववे—
व्योगी निर्विद्वन्तमाणसी हि गुरुरिद्वेष मनीषा मम

1.5

यस्माः भारतीयामुक्तिं वेशं ब्रह्मविद्व
वेषं: कदचिवसु पुरुषाऽवनितप्तो नूतं मनीषा मम

1.6

***

2
THE SAMSKRIT TRANSLITERATION

INTRODUCTORY VERSES:

The Chandala Says to Shankara:

Annamayaad annamayam athavaa caityanyam eva chaitanyak, Dwijavar dooreekartum vaacchasee kim broohi gaccha gaccheti. (1.1)

Kim gangaambuni bimbite’mbaramanadu connaalavaateeepayah, Poore cantaramasti kaancanaghateemrutkumbhayorvaambare; Pratyagvastuni nistaranga sahajaanandaavabodhaaambhau, Vipro’yamswapaco’yamityapimahaanko’yamvibhedabhramah. (1.2)

THE MANEESHA PANCHAAM VERSES:

Sri Shankara reflects thus:

Jaagrat swapna sushuptishu sputataraa yaa samvid ujjrumbhate Yaa brahmaadi pipeelikaantatanushu protaa jagatsaakshinee; Saиваaham na ca drisyavastviti drodhoprajnaapi yasaasti cet Candaalo’stu sat u dvijo’stu gururyyesha maneeshaa mama. (2.1)

Brahmaivaahamidam Jagacca sakalam chinmaatraavistaaritam Sarvam caitad avidyayaa trigunaya’avesham mayaa kalpitam; Ittham yasya drudhhaa matih sukhatore nitye pare nirmale Candaalo’stu sat u dvijo’stu gururyyesha maneeshaa mama. (2.2)

Saswannaswarameva visvam akhilam niscitya vaacaa guroh Nityam brahma nirantaram vimrusataa nirvyajaasaantaatmanaa; Bhootam bhaavi ca dushkritam pradahataa samvinmaye paavaake Praarabdhaaya samarpitam swavapurityeshaa maneeshaa mama. (2.3)

Yaa tiryam nara devataabhir aham ityantah sphutaa grihyate Yadbhaasaa hridayaaksadehavishayaa bhaanti svato’cetanaah; Taam bhaasyaih pihitaarkarmandalainibhaam sphoortim sadaa bhaavayan Yogee nirvritamaanaso hi gururyyesha maneeshaa mama. (2.4)

Yatsaukhyaaambhulesalesata ime sakraadayo nirvritaa Yaccitte nitararam prasaantakalane labdhwaa munir nirvritah; Yosminnityasukhaambhau galitadheer brahmaiva na brahmavid Yah kascitsa surendra vendita paso noonam maneeshaa mama. (2.5)

OM TAT SAT!
THE CHANDALA’S REACTION

PART 1: 2 Verses

“Move Away! Move Away!”

INTRODUCTION

AN INCIDENT HAPPENED one day when Sri Shankaracharya was returning from his bath in the Ganga. A Chandala or sweeper was spoken to harshly, either by Sri Shankara himself or one of his disciples on his behalf, or by a stranger he was watching. ‘Chandala’ denotes an outcaste or “untouchable”. The harsh treatment received by the sweeper brought forth from him a stern response in two verses, in which is couched a reminder to the sage not to tolerate such discriminatory behaviour towards the lower caste. The Maneesha Panchakam owes its genesis to this incident.

The Chandala does not permit the error to be ignored. He is prompted to register his objection. Sri Swami Chinmayananda sums up these two verses beautifully by saying: “The Divine Sweeper tickles the Super-Acharya with piercing satire.”

The Chandala happens to be no ordinary person; his remarks are not possible from an ordinary standpoint. He is certainly a very great spiritual luminary. He drops a bombshell that awakens Shankaracharya from this type of lapse from the Truth. In effect he asks Shankaracharya: “What do you think of this sort of behaviour?”

The incident touches upon the primary social weakness of Shankaracharya’s times. Those were the “saddest pages in the history of the Indian nation,” writes Sri Swami Chinmayananda. Hinduism was at a critical juncture in the middle of the 8th century AD. Divisions of caste within the community had reached the point of intolerance and threatened to overshadow the greatness of India’s heritage.

THE THEME of the text: Who is the man of realization? What determines beyond doubt that a person is a realized saint?

In the secular fields of knowledge, people look at educational qualifications in a teacher. In the spiritual field people look at the direct experience of God possessed by the Teacher, for which no certificates are given. The true seeker is not satisfied with anything less, nor interested in anything else – such as caste and status.

*****
Verse 1.1:  

"Move Away, Move Away"

1.1  

Annamayaad annamayam athavaa chaitanyam eva chaitanyaat, 

To move matter from matter, or to separate Spirit from Spirit?

1.1  

Dwijavar, dooreekartum vaancchasee kim broohi gaccha gaccha, iti. 

O best among the twice-born, which of these two do you wish to achieve by saying, "Move away, move away"?

The Social Issue Seen Philosophically

1-2  The Chandala uses crude words to dig into a deeper truth. Gacha, Gacha – "Move away, move away" is what he has been ordered to do. He wants to clarify what is required to be moved. Is it the physical body or the spiritual Self?

- Physical Body? If it refers to the body, then it means a separation of one mass of matter from another mass of matter. Is matter so important that it has to be treated in this manner? Is it not considered to be "unreal" by philosophers? Why should there be so much fuss made over something which is "unreal"?

- Spiritual Self? If "move away" refers to the Spirit, then the statement is absurd, for Spirit is boundless and limitless. A great Acharya would surely know that. For one who swears by the unity of the Non-dual Spirit, it is absurd to separate it within itself!

Thus, with lightning speed, and thunder to boot, the Chandala takes an apparently trivial incident to a rare philosophical height. This is no Chandala; clearly, we are dealing with someone who only appears to be one. There is a figurative meaning for Chandalas . . .

The Real CHANDALAS !

The body, senses, mind and intellect form the equipment by which we gather sensory information. They are the ‘Upadhis’ spoken of in the similes of the next verse. They are the real Chandalas. They cannot be trusted. In order to know the spiritual Truth, we need to "Move away, move away" from these unreliable sources of information.

This ‘moving away’ occurs daily during deep sleep, but unfortunately we are not aware of that state of freedom from the mind. We can, however, practise meditation and get into such a state with awareness. By consciously applying the process of negation called ‘Neti-Neti’, we move away from everything that brings us false information about our true Self. What remains is the awareness that we are the pure Consciousness or Brahman, where there is not even the smell of the Chandalas of body, senses, mind and intellect!

A person who has achieved this, is worthy of worship and reverence as one’s Guru or teacher. He can assist others towards the same goal. No other qualification is needed.

In the next verse, we see who the Chandala is. In contrast to the crudeness of the first verse, the next one is polished and brimming with well thought out arguments against the discriminatory practices of the time. The verse is clearly not by an ignorant sweeper, but an enlightened sage!

*****
Verse 1.2: Three Classical Models

1. AVACCHEDAKA (UPADHI)  The CONDITIONER of Consciousness

<table>
<thead>
<tr>
<th>VYASHTI</th>
<th>SAMASHTI</th>
<th>SHUDDHA</th>
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</thead>
<tbody>
<tr>
<td>The Individual Creature</td>
<td>The Total Creation</td>
<td>Before Creation</td>
</tr>
<tr>
<td>AVIDYA</td>
<td>MAYA</td>
<td>PRAKRITI</td>
</tr>
<tr>
<td>Rajasic &amp; Tamasic</td>
<td>Predominantly Sattvic</td>
<td>Gunas in Equilibrium</td>
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</tbody>
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**Examples:**
- Ghatta – Dirty, Clay pot
- Causal, Subtle & gross bodies
- Ripples of thought
- Mutta - Clean, Gold building
- Prapancha, the Universe
- Ocean of Bliss
- No Upadhi

2. AVACCHEDA  The CONDITIONING of Consciousness

3. AVACHINNA (UPAHITA)  The CONDITIONED Consciousness

<table>
<thead>
<tr>
<th>VYASHTI</th>
<th>SAMASHTI</th>
<th>SHUDDHA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual Consciousness</td>
<td>Universal Consciousness</td>
<td>Pure Consciousness</td>
</tr>
<tr>
<td>JIVA</td>
<td>ISHWARA</td>
<td>BRAHMAN</td>
</tr>
<tr>
<td>Maya-Dasi (Slave of Maya)</td>
<td>Maya-Pati (Lord of Maya)</td>
<td>Untouched by Maya</td>
</tr>
</tbody>
</table>

**Examples:**
- Reflected off Avidya
- Ghatta Akasha
- Wave
- Reflected off Maya
- Mutta Akasha
- Ocean
- Original Sun-rays
- Maha (Unlimited) Akasha
- Water

**Diagram Representing the Tripitis (Verse 1.2)**
THE TRIPUTI

There is a Triputi (threelfold division) involved in any function. For example, in the function of knowing, there is the knower, the knowing, and the known. In the function of Conditioning, we have the Conditioner, the Conditioning, and the Conditioned. This Triputi helps to explain the ideas contained in this verse.

Three classical models are presented in this verse. They are the most commonly used in Vedanta to explain the distinction between the pure inner Spirit and the impure, outer material vestures associated with it. The Table below presents all of them.

Let us examine each Model in turn. The Samskrit term for Model is Vada. The sweeper’s encounter is used as a prompt to bring out the 3 Vedanta models.

A. THE PRATIBIMBA VADA:

1 The Unconditioned: In this model, Pure Consciousness is compared to Bimba or light rays. Bimba is always the same, one only, Non-dual.

The Conditioner: known as Upadhi. Brahmanda or the Cosmic Body is an Upadhi that is predominantly Sattwic, and is symbolised by the Ganga. Pindanda is the Upadhi that is predominantly Rajasic and Tamasic, and is symbolised by the ditch. The former is at the macrocosmic level; the latter at the microcosmic level.

The Conditioned: known as Upahita. Pratibimba is the Upahita or reflected rays coming off the Conditioner. Pratibimba can vary considerably depending on the Conditioner.

The reflected consciousness in Brahmanda is Ishwara; in Pindanda it is Jiva. Jiva is diametrically opposite to Ishwara as far as properties are concerned;

Further, Jiva has its origin in Avidya, it does not know its true nature, and so it is the slave of Maya, Maya-Dasa. However, Ishwara is predominantly Sattwic, there is no delusion in Ishwara. He has full knowledge of who He is. He is the master of Maya, Maya-Pati.

Yet, Jiva and Ishwara have an identity. How is this possible, when we can see that they are opposite to each other?

Identity Between Vyashti & Samashti: In the Pratibimba model the Bimba or pure Light of consciousness falling on an Upadhi is unaffected by the size, shape or nature of the Upadhi. Consciousness falling on Jiva is identical to that falling on Ishwara. Only the Pratibimba or reflected consciousness varies, which makes them appear different.

B. THE AVACCHEDA VADA:

2 The Unconditioned: In this model, Consciousness is compared to Space. Pure Consciousness is the unlimited space.

The Conditioner: known as Avacchedaka. The Mutta or building is the conditioner for Brahmanda, the Cosmic Body; the Ghatta or pot for Pindanda, the individual body. The former is at the macrocosmic level; the latter at the microcosmic level.

The Conditioning: In this model, the process of conditioning is called Avaccheda, from which the whole model gets its name.
The Conditioned: called Avacchinna. This is the limited space within a Conditioner. The space within the whole building is Ishwara; the space within a pot is Jiva. As above, there is identity between Jiva and Ishwara. How?

Identity Between Vyashti & Samashti: In the Avaccheda model the vast unlimited space of Pure Consciousness interpenetrates all the Avacchedakas. There is only one Space and it is unaffected by the size, shape or nature of the Avacchedaka. When the pot breaks the Jiva space in it is identified with Ishwara, the building space. When the building itself gets demolished, Ishwara space gets identified with Brahman, the unlimited open space.

C. THE OCEAN AND WAVE:

3 The Unconditioned: The beauty of this simile lies in its sheer simplicity. Water represents Pure Consciousness.

The Conditioner: The Vyashthi conditioner is Avidya, represented by the wind which produces the wave. The Samashti conditioner is Maya, represented by the bed of the ocean which holds the ocean. A “waveless ocean” is a non-entity, which conveys the truth that phenomenal existence will ever stay with us.

The Conditioned: The ocean represents the entire world of Samsara; it represents Ishwara or the Universal Soul. It is characterised by Sattwa, vastness, omniscience, etc. The wave represents Jiva or the individual soul. The waves represent thought disturbances in one’s mind. They represent the infinite variety at the microcosmic level of creation. They are a “surface” phenomenon, having no depth; the unreality attributed to it is due to the Avidya that conditions it.

Identity Between Vyashti & Samashti: The wave is actually only water, it is not different from water. The wave exists only because water exists. Similarly, the ocean, too, is only water and owes its existence to water alone. Without water, there is neither a wave nor an ocean. Without Consciousness, there is neither a Jiva or individual nor Ishwara, the Lord of Creation.

4 The above three similes show how absurd it is for one to judge others based on superficial differences of caste or status. Such errors can be too painful to bear.

The incident and the outcry by the Chandala had its effect. As an exponent of the philosophy of Oneness, Shankaracharya must have felt sharp pain hearing these words. True to his noble profession, he rises to the occasion and emerges as a champion of the cause of eliminating social injustice and unworthy caste distinctions.

*****
THE CHANDALA TRIGGERED off a response from Sri Shankaracharya in the form of Maneesha Panchakam. Maneesha means “firm conviction”. Panchakam means “five”. Five beautiful verses emerged from the pen of the Sage, in which he lays bare his firm conviction that one’s caste or status has no connection with spiritual realization.

The deep conviction expressed in this poem is: Let a man be from any social status – a Chandala or a Brahmana – it is immaterial for the realization of the Self. Realisation does not pick and choose a person according to his social status.

The Chandala’s verses and Sri Shankaracharya’s reply can both be seen as displays of each one’s Vedantic prowess. The highest Vedanta is brought out by both of them. The incident is only an occasion that provides a good reason for them to open their wardrobes.

Just as a family would use a wedding or even a shopping trip as an occasion to flaunt the fashionable garments in their wardrobes, so also, the Chandala has just opened his wardrobe of glittering similes; and now Sri Shankaracharya uses the occasion to open his wardrobe and display its exquisite Vedantic contents!

The sage comes out “dressed up” in the Four Mahavakyas. They are his anga vastra, dhoti, kamandalu and mala. This is capped by his trisul in the fifth verse which describes the rare Bliss he has experienced in Cosmic Consciousness. This Bliss is the litmus test of one’s realisation of God.

We shall go into the details of these in this Part.

Om Tat Sat

*****
Verse 2.1: 

<table>
<thead>
<tr>
<th>प्रज्ञानम ब्रह्मा</th>
<th>Prajnaanam Brahmaa</th>
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<tbody>
<tr>
<td>– “Consciousness is Brahman”</td>
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</tr>
<tr>
<td>Aitareya Upanishad, Rig Veda</td>
<td>LAKSHANA VAKYA</td>
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</tbody>
</table>

प्रज्ञानम ब्रह्मा — चांचालाह अस्तु द्विजनां अस्तु गुरुह इति, यस्मादनां अवधिमया माम ॥ २.१ ॥

We begin with the first Mahavakya, Prajnaanam Brahmaa, “Consciousness is Brahman”. It is from the Aitareya Upanishad in the Rig Veda. It is a Lakshana Vakya, which means it is a statement that draws our attention to or defines the Reality.

<table>
<thead>
<tr>
<th>Sri Shankara reflects thus:</th>
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<tr>
<td>1</td>
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THREE TYPES OF DEFINITIONS

i) Tatstha Lakshana: indicates it indirectly through something associated with it;

ii) Atatvya Vritti Lakshana: defines what it is not; and

iii) Swaroopa Lakshana: directly states the nature of the item.

In this verse we use the first two, and in the next verse the third type is used.

1. Indicated by “COMMON FACTOR” of the Three States

1 Every human being experiences Consciousness as that which illumines all the three states of waking, dream and deep sleep. It is the knower of all the three states. It is the common factor which experiences them all.

We can be in only one of these three states at a given point in time. How do we tell whether it is the same person that is experiencing them? This is inferred from the common consciousness of “I am” that is present in all the three states.

The states vary in accordance with the factors which are present in each state. The gross body and senses are present only in the waking state, but absent in the others. The
subtle body (mind) is absent in deep sleep. Ignorance is present in all three states, but it is absent in a “Fourth” state called Turiya or Super-Consciousness. Consciousness alone is present in all the three states, as well as the state of super-consciousness.

2. Indicated by “LIFE” or “SENTIENCY”

2a Consciousness, in association with the subtle and gross body composite, is indicated as the Life-force that makes the composite a living being. From the greatest to the most insignificant, from the largest to the smallest, from Brahma to the ant, all living creatures experience the presence of Consciousness by the presence of Life. Vitality and motion of each organ; the functions of thinking, feeling and perceiving; of reasoning, discriminating and deciding – all these are due to the presence of Consciousness.

All life, all energy, sentiency and vitality, has its source in Consciousness.

3. Indicated by the “INNER WITNESS”

2b Thirdly, Consciousness is that by which we witness every other principle forming the human being. However, there is nothing higher than it by which it can be witnessed. Hence, it can be safely concluded that Consciousness is the Ultimate Reality.

4. Indicated by What It is “NOT”

3 Consciousness is that by which we know something. It is a logical absurdity that there be two of consciousnesses in existence, one knowing the other! This would mean the presence of a third consciousness knowing the other two, and so there would be no end. Whatever is “seen” or “known” cannot be consciousness.

Using this principle, we note the following: It cannot be an object which is seen by the senses. It cannot be the senses, which are seen by the mind. It cannot be the mind, which is “seen” by the witnessing principle or Consciousness. This defines Consciousness negatively by describing what it is NOT.

In the above four definitions, the first three are Tatastha Lakshana or known by indication, and the fourth is Atatvya Vritti Lakshana or known by what it is not.

4 One who is firmly established in this Consciousness is a knower of Brahman. He is a realized sage. He is worthy of being a Guru, regardless of his social status.

The fourth Pada of each verse ties up the message of the Mahavakya to the central theme of the poem. In other words, Sri Shankaracharya dedicates the message of Vedanta to the serve the cause of social justice.

*****
Verse 2.2: **Aham Brahmaa Asmi**  
– “I am the Infinite Reality”  
*Brihadaranyaka Upanishad, Yajur Veda*  
**ANUBHAVA VAKYA**

The second Mahavakya taken up is *Aham Brahma Asmi*, “I am Brahman”. It is from the *Brihadaranyaka Upanishad* in the *Yajur Veda*. It is an *Anubhava Vakya*, which means that the Guru puts forward his own experience of the Reality.

In this verse, Brahman is defined by using *Swaroopa Lakshana*, i.e. by describing its own nature of Satchidananda. The first Pada describes *Chit* or Consciousness, the second *Sat* or Existence, and the third *Ananda* or Bliss.

The experience of the man of realisation is one of complete identity with Brahman. Hence, *Aham* stands for Brahman, the macrocosmic Self. The statement is being made from the standpoint of the Universal Self. The Guru is saying what he experiences himself to be.

1. **Brahman as CHIT**

   Although appearing to be a puny individual, the sage is identical to Brahman, the pure Universal Consciousness. The sage sees the whole universe as Brahman alone.

   When this Mahavakya is understood from the relative standpoint it sounds like a very egotistic statement. A man once complained to a Mahatma, “Why are you so arrogant to say that you are Brahman?” The Mahatma, being a God-realised sage, replied, “I don’t like to say it, but what can I do? – I am!”

2. **Brahman as SAT**

   Brahman also has the nature of Absolute Existence, called Sat. In conjunction with Maya, the power aspect of Brahman, the whole creation process unfolds. This means that...
Existence is present in everything that is created. The existence of every object in creation is due to the presence of Sat in it. Maya cannot create without the Presence of Brahman. Maya is not an independent entity, but fully dependent on Brahman’s presence.

Brahman is the “canvas” on which Maya, as it were, paints Her Creation, using three basic “colours” known as the Gunas – Sattwa, Rajas and Tamas. These three building blocks are the constituents with which Maya creates the entire universe.

3. Brahman as ANANDA

Now the third characteristic nature of Brahman is described. The word Sukhatare refers to the Ananda or Blissful nature of Brahman. The Bliss is of an absolute type. It has no comparison with the finite happiness resulting from objects of the world. Bliss is Infinite.

Nitya: “eternal”; whilst creation is ever changing and ephemeral, Brahman is ever constant and eternal. This makes the Bliss of Brahman constant and continuous, too. There are no ups and downs in the Bliss of Brahman.

Pare: “preceding”; while creation is made of gross and subtle elements, Brahman precedes the elements, as He is in fact their very Cause.

Nirmale: “immaculate”; throughout this process of Creation, Brahman remains untouched by all that is created. Even though He is their support, He remains aloof and unaffected by it. We can say that Brahman transcends His creation. It is because of this nature that the Bliss is Infinite and ever-existing.

4 The sage, leaving aside all identification with the unreal world of objects, connects himself directly to the underlying Reality of the world, which is Brahman. In this way he is able to directly experience the truth of the statement “I am Brahman”.

In these three ways, in addition to the four indicators from the previous verse, we get to know what the macrocosm Brahman is like. One who is able to recognise Brahman in this manner is a realized sage. And of such a one it is said: “Whether he be a Chandala or a Brahmin, he is worthy of being considered as my Guru.”

An Anecdote: “Seeing Double” A Brahmachari once visited a home and was offered a cup of tea. He asked for a second cup to be brought. The lady said, “You finish this cup first, then I will bring you a second cup.” The Brahmachari said, “That is for the other Brahmachari sitting next to me.” The lady did not see anyone else so she was puzzled. The Brahmachari asked her to pull one of her eyelids, then she will see two Brahmacharis sitting. He thought he was smart, but the lady proved to be smarter. She said, “You also pull down your one eye-lid, then you will see two cups of tea!”

*****
Verse 2.3: Tat Twam Asi
– “That Thou Art”
Chandogya Upanishad, Sama Veda

The third Mahavakya taken up is Tat Twam Asi, “That Thou Art”. It is from the Chandogya Upanishad in the Sama Veda. It is an Upadesha Vakya, which means that the Guru teaches this to the student and instructs him how to experience it for himself.

How does a seeker get to that stage of enlightenment? At an earlier time the sage was himself a student, receiving the same instruction from his Guru. The Guru-disciple lineage – known as Guru Parampara – is brought to light by this Mahavakya.

The verse explains the Sadhana that the student is instructed into. The instruction is to experience the identity of the Jiva the individual Self with Ishwara the Universal Self. Both have Upadhis or conditionings which obscure their underlying unity. The Upadhis of both have to be intellectually “stripped off” by the student. Having done that, what remains in each case is the same Pure Consciousness.

1. The Implied Meaning of “That”

1 The student is first asked to “peel off” the greatness associated with the Universe. He has to intellectually remove the Upadhi of Ishwara, the macrocosmic Universe.

Ishwara’s Upadhi is the entire created Universe. His greatness and magnificence lies in His vastness. However, the superior conditioning of Ishwara has the defect of changing every moment. There is no stability in His creation. The student is asked to ponder over this.

2a What is the outcome of this pondering? The student soon develops the vision of beholding only the Eternal Brahman underlying creation. He meditates on That alone.
All other concepts about the greatness of Ishwara are denied. They concern only the Upadhis or external cladding of Ishwara. The result is that Creation, despite its variety, is seen to be essentially Brahman alone. Whether it is Mt. Everest before our gaze, or the vast blue sky, or just an ant-hill in front of our feet, the existence of these is due to the same Pure Consciousness.

2. The Implied Meaning of “This”

Pondering further, the student also realises that he himself is part of that creation. So he, too, even though he may be so limited by his body and mind, his essence is the same supreme Brahman. Whether in the macrocosm or the microcosm, the essence of both is only Brahman. Further, whether a person is a Chandala or a Brahmin, the two are in essence the same Pure Consciousness.

The student meditates thus and recognises that despite all the layers upon layers of Karmic dirt that surround his individual soul, at their root is the same Pure Consciousness.

As the individual identity or Ego-consciousness melts away, all dissimilar thoughts are eliminated from his mind, and he experiences a quietness and equipoise hitherto not enjoyed. With the melting away of the individuality, all his Karmas are nullified. There is now nothing that binds him to the world. Freedom from Karma liberates him from Samsara.

3. The Remainder of His Days on Earth

Having attained liberation, what need is there for him to remain in the embodied state and experience the world?

The student, now a Master in his own right, cannot escape the playing out of his Prarabdha Karmas. These are Karmas which have caused his present human birth. He has to undergo them until they are fully exhausted. Surrendering to Prarabdha means not rebelling or complaining against what he inevitably has to go through in the remainder of his life.

Such a disciple who has fully realized his equality with Brahman by negating both the macrocosmic as well as microcosmic conditionings, now shines forth as a realized Guru. He is worthy of being a Guru, be he a Chandala or be he a Brahmin! This last statement is taken as understood in this verse, as it follows from the previous two verses.

*****
Verse 2.4:  

Ayam Atmaa Brahmaa  
– “This Self is the Supreme Truth”  
Maandukya Upanishad, Atharvana Veda  
ANUSANDHANA VAKYA

The fourth Mahavakya taken up is Ayam Atma Brahman, “This Self is Brahman”. It is from the Maandukya Upanishad in the Atharvana Veda. It is an Anusandhana Vakya, which means that the student, after making his enquiry, reports back to the Guru his personal experience of the Reality.

This Mahavakya plots the progress route taken by the disciple when left on his own by the Guru to make his own inner spiritual discovery. It teaches us a very significant point about the practice of Meditation. By placing ourselves in the shoes of this ardent disciple, we get some idea of the correct attitude needed when one sits for meditation.

The disciple meditates on three facets of the spiritual Reality within him:

1. The “Ego-Sense” in All Beings

1 In all living creatures there is a sense of “self-consciousness”. This is generally described as the ego-consciousness. However, when traced back to its essence, it is found to be the same as the Pure Consciousness. In his meditation sessions, the disciple meditates on this ego-sense until he obtains a clear idea (Sphuta Grihyate) of what its original Source is.

The student, who has become very Sattwic in nature, can see only the good purpose of everything created by Nature. If man is created in the image of God, then there must be something useful and purposeful in every single detail of his constitution. In this Pada, the Ego-sense is appreciated for its useful role in the plan of Nature. Each individual has to have an ego-sense built into him in order to function properly within the world.
This ego-sense alerts us to the need for providing the body with food by creating the pangs of hunger. It alerts us to external dangers that come to us in various forms. The student recognises this useful role played by the Ego.

2. When the Upadhis Become Sattwic

Our body, senses, mind and intellect are “inert” instruments which we use to function in the world. In the previous Part, when we looked at them in their raw state full of Tamas and Rajas, we concluded that they were the real Chandalas to be shunned, to be dealt with firmly in an uncompromising manner. They were distrusted because they always brought inaccurate information to the mind. They were to be treated as slaves.

However, in this Pada we are seeing them in different circumstances. They have been purified by the all-round increase in Sattwa. Under the influence of Sattwa, the same instruments become our friends, no longer our enemies or Chandalas. This is in agreement with the Bhagavad Geeta’s teaching of the higher mind and the lower mind in Chapter 6.

This teaches us to see our body, mind and senses in a kinder light and with great respect, not as “Chandalas” but as our allies on the spiritual path. The Sattwic Upadhis are very helpful to our spiritual progress, not a hindrance to it. We ought not to despise our Upadhis in their favourable state but allow them to perform their due functions.

3. The Benign Presence of the Divine

Thirdly, the disciple is overcome with choking emotion when he realises the supportive and compassionate Presence of the Divine. Even as the Sun penetrates the thickest clouds to give us its light, so also, the Lord’s Presence is felt even in the most difficult times. The disciple ever meditates upon the ever comforting Presence of the Lord.

Pure Consciousness operates from behind a veil, as it were, unknown to us, yet always at our beck and call. When such an attitude of humility pervades our seeking, we cease feeling that we are the agents of our thoughts, words and deeds. We cannot help feeling that everything is the work of a Divine Intelligence infinitely superior to our Ego. On this most illuminating thought, we are expected to meditate constantly.

The fruit of such meditation is the thought-free mind. This is the treasure awaiting us. More will be said about this treasure in the next verse. For now we take the message this Mahavakya gives us: If we can only succeed to quieten our mind, we are guaranteed the highest spiritual experience of identity with Brahman.

An ideal thought-environment is created for us to function in this world. This Mahavakya teaches us to be in complete harmony with our world environment, having not a trace of conflict in our mind. Such a person no longer underrateds himself, but feels the universal power in his pulse. He becomes a Cosmic entity, with limitless power to bring about constructive change in this world of names and forms.

He is truly liberated from the imprisonment of his own limitations. Such a sage is worthy to become a Guru, regardless of whether he is a Chandala or a Brahmana!
### Verse 2.5: Mokshasya Aananda

**“The BLISS of Liberation”**  
*Mahavakya Phala Stuthi*  
**THE FRUIT OF ONENESS**

<table>
<thead>
<tr>
<th>Sūtra</th>
<th>Translation</th>
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<tbody>
<tr>
<td>1. <strong>Yat saukhya ambudhi leshaleshata ime, sakraadayo nirvritaa;</strong>&lt;br&gt;<strong>Of the Ocean of Bliss,</strong>&lt;br&gt;only a tiny “droplet of a droplet”&lt;br&gt;<em>is sufficient to satiate Indra and the other Gods;</em>**&lt;br&gt;<strong>lesha</strong> - “finite”&lt;br&gt;<strong>ime</strong> - “it”&lt;br&gt;<strong>sakraadya</strong> - “sufficient”&lt;br&gt;<strong>nirvrita</strong> - “to satiate”</td>
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</table>
| 2. **Yaccitte nitaraam prashaanta kalane, labdhwa munir nirvritah;**<br>**But he whose mind is contented and has come to a peaceful state,**  
*such a Yogi’s mind is satiated by obtaining***<br>**nitaraam** - “sufficient”<br>**prashaanta** - “contented”<br>**kalane** - “peaceful state”  |
| 3. **Yasmin nitya-sukha-ambudhau galitadheeh, brahma eva, na brahmavid;**<br>**the entire ocean of Bliss itself!**<br>**With intellect absorbed in Him, he becomes not just a knower of Brahman, but Brahman Himself.***<br>**nitya** - “continual”<br>**sukha-ambudhau** - “ocean of Bliss”<br>**galita** - “droplet”<br>**brahma** - “Brahman”<br>**ev** - “and”<br>**na** - “not”<br>**brahmavid** - “Brahman Himself”  |
| 4. **Yah kascitsa surendra vandita padah, noonam maneeshaa mama.**<br>**Rare is such a one; the very King of the Gods worships his feet!**<br>(Such is a great Guru – )<br>**this indeed is my firm conviction!***<br>**kascitsa** - “such a one”<br>**surendra** - “King of the Gods”<br>**vandita** - “worships”<br>**padah** - “his feet”<br>**noonam** - “this indeed is”<br>**maneeshaa** - “my firm conviction”<br>**mama** - “me”  |

Sri Shankara has already redeemed himself of the oversight for which he has boldly taken responsibility. He has given dignity back to the Chandala. Having brought us to the peak via the pathways of the Mahavakyas, the panoramic beauty from there is like the icing on the cake. But the poet in Shankara is not fully satisfied – he wants to place a cherry on the top of the icing! In this final verse he devotes himself to that task.

He has not yet spoken of the sheer joy that he beholds on the face of the Chandala despite the ill-treatment he has endured. The master craftsman in him now carves out in words of exquisite poetry a tribute to the indescribable Bliss experienced by the Chandala.

### 1. Bliss Incomparable

With the four Mahavakyas Sri Shankara has churned our intellect. The churning brings up the butter...

1. **It is the butter of Pure Bliss, Bliss incomparable, a whole ocean of it!**

**Ambudhi Lesha-Leshata:** If all the *finite* happiness in the world could be represented by the whole Ocean, then the happiness experienced in heaven by Lord Indra, the King of Heaven, and all the other gods put together would be but a “droplet of a droplet” from that Ocean! Indra, as powerful as he is, has not learnt to control his mind and render it peaceful. Indra would actually be quite content with this “droplet of a droplet of Happiness”. To him the droplet is what he can handle. He has no idea of the sage’s bliss; it would boggle his mind just to think of it. What prevents him from enjoying the same happiness?
2. The Jewel of a “Peace-filled Mind”

The difference between Indra and the sage lies simply in the quality of mind that each one possesses. The sage’s calm and quiet mind, in comparison with Indra’s restless mind, is a precious, priceless jewel. Sri Shankara thus pays a huge compliment to the sage. Surely, if the Gods come to know of this, they would be very jealous of a liberated sage who enjoys so much more than them!

Why is the peace-filled mind so precious? Arising from such a mind are the following:

i) **Satiation: 2-3** The most coveted example of worldly happiness is that enjoyed by Indra, the Lord of the Heavens. But Shankaracharya does not agree with this judgement. In his eyes, the sage enjoys a state of bliss that makes Indra’s happiness look paltry in comparison. Indra’s is only “a tiny droplet” compared to the ocean that the sage enjoys!

ii) **Equal to Brahman: 3** The sage is also described as being Brahman himself in every respect. He is not just a knower of God, but has deservedly become one with God through the utter destruction of his ego-centred personality and expansion of his consciousness to include the whole world as his very own.

iii) **Worthy of Highest Worship: 4** A fitting tribute is paid by Sri Shankaracharya to such a realized sage. The highest acknowledged authority known to man, namely, Indra, the King of the Gods Himself, falls at the feet of the man of realization. How great must the sage be! Can a higher tribute be paid to anyone on earth? The sage is indeed Emperor of emperors, King of kings, on earth as well as in heaven.

All the above three honours are due to wiping out the ego, and surrendering the inner being to the Lord. This alone paves the way for the entry of Infinite Bliss.

**CONCLUSION:**

From the heights of sainthood, all are seen with equality. All are worthy of attention. Man-made barriers are demolished. The absence of “another” is the acid test of Oneness.

That brings to an end a powerful message to mankind from one whom we may describe as a perfect sage himself. Society stands so much the richer for the ideal set by Sri Shankaracharya. The marriage between Indian philosophy and Indian society was standing on the brink of a divorce; thanks to the Chandala and Sri Shankaracharya, the divorce was averted in the nick of time.

The threat has not been removed altogether, but for now the marriage is still continuing in good faith!

Om Tat Sat

*****
PART 1:  

"Move Away! Move Away!"  

2 Verses

अन्तमयादृ अन्तमयम् अथवा चैतन्यम् एव चैतन्यात्।
हिजवर दूरीकर्तु वाच्चसि किं बूढि गच्छ गच्छ-ङ्-ति ॥ २.१ ॥

किम् गच्छ-“आ-मूचि बिभिन्त-ङ् अभस्म: अणि्, चण्डाल वा टीपवः;
पूरे च-आ-नाम् अस्तित्वम् गति-् , मृत्-क्रूम्भयोऽ वा उपवे।
प्रत्य वस्तुनि नित्तरः सहजा-् , नन्द-आ-विद्य-आ-ङ्ुधः;
विध-आ यवं रश्च- आ यवं हत-ङ् अपि महान्् , क-आ यवं विमेद ध्रमः? ॥ २.२ ॥

PART 2:  

“My Firm Conviction”  

5 Verses

राग्नु रसुन्तिषु स्फूटतरः, या संविद् उजाम्बमते;
या ब्रह्मादिद विपीलिकानातीपुरुष, प्रोत्ता जगत् साध्यान।
स्स्-उऍ-व-आ-हें न च दश्य वस्त्र-ङ् इति ढिन्-् , प्रजा प्रि वस्त्र-आ-सिति चेत,
चण्डाल-आ-उस्तु स तु हिज-आ-उस्तु गुरु-् इत-ङ् , एषा मनीशा मम ॥ २.१ ॥

| 2.1 |
| 2.2 |

शक्तु नक्षत्रस्म एव विस्वम् अखिलं, निक्षिप्य वाचा गुरोः;
नित्य ब्रह्म नित्तरं विमंशता, निजवै शानि-आ”-तमना।
भूतं भाव च दुर्भद्रं प्रदहा, संविद-मध्ये पावके;
प्रार्थांय समर्पित स्वपु-् इत-ङ् , एषा मनीशा मम ॥ २.३ ॥

| 2.3 |
| 2.4 |

या तिर्यक-पद्तुलाभ-् अहम् इत-ङ्, अन्त: स्कुटा गुहते,
तद् भासा हदय-आ-क् देह विष्य, भानि स्वतः-आ उजेतना।
तां भास्यं: पिन्तं-आ-क् मण्डल निःभ, स्फूर्तिः सदा भावन;
योगी निर्विदमानस-आ हि गुरु-् इत-ङ् , एषा मनीशा मम ॥ २.४ ॥

| 2.5 |
| 2.6 |

यत् सौख्-आ-मृक्षि लेशलेशात् इमे, शक्त-आ”-दयो निवृत्ता,
यच चिरे निसर्ग प्रजानन कलने, लक्ष्मी मृत-् निर्वृत्त:।
यम्मुन् नित्य सूक्ष्म-आ-क् तालिमी-्, ब्रह्म-उऍ-् न ब्रह्मविवि;,
यः कह्सुक्ष्म सुरेन्द्र विद्यत पद-आ, पूर्तं मनीशा मम ॥ २.५ ॥
PART 1:  
“Move Away! Move Away!”  
2 Verses

annamayād annamayam athavā caityam eva caityanyāt |  
dvijavara dūrīkartiṃ vānchasi kriṃ brūhi gaccha gacchā-Ś- ti || 1.1 ||

PART 2:  
“My Firm Conviction”  
5 Verses

jāgrat svapna susūptiṣu sruṣṭatārē, yā saṃvid ujjīmbhatē,  
yā brahmādī pipīlikāntatanaṣu, prōtā jagat sākṣīṇī |  
s-ai-v-Ś- haṃ na ca dṛṣya vast-y iti dṛṣṭha-, prajñā :pi yasy-Ś-sti cēt,  
caṇḍāli-Ś :stu sa tu dvij-Ś :stu guru-Ś it-y, ēśā maniṣā mama || 2.1 ||

bhṛham-Ś- haṃ idāṃ jagac-ca sakalaṃ, cin-mātra-viṣṭārītaṃ,  
sarvaṃ c-Ś-tad avidyayā triguṇaḥ-Ś-śeṣarī mayā kālītama |  
itthāṃ yasya dṛḍhā matiḥ sukhatarē, nityē parē nirmalaḥ,  
caṇḍāli-Ś :stu sa tu dvij-Ś :stu guru-Ś it-y, ēśā maniṣā mama || 2.2 ||