

Māṇḍūkya-Upaniṣad

and Gauḍapāda-Kārikā



This word by word translation is made possible by Rommert van Dijk (www.advaita.nl) who is teaching Advaita Vedanta in The Netherlands. The text is a combination of his own notes from the three year course in Anaikatti and other translations of the Upanisad text. It is later translated from Dutch to English for the benefit of English speaking students. For questions or feedback on the text, please email sandermachielsen@gmail.com.

Śānti-mantra

*om bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ | bhadraṃ paśyemākṣabhīryajatrāḥ |
sthiraīraṅgaistuṣṭuvāgmsastanūbhiḥ | vyaśema deva-hitam yadāyuh |
svasti na indro vṛddhaśravāḥ | svasti na pūṣā viśvavedāḥ |
svasti nastārksyo ariṣṭa-nemiḥ | svasti no bṛhaspatirdadhātu | om śāntiḥ śāntiḥ śāntiḥ |*

- *bhadram = the good*
- *karṇebhiḥ = with (our) ears*
- *śṛṇuyāma = may we hear*
- *devāḥ = o devas!*
- *bhadram paśyema = may we see the good*
- *akṣabhiḥ = with (our) eyes*
- *yajatrāḥ = o devas!*
- *sthiraīḥ aṅgaiḥ = with strong, healthy limbs*
- *tuṣṭuvāmsaḥ = worshipful*
- *tanūbhiḥ = with bodies*
- *vyaśema = may we be devoted*
- *deva-hitam = what is auspicious for the devas*
- *yat āyuh = (full) life*
- *svasti naḥ = auspiciousness for us*
- *indraḥ vṛddha-śravāḥ = the very famous Indra (king of the devatās)*
- *svasti naḥ = auspiciousness for us*
- *pūṣā viśvavedāḥ = the all-knowing Pūṣan (sun-devatā)*
- *svasti naḥ = auspiciousness for us*
- *tārksyaḥ ariṣṭa-nemiḥ = the unobstructed flying Garuḍa*
- *svasti naḥ = auspiciousness for us*
- *bṛhaspatiḥ = Bṛhaspati (the protector of our intellect)*
- *dadhātu = may he grant*

Māṇḍūkya-Upaniṣad & Gauḍapāda-kārikā CH1 – āgama-prakaraṇam

ॐ इत्येतदक्षरं इदं सर्वं तस्योपव्याख्यानं भूतं भवद् भविष्यदिति सर्वमोकार एव । यच्चान्यत् त्रिकालातीतं तदप्योकार एव ॥ १ ॥

om ityetaḥ akṣaram idam sarvaṁ tasyopavyākhyānam bhūtaṁ bhavad bhaviṣyat iti sarvaṁ om-kāra eva | yaccānyat tri-kālātītaṁ tad apyom-kāra eva | 1 |

- *om iti = om*
- *etat akṣaram = this sound*
- *idam sarvaṁ = all this*
- *tasya = of this*
- *upavyākhyānam = clear explanation*
- *bhūtaṁ = past*
- *bhavad = present*
- *bhaviṣyat iti = future*
- *sarvaṁ = everything*
- *om-kāra eva = only the sound om*
- *yat ca anyat = and something else*
- *tri-kāla-atītaṁ = beyond the three periods of time*
- *tat api = that too*
- *om-kāra eva = only the sound om*

This whole universe is only the sound Om. A clear exposition of this is what follows. All this belonging to the past, present, and future is Om only. Anything else, which is beyond the three periods of time, is also Om only.

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvaṁ hyetaḥ brahmāyam ātmā brahma so'yaṁ ātmā catuṣpāt | 2 |

- *sarvaṁ hi etat = all this*
- *brahma = brahman*
- *ayaṁ ātmā = this self*
- *brahma = brahman*
- *saḥ = that*
- *ayaṁ ātmā = this self*
- *catuṣpāt = that which possesses four quarters*

All this is indeed brahman. This self is brahman. This self has four quarters.

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

jāgaritasthāno bahiṣprajñāḥ sapta-āṅgaḥ ekonaviṁśati-mukhaḥ sthūla-bhug vaiśvānaraḥ prathamāḥ pādāḥ | 3 |

- *jāgarita-sthānaḥ = whose domain is the waking state*
- *bahiṣ-prajñāḥ = the one with externally directed experience*
- *sapta-āṅgaḥ = the one with seven limbs*
- *ekonaviṁśati-mukhaḥ = the one with nineteen mouths*
- *sthūla-bhuk = the one who experiences physical (objects)*
- *vaiśvānaraḥ = Vaiśvānara*
- *prathamāḥ pādāḥ = the first quarter*

The first quarter is called Vaiśvānara whose field is the waking state, who has externally directed experiences, who has seven limbs, who has nineteen mouths and who is the experienter of gross/physical objects.

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ ४ ॥

svapna-sthāno'ntaḥ-prajñāḥ sapta-āṅgaḥ ekonaviṁśati-mukhaḥ pravivikta-bhuk taijaso dvitīyaḥ pādaḥ |4|

- *svapna-sthānaḥ* = whose domain is the dream state
- *antaḥ-prajñāḥ* = the one with internally directed experience
- *sapta-aṅgaḥ* = the one with seven limbs
- *ekonaviṁśati-mukhaḥ* = the one with nineteen mouths
- *pravivikta-bhuk* = the one who experiences other (subtle objects)
- *taijasaḥ* = Taijasa
- *dvitīyaḥ pādaḥ* = the second quarter

The second quarter is called Taijasa whose field is the dream state, who has internally directed experiences, who has seven limbs, who has nineteen mouths and who is the experienter of subtle objects.

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत् सुषुप्तम् ।

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

yatra supto na kañcana kāmam kāmāyate na kañcana svapnam paśyati tat suṣuptam /
suṣupta-sthāna ekī-bhūtaḥ prajñāna-ghana evānandamayo hyānanda-bhuk
ceto-mukhaḥ prājñastṛtīyaḥ pādaḥ |5|

- *yatra* = in which
- *suptaḥ* = the sleeper
- *na kañcana* = none
- *kāmam* = an attractive object
- *kāmāyate* = he desires
- *na kañcana* = none
- *svapnam* = dream
- *paśyati* = he/she sees
- *tat suṣuptam* = that (is) deep sleep
- *suṣupta-sthānaḥ* = whose domain is deep sleep
- *ekī-bhūtaḥ* = for whom everything is undifferentiated
- *prajñāna-ghanaḥ eva* = in the form of undifferentiated knowledge
- *ānandamayaḥ hi* = the one who is saturated with happiness
- *ānanda-bhuk* = the one who experiences happiness
- *ceto-mukhaḥ* = the gateway for experience (of the waking state and dream state)
- *prājñāḥ* = Prājñā
- *tṛtīyaḥ pādaḥ* = the third quarter

Deep sleep is the state in which the sleeper desires nothing and also does not see a dream. The third quarter is called Prājñā whose field is deep sleep in which everything is undifferentiated. He is in the form of undifferentiated knowledge and is saturated with happiness. He experiences happiness and is the gateway for the experience of the waking state and dream state.

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवः अप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvara eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ sarvasya prabhavāpyayau hi bhūtānām |6|

- *eṣaḥ sarva-īśvaraḥ = this (is) the ruler of all*
- *eṣaḥ sarva-jñāḥ = this (is) the omniscient*
- *eṣaḥ antaryāmī = this (is) the inner ruler*
- *eṣaḥ yoniḥ = this (is) the cause*
- *sarvasya = of everything*
- *prabhava-apyayau hi = the arising and dissolution*
- *bhūtānām = of (all) beings*

This is the one with lordship over all, the omniscient and the one who is the inner ruler. This is the cause of everything. From this all beings come and in this all beings dissolve.

बहिःप्राज्ञो विभुर्विश्वो ह्यन्तःप्राज्ञस्तु तैजसः । घनप्राज्ञस्तथा प्राज्ञ एक एव त्रिधा स्मृतः ॥ १.१ ॥

bahiḥ-prajño vibhurviśvo hyantaḥ-prajñastu taijasaḥ | ghana-prajñastathā prājña eka eva tridhā smṛtaḥ |1.1|

- *bahiḥ-prajñāḥ = one with externally directed experience*
- *vibhuḥ = all-pervading*
- *viśvaḥ hi = Viśva*
- *antaḥ-prajñāḥ tu = one with internally directed experience*
- *taijasaḥ = Taijasa*
- *ghana-prajñāḥ = undifferentiated knowledge*
- *tathā = thus also*
- *prājñāḥ = Prājña*
- *ekaḥ eva = only one*
- *tridhā = threefold*
- *smṛtaḥ = considered*

Viśva has externally directed experiences and is all-pervading. Taijasa has internally directed experiences. And Prājña is undifferentiated knowledge. They are one entity considered threefold.

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः । आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥ १.२ ॥

dakṣiṇākṣi-mukhe viśvo manasyantastu taijasaḥ | ākāśe ca hṛdi prājñastridhā dehe vyavasthitaḥ |1.2|

- *dakṣiṇa-akṣi-mukhe = in the opening of the right eye*
- *viśvaḥ = Viśva*
- *manasi = in the mind*
- *antaḥ tu = within*
- *taijasaḥ = Taijasa*
- *ākāśe ca = in the space*
- *hṛdi = in the heart*
- *prājñāḥ = Prājña*
- *tridhā = threefold*
- *dehe = in the body*
- *vyavasthitaḥ = present*

In the right eye it is present as Viśva, within the mind as Taijasa and in the space of the heart as Prājña. Thus it is present in the body in a threefold manner.

विश्वो हि स्थूलभुङ्क्षित्यं तैजसः प्रविविक्तभुक् । आनन्दभुक् तथा प्राज्ञस्त्रिधा भोगं निबोधत ॥ १.३ ॥

viśvo hi sthūla-bhuññityaṁ taijasaḥ pravivikta-bhuk | ānanda-bhuk tathā prājñastridhā bhogaṁ nibodhata | 1.3

- *viśvaḥ hi* = *Viśva*
- *sthūla-bhuk* = *one who experiences physical objects*
- *nityam* = *always*
- *taijasaḥ* = *Taijasa*
- *pravivikta-bhuk* = *one who experiences subtle objects*
- *ānanda-bhuk* = *one who experiences happiness*
- *tathā* = *so also*
- *prājñāḥ* = *Prājña*
- *tridhā* = *threefold*
- *bhogaṁ* = *experience*
- *nibodhata* = *may you understand*

Understand that experience is threefold. Viśva experiences the physical objects, Taijasa experiences the subtle objects, and Prājña experiences happiness.

स्थूलं तर्पयते विश्वं प्रविविक्तं तु तैजसम् । आनन्दश्च तथा प्राज्ञं त्रिधा तृप्तिं निबोधत ॥ १.४ ॥

sthūlaṁ tarpayate viśvaṁ praviviktaṁ tu taijasaṁ | ānandaśca tathā prājñaṁ tridhā trptiṁ nibodhata | 1.4

- *sthūlaṁ* = *physical (objects)*
- *tarpayate* = *it satisfies*
- *viśvaṁ* = *Viśva*
- *praviviktaṁ tu* = *subtle (objects)*
- *taijasaṁ* = *Taijasa*
- *ānandaśca* = *and happiness*
- *tathā prājñaṁ* = *so also Prājña*
- *tridhā* = *threefold*
- *trptiṁ* = *contentment*
- *nibodhata* = *may you understand*

Understand that satisfaction is threefold. Physical objects satisfy Viśva, subtle objects satisfy Taijasa and happiness satisfies Prājña.

त्रिषु धामसु यद्भोज्यं भोक्ता यश्च प्रकीर्तितः । वेदैतदुभयं यस्तु स भुञ्जानो न लिप्यते ॥ १.५ ॥

triṣu dhāmasu yad bhojyaṁ bhoktā yaśca prakīrtitaḥ | vedaitad ubhayaṁ yastu sa bhuñjāno na lipyate | 1.5

- *triṣu dhāmasu* = *in the three states of experience*
- *yad bhojyaṁ* = *that which is experienced*
- *bhoktā* = *the experiencer*
- *yaśca* = *and the one who*
- *prakīrtitaḥ* = *explained*
- *veda* = *he/she knows*
- *etat ubhayaṁ* = *these two*
- *yaḥ tu* = *the one who*
- *saḥ bhuñjānaḥ* = *undergoing experiences*
- *na lipyate* = *he is not affected*

One who knows both the experiencer (bhoktā) and that which is experienced in the three states (bhojya) is not affected despite the experiences he undergoes.

प्रभवः सर्वभावानां सतामिति विनिश्चयः । सर्वं जनयति प्राणश्चेतोऽम्शून्पुरुषः पृथक् ॥ १.६ ॥

prabhavaḥ sarva-bhāvānām satām iti viniścayaḥ | sarvaṁ janayati prāṇaśceto'mśūn puruṣaḥ pṛthak |1.6|

- *prabhavaḥ* = the arising
- *sarva-bhāvānām* = of all beings
- *satām* = existing
- *iti viniścayaḥ* = this is the determination
- *sarvaṁ* = all (inert objects)
- *janayati* = he causes to arise
- *prāṇaḥ* = Īśvara
- *ceto-amśūn* = the reflections of consciousness
- *puruṣaḥ* = Īśvara
- *pṛthak* = separate

It is determined that all existing beings have arisen. Īśvara manifests all inert objects and the separate reflections of consciousness.

विभूतिं प्रसवं त्वन्ये मन्यन्ते सृष्टिचिन्तकाः । स्वप्नमायासरूपेति सृष्टिरन्यैर्विकल्पिता ॥ १.७ ॥

vibhūtim prasavaṁ tvanye manyante sṛṣṭi-cintakāḥ | svapna-māyā-sarūpeti sṛṣṭiranyairvikalpita |1.7|

- *vibhūtim* = an expansion (of Īśvara)
- *prasavaṁ tu* = the creation
- *anye* = others
- *manyante* = they consider
- *sṛṣṭi-cintakāḥ* = those who contemplate the creation
- *svapna-māyā-sarūpā* = like a dream or a magic trick
- *iti sṛṣṭiḥ* = this creation
- *anyaiḥ* = by others
- *vikalpita* = imagined

Among those who contemplate upon the creation, there are those who consider creation to be an expansion of Īśvara. Others imagine creation to be like a dream or a magic trick.

इच्छामात्रं प्रभोः सृष्टिरिति सृष्टौ विनिश्चिताः । कालात्प्रसूतिं भूतानां मन्यन्ते कालचिन्तकाः ॥ १.८ ॥

icchā-mātram prabhoḥ sṛṣṭiriti sṛṣṭau viniścitaḥ | kālāt prasūtim bhūtānām manyante kāla-cintakāḥ |1.8|

- *icchā-mātram* = only a decision
- *prabhoḥ* = of Īśvara
- *sṛṣṭiḥ* = the creation
- *iti sṛṣṭau* = concerning the creation
- *viniścitaḥ* = those who have determined
- *kālāt* = from time
- *prasūtim* = the arising
- *bhūtānām* = of things and beings
- *manyante* = they think
- *kāla-cintakāḥ* = those who think about time

Some have held that creation is only a decree of Īśvara. Those who are concerned with time think that things and beings arise from time.

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे । देवस्यैष स्वभावोऽयम् आप्तकामस्य का स्पृहा ॥ १.९ ॥

bhogārtham sṛṣṭirityanye kṛīḍārtham iti cāpare | devasyaiṣa svabhāvo'yam āpta-kāmasya kā sprhā |1.9|

- *bhoga-artham* = (for Īśvara) to enjoy
- *sṛṣṭiḥ* = the creation

- *iti anye = others*
- *krīḍa-artham = for enjoyment*
- *iti ca apare = and others*
- *devasya = of Īśvara*
- *eṣaḥ svabhāvaḥ = this nature*
- *ayam = this (creation)*
- *āpta-kāmasya = for the one who is fulfilled*
- *kā sprhā = what desire?*

Some say that creation is for the enjoyment of Īśvara. Others see it as his enjoyment. This creation is the nature of Īśvara. What desire could the one who is fulfilled have?

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणम्

अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

*nāntaḥ-prajñam na bahiṣ-prajñam nobhayataḥ-prajñam na prajñāna-ghanam na prajñam nāprajñam /
adṛṣṭam avyavahāryam agrāhyam alakṣaṇam acintyam avyapadeśyam ekātma-pratyaya-sāram
prapañcōpaśamaḥ śāntaḥ śivam advaitam caturtham manyante sa ātmā sa vijñeyaḥ |7|*

- *na antaḥ-prajñam = not the one with internally directed experience*
- *na bahiḥ-prajñam = not the one with externally directed experience*
- *na ubhayataḥ-prajñam = not the one with both experiences*
- *na prajñāna-ghanam = not the one with a mass of knowledge*
- *na prajñam = not an omniscient entity*
- *na aprajñam = not an unconscious entity*
- *adṛṣṭam = not perceptible*
- *avyavahāryam = not interchangeable*
- *agrāhyam = not graspable*
- *alakṣaṇam = not deducible*
- *acintyam = inconceivable*
- *avyapadeśyam = indescribable*
- *eka-ātma-pratyaya-sāram = that which is attained by means of the understanding of one self*
- *prapañca-upaśamam = in which the world is refuted*
- *śāntam = free from change*
- *śivam advaitam = unlimited (and) free from duality*
- *caturtham = the fourth*
- *manyante = they consider*
- *saḥ ātmā = that (is) the self*
- *saḥ vijñeyaḥ = that (is) what is to be understood*

The self is not the one with internally directed experience, not the one with externally directed experience, not the one with both experiences, not the one with a mass of knowledge, not an omniscient entity, not an unconscious entity, not observable, not interchangeable, not graspable, not inferrable, not imaginable and not describable. What is attained through the understanding of one self, in which the world is refuted, which is free from change, unlimited and free from duality, that they consider to be the fourth (turiya). That self is to be understood.

निवृत्तेः सर्वदुःखानाम् ईशानः प्रभुरव्ययः । अद्वैतः सर्वभावानां देवस्तुर्यो विभुः स्मृतः ॥ १.१० ॥

*nivṛtteḥ sarva-duḥkhānām īśānaḥ prabhuravyayaḥ /
advaitaḥ sarva-bhāvānām devasturyo vibhuḥ smṛtaḥ |1.10|*

- *nivṛtteḥ = of cessation*
- *sarva-duḥkhānām = of all suffering*

- *īśānaḥ* = the ruler
- *prabhuh* = competent
- *avyayaḥ* = free from decay
- *advaitaḥ* = free from duality
- *sarva-bhāvānām* = of all beings
- *devaḥ* = radiant
- *turyaḥ* = the fourth
- *vibhuḥ* = all-pervading
- *smṛtaḥ* = considered

This self is considered to be the ruler who ends all suffering, as competent and free from decay, as the non-dual reality of all beings, as radiant, all-pervading and the fourth (turiya).

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ । प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः ॥ १.११ ॥

kārya-kāraṇa-baddhau tāviṣyete viśva-taijasau | prājñāḥ kāraṇa-baddhastu dvau tau turye na sidhyataḥ | 1.11

- *kārya-kāraṇa-baddhau* = associated with cause and effect
- *tāu iṣyete* = they both are considered
- *viśva-taijasau* = Viśva and Taijasa
- *prājñāḥ* = Prājñā
- *kāraṇa-baddhaḥ* = associated with cause
- *tu* = however
- *dvau tau* = they both
- *turye* = in the fourth
- *na sidhyataḥ* = they both do not exist

Viśva and Taijasa are both associated with cause and effect, while Prājñā is associated only with cause. Neither of them exist in the fourth (turiya).

नात्मानं न परांश्चैव न सत्यं नापि चानृतम् । प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥ १.१२ ॥

*nātmānam na parāṁścaiva na satyam nāpi cānṛtam |
prājñāḥ kiñcana saṁvetti turyam tat sarva-dṛk sadā | 1.12 |*

- *na ātmānam* = not oneself
- *na parān ca eva* = not others
- *na satyam* = not the real
- *na api ca anṛtam* = not the unreal either
- *prājñāḥ* = Prājñā
- *kiñcana* = something
- *saṁvetti* = it knows
- *turyam tat* = that fourth
- *sarva-dṛk* = the witness of all
- *sadā* = always

Prājñā knows nothing at all – neither himself nor others, neither the real nor the unreal. That fourth (turiya) is always the witness of everything.

द्वैतस्याग्रहणं तुल्यम् उभयोः प्राज्ञतुर्ययोः । बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥ १.१३ ॥

dvaitasyāgrahaṇam tulyam ubhayoḥ prājñā-turyayoḥ | bīja-nidrā-yutaḥ prājñāḥ sā ca turye na vidyate | 1.13 |

- *dvaitasya* = of duality
- *agrahaṇam* = not perceiving
- *tulyam* = equal
- *ubhayoḥ prājñā-turyayoḥ* = before Prājñā and the fourth

- *bīja-nidrā-yutaḥ* = possessing ignorance which is the cause
- *prājñāḥ* = Prājñā
- *sā* = that (ignorance)
- *ca* = and
- *turye* = in the fourth
- *na vidyate* = it is not there

Both Prājñā and the fourth (turīya) do not perceive duality. Prājñā has ignorance which is the cause, but that ignorance is not present in the fourth (turīya).

स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया । न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ॥ १.१४ ॥

*svapna-nidrā-yutāvādyau prājñastvasvapna-nidrayā |
na nidrām naiva ca svapnaṁ turye paśyanti niścītāḥ | 1.14 |*

- *svapna-nidrā-yutau* = possessing ignorance and wrong perception
- *ādyau* = the first two
- *prājñāḥ tu* = but Prājñā
- *asvapna-nidrayā* = through ignorance without wrong perception
- *na nidrām* = no ignorance
- *na eva ca svapnaṁ* = and no wrong perception
- *turye* = in the fourth
- *paśyanti niścītāḥ* = the wise see

Viśva and Taijasa are endowed with ignorance and wrong perception, while Prājñā is endowed with ignorance without wrong perception. The wise see neither ignorance nor wrong perception in the fourth (turīya).

अन्यथा गृह्णतः स्वप्नो निद्रा तत्त्वमजानतः । विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ॥ १.१५ ॥

anyathā grhṇataḥ svapno nidrā tattvam ajānataḥ | viparyāse tayoh kṣīṇe turīyaṁ padam aśnute | 1.15 |

- *anyathā* = other
- *grhṇataḥ* = for the one who contemplates
- *svapnaḥ* = dream
- *nidrā* = sleep
- *tattvam* = the reality
- *ajānataḥ* = for the one who does not know
- *viparyāse* = the mistake
- *tayoh* = in both
- *kṣīṇe* = when it is taken away
- *turīyam* = the fourth
- *padam* = the goal
- *aśnute* = one reaches

Dream belongs to the one who sees reality wrongly. Sleep belongs to the one who does not know reality. When the error in both is removed, one reaches the goal called the fourth.

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते । अजमनिद्रमस्वप्नम् अद्वैतं बुध्यते तदा ॥ १.१६ ॥

anādi-māyayā sūpto yadā jīvaḥ prabudhyate | ajam anidram asvapnam advaitam budhyate tadā | 1.16 |

- *anādi-māyayā* = by māyā which has no beginning
- *sūptaḥ* = the one who sleeps
- *yadā* = when
- *jīvaḥ* = the individual
- *prabudhyate* = he/she is awakened

- *ajam* = free from birth
- *anidram* = free from sleep
- *asvapnam* = free from the dream state
- *advaitam* = free from duality
- *budhyate* = he/she knows
- *tadā* = then

When the individual, who is asleep due to the beginningless māyā, is awakened, then he knows the reality which is free from birth, sleep, the dream state and duality.

प्रपञ्चो यदि विद्येत निवर्तेत न संशयः । मायामात्रमिदं द्वैतम् अद्वैतं परमार्थतः ॥ १.१७ ॥

prapañco yadi vidyeta nivarteta na saṁśayaḥ | māyā-mātram idam dvaitam advaitam paramārthataḥ | 1.17|

- *prapañcaḥ* = the world
- *yadi* = if
- *vidyeta* = it would exist
- *nivarteta* = it would disappear
- *na saṁśayaḥ* = without doubt
- *māyā-mātram* = only māyā
- *idam dvaitam* = this duality
- *advaitam* = non-duality
- *paramārthataḥ* = in reality

If the world were to exist, it would certainly disappear. But this duality is only māyā. In reality there is non-duality.

विकल्पो विनिवर्तेत कल्पितो यदि केनचित् । उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥ १.१८ ॥

vikalpo vinivarteta kalpito yadi kenacit | upadeśād ayam vādo jñāte dvaitam na vidyate | 1.18|

- *vikalpaḥ* = division
- *vinivarteta* = it would be taken back
- *kalpitaḥ* = created
- *yadi* = as
- *kenacit* = by someone
- *upadeśāt* = meant for teaching
- *ayam vādaḥ* = this statement (about division)
- *jñāte* = when (reality) is known
- *dvaitam* = duality
- *na vidyate* = it is not there

If division was created by someone, it would be taken back. Statements about division are only for education. When reality is known, there is no duality.

सोऽयमात्माऽध्यक्षरमोँकारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

so'yam ātmā'dhyakṣaram omkāro'dhimātram pādā mātṛā mātṛāśca pādā akāra ukāro makāra iti | 8|

- *saḥ* = that
- *ayam* = this
- *ātmā* = the self
- *adhyakṣaram* = from the standpoint of the word
- *om-kāraḥ* = the sound om
- *adhimātram* = from the standpoint of the individual letters
- *pādāḥ* = the quarters

- *mātrāḥ* = the letters
- *mātrāḥ* = the letters
- *ca* = and
- *pādāḥ* = the quarters
- *a-kāraḥ* = the letter a
- *u-kāraḥ* = the letter u
- *ma-kāraḥ* = the letter m
- *iti* = thus

This self is the sound Om from the standpoint of the word. From the standpoint of the individual letters a, u, and m, the quarters are the letters and the letters are the quarters.

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽऽप्तेरादिमत्त्वाद् वाऽऽप्नोति ह वै सर्वान् कामानादिश्च भवति य एवं वेद ॥ ९ ॥

jāgarita-sthāno vaiśvānaro'kāraḥ prathamā mātrā'pterādimattvād vā'pnoti ha vai sarvān kāmān ādiśca bhavati ya evaṁ veda [9]

- *jāgarita-sthānaḥ* = whose domain is the waking state
- *vaiśvānaraḥ* = Vaiśvānara
- *a-kāraḥ* = the letter a
- *prathamā* = the first
- *mātrā* = letter
- *āpteḥ* = because of penetrating
- *ādimattvāt* = because he is the first
- *vā* = or
- *āpnoti* = he/she achieves
- *ha vai* = verily
- *sarvān* = all
- *kāmān* = attractive objects
- *ādiḥ* = prominent
- *ca* = and
- *bhavati* = he/she becomes
- *yaḥ* = the one who
- *evaṁ* = in this way
- *veda* = he/she knows (and meditates)

Vaiśvānara, whose domain is the waking state, is the first letter a, because he is pervasive, or because he is the first. One who knows this and meditates on it, attains all attractive objects and becomes preeminent.

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षाद् उभयत्वाद्वोत्कर्षति ह वै ज्ञानसन्ततिं समानश्च भवति

नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ १० ॥

svapna-sthānastaijasa ukāro dvitīyā mātrotkarṣād ubhayatvādvotkarṣati ha vai jñāna-santatiṁ samānaśca bhavati nāsyābrahmavit kule bhavati ya evaṁ veda [10]

- *svapna-sthānaḥ* = whose domain is the dream state
- *taijasaḥ* = Taijasa
- *u-kāraḥ* = the letter u
- *dvitīyā mātrā* = the second letter
- *utkarṣāt* = because of superiority
- *ubhayatvāt vā* = or because of the connection with both
- *utkarṣati* = he/she increases

- *ha vai* = verily
- *jñāna-santatim* = attainment of knowledge
- *samānaḥ* = (for all) equal
- *ca bhavati* = and he/she becomes
- *na* = not
- *asya* = of him/her
- *abrahmavit* = one who is ignorant of brahman
- *kule* = in the family
- *bhavati* = there is
- *yaḥ* = the one who
- *evam* = in this way
- *veda* = he/she knows (and meditates)

Taijasa, whose domain is the dream state, is the second letter u, because he is superior or because he is between the two. Whoever knows this and meditates on it, increases his range of knowledge and becomes equal to all. In his family there will be no one who is ignorant of Brahman.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥ ११ ॥

*suṣupta-sthānaḥ prājño makārastrīyā mātṛā miterapītervā
minoti ha vā idam sarvam apītiśca bhavati ya evaṁ veda |11|*

- *suṣupta-sthānaḥ* = whose domain is deep sleep
- *prājñaḥ* = Prājña
- *ma-kāraḥ* = the letter m
- *trīyā mātṛā* = the third letter
- *miteḥ* = because it is a unit of measure
- *apīteḥ vā* = or because it is the point of resolution
- *minoti ha vai* = he/she understands
- *idam sarvam* = all this
- *apītiḥ* = the point of resolution
- *ca bhavati* = and he/she becomes
- *yaḥ evaṁ veda* = the one who knows this (and meditates on it)

Prājña, whose domain is deep sleep, is the third letter m, because it is a unit of measure, or because it is the point of resolution. Whoever knows this and meditates on it, understands the truth of everything and becomes the point of resolution.

विश्वस्यात्वविवक्षायाम् आदिसामान्यमुत्कटम् । मात्रासम्प्रतिपत्तौ स्याद् आप्तिसामान्यमेव च ॥ १.१९ ॥

viśvasyātva-vivakṣāyām ādi-sāmānyam utkaṭam | mātṛā-sampratipattau syād āpti-sāmānyam eva ca |1.19|

- *viśvasya* = for Viśva
- *atva-vivakṣāyām* = when there is the intention to (name) the status of the sound a
- *ādi-sāmānyam* = the similarity of being the first
- *utkaṭam* = unmistakable
- *mātṛā-sampratipattau* = when there is understanding of the letter
- *syāt* = there would be
- *āpti-sāmānyam* = the similarity of penetrating
- *eva* = verily
- *ca* = and

When there is the intention to equate Viśva with the sound a, and there is understanding of the letter, then the fact that they are both first and their penetratingness undeniable.

तैजसस्योत्वविज्ञान उत्कर्षो दृश्यते स्फुटम् । मात्रासम्प्रतिपत्तौ स्याद् उभयत्वं तथाविधम् ॥ १.२० ॥

taijasasyotva-vijñāna utkarṣo dṛśyate sphuṭam | mātrā-sampratipattau syād ubhayatvaṁ tathā-vidham | 1.20

- *taijasasya* = for Taijasa
- *utva-vijñāne* = when there is knowledge of the status of the sound u
- *utkarṣaḥ* = superiority
- *dṛśyate* = it is seen
- *sphuṭam* = clear
- *mātrā-sampratipattau* = when there is understanding of the letter
- *syāt* = there would be
- *ubhayatvam* = the status of connection with both
- *tathā-vidham* = in this way

When one knows that Taijasa is equal to the sound u, and there is an understanding of the letter, then their superiority is clearly visible, as is their position as the middle one.

मकारभावे प्राज्ञस्य मानसामान्यमुत्कटम् । मात्रासम्प्रतिपत्तौ तु लयसामान्यमेव च ॥ १.२१ ॥

makāra-bhāve prājñasya māna-sāmānyam utkaṭam | mātrā-sampratipattau tu laya-sāmānyam eva ca | 1.21

- *ma-kāra-bhāve* = when there is the status of the sound m
- *prājñasya* = for Prājña
- *māna-sāmānyam* = the similarity of being of a unit of measure
- *utkaṭam* = unmistakable
- *mātrā-sampratipattau* = when there is understanding of the letter
- *tu* = verily
- *laya-sāmānyam* = the similarity of being of the point of resolution
- *eva* = verily
- *ca* = and

When Prājña is equated with the sound m, and there is an understanding of the letter, then the fact that they are both a unit of measure and a point of resolution is undeniable.

त्रिषु धामसु यस्तुल्यं सामान्यं वेत्ति निश्चितः । स पूज्यः सर्वभूतानां वन्द्यश्चैव महामुनिः ॥ १.२२ ॥

triṣu dhāmasu yastulyaṁ sāmānyam vetti niścitaḥ | sa pūjyaḥ sarva-bhūtānām vandyascaiva mahā-muniḥ | 1.22

- *triṣu dhāmasu* = pertaining to the three states
- *tulyam* = equal
- *sāmānyam* = the similarity
- *yaḥ ... vetti niścitaḥ* = the one who understands clearly (and meditates)
- *saḥ pūjyaḥ* = he/she (is) venerable
- *sarva-bhūtānām* = for all beings
- *vandyaḥ ca eva* = and worshipable
- *mahā-muniḥ* = a foremost sage

Whoever understands the correspondence of the three states with equal clarity and meditates upon it is a great sage who is venerable and worshipable by all beings.

अकारो नयते विश्वम् उकारश्चापि तैजसम् । मकारश्च पुनः प्राज्ञं नामात्रे विद्यते गतिः ॥ १.२३ ॥

akāro nayate viśvam ukāraścāpi taijasam | makāraśca punaḥ prājñam nāmātre vidyate gatiḥ | 1.23

- *a-kāraḥ* = (meditation on) the letter a

- *nayate viśvam* = it leads to Viśva
- *u-kāraḥ ca api* = and (meditation on) the letter u
- *taijasam* = to Taijasa
- *ma-kāraḥ ca punaḥ* = and (meditation on) the letter m
- *prājñam* = to Prājñā
- *amātre* = pertaining to silence
- *na vidyate* = there is not
- *gatiḥ* = displacement

Meditation on the letter a leads to Viśva, meditation on the letter u leads to Taijasa, and meditation on the letter m leads to prājñā. In the case of silence (amātra) there is no displacement.

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोँकार आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥ १२ ॥

amātraścaturtho'vyavahāryaḥ prapañcōpaśamaḥ śivo'dvaita evam omkāra ātmaiva saṁviśatyātmanā'tmānaṁ ya evaṁ veda |12|

- *amātraḥ* = the silence
- *caturthaḥ* = the fourth
- *avyavahāryaḥ* = not interchangeable
- *prapañca-upaśamaḥ* = in which the world is refuted
- *śivaḥ* = unlimited
- *advaitaḥ* = free from duality
- *evam* = in this way
- *om-kāraḥ* = the sound om
- *ātmā eva* = only the self
- *saṁviśati* = he/she enters
- *ātmanā* = as oneself
- *ātmanam* = the self
- *yaḥ evam veda* = the one who knows this

This silence (amātra), which is the fourth (turīya), is not interchangeable, is that in which the world is refuted, is limitless and free from duality. In this way, Om is only the self. Whoever knows this in this way, enters the self as himself.

ओंकारं पादशो विद्यात् पादा मात्रा न संशयः । ओंकारं पादशो ज्ञात्वा न किञ्चिदपि चिन्तयेत् ॥ १.२४ ॥

omkāraṁ pādaśo vidyāt pādā mātṛā na saṁśayaḥ | *omkāraṁ pādaśo jñātvā na kiñcid api cintayet* |1.24|

- *om-kāram* = the sound om
- *pādaśaḥ* = per quarter
- *vidyāt* = may one know
- *pādāḥ* = quarters
- *mātṛāḥ* = letters
- *na saṁśayaḥ* = there is no doubt
- *om-kāram* = the sound om
- *pādaśaḥ* = per quarter
- *jñātvā* = after having known
- *na kiñcid api cintayet* = one should not think of anything else

One must learn the sound Om quarter by quarter, because the quarters are without a doubt the letters. When one knows Om quarter by quarter, one need not think of anything else.

युञ्जीत प्रणवे चेतः प्रणवो ब्रह्म निर्भयम् । प्रणवे नित्ययुक्तस्य न भयं विद्यते क्वचित् ॥ १.२५ ॥

yuñjīta praṇave cetāḥ praṇavo brahma nirbhayaṁ | *praṇave nitya-yuktasya na bhayaṁ vidyate kvacit* |1.25|

- *yuñjīta* = may one aim
- *praṇave* = on the sound om
- *cetaḥ* = the mind
- *praṇavaḥ* = the sound om
- *brahma* = brahman
- *nirbhayam* = free from fear
- *praṇave* = on the sound om
- *nitya-yuktasya* = for the one who is always aiming
- *na bhayam vidyate* = there is no fear
- *kvacit* = somewhere

May one fix the mind on Om. This sound Om is brahman, which is free from fear. There is no fear for the one who is always focused on Om.

प्रणवो ह्यपरं ब्रह्म प्रणवश्च परः स्मृतः । अपूर्वोऽनन्तरोऽबाह्योऽनपरः प्रणवोऽव्ययः ॥ १.२६ ॥

praṇavo hyaparaṁ brahma praṇavaśca paraḥ smṛtaḥ | apūrvo'nantaro'bāhyo'naparaḥ praṇavo'vyayaḥ | 1.26/

- *praṇavaḥ hi* = the sound om
- *aparam brahma* = the lower brahman
- *praṇavaḥ ca* = and the sound om
- *paraḥ* = the higher (brahman)
- *smṛtaḥ* = known
- *apūrvaḥ* = that which has no cause
- *anantaraḥ* = that which has nothing within
- *abāhyaḥ* = that which has nothing outside
- *anaparaḥ* = that which has no effect
- *praṇavaḥ* = the sound om
- *avyayaḥ* = free from decay

Om is known as the lower Brahman, as the higher Brahman and as that which has no cause or effect and has nothing outside or inside. Om is free from decay.

सर्वस्य प्रणवो ह्यादिर्मध्यमन्तस्तथैव च । एवं हि प्रणवं ज्ञात्वा व्यश्नुते तदनन्तरम् ॥ १.२७ ॥

*sarvasya praṇavo hyādirmadhyam antastathaiva ca |
evam hi praṇavaṁ jñātvā vyaśnute tad-anantaram | 1.27/*

- *sarvasya* = of everything
- *praṇavaḥ hi* = the sound om
- *ādiḥ madhyam antaḥ* = beginning, middle (and) end
- *tathā eva ca* = and also
- *evam hi* = in this way
- *praṇavam* = the sound om
- *jñātvā* = after having known
- *vyaśnute* = one attains
- *tat* = that (brahman)
- *anantaram* = directly

One who knows Om as the beginning, middle (and) end of everything, attains Brahman directly.

प्रणवं हीश्वरं विद्यात् सर्वस्य हृदि संस्थितम् । सर्वव्यापिनमोङ्कारं मत्वा धीरो न शोचति ॥ १.२८ ॥

praṇavaṁ hīśvaraṁ vidyāt sarvasya hṛdi saṁsthitam | sarva-vyāpinam oṅkāraṁ matvā dhīro na śocati | 1.28/

- *praṇavam hi* = the sound om
- *īśvaraṁ* = Īśvara

- *vidyāt* = may one know
- *sarvasya hr̥di* = in the heart of all
- *saṁsthitam* = present
- *sarva-vyāpinam* = that which pervades all
- *om̐-kāram* = the sound om
- *matvā* = after understanding
- *dhīraḥ* = the intelligent person
- *na śocati* = he/she is free from sorrow

Know Om as Īśvara who is present in everyone's heart. The intelligent person who understands the all-pervading sound Om is free from sorrow.

अमात्रोऽनन्तमात्रश्च द्वैतस्योपशमः शिवः । ओंकारो विदितो येन स मुनिर्नेतरो जनः ॥ १.२९ ॥

amātro'nanta-mātraśca dvaitasyopāśamaḥ śivaḥ | om̐kāro vidito yena sa munirnetaro janaḥ | 1.29|

- *amātraḥ* = free from letters
- *ananta-mātraḥ ca* = and of unlimited size
- *dvaitasya* = of duality
- *upāśamaḥ* = the refutation
- *śivaḥ* = absolute auspiciousness
- *om̐-kāraḥ* = the sound om
- *viditaḥ* = known
- *yena* = by whom
- *saḥ muniḥ* = that (is) a sage
- *na itaraḥ* = not another
- *janaḥ* = person

Om is free from letters and of unlimited size. It is absolute auspiciousness and that in which all duality is refuted. The one who understands this is a sage and none other.

Gauḍapāda-kārikā H2 – *vaitathya-prakaraṇam*

वैतथ्यं सर्वभावानां स्वप्न आहर्म्मनीषिणः । अन्तःस्थानात् भावानां संवृतत्वेन हेतुना ॥ २.१ ॥

vaitathyaṁ sarva-bhāvānām svapna āhurmanīṣiṇaḥ | antaḥ-sthānāt tu bhāvānām saṁvṛtatvena hetunā | 2.1

- *vaitathyam* = unreality
- *sarva-bhāvānām* = of all objects
- *svapne* = in the dream
- *āhuḥ* = they explain
- *manīṣiṇaḥ* = the scholars
- *antaḥ-sthānāt tu* = because they are internal
- *bhāvānām* = of the objects
- *saṁvṛtatvena hetunā* = because of the enclosed space

The scholars explain that all objects in a dream are unreal, because they are internal and because the space is limited.

अदीर्घत्वाच्च कालस्य गत्वा देशान्न पश्यति । प्रतिबुद्धश्च वै सर्वस्तस्मिन्देसे न विद्यते ॥ २.२ ॥

adīrghatvācca kālasya gatvā deśānna paśyati | pratibuddhaśca vai sarvastasmin deśe na vidyate | 2.2|

- adīrghatvāt ca = and because it is limited in duration
- kālasya = of time
- gatvā = after having gone
- deśāt = out of the place (in the body)
- na paśyati = he/she does not see
- pratibuddhaḥ = awakened
- ca vai sarvaḥ = and everyone
- tasmin deśe = in that place (where he experienced the dream)
- na vidyate = he/she is not

He will not see places that are outside the body, because the duration of time is too limited. And everyone who has awakened is no longer in that place where he experienced the dream.

अभावश्च रथादीनां श्रूयते न्यायपूर्वकम् । वैतथ्यं तेन वै प्राप्तं स्वप्न आहुः प्रकाशितम् ॥२.३॥

abhāvaśca rathādīnām śrūyate nyāya-pūrvakam |

vaitathyaṁ tena vai prāptam svapna āhuḥ prakāśitam |2.3|

- *abhāvaḥ ca = and the absence*
- *ratha-ādīnām = of carriages etc.*
- *śrūyate = it is heard (in the Upaniṣad)*
- *nyāya-pūrvakam = together with supporting logic*
- *vaitathyaṁ = the unreality*
- *tena vai = by that (logic)*
- *prāptam = established*
- *svapne = in the dream*
- *āhuḥ = they declare*
- *prakāśitam = confirmed (by the Upaniṣad)*

And the absence of carriages etc. is mentioned in the Upaniṣad, together with supporting logic. Thus they declare that the dream objects are unreal, which is established by logic and confirmed by the Upaniṣad.

अन्तःस्थानात् भेदानां तस्माज्जागरिते स्मृतम् । यथा तत्र तथा स्वप्ने संवृतत्वेन भिद्यते ॥२.४॥

antaḥ-sthānāt tu bhedānām tasmājjāgarite smṛtam | yathā tatra tathā svapne saṁvṛtatvena bhidyate |2.4|

- *antaḥ-sthānāt = because they are internal*
- *tu = yet*
- *bhedānām = (the unreality) of the various (objects)*
- *tasmāt = therefore*
- *jāgarite = in the waking state*
- *smṛtam = considered*
- *yathā tatra = as there*
- *tathā = likewise (in the waking state where objects are experienced)*
- *svapne = in the dream (where objects are experienced)*
- *saṁvṛtatvena = because of the enclosed space*
- *bhidyate = it differs*

Just as objects are experienced there in the dream, so too are objects experienced in the waking state. Therefore, the objects are considered unreal in the waking state. Yet the dream state is different, because the dream objects are internal and because the space is limited.

स्वप्नजागरितस्थाने ह्येकमाहुर्मनीषिणः । भेदानां हि समत्वेन प्रसिद्धेनैव हेतुना ॥२.५॥

svapna-jāgarita-sthāne hyekam āhurmanīṣiṇaḥ / bhedānāṃ hi samatvena prasiddhenaiva hetunā [2.5]

- svapna-jāgarita-sthāne hi = the dream state and waking state
- ekam = equal
- āhuḥ = they declare
- manīṣiṇaḥ = the sages
- bhedānāṃ hi = of the different (objects)
- samatvena = because of comparability
- prasiddhena eva hetunā = because of the known reason

The sages declare that the dream state and waking state are equal, because the different objects are comparable, because of the stated reason.

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा । वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥२.६॥

ādāvante ca yannāsti vartamāne’pi tat tathā / vitathaiḥ sadṛśāḥ santo’vitathā iva lakṣitāḥ [2.6]

- ādau = in the beginning
- ante ca = and at the end
- yat na asti = that which is not there
- vartamāne api = even in the present
- tat = that
- tathā = thus
- vitathaiḥ = with unreal (dream) objects
- sadṛśāḥ = comparable
- santaḥ = being
- avitathāḥ iva = as if real
- lakṣitāḥ = considered

If objects do not exist in the beginning and at the end, then that is so even in the present. They are comparable to unreal dream objects, yet they are considered real.

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते । तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥२.७॥

saprayojanatā teṣāṃ svapne vipratipadyate / tasmād ādyantavattvena mithyaiva khalu te smṛtāḥ [2.7]

- saprayojanatā = utility
- teṣāṃ = for those (objects from the waking state)
- svapne = in the dream
- vipratipadyate = it is refuted
- tasmāt = therefore
- ādi-antavattvena = because they have a beginning and an end
- mithyā = unreal
- eva khalu = truly

- te = they
- smṛtāḥ = considered

The utility of the objects from the waking state is refuted in the dream. Since they have a beginning and an end, we regard them as unreal (mithyā).

अपूर्व स्थानिधर्मो हि यथा स्वर्गनिवासिनाम् । तानयं प्रेक्षते गत्वा यथैवेह सुशिक्षितः ॥२.८॥

apūrvam sthāni-dharmo hi yathā svarga-nivāsinām | tān ayam prekṣate gatvā yathāiveha suśikṣitaḥ | 2.8/

- *apūrvam* = uniqueness
- *sthāni-dharmaḥ hi* = a characteristic of the one experiencing the state
- *yathā* = like
- *svarga-nivāsinām* = the inhabitants of the celestial world
- *tān* = that (dream objects)
- *ayam* = this (dreamer)
- *prekṣate* = he/she sees
- *gatvā* = having gone after
- *yathā eva* = like
- *iha* = here (in this world)
- *suśikṣitaḥ* = a well-informed person

The unique objects depend on the one undergoing the experiences, just as with the inhabitants of the celestial world. The dreamer who has departed to the dream world sees those dream objects, just as a well-informed person experiences this world.

स्वप्नवृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् । बहिःश्वेतोगृहीतं सद् दृष्टं वैतथ्यमेतयोः ॥२.९॥

svapna-vṛttāvapi tvantaś-cetasā kalpitam tvasat | bahiḥ-cetogṛhītam sad dṛṣṭam vaitathyam etayoḥ | 2.9/

- *svapna-vṛttau api tu* = also in the dream state
- *antaḥ-cetasā* = internal by the mind
- *kalpitam tu* = imagined
- *asat* = unreal
- *bahiḥ-ceto-grhītam* = that which is externally perceived by the mind
- *sat* = real
- *dṛṣṭam* = understood (after awakening)
- *vaitathyam* = unreality
- *etayoḥ* = of both

In the dream state, that which is internally imagined by the mind is considered unreal, and that which is externally perceived as real. After awakening, one understands that both are unreal.

जाग्रद्वृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् । बहिःश्वेतोगृहीतं सद् युक्तं वैतथ्यमेतयोः ॥२.१०॥

jāgrat-vṛttāvapi tvantaś-cetasā kalpitam tvasat | bahiḥ-ceto-grhītam sadyuktaḥ vaitathyam etayoḥ | 2.10/

- *jāgrat-vṛttau api tu* = also in the waking state
- *antaḥ-cetasā* = internal by the mind
- *kalpitam tu* = imagined
- *asat* = unreal
- *bahiḥ-ceto-grhītam* = that which is externally perceived by the mind

- *sat* = *real*
- *yuktam* = *logical*
- *vaitathyam* = *unreality*
- *etayoḥ* = *of both*

Also in the waking state, that which is internally imagined by the mind is considered unreal, and that which is externally perceived as real. It is logical that both are unreal. उभयोरपि वैतथ्यं भेदानां स्थानयोर्यदि । क

एतान्बुध्यते भेदान् को वै तेषां विकल्पकः ॥२.११॥

ubhayorapi vaitathyam bhedānām sthānayoryadi | ka etān budhyate bhedān ko vai teṣām vikalpakaḥ | 2.11 |

- *ubhayoḥ api* = *in both*
- *vaitathyam* = *the unreality*
- *bhedānām* = *of the objects*
- *sthānayorḥ* = *in both states*
- *yadi* = *as*
- *kaḥ* = *who?*
- *etān* = *this*
- *budhyate* = *he/she experiences*
- *bhedān* = *objects*
- *kaḥ vai* = *who?*
- *teṣām* = *of those (objects)*
- *vikalpakaḥ* = *the maker*

If the objects are unreal in both states, who then experiences those objects and who is their maker?

कल्पयत्यात्मनात्मानम् आत्मा देवः स्वमायया । स एव बुध्यते भेदान् इति वेदान्तनिश्चयः ॥२.१२॥

kalpayatyātmanātmānam ātmā devaḥ sva-māyayā | sa eva budhyate bhedān iti vedānta-niścayaḥ | 2.12 |

- *kalpayati* = *he projects*
- *ātmanā* = *from itself*
- *ātmānam* = *itself*
- *ātmā* = *the self*
- *devaḥ* = *self-radiating*
- *sva-māyayā* = *by means of his own māyā*
- *saḥ eva* = *truly that (self)*
- *budhyate* = *he knows*
- *bhedān* = *the objects*
- *iti* = *thus*
- *vedānta-niścayaḥ* = *the conclusion of Vedānta*

The self-radiating self projects itself from itself, by means of its own māyā. It is that self that knows the objects. This is the conclusion of Vedānta.

विकरोत्यपरान्भावान् अन्तर्हिते व्यवस्थितान् । नियतांश्च बहिर्हित एव कल्पयते प्रभुः ॥२.१३॥

vikarotyaparān bhāvān antaś-citte vyavasthitān | niyatānśca bahiś-citta evaṁ kalpayate prabhuḥ | 2.13 |

- *vikaroti* = *he projects*
- *aparān bhāvān* = *the lower (dream) objects*

- antaḥ-citte = from within the mind
- vyavasthitān = those that are present
- niyatān ca = and the clearly defined (objects)
- bahiḥ-cittaḥ = the one with the outward-directed mind
- evam = likewise
- kalpayate = he projects
- prabhuḥ = the self

The self projects the dream objects that are present within the mind. Likewise, he projects the clearly defined objects with the outward-directed mind.

चित्तकाला हि येऽन्तस्तु द्वयकालाश्च ये बहिः । कल्पिता एव ते सर्वे विशेषो नान्यहेतुकः ॥२.१४॥

citta-kālā hi ye'ntastu dvaya-kālāśca ye bahiḥ | kalpitā eva te sarve viśeṣo nānya-hetukah | 2.14|

- citta-kālāḥ hi = those that exist at the moment of thought
- ye = the (objects) that
- antaḥ tu = internal
- dvaya-kālāḥ ca = and those that exist at two moments
- ye = the (objects) that
- bahiḥ = external
- kalpitāḥ eva = merely projected
- te sarve = all those
- viśeṣaḥ = the distinction
- na anya-hetukah = not caused by anything else

The objects that are experienced internally exist only at the moment of thought, and the objects that are projected externally exist at both moments. They are all merely projections. There is no other reason for their difference.

अव्यक्ता एव येऽन्तस्तु स्फुटा एव च ये बहिः । कल्पिता एव ते सर्वे विशेषस्त्विन्द्रियान्तरे ॥२.१५॥

avyaktā eva ye'ntastu sphuṭā eva ca ye bahiḥ | kalpitā eva te sarve viśeṣastvindriyāntare | 2.15|

- avyaktāḥ eva = vague
- ye = the (objects) that
- antaḥ tu = internal
- sphuṭāḥ eva ca = and clear
- ye = the (objects) that
- bahiḥ = external
- kalpitāḥ eva = merely projected
- te sarve = those all
- viśeṣaḥ tu = the difference
- indriya-antare = in the difference in instrument

The objects that are experienced internally are vague and the objects that are experienced externally are clear. They are all merely projections. The difference arises from the use of a different instrument.

जीवं कल्पयते पूर्वं ततो भावान्पृथग्विधान् । बाह्यानाध्यात्मिकांश्चैव यथाविद्यस्तथास्मृतिः ॥२.१६॥

*jīvaṃ kalpayate pūrvam tato bhāvān pṛthag-vidhān |
bāhyān ādhyātmikāṃścaiva yathā-vidyastathā-smṛtiḥ |2.16|*

- *jīvam* = the individual
- *kalpayate* = (the self) projects
- *pūrvam* = first
- *tataḥ* = subsequently
- *bhāvān* = objects
- *pṛthag-vidhān* = different kinds
- *bāhyān* = external
- *ādhyātmikān ca eva* = and internal
- *yathā-vidyāḥ* = as knowledge is
- *tathā-smṛtiḥ* = such is memory

The self projects the individual first, and then the different kinds of external and internal objects. As knowledge is, so is memory.

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता । सर्पधारादिभिर्भावैस्तद्वदात्मा विकल्पितः ॥२.१७॥

aniścitā yathā rajjurandha-kāre vikalpitā | sarpa-dhārādibhirbhāvaistadvad ātmā vikalpitaḥ |2.17|

- *aniścitā* = not clearly known
- *yathā* = like
- *rajjuḥ* = a rope
- *andha-kāre* = in (partial) darkness
- *vikalpita* = mistakenly regarded
- *sarpa-dhāra-ādibhiḥ* = like a snake or a narrow stream of water
- *bhāvaiḥ* = like things
- *tadvat* = likewise
- *ātmā* = the self
- *vikalpitaḥ* = mistakenly regarded

Just as a rope that is not clearly known in the twilight and is mistaken for something else, for example a snake or a narrow stream of water, so too is the self not clearly known and mistaken for other things.

निश्चितायां यथा रज्ज्वां विकल्पो विनिवर्तते । रज्जुरेवेति चाद्वैतं तद्वदात्मविनिश्चयः ॥२.१८॥

niścitāyām yathā rajjvām vikalpo vinivartate | rajjureveti cādvaitam tadvad ātma-viniścayaḥ |2.18|

- *niścitāyām* = when it is established
- *yathā* = like
- *rajjvām* = the rope
- *vikalpaḥ* = the mistake
- *vinivartate* = it disappears
- *rajjuḥ eva iti ca* = ‘merely a rope’
- *advaitam* = non-duality
- *tadvat* = likewise
- *ātma-viniścayaḥ* = establishment of the self

When the rope is clearly known as ‘this is merely a rope’, then the mistake disappears and non-duality remains. The same happens with the clear knowing of the self.

प्राणादिभिरनन्तैश्च भावैरेतैर्विकल्पितः । मायैषा तस्य देवस्य यया सम्मोहितः स्वयम् ॥२.१९॥

prāṇādibhiranantaiśca bhāvairetairvikalpitaḥ | māyaiśa tasya devasya yayā sammohitaḥ svayam |2.19|

- *prāṇa-ādibhiḥ* = like *Hiraṇyagarbha*
- *anantaiḥ* = endless
- *ca* = and
- *bhāvaiḥ etaiḥ* = for these things
- *vikalpitaḥ* = wrongly regarded
- *māyā eṣā* = this *māyā*
- *tasya devasya* = of that self-evident (self)
- *yayā* = whereby
- *sammohitaḥ* = misled
- *svayam* = self

The self is wrongly regarded for endlessly many things, like *Hiraṇyagarbha*. It is its own *māyā*, whereby the self-evident self itself is misled.

प्राण इति प्राणविदो भूतानीति च तद्विदः । गुणा इति गुणविदस्तत्त्वानीति च तद्विदः ॥२.२०॥

prāṇa iti prāṇa-vido bhūtānīti ca tad-vidaḥ | guṇā iti guṇa-vidastattvānīti ca tad-vidaḥ | 2.20 |

- *prāṇaḥ iti* = ‘*Hiraṇyagarbha*’ (is the highest reality)
- *prāṇa-vidaḥ* = the knowers of *Hiraṇyagarbha* (think)
- *bhūtāni iti ca* = and ‘the elements’
- *tad-vidaḥ* = the knowers thereof
- *guṇāḥ iti* = ‘the *guṇas*’
- *guṇa-vidaḥ* = the knowers of the *guṇas*
- *tattvāni iti ca* = ‘the fundamental categories’
- *tad-vidaḥ* = the knowers thereof

The knowers of *Hiraṇyagarbha* think that *Hiraṇyagarbha* is the highest reality. The knowers of the elements think that the elements are the highest reality. The knowers of the *guas* think that the *guas* are the highest reality. The knowers of the fundamental categories think that the fundamental categories are the highest reality.

पादा इति पादविदो विषया इति तद्विदः । लोका इति लोकविदो देवा इति च तद्विदः ॥२.२१॥

pādā iti pāda-vido viṣayā iti tad-vidaḥ | lokā iti loka-vido devā iti ca tad-vidaḥ | 2.21 |

- *pādāḥ iti* = ‘the quarters’
- *pāda-vidaḥ* = the knowers of the quarters
- *viṣayāḥ iti* = ‘the sensory objects’
- *tad-vidaḥ* = the knowers thereof
- *lokāḥ iti* = ‘the worlds’
- *loka-vidaḥ* = the knowers of the worlds
- *devāḥ iti ca* = ‘the *devas*’
- *tad-vidaḥ* = the knowers thereof

The knowers of the quarters think that the quarters are the highest reality. The knowers of the sensory objects think that the sensory objects are the highest reality. The knowers of the worlds think that the worlds are the highest reality. The knowers of the *devas* think that the *devas* are the highest reality.

वेदा इति वेदविदो यज्ञा इति च तद्विदः । भोक्तेति च भोक्तृविदो भोज्यमिति च तद्विदः ॥२.२२॥

vedā iti veda-vido yajñā iti ca tad-vidaḥ | bhokteti ca bhoktr-vido bhojyam iti ca tad-vidaḥ | 2.22 |

- *vedāḥ iti = 'the Vedas'*
- *veda-vidaḥ = the knowers of the Vedas*
- *yajñāḥ iti ca = 'the sacrificial rituals'*
- *tad-vidaḥ = the knowers thereof*
- *bhoktā iti ca = 'the enjoyer'*
- *bhoktr-vidaḥ = the knowers of the enjoyer*
- *bhojyam iti ca = 'pleasure'*
- *tad-vidaḥ = the knowers thereof*

The knowers of the Vedas think that the Vedas are the highest reality. The knowers of the sacrificial rituals think that the sacrificial rituals are the highest reality. The knowers of the enjoyer think that the enjoyer is the highest reality. The knowers of pleasure think that pleasure is the highest reality.

सूक्ष्म इति सूक्ष्मविदः स्थूल इति च तद्विदः । मूर्त इति मूर्तविदोऽमूर्त इति च तद्विदः ॥२.२३॥

sūkṣma iti sūkṣma-vidaḥ sthūla iti ca tad-vidaḥ | mūrta iti mūrta-vido'mūrta iti ca tad-vidaḥ | 2.23 |

- *sūkṣmaḥ iti = 'the subtle'*
- *sūkṣma-vidaḥ = the knowers of the subtle*
- *sthūlaḥ iti ca = 'the physical (body)'*
- *tad-vidaḥ = the knowers thereof*
- *mūrtaḥ iti = 'devatās with form'*
- *mūrta-vidaḥ = the knowers of devatās with form*
- *amūrtaḥ iti ca = 'nothing'*
- *tad-vidaḥ = the knowers thereof*

The knowers of the subtle think that the subtle is the highest reality. The knowers of the physical body think that the physical body is the highest reality. The knowers of devatās with form think that devatās with form are the highest reality. The knowers of nothingness think that nothingness is the highest reality.

काल इति कालविदो दिश इति च तद्विदः । वादा इति वादविदो भुवनानीति तद्विदः ॥२.२४॥

kāla iti kāla-vido diśa iti ca tad-vidaḥ | vādā iti vāda-vido bhuvanānīti tad-vidaḥ | 2.24 |

- *kālaḥ iti = 'time'*
- *kāla-vidaḥ = the knowers of time*
- *diśaḥ iti ca = 'the directions'*
- *tad-vidaḥ = the knowers of the directions*
- *vādāḥ iti = 'the disciplines'*
- *vāda-vidaḥ = the knowers of the disciplines*
- *bhuvanāni iti = 'the worlds'*
- *tad-vidaḥ = the knowers thereof*

The knowers of time think that time is the highest reality. The knowers of the directions think that the directions are the highest reality. The knowers of the disciplines think that the disciplines are the highest reality. The knowers of the worlds think that the worlds are the highest reality.

मन इति मनोविदो बुद्धिरिति च तद्विदः । चित्तमिति चित्तविदो धर्माधर्मौ च तद्विदः ॥२.२५॥

mana iti mano-vido buddhiriti ca tad-vidaḥ | cittam iti citta-vido dharmādharmau ca tad-vidaḥ |2.25|

- *manaḥ iti = 'the manas'*
- *mano-vidaḥ = the knowers of the manas*
- *buddhiḥ iti ca = 'the intellect'*
- *tad-vidaḥ = the knowers of the intellect*
- *cittam iti = 'the faculty of memory'*
- *citta-vidaḥ = the knowers of the faculty of memory*
- *dharmādharmau ca = 'dharma and adharma'*
- *tad-vidaḥ = the knowers thereof*

The knowers of the manas think that the manas is the highest reality. The knowers of the intellect think that the intellect is the highest reality. The knowers of the faculty of memory think that the faculty of memory is the highest reality. The knowers of dharma and adharma think that dharma and adharma are the highest reality.

पञ्चविंशक इत्येके षड्विंश इति चापरे । एकत्रिंशक इत्याहुरनन्त इति चापरे ॥२.२६॥

pañca-vimśaka ityeke ṣaḍ-vimśa iti cāpare | eka-trimśaka ityāhurananta iti cāpare |2.26|

- *pañca-vimśakaḥ iti = '25 (categories)'*
- *eke = some*
- *ṣaḍ-vimśaḥ iti ca = '26 (categories)'*
- *apare = others*
- *eka-trimśakaḥ iti = '31 (categories)'*
- *āhuḥ = they say*
- *anantaḥ iti = 'infinitely many (categories)'*
- *ca apare = and others*

Some say that reality consists of 25 categories. Others say that reality consists of 26 categories. Some say that reality consists of 31 categories. Still others say that reality consists of infinitely many categories.

लोकाल्लोकविदः प्राहुराश्रमा इति तद्विदः । स्त्रीपुंनपुंसकं लैङ्गाः परापरमथापरे ॥२.२७॥

lokālloka-vidaḥ prāhurāśramā iti tadvidaḥ | strī-puṁ-napuṁsakam laiṅgāḥ parāparamathāpare |2.27|

- *lokān = 'the people'*
- *loka-vidaḥ = the knowers of (what) pleases people*
- *prāhuḥ = they say*
- *āśramāḥ iti = 'the stages of life'*
- *tad-vidaḥ = the knowers thereof*
- *strī-puṁ-napuṁsakam = 'feminine, masculine, and neuter'*
- *laiṅgāḥ = the knowers of the grammatical genders*
- *para-aparam = 'saguṇa-brahman and nirguṇa-brahman'*
- *atha apare = and others*

The knowers of what pleases people claim that people are the highest reality. The knowers of the stages of life claim that the stages of life are the highest reality. The knowers of the grammatical genders claim that feminine, masculine, and neuter are the highest reality. And others claim that saguṇa-brahman and nirguṇa-brahman are the highest reality.

सृष्टिरिति सृष्टिविदो लय इति च तद्विदः । स्थितिरिति स्थितिविदः सर्वे चेह तु सर्वदा ॥२.२८॥

srṣṭirīti srṣṭi-vido laya iti ca tad-vidaḥ |
sthitirīti sthiti-vidaḥ sarve ceha tu sarvadā |2.28|

- *srṣṭiḥ* = 'creation'
- *srṣṭi-vidaḥ* = the knowers of creation
- *layaḥ* = 'solution'
- *ca* = and
- *tad-vidaḥ* = the knowers thereof
- *sthiṭiḥ* = 'preservation'
- *sthiṭi-vidaḥ* = the knowers of preservation
- *sarve* = all
- *ca* = and
- *iha tu* = here (on the self)
- *sarvadā* = continuously (projected)

The knowers of creation think that creation is the highest reality. The knowers of solution think that solution is the highest reality. The knowers of preservation think that preservation is the highest reality. All these ideas are continuously projected onto the self.

यं भावं दर्शयेद्यस्य तं भावं स तु पश्यति । तं चावति स भूत्वाऽसौ तद्ग्रहः समुपैति तम् ॥२.२९॥

yam bhāvaṁ darśayed yasya taṁ bhāvaṁ sa tu paśyati |
taṁ cāvati sa bhūtvā'sau tad-grahaḥ samupaiti tam |2.29|

- *yam bhāvaṁ* = the idea that
- *darśayet* = (a teacher) would show
- *yasya* = to whom
- *taṁ bhāvaṁ* = that idea
- *saḥ tu paśyati* = he/she sees (as the highest reality)
- *taṁ* = him/her
- *ca* = and
- *avati saḥ* = it protects
- *bhūtvā* = after it has become (one with him)
- *asau* = this
- *tad-grahaḥ* = fixation on it
- *samupaiti* = it takes possession
- *tam* = him/her

Whatever idea a teacher might show him, he will regard that idea as the highest reality. After it has become one with him, it protects him. This fixation on it takes possession of him.

एतैरेषोऽपृथग्भावैः पृथगेवेति लक्षितः । एवं यो वेद तत्त्वेन कल्पयेत्सोऽविशङ्कितः ॥२.३०॥

etaireṣo'pṛthag-bhāvaiḥ pṛthag eveti lakṣitaḥ | evaṁ yo veda tattvena kalpayet so'viśaṅkitaḥ |2.30|

- *etaiḥ* = of these
- *eṣaḥ* = this (self)
- *apṛthag-bhāvaiḥ* = of the non-different things
- *pṛthag eva iti* = different
- *lakṣitaḥ* = considered
- *evaṁ* = in this way
- *yaḥ veda* = the one who knows
- *tattvena* = actual
- *kalpayet saḥ* = he/she interprets (the subject of the Vedas)

- *aviśaṅkitaḥ* = without any doubt

It is thought that this self differs from these non-different things. The one who knows reality interprets the subject of the Vedas without any doubt.

स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा । तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥२.३१॥

svapna-māye yathā dṛṣṭe gandharva-nagaram yathā | tathā viśvam idam dṛṣṭam vedānteṣu vicakṣaṇaiḥ | 2.31

- *svapna-māye* = dream and magic trick
- *yathā* = like
- *dṛṣṭe* = seen (as unreal)
- *gandharva-nagaram* = an imaginary city (in the clouds)
- *yathā* = like
- *tathā* = likewise
- *viśvam idam* = this world
- *dṛṣṭam* = seen (as unreal)
- *vedānteṣu* = in (the light of) the Vedānta teaching
- *vicakṣaṇaiḥ* = by the sages

In the light of the Vedānta teaching, the sages see this world as unreal, just as one sees a dream, a magic trick, or an imaginary city in the clouds as unreal.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः । न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥२.३२॥

na nirodho na cotpattirna baddho na ca sādhaḥ | na mumukṣurna vai mukta ityeṣā paramārthatā | 2.32 |

- *na nirodhaḥ* = no solution
- *na ca utpattiḥ* = no creation
- *na baddhaḥ* = no bound person
- *na ca sādhaḥ* = no spiritual practitioner
- *na mumukṣuḥ* = no seeker of freedom
- *na vai muktaḥ* = no liberated person
- *iti* = thus
- *eṣā* = this
- *paramārthatā* = the absolute reality

There is no creation or solution, no bound person, no spiritual practitioner, no seeker of freedom, and no liberated person. This is the absolute reality.

भावैरसद्भिरेवायम् अद्वयेन च कल्पितः । भावा अप्यद्वयेनैव तस्मादद्वयता शिवा ॥२.३३॥

bhāvairasadbhirevāyam advayena ca kalpitaḥ | bhāvā apyadvayenaiva tasmād advayatā śivā | 2.33 |

- *bhāvaiḥ asadbhiḥ eva* = as the unreal objects
- *ayam* = this (self)
- *advayena* = as the non-dual (basis)
- *ca* = and
- *kalpitaḥ* = projected
- *bhāvāḥ* = the objects
- *api* = also
- *advayena eva* = thanks to the non-dual (basis)
- *tasmāt* = therefore
- *advayatā* = non-duality
- *śivā* = benevolent

This self is projected as the unreal objects and as the non-dual basis. Those objects exist thanks to the non-dual basis. Therefore, non-duality is benevolent.

नात्मभावेन नानेदं न स्वेनापि कथञ्चन । न पृथङ्नापृथक्किञ्चिद् इति तत्त्वविदो विदुः ॥२.३४॥

nātmā-bhāvena nānedam na svenāpi kathañcana | na pṛthaṅnāpṛthak kiñcid iti tattva-vido viduḥ |2.34|

- *na ātmā-bhāvena* = not equal to the self
- *nānā idam* = this multiplicity
- *na svena* = not in itself
- *api* = also
- *kathañcana* = in any way
- *na pṛthak* = not different
- *na apṛthak* = not non-different
- *kiñcit* = something
- *iti* = thus
- *tattva-vidaḥ* = the knowers of the truth
- *viduḥ* = they know

This multiplicity is not equal to the self and in no case exists in itself. There is nothing that differs or does not differ from anything else. This is what the knowers of the truth know.

वीतरागभयक्रोधैर्मुनिभिर्वेदपारगैः । निर्विकल्पो ह्ययं दृष्टः प्रपञ्चोपशमोऽद्वयः ॥२.३५॥

vīta-rāga-bhaya-krodhairmunibhirveda-pāragaiḥ | nirvikalpo hyayaṁ dṛṣṭaḥ prapañcōpaśamo'dvayaḥ |2.35|

- *vīta-rāga-bhaya-krodhaiḥ* = by those who are free from desire, fear, and anger
- *munibhiḥ* = by the contemplative people
- *veda-pāragaiḥ* = by those who have studied the Vedas
- *nirvikalpaḥ hi* = free from division
- *ayaṁ* = this (self)
- *dṛṣṭaḥ* = recognized
- *prapañca-upaśamaḥ* = free from the world
- *advayaḥ* = non-dual

This non-dual self, which is free from the world and free from division, is recognized by the contemplative people, who have studied the Vedas and who are free from desire, fear, and anger.

तस्मादेवं विदित्वैनम् अद्वैते योजयेत्स्मृतिम् । अद्वैतं समनुप्राप्य जडवल्लोकमाचरेत् ॥२.३६॥

tasmād evaṁ viditvainaṁ advaite yojayet smṛtim | advaitaṁ samanuprāpya jaḍavallokaṁ ācaret |2.36|

- *tasmāt* = therefore
- *evaṁ* = in this way
- *viditvā* = after having understood
- *enam* = this (self)
- *advaita* = upon the non-dual (self)
- *yojayet* = one ought to place
- *smṛtim* = memory
- *advaitam* = the non-dual (self)
- *samanuprāpya* = after having attained
- *jaḍavat* = as an ignorant person
- *lokaṁ* = the world
- *ācaret* = one ought to behave

After one has understood this self in this way, one ought to contemplate upon the non-dual self. When the non-dual self has been attained, one ought to behave in the world as an ignorant person.

निस्तुतिर्निर्ममस्कारो निःस्वधाकार एव च । चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥२.३७॥

nistutirnirnamaskāro niḥsvadhākāra eva ca | calācala-niketaśca yatiryāḍṛcchiko bhavet | 2.37|

- *nistutiḥ* = free from worship
- *nirnamaskāraḥ* = free from bowing
- *niḥsvadhākāraḥ eva ca* = and free from rituals
- *cala-acala-niketaḥ ca* = and abiding in the body as well as in the self
- *yatiḥ* = a sannyāsī
- *yāḍṛcchikaḥ* = content with what is obtained by chance
- *bhavet* = he/she ought to be

A sannyāsī lives free from worship, bowing, and rituals. He abides sometimes in the body and sometimes in the self, and is content with what is obtained by chance.

तत्त्वमाध्यात्मिकं दृष्ट्वा तत्त्वं दृष्ट्वा तु बाह्यतः । तत्त्वभूतस्तदारामस्तत्त्वादप्रच्युतो भवेत् ॥२.३८॥

*tattvam ādhyātmikam dṛṣṭvā tattvam dṛṣṭvā tu bāhyataḥ |
tattvībhūtastadārāmastattvād apracyuto bhavet | 2.38|*

- *tattvam* = the truth
- *ādhyātmikam* = from within
- *dṛṣṭvā* = after having recognized
- *tattvam* = the truth
- *dṛṣṭvā tu* = and after having recognized
- *bāhyataḥ* = outside
- *tattvī-bhūtaḥ* = who has become one with the truth
- *tad-ārāmaḥ* = the one who enjoys that (truth)
- *tattvāt* = of the truth
- *apracyutaḥ* = not fallen away
- *bhavet* = he would be

Whoever has recognized the truth within and without, whoever has become one with the truth and enjoys that truth, that person no longer falls away from the truth.