

Verse 1

Permeating the knowledge which brilliantly shines
at once within and without the knower
is the *karu*; to that, with the five senses withheld,
prostrate again and again with devotion and chant.

Verse 2

The psychic dynamism, the senses, the body,
the many worlds known by direct perception—everything, when
contemplated,
is the glorious embodiment of the sun that shines in the sky
beyond;
this should be realized through relentless search.

The book has:

The inner organ, the senses, the body,
the many worlds known by direct perception—everything, when
contemplated,
is the glorious embodiment of the sun that shines in the sky
beyond;
this should be realized through relentless search.

Verse 3

Existing outside and seen within, through an act of
superimposition,
the five specific elements, like sky, when contemplated,
should become like waves rising in rows
from the treasury of the watery deep, without any separate reality
whatsoever.

The book has:

Existing outside and, as specific modes, seen within,
the five elements, like sky, when contemplated,
should become like waves rising in rows
from the treasury of the watery deep, without any separate reality
whatsoever.

Verse 4

Knowledge, the object of interest,
and one's personal knowledge are nothing other than *mahas*;
merging into that infinite, Supreme Knowledge,
become That alone.

Verse 5

People of this world sleep, wake and think many thoughts;
ever wakefully witnessing all this shines an unlit lamp,
precious beyond words, that never fades;
ever seeing this, one should go forward.

The book has:

Worldly people, having slept, wake and think many thoughts;
ever wakefully witnessing all this shines an unlit lamp,
precious beyond words, that never fades;
ever seeing this, one should go forward.

Verse 6

One has to wake up, then go to sleep,
has to eat food and embrace;
thus, in this way, many life urges come;
therefore, who realizes the one changeless form?

The book has:

One has to wake up, then go to sleep,
has to eat food and embrace; thus, in this way
many ambivalent urges arise; therefore,
who is there to comprehend reality's one changeless form?

Verse 7

Do not wake any more, and without sleeping remain as
Knowledge;
if you are unfit for this,
then steadily fix your embodied self in devotional service to those
great ones
who ever live free from birth, in silent contemplation, awakened to
aum.

The book has:

Do not wake any more, and without sleeping remain as
Knowledge;
if you are unfit for this,
then keep yourself in the service to those contemplatives
who live free from birth, awakened to *aum*.

Verse 8

Enjoying the five fruits, such as beauty,
mounted on a foul-smelling gun and evasively flying back and
forth
are five birds; having brought them down, through an inversion,
that radiant inner awareness should fill one's entire being.

Verse 9

Growing on both sides, in a blossoming state,
is the one vine which has come, spread out and risen to the top of a
tree;
remember that hell does not come
to the man dwelling in contemplation beneath it.

Verse 10

“Who is sitting in the dark? Speak, you!”
In this manner one speaks; having heard this, you also
to know, ask him, “And who are you?”
To this as well, the response is one.

Verse 11

“I,I,” thus, all that are spoken of,
when carefully considered, inwardly are not many; that is one;
as the receding I-identities are countless
in their totality, the substance of I-consciousness continues.

Verse 12

See the skin, bone, dirt and inner urges which end tragically
to which the I-identity is conjoined;
this which perishes is the other; oh, grant the cherished boon
that the great I-identity increases to perfection.

Verse 13

Having offered the flower of your mind to that Lord
smeared with sacred ashes, the three *gunas*,
having cooled down the senses, unwound everything, and become
calm,
when even the glory of aloneness has gone, become established in
mahas.

Verse 14

Going beyond the boundaries of the three worlds, with all-filling
effulgence,
when the three-petaled knowledge has faded out, ever brighter
shines that light;
a pretentious seer will never grasp this;
thus, the Upanisads' secret word should be remembered.

Verse 15

To the blessed ones who have sucked the milk of *para*
ten thousand years is but a moment;
but if knowledge succumbs to *apara prakrti*
half a second seems like a thousand years.

Verse 16

A very vast wasteland suddenly
flooded by a river in spate—thus comes the sound
that fills the ears and opens the eyes of the one who is never
distracted;
such should be the experience of the seer *par excellence*.

Verse 17

Having two tiers of five petals, whence pain arises,
rotating, beginningless, hangs the lamp of the self,
burning as the shadow (of true being), with the oil
of latent urges and mental modifications as the wicks.

Verse 18

The “I” is not dark; if it were dark we would be in a state of
blindness,
unable to know even “I,I”;
as we do know, the “I” is not darkness;
thus, for making this known, this should be told to anyone.

Verse 19

The bottom, the top, the end, that is real, this is, no, that is—
in this way people quarrel; the one primal reality is all that is;
all this inertial matter is transient;
except as a form of water could a wave ever arise?

Verse 20

Other than this the world has no reality;
“there is”—all such that people say is without reflection;
even if to a numskull it appears to be a snake,
will a fresh flower garland ever become a serpent?

Verse 21

Endearment is one kind; this is dear to me;
your preference is for something else;
thus, many objects of endearment are differentiated and confusion
comes;
what is dear to you is dear to another also; this should be known.

Verse 22

The happiness of another—that is my happiness;
one’s own joy is another’s joy—this is the guiding principle;
that action which is good for one person
should bring happiness to another.

Verse 23

For the sake of another, day and night performing action,
having given up self-centered interests, the compassionate person
acts;
the self-centered man is wholly immersed in necessity,
performing unsuccessful actions for himself alone.

Verse 24

“That man,” “this man”—thus, all that is known
in this world, if contemplated, is the being of the one primordial
self;
what each performs for the happiness of the self
should be conducive to the happiness of another.

Verse 25

What is good for one person and brings misery to another
such actions are opposed to the self, remember!
those who give great grief to another
will fall into the fiery sea of hell and burn.

Verse 26

Holding the limbs together, remaining like a bolt,
the limb owner envelops as vaporous being;
for this reason, “that man” and “this man” arise in this way—
so that man believes, due solely to the weakness of non-
discrimination.

Verse 27

Sitting in the dark, that which knows is the self;
what is known then assumes name and form,

with the psychic dynamism, senses, agency of action and also action;
see how it all comes as *mahendra* magic!

Verse 28

Without bottom or top, from the bottom to the crest where it terminates—
what is known vividly is *turiya* consciousness;
inert matter does not know; having understood this,
know that what is said to remain in between is not knowledge.

Verse 29

For the man who offers his mind-flowers to worship God
there is no other work to do;
pick flowers of the forest; or, if not that,
by ever-repeating the *maya*-formula *maya* will disappear.

Verse 30

Inert matter does not know; knowledge has no thought
and does not articulate; knowing knowledge to be all,
letting go, one's inner state becomes boundless;
indeed, thereafter he never suffers confined within a body.

Verse 31

Without prior experience there is no inference;
this is not previously perceived with the eye;
therefore, know that the existence of that in which all qualities
inhere
is not known by inference.

Verse 32

What is known is not that in which all qualities inhere, only the qualities;
as this, in which all qualities are said to inhere, is not visible;
earth and all else do not exist;
remember that there is only a form in knowledge which supports.

Verse 33

Knowledge, to know its own nature here,
has become earth and the other elements;
spiraling up, back and turning round,
like a glowing twig it is ever turning.

Verse 34

Mounted on the rotating wheels of a chariot which have half-moments
and such for spokes,
the world rolls on;
know this to be the beginningless divine sport
that is ever going on in knowledge.

Verse 35

Like ten thousand suns coming all at once,
the modulation of discrimination arises;
the veil of transience covering knowledge is *maya*;
tearing this away, the primal sun alone shines.

Verse 36

The power of knowledge is endless;
the end of all this can be marked as “sameness” and “the other”;
thus, in this way, there are two divisions; in this,

merging the other with sameness, one should remain awake to that clear state of being.

Verse 37

The other is replete with difficulty;
and it is hard to win over without the power to discriminate the unbroken;
having won over the difficult,
attain to that discrimination which is opposed to sense interests.

Verse 38

What is known as many is the other,
and that which shines forth as one is sameness;
having known the state, which is going to be spoken of, and attained release,
remain dissolved and blended in the state of sameness.

Verse 39

To continue, of these forces just mentioned,
the second division, sameness, is of one quality,
while for the first, the difficult, there is no end to its qualities;
thus, these are of two kinds.

Verse 40

In sameness and in the other each one's
qualifying force always comes and becomes established;
by the fluctuating function of these two,
which comprises all, everything becomes the object of awareness.

Verse 41

“This is a pot;” in that, what comes first, “this,”
is the difficult to discern; “pot” is its qualifying predicate;
for intellect and such *mahendra* magic to manifest,
this itself becomes the *karu*, thus one should see.

Verse 42

“This is knowledge”; in that, what comes first, “this,”
is sameness; its qualifying predicate is awareness;
for intellect and all such to vanish, and for the true path to come,
this should be meditated on.

Verse 43

Even those of good action are caught by nature
and whirled around in vicious circles;
one should know that non-action does not bring release from
perverted action,
only the non-desire for the fruit of action.

Verse 44

The many faiths have but one essence;
not seeing this, in this world, like the blind men and the elephant,
many kinds of reasoning are used by the unenlightened who
become distressed;
having seen this, without being disturbed, remain steadfast.

Verse 45

One faith is despicable to another;
the *karu* described in one is defective in another’s estimation;
in the world the secret of this is one alone;
know that confusion prevails until it is known to be thus.

Verse 46

By fighting it is impossible to win;
by fighting one another no faith is destroyed;
one who argues against another's faith, not recognizing this,
fights in vain and perishes; this should be understood.

Verse 47

To become of one faith is what everyone speaks of;
this the proselytizers do not recognize;
wise men, freed of objections to another's faith,
know this secret in full.

Verse 48

The self encased in a body, in his eidetic consciousness,
understands all such as, "That is mine" and "This is mine"
bereft of body identity; on considering this
it is evident that everyone has truly experienced.

Verse 49

All beings are making effort in every way,
all the time, for the happiness of the Self;
in the world, this is the one faith;
pondering on this, without becoming subjected to sin, be controlled.

Verse 50

The ground, together with water, wind, fire and sky,
the functioning ego, right knowledge and the mind—
waves and ocean: what else is there?
All these worlds, having arisen, are changing into knowledge.

Verse 51

Having existed in knowledge, an I-ness, in the beginning, emerges;
coming as a counterpart to this is a thisness;
like two vines, these spread over the tree of *maya*,
completely concealing it.

Verse 52

The sky will glow as radiant sound—
on that day, all visible configurations will become extinct in that;
thereafter, the sound that completes the three-petaled awareness
becomes silent and self-luminous.

Verse 53

The primal energy implied in this
is the seed from which everything here proliferates;
having understood that, without forgetting
to clear the mind deluded by *maya*, meditation should continue.

Verse 54

In sleep the wakeful state does not exist
and when one wakes up no trace of sleep remains;
day by day, in this way, these two, having emerged
from the primal *maya* woman, arise and alternate.

Verse 55

A long dream is this; like sleep, this perishes every day;
in the same way, dream also;
the perishing intelligence does not see
what belongs to aloneness, and hence is constantly confused.

Verse 56

Like waves arising in the ocean,
bodies one by one suddenly arise, then merge again;
alas! Where is the end to this?
In the primal ocean of consciousness potent action is said to exist.

Verse 57

In the waveless ocean, endless traits of *maya* remain
as potent and beginningless effects;
water's taste and so on make a configuration,
and with such embodied forms world upon world comes to be.

Verse 58

Do not think in ever-new terms of yesterday, today,
tomorrow or another day;
all the endless counting and measuring is due to confusion;
one should know that there is not any difference.

Verse 59

Without knowledge I do not exist;
without me there is no knowledge; light alone is;
thus, both knowledge and knower, when contemplated,
are of one substance; there can be no doubt.

Verse 60

When knowledge is spoken of as subjected to the ego
without considering its ultimate truth,
even if that ultimate reality is spoken of in this way,
for one who knows, knowledge does not become other.

Verse 61

External objects appear to be different from one another;
it is the function of the senses to posit for each a distinct dimension;
nescience rises as sets of names, like sky and so on,
and changes into knowledge.

Verse 62

Do not think of the absolute truth overpowered by the sense of “mine”;
what knowledge comes from merely saying “do not”?
This will not come by mouthing a phrase;
the absolute state is attained through relentless contemplation.

Verse 63

Apart from remaining in knowledge without becoming other than
it
and knowing this knowledge here,
struggling in frustration, one does not know;
who sees this supreme secret of the wise man?

Verse 64

Dismiss your memories of each object of interest,
which cause a state of obstruction;
the vast expansive memory, which can reveal
the priceless ultimate knowledge, is not unjustified.

Verse 65

Nothing exists here that we have not known once;
veiled by form, all this is not wakefully known;
being boundless, there is no one who knows;
who is there to know this dear wonder? Alas! It is strange!

Verse 66

Food and all such always come again as a matter of course;
that which remains free of becoming is one;
we are that knowledge itself; all others
also remain as its forms.

Verse 67

One is beyond what can be counted,
the other is ordinary; other than these two there is not any other form
existing in waking, or in dream,
or in some city of the gods; this is certain.

Verse 68

Like snake-rope form,
the I-consciousness enters both knowledge and the body;
on one occasion the understanding is true, on another untrue;
thus one who can discern should understand.

Verse 69

Hearing and such as horses yoked,
occupied by the self-image, the dexterous psychic dynamism
drives
the chariot of *rati*; mounted therein, the ego
is continuously chasing each pleasing form outside.

Verse 70

One *rati* alone is expanding into the ego, the senses,
the mind, the body and all that is;
where is an end to this?

Not until one knows that he is different, none other than knowledge;
remember!

Verse 71

No one in this world remains free from becoming,
in a state of sameness; this is said to be a beginningless play;
to him who knows this, which is unlimited, as a whole,
boundless happiness comes.

VERSE 72

Now there is action, which is ignorance,
and again there is pure consciousness, which is knowledge;
although these two are thus ordained by *maya* to stand divided,
a non-dual vision of the Absolute brings about *turiya*.

VERSE 73

In one substance there are many,
and in many things there is one meaning; reasoning thus,
everything becomes inseparably inclusive in knowledge;
not all know this great secret.

VERSE 74

Innumerable particles of dust inhere in earth,
and there is no difference in the earth that constitutes the particles;
just as inert matter exists in consciousness, consciousness finds its
expression
here in the body; therefore, when contemplated, this is one.

VERSE 75

Nature is water, the body is foam, the Self is the depth;

“I am, I am”—thus, a restless repetition like a series of waves;
every inner blossom of knowledge attained is a pearl;
indeed, whatever each finds delight in is the nectar of immortal
bliss.

VERSE 76

As countless grains of sand ceaselessly blown onto
the surface of a pond generate ripple after ripple,
by untruths successively blown,
the inner self is transformed from within into various forms.

VERSE 77

The one beyond is sky, the all-pervasive energy is wind,
knowledge is fire, senses are water, objects of interest
are earth: thus, as five principles,
this is ever blazing; the secret of this is one.

VERSE 78

There is no death, or birth, or existence;
man, gods and all such are name and form;
what exists is like the water of a mirage in the desert—
it does not exist; this should be remembered.

VERSE 79

At the time of birth there is no existence; the one who is born
is not in another moment; how can such a state be?
Death is also like this, and there is no birth;
everything is of the power of pure consciousness.

VERSE 80

Like rest and motion, how can contraries such as creation,
existence and dissolution coexist in one place?
There is no validity for these three anywhere; when this is
considered,
earth and such are mere words.

VERSE 81

Prakriti divides: on one side is the agent of enjoyment;
on the other, whatever shines outside
as the here and the beyond, as an expansion of thisness,
is the world of enjoyment.

VERSE 82

Like fire that emerges from churning sticks,
the boundless discrimination that arises from contemplatives
burns as the sun that has attained the firmament of supreme
consciousness;
to this everything is fuel.

VERSE 83

To break, to exist and to come into being is the nature of bodies
here—
one goes, another takes its place;
remaining in the highest, the Self that knows all these three,
the indivisible one, is free of modifications.

VERSE 84

As modifications of earth are known, it is said they exist—
this is untrue when considered; what exists is earth;
the countless entities remaining without foundation
are all innate forms of nature existing in knowledge.

VERSE 85

No shadow exists independent of an actual form;
as there is no original form anywhere for the existing world,
it is neither shadow nor substance;
everything that is seen is like a snake painted by a master.

VERSE 86

The body and all similar things have no being one in another,
and become untrue for that reason; another part,
remaining without setting from day to day,
once again, as the true form, attains perfection.

VERSE 87

Taking each kind alone, it exists;
mutually, each excludes the other;
when this is remembered, body and all such
are neither real nor unreal; that is indescribable.

VERSE 88

Everything is real in itself; one who grasps the basic truth
will understand all this as one;
if not known introspectively,
maya's great enmity certainly creates much confusion.

VERSE 89

Existing in knowledge, as the being of non-being,
countless sparks arise, causing the appearance of the world;
so, apart from knowledge there is not another thing;

thus one should know; this knowledge bestows the state of oneness.

VERSE 90

The unreal does not conceal what exists,
such is the experience; what exists is; in this way,
at every step this is enveloped by existence;
therefore, body and such effects are existence through and through.

VERSE 91

Whatever effort is made in relation to each
object of endearment it remains ordained;
this dear value—unborn, unspent, unpredicable, one without a
second—
remains established in happiness.

VERSE 92

Unexpended, the law of action operates outside;
therefore, it is eternal;
within, endearment is inseparable;
to this, action is only an external symbol.

VERSE 93

To one detached from the changing body,
nothing is more dear than his Self;
as the self-oriented value continuously remains
in this state, the Self is eternal.

VERSE 94

The world and the truth exist intermixed;

this state is one of great iniquity;
in this, which is beyond the grasp of word and mind,
how can any right reason operate?

VERSE 95

This extensive playful display is *maya*'s
concealed energy of universal creativity;
again and again she manifests here; her limbs
are the ten million cosmic bodies.

VERSE 96

The atom and the indivisible, both as being and non-being
shine from either side;
thereafter, being fades away
and the experience of non-being, having no foundation, will also
cease.

VERSE 97

The atom will disappear in the vastness of knowledge,
leaving no trace of its parts; on that day the indivisible will attain
perfection;
without experiencing, one does not know this unbroken
consciousness;
it is the silence-filled ocean of immortal bliss.

VERSE 98

We have not known anything here so far,
having spoken of great happiness;
even if intellect and such disappear,
the reality of the Self, without becoming disintegrated, will
continue as knowledge.

VERSE 99

Knowledge and I-consciousness—both are one
to him for whom the veil is removed; to another there is doubt;
if knowledge, having separated from “I,” can become another,
there is no one here to know knowledge.

Verse 100

Neither that, nor this, nor the meaning of existence am I,
but existence, consciousness, joy immortal; thus attaining clarity,
emboldened,
discarding attachment to being and non-being,
one should gently, gently merge in *SAT-AUM*.