TRIUMPH OF A HERO

TRANSLATED BY

HARI PRASAD SHASTRI

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Vira Vijaya, "Triumph of a Hero", was written in 1905 by Swami Maṇgalnathji, the most eminent of the Mahatmas who lived on the slopes of the Himalayas at that time. It is a treatise on the Advaita Vedanta philosophy by a modern follower of Shri Shankara who, like his Master, had realised the ideal of Advaita in his own life. He has embodied his vision of truth in this short classic.

The translator, Hari Prasad Shastri, had the privilege of studying under the Mahatma for a number of years and is uniquely qualified to give this work in an authoritative English version. It should be studied and meditated upon in one's hours of quiet.

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Triumph of a Hero

VIRA VIJAYA

Translated from the Sanskrit of
Shri Swami Mangalnathji

by

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INTRODUCTION

Vira Vijaya is a short treatise in Sanskrit written about fifty years ago by a modern Mahatma, Shri Paramahansa Mangalnathji, who was recognised through his piety, renunciation, benevolence and scholarship to be the crest-jewel of the Sadhus and Mahatmas who made the lower Himalayan slopes their home.

The holy Saint was born in a small village in the state of Bikaner. From his childhood he was naturally detached and, when still young, became a pupil of a Paramahansa Mahatma of the Nath (Hatha Yoga) School under whom he studied Vedanta. He then withdrew for a few years to practise meditation and *samadhi*. It was at this time that he is said to have met a great spiritual Light, Swami Krishnanandaji, whom he acknowledged as his Guru. With his permission he went to Kashi where he continued his meditations under a disciple of his Guru, and completed his studies in Vedanta and the great classics at Rishikesh under Mahatma Dhanirajgiri. Swami Mangalnathji was then acknowledged to be one of the greatest Mahatmas of the Himalayas and a scholar of surpassing eminence, wholly devoted to Shri Shankaracharya for his inspiration.

He went on a pilgrimage to Uttarakashi and remained for a long time in obscurity, meditating in caves on mountain heights and spending his time in contemplation. No real account of his life at this stage is available, but we find him later in Rishikesh surrounded by young monks, teaching. At this time it was his habit to go out early in the morning into the dense forests, returning to his hut late in the evening to teach.

Sometimes he would remain away for days together. Mahatmas and Pundits from far and near would wait indefinitely to catch even a glimpse of him. At last he made himself available to all, and in his Sat Sangs great scholars and leaders of men as well as Maharajas and monks were present, among them the well-known figure of the founder of Benares University. One of his great pupils was Swarupananda Swami, who was converted in his first interview with the Saint. It is said that this young monk had studied under a dualist Teacher and, when he came to Rishikesh, approached Swami Mangalnath in great arrogance hoping to confound him with the following question : " There are two theories in Vedanta ; to which do you subscribe ? Is the empirical world the mental vritti objectified, or is the objective world a reality which the vritti receives and reports to the jiva ? " The Saint, without a word, entered *samadhi* and by grace revealed the truth to the monk in one illuminating flash, so that he fell at the feet of Swami Mangalnathji and became his disciple then and there.

Swami Mangalnathji is said to have understood the Western mind better than any other Teacher of his time. His sense of humour was keen, his every gesture a lesson, and his compassion boundless. The translator had the privilege of sitting at the Mahatma's feet for a number of years in Rishikesh, listening to his afternoon discourses in the holy grove on the banks of the Ganges where his modest hut was situated, and attending on him during his solitary walks in the Brahmapuri forest. A few years before he left his body, the Paramahansa became interested in the protection of cows. He established special cowsheds and personally looked after his own herd, the milk being distributed among the

poor of the neighbourhood. He entered *Videha-mukti* in the year 1930.

Vira Vijaya is a treatise on the Advaita philosophy, as expounded by the most illustrious of Indian philosophers, Shri Shankaracharya. The work has been in private circulation ever since it was first composed. Several commentaries in Sanskrit on this classic by renowned Pundits have appeared, and it is widely studied by advanced students of Vedanta. The chief value of the work is indicated by the fact that the Mahatma who gave it to the world had realized the ideal of Advaita in his lifetime. It is so terse and the arguments so well marshalled that it is impossible to do justice to the original in a translation. An attempt has been made to present as good an English version as possible. A few explanatory notes have been added and in one or two places the commentary by a disciple of Swami Mangalnathji, Professor Gopi Chand Shastri, has been translated.

This classic should be studied in one's hours of quietude and meditated upon over and over again. The result will be the experience of great spiritual sweetness and the peace "which passeth understanding." Another work, which established the fame of Swami Mangalnathji as a leading scholar, is called *Vichara Bindu*, but as this is incomplete and almost untranslatable on account of its terseness and profundity, we cannot undertake to give it to the West. The holy Truth yields its fruit only to those who apply to it both intelligence and reverence. May this translation bring purity of the heart and a right spiritual understanding to its readers.

HARI PRASAD SHASTRI.

November, 1951.

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atha vīra-vijayaḥ

abhaṅga-maṅgala-bhuvaḥ
kṛpā-pīyūṣa-bindavaḥ
hairambā vijayante'smin
bibhrāṇāḥ sarva-sampadaḥ

[1] In this world which is a superimposition on Brahman, Shri Ganesha is the possessor of universal wealth and sovereignty, and a few drops of his grace are the highest acquisition.

(Note : Bliss is not something to be achieved ; it is there always but obscured. Here Hairamba, Ganesha of the elephant head, who removes the obstacles facing the devotees, is conceived as a cloud raining grace. Even a few drops of his grace are able to give ceaseless Bliss to those who open their minds to receive it.)

viśrānta-nigamāntāya
śāntāya pratyag-ātmane
sac-cid-ānanda-piṇḍāya
namo'khaṇḍāya śambhave

[2] Salutations to the indivisible Brahman in Whom the world, a product of the beginningless ajnana, finds annihilation, Who is beyond the reach of mind and speech, Who cannot be differentiated from the Self of man, Who is Sat-Chit-Ananda, Who is supreme Perfection, unconditioned by time, space and causality, and free from differences of genus, differences of species and differences within itself.

(Note : In *Panchadasi* II 20, Swami Vidyaranya describes the three kinds of differences as follows :—
(a) differences of genus e.g. between a tree and a rock,
(b) differences of species e.g. between one tree and another,
(c) internal differences e.g. between leaf and flower of the same tree.)

viśrāntaḥ kṛta-kāryyāntaḥ
prāpta-prāpya-pado'paraḥ
kaścin nyastāyudho dhīro
vīro vijayatetarām

[3] A certain hero has annihilated the great enemy Ajnana and has thus acquired the state of non-duality. Having achieved the supreme purpose of life and fulfilled all his duties, that hero has thrown away his armour and weapons and obtained great peace, and is shining in supreme pre-eminence.

(Note : The word " hero " is thus defined by Swami Vidyaranya in *Panchadasi* XI 124 :—"Although his senses are exceedingly strong and active, yet, with a view to experience supreme Bliss, he has brought them under full control, and is engaged in the enquiry after Bliss which is his nature." The " great peace " obtained by that hero is referred to in *Panchadasi* XI 125 :—" The carrier of a load on a hot day throws his load down and obtains rest ; in the same way, the intellect which has given up sansaric associations, obtains peace.")

ko'sau vīro mahātejā
jayas tasya kathaṁ kutaḥ
ity āśaṅkya samādhatte
kaścid ātmaika-kautukaḥ

[4] When asked the identity of this majestically resplendent hero and how he obtained his victory, a certain Mahatma, sporting only in his own Self, thus explains :—

ātmā vā eka evā''ste
nāma-rūpa-vivarjitaḥ
īśānīśatva-śūnyo'yaṁ
sac-cid-ānanda-vigrahaḥ

[5] This hero perceived that the Self is One alone, without name or form. Free from such feelings as ' I am Ishvara' and 'I am not Ishvara' and abiding in his form as Sat-Chit-Ananda which is ever his experience, he rests in his nature, Atman.

sa svājñāna-vaśī-bhūto
'nyathā gṛhṇan svam ātmanaḥ
svasmai svasmin svayaṁ nānā-
rūpair eko vijṛmbhate

[6] Atman, having been overpowered by ajnana and conceiving Himself to be of a different nature, in Himself and for Himself bursts forth in forms different from Himself.

kvacid ajñatamo jīvaḥ
kvacit sarva-jñatāṁ gataḥ
kvacit sthūlaḥ kvacit sūkṣmaḥ
kvacit kāraṇatāṁ gataḥ

[7] Sometimes He manifests as an exceedingly ignorant jiva, sometimes as the omniscient Ishvara ; now as the physical body, now as the subtle body and now as the causal body.

kvacid viśvaḥ kvacit prājñaḥ
kvacit taijasatāṁ gataḥ
kvacij jāgrat kvacit svapnaḥ
kvacit suptiḥ kvacil layaḥ

[8] At one time He is vishva (the experiencer of the waking state), at another taijasa (the experiencer of the dreaming state) and at yet another He assumes the character of prajna (the experiencer of dreamless sleep). Now He is the waking state, now the dreaming state, now dreamless sleep, and now He appears as pralaya (the periodic total withdrawal of the universe).

kvacit sthitiḥ kvacit sargaḥ
kvacit sargāntara-kramaḥ
kvacin māyā kvacit sattvaṁ
kvacid rajaḥ kvacit tamaḥ

[9] At one time He is in a state of equilibrium, at another He is manifest as Creation and at yet another as the seed of the coming Creation. Now He is maya ; here sattva, here rajas, there tamas.

kvacit karmekṣitā kvāpi
kvacit sūtraṁ kvacid virāṭ
kvacid brahmā kvacid viṣṇuḥ
kvacid rudrah kvacit svarāt

[10] Here He is the world, there the Creator of the world, now Hiranyagarbha and now Virat. At one time He is Brahma, at another Vishnu, at another Shiva, at yet another Turiya, the one Overlord of the whole cosmos.

Note : ' Hiranyagarbha ' is the state in which the totality of the cosmic subtle body is realised. It is also called ' Sutratman ', that aspect of Consciousness which realises and experiences the totality of all the subtle bodies. ' Virat ' is the totality of the physical universe, the cosmic physical body. Rajas guna predominates in Brahma, sattva in Vishnu and tamas in Shiva.)

kvacid bhūtaṁ kvacid bhāvi
varttamānam api kvacit
kvacid deśaḥ kvacit kālaḥ
kvacid diṅ-maṇḍalākṛtiḥ

[11] Sometimes He is manifested as the past, sometimes as the future, sometimes as the present ; now as time, now as space, and now in the form of the cardinal points.

kvacic chabdaḥ kvacit sparśaḥ
kvacid rūpaṁ kvacid rasaḥ
kvacid gandhaḥ kvacid vyoma
kvacid vāyuḥ kvacic chikhī

[12] Now as sound, now as touch, now as form, now as taste, now as smell, now as space, now as air, now as fire ;

kvacit toyaṁ kvacid bhūmiḥ
kvacid brahmāṇḍa-maṇḍalam
kvacil lokaḥ kvacil lokī
kvacil lokādhipaḥ svayam

[13] Now as water and now as earth. Sometimes as the egg of Brahma, sometimes as a loka, at one time as a dweller in a loka and sometimes as the Lord of the loka Himself.

(Note : ' loka ' is a region, like Brahmaloka, Martyaloka, &c.)

kvacid bhoktā kvacid bhogyaṁ
kvacid bhojayitā svayam
kvacit kartā kvacit kāryaṁ
kvacit kārayitā svayam

[14] In one place He is the experiencer, in another the object of experience and in yet another the prompter of the act of enjoying the fruits of experience. Here He is the agent, there the object of action ; and elsewhere the prompter of action.

kvacij jñātā kvacij jñeyam
kvacij jñāpayitā svayam
kvacid draṣṭā kvacid dṛśyam
kvacid darśayitā svayam

[15] Now He is the knower, now the known and now the prompter of the act of knowing. Here He is the seer, here the seen and here the prompter of the act of seeing.

(Note : He appears as the actor, the object of the action, and also the psychological urge to act because of the enjoyment expected to result from the action.)

kvacic chrotā kvacic chravyam
kvacic chrāvayitā svayam
kvacid yogaḥ kvacid yāgaḥ
kvacij japaḥ kvacit tapaḥ

[16] At one time He is the hearer, at another the heard and at yet another the prompter of the act of hearing. At one time He manifests as yoga, at another as yajna, at another as japa and at another as tapas.

(Note : In Shri Vishnu Purana the word ' yoga ' is defined as ' the employment of the vritti (modification of the mind), which has been purified by great efforts, in meditation on Brahman '.)

kvacid vedaḥ kvacid vyākhyā
kvacid vākyam kvacit padam
kvacid varṇaḥ kvacic chikṣā
kvacic chiṣyaḥ kvacid guruḥ

[17] Here He is the Vedas, there their explanation, here a sentence and there a word ; here the alphabet and there grammar ; now a pupil and now a teacher.

kvacid dharmaḥ kvacādharmaḥ
kvacid duḥkhaṁ kvacit sukham
kvacid varṇāśramopetaḥ
kvacit saṅkīrṇatāṁ gataḥ

[18] Here dharma, there adharma, now joy and now suffering ; here an observer of caste duties and social conventions, there a discredited law-breaker.

sampannaś ca vipannaś ca
kvacit pākhaṇḍa-dūṣitaḥ
kvacic chatruḥ kvacin mitraṁ
kvacid bhūta-piśācakam

[19] Now wealthy, now afflicted with sorrow, now tainted with the defect of hypocrisy and show, now an enemy, now a friend, and now a lower embodied being.

(Note : According to the traditional conception, there are invisible ' lower embodied beings ' called bhutas, pisachas &c., who are sunk in impurity and evil.)

kvacin naraḥ kvacin nārī
kumārī ca kumārakaḥ
kvacid daṇḍa-dharo jīrṇo
jāto'yaṁ viśvato-mukhaḥ

[20] Here as a man, there as a woman, sometimes as a virgin daughter, sometimes as an unmarried son, at another time as an emaciated monk, is born this many-faced Atman.

kvacid vṛkṣaḥ kvacid vallī
kvacit kīṭa-patangakam
kvacit paśuḥ kvacit pakṣī
kvacit kiñcin na kiñcana

[21] Sometimes a tree, sometimes a creeper, sometimes an insect, sometimes a moth, sometimes an animal, sometimes a bird, sometimes known positively, sometimes negatively.

yā sattā sarva-bhāvānāṁ
yā sphūrtiḥ sphuratāṁ tathā
sa ātmā sarva-go'sarvaḥ
sarvaḥ sarvātmatāṁ gataḥ

[22] He is the existence of all existent objects and the knowability of all objects that can be known by conception or perception. That all-pervasive Atman is all this. Although intrinsically unrelated to anything, He assumes the forms of all objects and is called 'all'.

sarvānana-śiro-grīvaḥ
sarva-bhūta-guhāśayaḥ
sarva-vyāpī sa bhagavāṁs
tasmāt sarva-gataḥ śivaḥ

[23] He is seated in the cave of the buddhi in all living beings. He is of innumerable heads and necks. That Shiva, on account of His all-pervasiveness, is called omnipresent.

yac ca kiñcit kvacid vastu
dṛśyate śrūyate'pi vā
antar-bahiś ca tat sarvaṁ
vyāpya nārāyaṇaḥ sthitaḥ

[24] The all-pervasive Narayana abides within and without each object that is perceived or heard.

ātma-tattvātirekeṇa
yat kiñcid vyapadiśyate
tat sarvaṁ kalpitaṁ svena
svasmin svājñānato yathā

[25] Whatever may be other than the principle of Atman, whatever may be described—all that He imagines in Himself by the power of His own ajnana.

(Note : Shri Gaudapada Acharya has stated the same truth, and verse 26 quotes his *Karikas* Chapter II verse 12.)

kalpayaty ātmanātmānam
ātmā devaḥ sva-māyayā
sa eva budhyate bhedān
iti vedānta-niścayaḥ

[26] The self-luminous Atman, by His own Maya, Himself imagines Himself in different forms. The same Atman knows the different objects. This is the settled conclusion of Vedanta.

(Note : Shri Gaudapada Acharya asks : " If both waking and dreaming states are assumed to be unreal, who cognises these states, who imagines them ? " The reply given is that : "As the seer of a dream, using no external means, himself imagines different objects by himself and regards them as other than himself, although in fact none of them is other than himself, in the same way Atman, by His own Maya, in Himself and by Himself imagines different objects and regards them as other than Himself, although in fact there is in reality nothing other than Atman Himself.")

jīvaṁ kalpayate pūrvaṁ
tato bhāvān pṛthag-vidhān
bāhyān ādhyātmikāṁś chaiva
yathā-vidyas tathā-smṛtiḥ

[27] First Atman imagines Himself as jiva, whose nature is to act and to experience. Then, by way of emphasising the condition of jiva, He imagines entities of various kinds differentiated by their actions and agency. These entities are, externally, the adhibhautika and adhidaivika entities and, internally, the psychological manifestations. Then, He remembers His experience of the imagined entities, and these memories lead to fresh experiences.

(Note : This verse is based on *Karikas* Chapter II verse 16 as interpreted by Shri Shankaracharya :
' adhibhautika entities ' means the physical objects.
' adhidaivika entities ' includes the objects, events and happenings which have a reference to the Devas, whose interference in human affairs is traditionally recognised.
' He remembers His experience ' : the meaning is that the same Atman who becomes phenomenally the perceiver, also appears as endowed with memory : the knowledge which the Atman has and the memory of the Atman are correlated.)

prāṇādibhir anantais tu
bhāvair etair vikalpitaḥ
māyaiṣā tasya devasya
yayā'yaṁ mohitaḥ svayam

[28] The Atman, who imagines Himself as the innumerable phenomena such as prana and so forth, deludes Himself by His own Maya.

(Note : This verse, which explains the root-cause of the imagination which leads to creation, is from *Karikas* Chapter II verse 19.)

yathāyaṁ paśyatīdānīṁ
jīvādīn vāsanā-mayān
bhāvāṁs tad-vāsanāviṣṭaḥ
sthitvā suptau laye'thavā

[29] In the waking state, this Atman, embracing the latent experience-desires (vasanas), perceives phenomena like the jiva. The same Atman in the state of dreamless sleep, endowed with the latent experience-desires, lies still.

tathaivodbuddha-saṁskāro
bhūyo bhūyo'nyad ekṣate
evaṁ-svabhāva ātmā'yaṁ
yāvad yāthātmya-darśanam

[30] Again He, in the course of time when the experience-desires blossom forth, once more sees in Himself the jiva and other phenomena. This process is repeated until He recovers the knowledge of His normal nature ; then this Atman assumes His own nature.

ātma-tattvam abuddhvā''tmā
vitanvāno'nyathā-graham
vyaktāvyaktatva-hīno'pi
vyaktākāraṁ bibharty ayam

[31] Ignoring His own nature, this Atman, who is alike without manifest and unmanifest form, appears ni the waking and dreaming states to put on gross and subtle forms respectively.

vyaktākāraṁ tiro-bhāvyā
'vyaktākāraṁ svam udvahan
vyakta-vāsanayāviṣṭaḥ
śete svasmiṁs tamonvitaḥ

[32] At the time of sushupti and pralaya He conceals His manifest form and, assuming His indeterminate unmanifest form that cloaks the vasanas which give rise to His physically manifest form, and being covered by His own ajnana, Atman sleeps in His own nature.

(Note : ' Sushupti ', dreamless sleep, in the case of the microcosm corresponds, in the case of the macrocosm, to ' pralaya ', the period of inactivity following the reabsorption of the universe in Atman.)

yathā tad-vāsanodbodhaṁ
bhūyo dhatte'nyathā-graham
vyaktāvyakta-vilāso'yaṁ
kaḥ kuryād asya nigraham

[33] As His experience-desires (vasanas) again assume manifest form, so He again imagines Himself as other than He is. This is His sport with manifest and unmanifest forms. Who can prevent its occurrence ?

nāyaṁ svārthaḥ parārtho vā
vyaktāvyaktatva-vibhramaḥ
ātmano hi svabhāvo'yaṁ
hetus tatra sudurgamaḥ

[34] His projections as the manifest and unmanifest forms are neither for His own nor for another's satisfaction. This sport is the very nature of Atman. A cause for it is hard to discover.

parasyāsambhavād eva
pārārthyaṁ śaṅkyate kutaḥ
svasya prayojanābhāvāl
līlā-kaivalyam iṣyate

[35] Since nothing at all other than Atman has any real existence, Creation cannot be for the sake of another. And since Atman can have no purposes of His own to fulfil, the wise call the Creation "the mere sport of Atman".

(Note : The following two illustrations may be useful :—
i. A mighty sovereign has no personal want of any object, but yet he is seen playing with children or singing a song.
ii. A man breathes without there being any purpose on his part.
This verse is based on *Vedanta Sutras* 2.1.33.)

vartamānā bhaviṣyanto
bhūtāś ca vyakta-vibhramāḥ
saṅkhyātuṁ naiva śakyante
līlāṁ svasya vitanvataḥ

[36] It is impossible to enumerate or estimate the present Creation, or the future or past ones. We can only call Creation His sport.

(Note : In pralaya, the vasanas and sanskaras remain latent in the Lord. As the latent experience-desires cause the jiva to awaken from deep sleep, being like seeds sown in autumn which come up in spring, so also in the Lord the vasanas stir into activity after a period and creation begins.)

saṁśrutātmīya-vṛttānto
vyaktāvyakta-dvayātigam
kvacit kṣīṇa-viparyāsas
turyatvaṁ cāvalambate

[37] And at a certain time that Atman hears in a right way the statements about Atman and, freeing Himself from the influence of avidya and its effect the world, induces in Himself the Turiya state which is above both manifestation and non-manifestation.

(Note: 'Avidya' means 'ajnana.' 'Turiya' is the fourth state which transcends the states of waking, dreaming and dreamless sleep in association with which Atman is known as vishva, taijasa and prajna—see verse 8.)

indro māyā-sahāyaḥ san
nānā-rūpair vivartate
kriyā-hetu-phalākārair
nirākāro'pi gīyate

[38] Paramatman Deva, whose nature is pure Consciousness, appears in manifold forms with the help of His Maya. He appears in the forms of action, the instruments of action and the fruition of action. And yet, despite this, He is said to be formless.

(Note : This verse is based on the well-known Shruti illustration of akasha. Space or akasha is never affected by the trees, fruit and flower-laden branches created by a magician out of his magic.)

ātmano jāyate viśvam
ātmany eva vilīyate
ātmā''tmamāyayā baddho
bibharti vividhās tanūḥ

[39] The world arises in Atman and subsides in Atman. Bound by His own Maya, Atman assumes many forms, high and low.

sthāvare sthāvarākāro
jaṅgame jaṅgamākṛtiḥ
ātmany evātmanā''ste'yaṁ
nānā-rūpāṅkitākṛtiḥ

[40] Atman appears as immovability in motionless objects such as mountains and as motion in moving objects. Endowed with vasanas of many kinds, He appears in Himself and by Himself to be impregnated with the seeds of many forms.

(Note : It may be objected that, if Atman in the waking and dreaming states appears in the forms of different moving and motionless objects, and if He appears to be endowed with vasanas in dreamless sleep, then it is clear that He falls from His own nature and that He re-assumes His nature in the Turiya state. Evidently, therefore, He is subject to modifications and as such cannot escape eventual destruction. The next verse meets this objection.)

nānātvena gṛhītasya
svasya svatvaṁ na hīyate
svatvenāpi gṛhītasya
svasya svatvaṁ na varddhate

[41] The Selfhood of the Self is unaffected by His assumption of manifold forms. Nor is anything added to the nature of Atman on His return to His real condition.

(Note : Shri Shankaracharya says :—" By reason of the multiplicity of forms imagined on account of ajnana, the substratum does not itself assume any forms. A man suffering from an ocular defect sees two moons in the sky instead of one, but in fact the moon is only one.")

kriyābhir varddhate naiva
na kanīyān kadāpi ca
nityo'yaṁ mahimā khyāto
brāhmaṇasya vijānataḥ

[42] This Atman adds nothing to His nature when He appears to be active, nor does He become modified or slight. Those who do not know the real purport and glory of Atman raise such objections.

(Note : ' Slight ' means ' unimportant ', ' of no account '. This verse is based on *Brihadaranyaka Upanishad* 4.4.22.)

mūrtāmūrta-dvi-rūpābhyāṁ
rūpitvaṁ brahmaṇaḥ śrutam
vyaktāvyakta-svarūpābhyāṁ
neti netīti śuddhatā

[43] The Shruti has spoken of Brahman as manifest and unmanifest, as with form and without form and, by describing Him as ' not this ' ' not this ', has shown the purity of His nature.

(Note : The Shruti has repeated the word ' neti ' (not this) ; by one ' not this ' is negated Atman's manifest nature and by the other ' not this ' His unmanifest nature.)

na rūpa-rūpiṇor bhedo
vimarśaṁ sahatetarām
ātmatvenaiva rūpāṇāṁ
rūpatvaṁ hi nirūpyate

[44] The difference between form and the formed disappears after due reflection because the formhood in all the forms is stated from the point of view of Atman as cause to indicate the nature of Atman.

ātma-bhinnatayā teṣāṁ
rūpāṇāṁ nara-śṛṅgatā
ātmano'pi ca rūpitvaṁ
tathaivābhyupagamyate

[45] Any form different from the form of Atman is illusory like the horns of a man. Similarly the ' having a form ' attributed to Atman is illusory.

(Note : This verse aims to establish the impossibility of Atman having a form.)

svam ātmaivānyathā-gṛhṇann
aho svasya parāṅ-mukhaḥ
tamo-mātrāntarāyatvād
draṣṭur draṣṭavyatāṁ gataḥ

[46] How amazing that, by imagining Himself to be something other than Himself, Atman has turned His face from Himself ! By the force of ajnana, the Seer has become the seen.

draṣṭavyaṁ kiṁ bhaved anyad
asattvān nara-śṛṅgavat
svasmiṁś cāpy anyathā-dṛṣṭe
kiṁ dṛṣṭaṁ kiṁ phalaṁ tataḥ

[47] Since the appearance of anything other than Atman is unreal like the horns of a man, Atman gains nothing by perceiving in Himself that which is opposed to His own nature.

yo'nyathā santam ātmānam
anyathā pratipadyate
kiṁ tena na kṛtaṁ pāpaṁ
caureṇā''tmāpahāriṇā

[48] Atman who is non-acting, non-experiencing and can never become an object of experience, imagines Himself to be the contrary. What a great sin is being committed by the thief who robs Atman of His real nature !

(Note : He who does not know his own real nature is a sinner and, on account of this sin, he sees suffering everywhere.)

pāpo'haṁ pāpa-karmā'haṁ
pāpātmā pāpa-saṁbhavaḥ
pāhi māṁ puṇḍarīkākṣety
evaṁ jalpati duḥkhitaḥ

[49] Afflicted with suffering, He cries : "I am a sinner ! Because I have committed sin, my nature has become soiled with sin ! O Lord Vishnu, protect me ! "

(Note : The Lord Vishnu is here called ' Refuge of the refugeless ' meaning ' He who is the Refuge of those to whom nobody in the world gives refuge.')

siddhānanda-samudro'yaṁ
pramādāt parivartate
sādhyānanda-kaṇākāṅkṣī
ghaṭī-yantram ivāniśam

[50] This Atman, who is the ocean of eternal Bliss, becoming thirsty for the drops of temporal pleasures on account of indifference to the recognition of His own nature, fluctuates like a wheel rising and falling.

(Note : The reference is to the waterwheel of a well. Just as a point on the rim of the waterwheel rises and falls as the wheel revolves, so jivatman rises to heaven and falls again into rebirth until it recognises its true nature.)

avidyā-kardame magnā
dhīrāḥ sma iti māninaḥ
bhramanti bhuvanāndhāndhāv
aho andha-paramparā

[51] Sunk in the mud of avidya but thinking themselves to be wise, the men of the world go about in the dark well of sansara, up and down. How truly amazing !

yathā karma-cito lokaḥ
kṣīyate'yaṁ svabhāvataḥ
tathā puṇya-cito lokaḥ
kṣīyate vāsanā-mayaḥ

[52] Just as worldly objects wither away when the merit providing them is exhausted, in the same way a jiva's stay in the higher lokas comes to an end when the merit is exhausted.

payaḥ pāsyanti cet kvāpi
bhrāmaṁ bhrāmaṁ marau mṛgāḥ
saṁsāre'pi tadā saukhyaṁ
prāṇāḥ prāpsyanti nānyathā

[53] If ever the deer, afflicted with thirst and straying in a vast desert, shall be able to drink cool water, then alone and not till then shall living beings be able to obtain happiness from this world.

anyathā-darśanaṁ draṣṭuḥ
sarvānarthasya kāraṇam
nindyaṁ nirhetukaṁ tucchaṁ
tataḥ kā puruṣārthatā

[54] The one cause of all the sufferings of the seer is the erroneous cognition of His own nature. This cognition is without a firm basis and is worthy to be condemned as logically inadmissible and as being unable to lead to the attainment of the highest good.

svasmin samyak-parijñāte
kiṁ jñeyam avaśiṣyate
kiṁ heyaṁ kim upādeyaṁ
kiṁ kāryaṁ cātma-darśinaḥ

[55] On the true cognition of the nature of Atman, nothing remains to be known, nothing to be renounced, nothing to be achieved, nothing to be performed as a duty.

jñāta-jñātavyatā prāpta-
prāpyatā kṛta-kṛtyatā
hata-hātavyatā ceti
bhaved viśrāntir uttamā

[56] To know what is to be known, to achieve what is to be achieved, to do what ought to be done, to give up what ought to be given up—is the great peace, superior to all.

(Note : All this follows the realization of Atman.)

sadyo'bhivyajyate mokṣo
jñānād ajñāna-ghātinaḥ
nitya-kūṭastha-śuddhātma-
svarūpatvān na karma-jaḥ

[57] Liberation, which is in fact ever-achieved, is realized quickly on the dawn of Self-knowledge which annihilates ajnana. The nature of Atman, which is eternal, immutable and ever pure, cannot be realized through action.

(Note : Knowledge (jnana), or spiritual cognition of the nature of Self, is not the cause of liberation but the cause of the annihilation of nescience (ajnana). When ajnana is annihilated, the ever-achieved Self is realized.)

nityatvāt tasya notpattiḥ
kūṭasthatvān na vikriyā
saṁskāras tu na śuddhatvād
ātmatvād āpyatā kutaḥ

[58] Being ever-available, liberation has no birth and no origin ; being ever-fixed, there is no action in it ; being ever-pure, it admits of no process of purification ; and as it is Self, how can it be the object of achievement ?

utpattyādi-phalaṁ dṛṣṭaṁ
sāmarthyaṁ karmaṇāṁ yataḥ
tato vilakṣaṇe mokṣe
tat-praveśo bhavet kutaḥ

[59] Origin, achievement, the process of purification and modification—all these are actions. Since liberation is radically different from all these modes, action can never be attributed to it.

jīvatvam atiras-kurvat
kriyā-vākyaṁ pravartate
phalopabhoga-paryantaṁ
jīva-bhāvaṁ pratīkṣate

[60] Such injunctions of Shruti as " One desirous of Heaven may perform sacrifices " apply to the state of jiva. Accepting such injunctions, the jiva undertakes action and remains a jiva while the enjoyment of the fruits of his action lasts.

dvaita-sattvaṁ tiras-kurvad
advaitaṁ pariśeṣayat
prāmāṇyaṁ labhate'bhīṣṭaṁ
vākyaṁ veda-śiro-gatam

[61] Abandoning ritualistic injunctions and adopting their opposite, the non-dualistic principles of Vedanta, the jiva obtains the high goal.

tasmād draṣṭavyatā siddhā
draṣṭur eva cid-ātmanaḥ
satyatvāt phalavattvāc ca
tad-draṣṭur ukta-hetutaḥ

[62] Therefore it is proved that the Seer, who is Atman and Consciousness by nature, is also the seen. For it has been shown that only the Seer is real, and that to know the Seer as the reality in the seen yields a lasting and fruitful result.

ācāryābhigateś cājña-
vinaṣṭy-ukteḥ śamāditaḥ
vedāntānāṁ pravṛtteś ca
draṣṭur draṣṭavyatā sthitā

[63] That the seen is verily nothing other than the Seer is known from the Shruti texts relating to 'approaching the Teacher' and to 'the loss suffered by the ignorant'. It is realised through the practice of shama, dama and other virtues making up the discipline of Vedanta.

(Note : The two Shruti texts referred to are *Mundaka Upanishad* 1.2.7-12 and *Kena Upanishad* 2.5.)

yad-ajñāna-nimitto'yaṁ
jīvādir anyathā-grahaḥ
tad-ajñāna-nimitteyaṁ
draṣṭṛ-draṣṭavyatā''tmanaḥ

[64] The same ajnana, which has caused the differentiation between jiva, Ishvara and jagat by inducing a perception contrary to their real nature, is also the cause of Atman perceiving the distinction between subject and object.

ātma-tattvātirekeṇā-
vidyā nāma na vidyate
jīvādiś cety udarkeyaṁ
buddhir vākyam apekṣate

[65] Avidya and its effects are nothing but Atman : this direct perception of the truth of Atman is brought about only by meditation on the Vedantic sentences.

(Note : The 'effects' of avidya are the jivas etc.)

svasyaivā''tmā''tmanā vākyaiṛ
ātma-tattve samanvitaiḥ
śruto mato'thavā dhyāto
jñāto bhavati sammukhaḥ

[66] The truth in the sentences which describe the nature of Atman, when listened to, reflected upon and meditated upon, is known as Atman Himself ; and so He reveals Himself.

(Note : The truth embodied in the great sentences is a symbol, and to say that it ' is known as Atman Himself ' means that the symbolized appears in the symbol. Atman reveals Himself as this truth and this truth appears as Atman. The process of listening, reflecting and meditating is thus described in the Adhyatma Upanishad verses 34, 35 :—" Listening consists in dwelling mentally upon the unity of Atman and Paramatman conveyed through the great sentences of Vedanta. Reflection consists in strengthening the conviction expressed in the great sentences by repeated self-analysis of a constructive nature. Meditation consists in being established in the content of the great sentence by an one-pointed vritti flowing like a ceaseless stream.")

anyathā-grahaṇāveśo
vaimukhyaṁ tad udīritam
samūlasyāgrahas tasya
sāmmukhyam iti sammatam

[67] To entertain a perception contrary to Truth is called ' vaimukhyam '. Non-acceptance of it along with its root is called ' sammukhyam '. Such is the conclusion of the learned.

sāmmukhyaṁ sarvadaivāsti
na vaimukhyaṁ kadācana
iti vā dhīḥ phalī-bhūtā
sāmmukhyaṁ vyapadiśyate

[68] The firmly matured conviction that sammukhyam (the truth of Atman) ever exists, and that vaimukhyam (its opposite) never exists, is also called ' sammukhyam '.

(Note : ' Sammukhyam ' means that Atman according to its nature is ever facing us, i.e. is ever evident to us. Wrong perception (i.e. something appearing to be other than Atman) is called 'vaimukhyam ', the turning away of the face of Self. The meaning is that through the upadhi of antahkarana a wrong perception arises in the Atman of something other that Atman. If this wrong perception is accepted, then Atman appears to be non-existent : and if this wrong perception is negated, the quality of being directly present appears to exist in Atman. But in fact this also is a condition of the upadhi of antahkarana and neither of these conditions are in Atman. The non-acceptance of the wrong perception is not mere negation but a positive state of ignorance, according to the Acharyas of Vedanta. In fact, both the non-comprehension of what is and the non-acceptance of what is not are created by Maya in Atman.)

svasminn abhimukhī-bhūte
nyasta-jñānāyudho budhaḥ
naṣṭājñāna-bhramāmitro
vimuktaś ca vimucyate

[69] Having thus cognized His own nature and vanquished the enemies of nescience and doubt, the Self-knowing hero discards the weapon of knowledge and, freed from all limitations, assumes liberation.

(Note : Swami Nirbhyanandaji has said : " By the fire of jnana the whole store of ajnana and karma has been consumed. Now the flame itself is dying : why should I care to extinguish it ? " Jnana is necessary to eliminate ajnana, and when ajnana has been eliminated, jnana also goes.)

vedāntārthā'graho'jñānaṁ
bhramas tasyā'nyathā-grahaḥ
jñānaṁ saṁgrahaṇaṁ tasya
jñāpanaṁ ca paro vidhiḥ

[70] Ajnana is want of comprehension of the partless infinite Brahman by means of the Vedantic texts. Illusion is the perception contrary to His true nature, and the perception of His true nature is called jnana. It is incumbent on the jnanis to expound it to qualified enquirers.

tasmāj jñāpayitavyo'rtho
vedāntānāṁ vijānatā
upakāro mahān eṣa
evaṁ sat-puruṣa-kramaḥ

[71] As instruction of others in the true nature of the Self through the Vedic texts is incumbent on the Knowers of Self, they ought to do so in a proper way. It is the highest benevolence and an ancient tradition to be followed by the good.

(Note : The Self-realized Sage is not expected to remain inactive, enjoying the bliss of His own nature. It is said in the *Avadhut Upanishad* verse 26 : "Although I have reached the goal of life and have no duty left to fulfil, yet for the good of society I tread the path of virtue and benefit others by my example and instruction.")

ity uddiśya mahā-tejā
mahā-kāruṇiko muniḥ
athāto brahma-jijñāsā
janmādy asya yatas tathā

bravīti śāstra-yonitvāt
tat tu samanvayād iti
tad-ananyatvam ity anya-
pratiṣedhād iti sphuṭam

[72, 73] With this in mind, Shri Vyasa Muni, most majestic and compassionate of men, says for the instruction of qualified pupils : "As knowledge of Brahman alone is the means of eliminating all suffering and acquiring the higher bliss, one who has cultivated viveka, vairagya and the sixfold spiritual wealth, and who also has a deep yearning to know the Self, must engage himself in the enquiry into Brahman." (*Brahma Sutra* 1.1.1.).

" From Whom proceed the genesis, preservation and withdrawal of the world." (1.1.2.)

" Who is the origin of the Scriptures." (1.1.3.)

" The validity of the existence of Brahman, Who is the Cause of the whole universe, is established by a synthesis of the Shrutis." (1.1.4.)

" That the effect (the universe) is undifferentiable from its Cause (Brahman) is shown by the word ' origin ' (arambhana) and the like." (2.1.14.)

" That Brahman alone exists follows from the express denial of other existences." (3.2.36.)

(Note : A translation of some passages from the commentary on verses 72 and 73, in which Swami Mangalnath refers to the above Sutras, is now given by way of explanation :—

" The words Atman and Brahman are synonymous. Then why enquire into Brahman ? Because Self (Atman) is known in a general way but not distinctly and exactly in its particular properties, and also because some philosophers doubt the identity of Brahman and Atman. Hence the necessity for enquiry.

" The Lokayata philosophers hold the body to be Atman. Others hold the senses to be Atman. The Hairanyagarbhas hold vitality to be Atman. Others think that the mind is Atman. Some Buddhists hold the ever-changing intellect to be Atman. The Madhyamika school of Buddhism holds vacuity to be Atman. Others say that Atman is of a worldly nature, a doer and an enjoyer. Some call It atomic, and others universal. The followers of Prabhakara call Atman inert. The followers of Bhatta call it both animate and inanimate. Therefore, an aspirant for liberaation has to determine the true nature of Atman by means of Shruti and reasoning. This is called vichara, and without it the acquisition of immortality is an impossibility.

" The existence of an object, according to the logicians of the Nyaya school, is to be established by definition and proof and not by mere hypothetical statement. Hence Shri Vyasa gives the second Sutra : ' That from Whom proceed the genesis, preservation and withdrawal of the world (consisting of names and forms, is called Brahman)'.

" Shrimad Bhagavata says : ' In Whom the universe exists, from Whom it is born, and in Whom it is dissolved. As all the modifications of clay like jar, cup and so forth are born of clay, abide in clay and return to clay on their destruction, so is the world in relation to Brahman.'

" Having given an indirect and approximate definition of Brahman in the second Sutra, it is shown that Brahman is omniscient. To establish His omniscience, the third Sutra says : ' Who is the origin of the Scriptures.' The meaning is that the Veda is the first source and the lamp which illumines all matters, and Brahman, being the Cause of it, must be omniscient. None but the Omniscient could produce the Scriptures which are endowed with the quality of omniscience. The Scriptures, the Vedas, the historical records like the Mahabharata and Ramayana, the sciences, the philosophies, the positive sciences etc. are said to be the breath of Brahman. As a living being exhales without effort, so do the Scriptures come forth from Brahman.

" The chief reason for the pronouncement of the third Sutra is that the second Sutra deduces the existence of Brahman from the Creation to show that Brahman is neither subject to direct perceptual proof nor to inference. He is only to be known through the Scriptures.")

ātmeti tūpagacchanti
grāhayantīti ca sphuṭam
tāni pare tathā hy āhā-
vibhāgo vacanād iti

tathā sampadyāvirbhāvaḥ
svena śabdād iti sphuṭam
tathā muktaḥ pratijñānād
ātmā prakaraṇād iti

avibhāgena dṛṣṭatvād
iti caivam apīti ca
tathā bravīty anāvṛttiḥ
śabdād ity upasaṁharan

[74, 75, 76] "The Supreme Lord must be acknowledged and understood to be the Self." (*Brahma Sutra* 4.1.3.)

"The Shruti says that the senses and physical elements of the enlightened one are merged in Parabrahman." (4.2.15.) "There is absolutely no distinction between those elements and Parabrahman according to the Shruti." (4.2.16.) "Having entered into the highest light of Atman, he assumes Its nature, as we infer from the word 'own' in the Shruti text." (4.4.1.) "He is freed and abides in his own nature as pure Atman, according to the promise of the Shruti." (4.4.2.) "The light into which he enters is Atman, because of the context." (4.4.3.) "The freed soul abides non-different from Parabrahman, as is seen from the Shruti." (4.4.4.) "The soul manifests itself as Consciousness alone, as that is its Self: thus says Audulomi." (4.4.6.), summing up with the Sutra "The jivanmuktas are not reborn. So says the Shruti." (4.4.22.)

(Note : The first text quoted by Swami Mangalnath is *Brahma Sutra* 4.1.3. which is to be interpreted as follows. The Acharyas of Vedanta hold and declare to their release-desiring disciples that in the devotion to Vaishvanara one has to meditate on ' I am Vaishvanara '. Vaishvanara is the name of a fire or God of fire and the disciple is to worship him in the form of his own Self. Where the Vedas describe upasanas or forms of worship, there are three kinds mentioned : first, the worship of the Sun is spoken of in its intellectual aspect ; second, the repetition of holy names is recommended, and the names are to be considered as Brahman ; third, in the upasana called ahangraha, the object worshipped is meditated upon as one's own Self. The word ' I ' is taken as indicative of God—Paramatman. It is the unanimous verdict of the holy sages that God indistinguishable from Brahman is to be meditated upon as one's own Atman. The Shruti says : ' O Lord of the divine form, You am I and I am You.' (*Varaha Upanishad* 2.34.) The devotee and the object of devotion must be considered as one in the course of devotion. The Shruti says : ' That devotee who worships God as something separate from Himself, is ignorant.' (*Brihadaranyaka Upanishad* 1.4.10.) It is clear that the holy Shrutis and the sages who understand their purport declare that in Paramatman, Who by nature is ever-pure, ever-enlightened and ever-free, there appears the whole world, including the ignorant, impure and bound jivas who find themselves limited. There is not the least difference between jiva, Brahman and the world.

' The Shruti says that the senses and the physical elements of an illumined being are merged in Parabrahman ' (*Brahma Sutras* 4.2.15.). ' Having realized the self-luminous Atman, he assumes its nature. So says the Shruti.' (4.4.1.). The meaning is that the illumined one gives up his sense of possession of body and mind, and recovering his nature of purity, illumination and liberation, abides in his normal nature. The purport of the Sutra is that the illumined jiva is not merely overshadowed by divine immanence, nor is he blissful only for a time. ' He is freed from all limitation and bondage and abides in his own nature as pure Atman.' (4.4.2.). Objection : It is said that the liberated being acquires his identity with light. Now, light is subject to modification. Is the liberated being also subject to any modification such as being at one time fully realized and at other times only partially? Reply : This objection is met in Sutra 4.4.3.—' Light means Atman, not the physical light.'

The sage Jaimini affirms that the qualities of ' sinlessness ' and ' omnipotence ' &c. (*Chandogya Upanishad* 8.7.1.), of the jnani are distinct realities. The sage Audulomi says that they are pure negations. From the point of view of Shri Vyasa the first alternative would involve self-contradiction by Shruti (which proclaims advaita) and the second would both misinterpret the text and contradict the perception of these qualities in the jnani by other people. The liberated man as Atman is pure consciousness, but in his empirical nature as set up by the nescience of other jivas he

appears to have the attributes of ' omniscience ' &c. The sages Jaimini and Audulomi imply total annihilation of all avidya for every jiva, but holy Vyasa does not accept this statement. It is only the local avidya which is destroyed in the case of an enlightened being, just as cowness is common to all cows, but the death of one cow does not mean the extinction of the whole species. On a dark night, a man who lights a lamp in his room removes local darkness only ; in the same way, when the being of the jivanmukta is lit with Brahmic consciousness, the avidya in other jivas continues to abide. ' The jivanmuktas are not reborn. So says the Shruti.' (4.4.22.).)

aidamparyaṁ nirūpyaivaṁ
vedāntānāṁ viśeṣataḥ
vedāntārtha-nimagnātmā
kṛta-kṛtyo vyavasthitaḥ

[77] By this exposition of the Vedas, and particularly of the philosophy of the Upanishads, the holy Rishi, whose Self is merged in Brahman, performed his duty of compassion.

ācāryaiś ca jagat-pūjyair
vyākurvadbhir muner giraḥ
prasthāneṣūkta evārthe
tātparyyaṁ hi samarpitam

[78] And the world-revered Acharya, Shri Shankara, has set out with certainty in his great commentary the subtle meaning of the Sutras of Shri Vyasa, and has shown the real meaning of Vedanta.

satya-jñānādvayānanda-
brahmābhinnātma-gocarāḥ
vedāntā iti nirṇītaṁ
prasthāneṣu purātanaiḥ

[79] The holy Shankaracharya was not an innovator of the Vedanta system but followed in the wake of the Acharyas before him, who also described the nature of Brahman as Existence, Consciousness, Non-duality and Bliss, and as identified with Atman.

(Note : Shri Gaudapada Acharya, the Paramaguru of Shri Shankara, expressed the same truth in his *Karikas*. The holy and most learned followers of Shri Shankara, such as Anandagiri and Sureshvaracharya, described the same secondless Principle in their classics.)

śruti-smṛtītihāsādi-
sūtra-bhāṣyādi-sad-girām
tato'pām ātmanīvābdhau
vidmo viśrāntim advaye

[80] Therefore, as water has its place of rest in the sea, we infer the real purport of the whole Vedantic literature and its commentaries to be the secondless Atman.

(Note : As all the flowing waters of the world ultimately enter the sea and abide there, so do the Vedas, Smriti, Itihasas, Puranas, Darshanas, the commentaries on them, the glosses and notes—in short all the classical works—eventually lead the student to the transcendental Reality.)

yaś caupaniṣadaṁ manyo
vedāntair apy anātmanaḥ
sattvaṁ sādhayituṁ vāñchet
sa kaṣṭam anuśocyate

[81] And he who calls himself a scholar of the Upanishads and tries to prove that the theory of duality is correct, suffers grievously.

(Note : The poet-king Bhartrihari says : 'You can convince an ignorant man who has faith, and one who is learned can easily be convinced ; but those who know little and are arrogant, thinking themselves to be very learned and insisting on their own opinions —even Brahma cannot convince them.')

ekadhaivānudraṣṭavyaṁ
neha nānā'sti kiñcana
mṛtyoḥ sa mṛtyum āpnoti
ya iha nāneva paśyati

[82] One ought to see the whole world from Brahma downwards as Brahman Who admits of no duality at all. But he who imagines the illusion of plurality in Him, turns on the wheel of births and deaths.

dvaita-draṣṭur bhayaṁ brūte
bheda-buddhiṁ ca kurvataḥ
kṣayya-lokatva-kārpaṇye
bhūmākṣaram ajānataḥ

[83] The dualist is never free from fear. Shruti says that the one who imagines duality in Brahman is doomed to suffer great fear and misery in the world.

(Note : *Brihadaranyaka Upanishad* 1.4.2.)

ātma-tattvātirekeṇa
yat kiñcid vyapadiśyate
tat sarvaṁ sarvathā'līkaṁ
kha-puṣpān nātiricyate

[84] Whatever is the object of perception or speech, other than Atman, is all illusory and no better than flowers in the sky.

(Note : Flowers which appear to be growing in the sky have no real existence : similarly, jagat has no real independent existence.)

kadācin nāsataḥ sattvaṁ
sato'sattvaṁ ca yujyate
asattvaṁ hy asato nityaṁ
sataḥ sattvaṁ ca susthitam

[85] It is never reasonable to attribute reality to what is non-existent or non-existence to what is real, since what is unreal is ever non-existent whereas clear and strong reasoning establishes that what is real is ever existent.

sadā'sad asad evāsti
sat sad eva na cānyathā
iti vastu-gato bodho
vedāntaika-nibandhanaḥ

[86] Whatever is non-existent is ever non-existent, and whatever is existent is ever existent. This principle, which can never be contradicted, is the basic principle of Vedanta.

vedāntārthā'grahādhīnaḥ
sarvo vādi-durāgrahaḥ
vedāntārtha-vidā dṛṣṭo
hy ātmaivā'dvaita-vigrahaḥ

[87] Being unacquainted with the real meaning of Vedanta, the dualist philosophers insist on their theories, whereas the knowers of Brahman see Atman as non-dual.

san-mātre ca pramāṇānām
prāmāṇyaṁ tv iṣyate budhaiḥ
abhūtasya kutaḥ siddhir
vṛthā tasya pariśramaḥ

[88] The wise hold as proved only the real (the true). The unreal cannot be established by proof, and those who attempt to prove the unreal by reasoning strive in vain.

mohād ātmā''tmanaḥ śatruḥ
pratikūlaṁ samācaran
anādṛtya vaco bhavyaṁ
dṛḍhaṁ dhatte durāgraham

[89] The Atman of one who performs evil actions on account of ajnana, becomes as it were his own enemy : he ignores the benevolent injunctions of the Shruti and insists on his own erroneous point of view.

durāgraha-graha-grasto
na śṛṇoti na cekṣate
tarkādhīna-matiḥ śrautaṁ
na vākyaṁ bahu manyate

[90] He who is prejudiced neither listens to words spoken out of benevolence nor exercises his reason correctly. His mind relies on his reason and does not accept the injunctions of the holy Shruti.

tarkāṇām apratiṣṭhānād
apratiṣṭhita-dhīḥ sadā
na kvāpi labhate niṣṭhāṁ
vātyārūḍhaṁ tṛṇaṁ yathā

[91] His reasoning is unstable, and therefore the man of undecided intellect becomes an habitual sceptic. He never attains conviction and is like a dry straw at the mercy of the wind.

(Note : The logician Maharishi Vatsyayana says : ' By reasoning one can prove a statement, but reasoning is no help in reaching the ultimate Truth. One must reason to support Shruti and not against it.')

nānā-vidho viruddhaś ca
yathā tattva-viniścayaḥ
bhavet tarkāt tad-ākāraḥ
sāṁkhyādyais tu niveditaḥ

[92] By independent reasoning, different schools of philosophy maintain doctrines contradicting each other, as is evident from their texts.

(Note : Reason cannot lead to the ultimate Truth. The Buddhist philosophers, the Jain, Nyaya and Sankhya schools contradict each other. Each claims to establish its doctrine by reasoning but has failed in the attempt.)

tasmāt tarkam anādṛtya
śrauta-vākya-samāśrayaḥ
uddhared ātmanā''tmānaṁ
nātmānam avasādayet

[93] Since reason does not lead to the ultimate Truth, we must set it aside and, seeking the support of the Vedic texts, lift ourselves up and not let ourselves be degraded.

(Note : It may be objected that there are also contradictory statements in the Shruti, for instance, the various different theories of the genesis of the world. How then can Shruti be trusted ? The next verse gives the reply.)

śrutiṣv eka-vidhaś cārtho
nānā-liṅgaiḥ sphuṭī-kṛtaḥ
asti, tat-pratipattyarthaḥ
sṛṣṭy-ādy-āropa iṣyate

[94] By using various symbols, the non-duality of the ultimate Truth of Atman is established. The different versions of the genesis of the world are meant to support the non-duality of Atman.

(Note : As one teacher explains the same truth to his different disciples in different ways, so does the Shruti establish the non-duality of Atman by giving different theories of creation.)

sṛṣṭir māyā-mayī sarvā
tasmāt sā na vivakṣitā
sraṣṭṛ-tattvāvabodhārthā
sraṣṭaiko bhidyate kutaḥ

[95] The whole Creation is merely Maya and, therefore, inexplicable. The object of these theories is to point to the One Atman-Truth as the Creator in whose nature there is no multiplicity.

sṛṣṭiḥ syād anyathā-dṛṣṭi-
prādurbhāvas tathā sthitiḥ
anyathā-darśanaṁ tasya
saṁskāras tu layo mataḥ

[96] Creation is the rise of a false view of the real. World-maintenance is the persistence of that view, and world-dissolution is its removal.

saṁskārasya samudbodhaḥ
punaḥ sṛṣṭiḥ punaḥ sthitiḥ
punaḥ syād apyayo'nādir
evaṁ bījāṅkura-kramaḥ

[97] The emergence of that sanskara assumes the form of the world : then it is maintained, and finally destroyed. In this way, like the seed and the plant, the world-process is beginningless.

(Note : ' Sanskara ' here means ' the contrary apprehension of Reality '.)

tattvāgraha-nimitto'yaṁ
svapnaḥ syād anyathā-grahaḥ
svapnatvāgrahaṇādhīnas
tatra syāj jāgara-bhramaḥ

[98] From want of understanding of the ultimate Reality, a false apprehension of it appears like a dream in the form of the world. The jiva, owing to delusion, takes dream to be the waking condition, due to his want of understanding of the nature of the dream.

(Note : The cause of dream is ajnana and, if the dream experience is accepted as real by the jiva, the dreaming state results. Similarly the cause of the everyday world and the waking consciousness is also ajnana. It is when the dream experience is not accepted as real by the jiva that the waking condition is experienced. Just as, when the waking consciousness supervenes, the dream is known to be a dream, in the same way when the Atman-principle is known through the study of the Shastras and their explanation by the Guru, the world and the waking condition appear to be no better than a dream.)

nānveṣṭavyā bhidā kācit
svapna-jāgara-sargayoḥ
tattvādṛṣṭy-anyathā-dṛṣṭi-
svarūpatvena hetunā

[99] Since both are conditioned by want of understanding of Reality and false apprehension of It, the wise see no difference between the dreaming and waking states.

(Note : Cf. *Karikas* of Shri Gaudapada II.5.)

nānveṣṭavyā bhidā kācit
suṣupti-layayos tathā
tattvādṛṣṭy-anyathā-dṛṣṭi-
saṁskāratvena hetunā

[100] In the same way, there being want of understanding of Reality and a false apprehension of It, one should see no difference between dreamless sleep (sushupti) and the dissolution of the world (pralaya).

anyathā-grahaṇaṁ vyaktir
avyaktis tasya saṁskṛtiḥ
kramāt te bibhrad ātmāyaṁ
vyakto'vyaktaś ca gīyate

[101] A false apprehension of Atman leads to sansara. When the false apprehension of Atman abides in a subtle latent form, it is called pralaya. Atman assumes a differentiated and an undifferentiated form and is called manifest and unmanifest respectively.

vyakty-avyakti-vapuś cātmā
śruto māyī maheśvaraḥ
sraṣṭā brahmā tathā bharttā
viṣṇur hartā haro'vyayaḥ

[102] Atman, imposing on Himself a limiting medium (upadhi), appears as manifest and unmanifest, and Shruti speaks of Him as the Overlord (Maheshvara) and Sovereign of Maya. Atman, Who is ever without attributes and never subject to modification or change, is known as Brahma when He creates by His power of Maya, as Vishnu when He protects and as Hara when He destroys.

svatattvāgrahaṇād eṣa
jīvatva-vyapadeśa-bhūḥ
jāgrat-svapna-suṣuptākhye
krīḍatīha pura-traye

[103] This Maheshvara, ignorant of His nature, becomes jiva and sports in the three cities of the waking, dreaming and dreamless sleep states.

jāgrat-svapna-suṣuptākhye
yo jīvaḥ krīḍati traye
tatas tu sakalaṁ jātaṁ
vicitram iti ca śrutiḥ

[104] The Shruti says that the Overlord, becoming jiva, sports in the three cities of the waking, dreaming and dreamless sleep states. It is also He who creates the wonderful Universe.

yaḥ kāmyālocakaḥ sraṣṭā
sac ca tyac cā'bhavat prabhuḥ
sṛṣṭaṁ so'nupraviṣṭaḥ san
draṣṭā śrotā vyavasthitaḥ

[105] That Parameshvara, desiring and meditating, creates the world. Assuming the guise of forms and formlessness and entering His own Creation, the subtle and gross bodies and the worlds, He abides therein as the Seer and Hearer.

(Note: This verse is based on *Taittiriya Upanishad* II.6 and shows the all-pervasive presence of Brahman in the Universe.)

ātmaiva tad idaṁ viśvaṁ
sṛjyate sṛjati prabhuḥ
trāyate trāti viśvātmā
hriyate haratīśvaraḥ

[106] This whole universe is Atman alone. It is the Lord alone Who creates and is created, Who protects and is protected, Who withdraws and is withdrawn.

tasmān na jāyate kiñcid
asmāṅ nāyaṁ kutaścana
jāyate kāraṇābhāvād
aja ātmā mahān dhruvaḥ

[107] Thus Atman Himself is the cause of the birth and sustenance of the world. But, in fact, nothing is born of Atman and Atman is not born of anything ; being causeless, Atman is without birth, all-pervasive, indestructible and unchangeable.

śabdārtha-pratyayākāro
'śabdārtha-pratyayaḥ svayam
bhāsate vyavahārārho
māyayā na svarūpataḥ

[108] He Whom no words can describe, by means of His Maya becomes the object of verbal expressions and appears to be in the world of relativity. But He is not such by nature.

(Note : Cf. *Shrimad Bhagavata* 2.9.1. : " O King ! As without the influence of sleep the relationship between the Seer of the dream and the dream objects is not established, so without Maya the transcendental Reality, whose nature is Consciousness, does not come into relationship with the objects." Also 2.9.33. : " Know that to be the Maya of Atman, by whose influence the existent object appears to be non-existent and the non-existent assumes visibility.")

nitya-mukto'pi cātmā'yam
ātma-tattvāgrahākhyayā
svayaiva māyayā baddhas
tucchayā na tu vastutaḥ

[109] On account of His Maya, which is the power of non-apprehension of the nature of Atman and is of slight consequence, the ever-free Atman appears as if bound. And yet by nature He is never bound and is ever pure, illumined and freed.

anādi-māyayā supto
bandhaṁ kalpitavān yathā
nitya-mukto'pi sopāyaṁ
mokṣaṁ kalpitavāṁs tathā

[110] In the same way as Atman, by virtue of His beginningless Maya, sleeps and dreams of bondage, so also liberation along with its concomitants is imagined in the eternally free Atman.

(Note : ' Its concomitants ' are the satisfaction and bliss following liberation. The purport of this verse is that Atman is never bound and consequently there is also no release.)

yad yathā kalpitaṁ yena
tat tathaiva sa vīkṣate
nitya-mukto'pi mokṣārthī
bandham āropya ceṣṭate

[111] Imagining bondage, Atman supposes Himself to be bound. The Ever-free, having superimposed bondage on Himself, is prompted by the desire to be free and works for freedom.

ātmaiva hy ātmano bandhur
ātmānaṁ vṛṇute yadā
bandha-mokṣa-dvayātītam
ātmānaṁ budhyate tadā

[112] Atman is verily His own friend when He assumes His real nature : then He sees Himself free from both bondage and freedom.

ātma-māyā-samārabdhā
nānā-nānāṅka-lakṣitāḥ
dehā ekāṅka-lakṣyatvād
ātmaiko'khila-vigrahaḥ

[113] Various bodies with many distinctive characteristics are created by Maya, which is supported on Atman and makes Atman its object. Atman, Who is one and immutable by nature, seems to have assumed innumerable forms.

yo'satyeṣu kulāyeṣu
praviṣṭo bhagavān svayam
sa svaṁ jānīta cet tarhi
taṁ niṣeddhuṁ kṣameta kaḥ

[114] When that blessed Lord, Who Himself has entered the unreal body with its veins and arteries, knows His own nature, there is nothing that can resist Him.

idaṁ pūrvam idaṁ paścād
iti hetu-phala-kramam
ālambyālaukikaṁ kañcid
ātmānaṁ budhyate'dvayam

[115] Cause precedes effect and, by the line of reasoning based on the method of cause and effect, the wise know the nature of the transcendental Atman without a second.

(Note : 'The method of cause and effect' consists in the eleven steps (sopans) by which Atman is cognised. It is so called because each step is the effect of the preceding one. The steps are as follows :—

1. Performance of selfless benevolence (shubeccha),
2. Purity of mind (chittasuddhi),
3. Spiritual discrimination (viveka),
4. Disinterestedness (vairagya),

5. The six-fold spiritual wealth (shama, dama, uparati, titiksha, shraddha and samadhana),
6. Deep yearning for liberation (mumukshutva),
7. Hearing of the truth contained in the Shruti texts through the loving lips of a Teacher (shravana),
8. Reflection on this truth (manana),
9. Exclusive and continuous contemplation of 'I am Atman' (nididhyasana),
10. Right cognition (jnana),
11. Realization (sakshatkara).

kvacid deha-rathārūḍhaḥ
śuddha-vijñāna-sārathiḥ
raśmī-kṛta-manā vītī-
bhūta-vaśyendriyo vaśī

vacobhyāsāstra-śikṣāyāṁ
niṣṇātaḥ sādhu-śikṣitaḥ
labdha-vedānta-tūṇīro
daiva-sampat-pariṣkṛtaḥ

svātantryaika-śiras-trāṇaś
cārī-kṛta-vicāraṇaḥ
parāparānusandhānā-
vyagrī-bhūta-manā muniḥ

gantu-kāmo guṇātītaṁ
svājñānāri-vaśī-kṛtam
pratyag-bhūtaṁ parānandaṁ
tad viṣṇoḥ paramaṁ padam

śobhate vinayopetaḥ
puṇya-puñjaika-bhājanam
śuddha-sattva-camatkāraṁ
dadhāno līlayā svayam

[116, 117, 118, 119, 120] Somewhere He rides in the chariot of the body, with his purified intellect as the

charioteer holding the reins of the mind, by which the sense-horses are kept under perfect control. Such a Yogi, most skilful and well-trained, studies over and over again the Vedanta teachings, which He carries as His weapons. Clad in the armour of the Upanishads, adorned with the celestial wealth, his head protected by the secondless helmet of absolute independence, using the methods of shravana, manana and nidhidhyasana as His spies, His mind ever alert to grasp the statements of truth already heard and those yet to be heard—such a Muni, adept in reasoning, subdues His mighty enemy Ajnana. Rooted in the nature of Atman, all-pervasive, He desires the supreme state of Godhead and acquires the great attributes of humility and the rest. Depending only on His acquired merits, by way of sport, living the life of pure sattva, He shines in eternal glory.

(Note : ' Celestial wealth ' : *Bhagavad Gita* XVI. 1-5. 'Absolute independence ' : no dependence on others. Vide also *Katha Upanishad* 3.3.)

yat kiñcit syād anātmākhyaṁ
tat sarvaṁ sarvathā'ṭy ayam
ātmā vīro'nayā vṛttyā
bhasmī-kartuṁ samidhyate

[121] This hero Atman prepares to burn up entirely the enemy Not-Self and his army, by means of the vritti in the form of Brahman.

ye vedānta-niṣaṅga-sthā
vaco-bāṇā akuṇṭhitāḥ
yatheṣṭaṁ teṣu sandhatte
citta-cāpe guṇānvite

ekaṁ brahmāstram ādāya
projjhyopāyaṁ tataḥ param
brahmājñāna-parānīkaṁ
bhasmī-bhūtaṁ karoty ayam

[122, 123] Having selected according to His desire an arrow of speech sharpened on the steel of reasoning, He takes aim with the bow of His mind, strung with the cord of the celestial attributes. With the aid of this matchless divine weapon and renouncing all other means, He destroys the army of Ajnana, reducing it to ashes.

kāma-krodha-bhayāsūyā-
śoka-moha-madādayaḥ
brahmājñāna-sahāyā ye
dagdhā dagdhena tena te

[124] When this ignorance of the nature of Brahman is burnt up, its auxiliaries such as pleasure-desire, anger, fear, slander, sorrow and the delusion of pride are also consumed.

svakīyaṁ parakīyaṁ vā
śiṣṭaṁ kiñcin na lakṣyate
yad brahmāstra-visargo'sya
sarvatraiva vijṛmbhate

[125] Since the use of the divine weapon by this natural hero takes effect everywhere alike, all that pertains to ' mine ' and ' thine ' comes to an end on the successful discharge of the weapon.

(Note : ' Natural hero ' : prakrita vira. There are two kinds of hero. (1) *the hero in combat* destroys the attacks and counter-attacks of the foes of the Advaita doctrine and is ever engaged in maintaining his own Advaita doctrine, and (2) *the natural hero* fires the Brahmastra, the divine weapon, and destroys his own theory as well as the theories of others.)

svapakṣe parapakṣe vā
na vīrasya viśeṣa-dhīḥ
brahmāstram anusandhatte
sarvatrāyaṁ yad eka-dhīḥ

[126] This hero looks upon all with the same wisdom. He makes no distinction between ' friend ' and ' foe ', and uses the divine weapon accordingly.

(Note: 'Eka-dhih' literally means 'one wisdom view of all'; that is to say, his thought and conduct towards all is of the same tranquil and enlightened kind.)

brahmaivedam iti brāhmaṁ
yāvad astraṁ visṛjyate
tāvan neti pracaṇḍeṣu
prayogo'syopatiṣṭhate

[127] The hero discharges the weapon 'Verily all this is Brahman' and then speedily reduces all else to naught by the inspired expression 'Not this, not this'.

(Note : First, positivity is pointed out for the sake of comprehension ; but it is merely a step, because the Absolute cannot be described in positive terms and these all have to be negated afterwards. But first of all, the attention of the pupil is detached from all other considerations and focussed on the alleged or hypothetical description of Brahman. There follows the negation, and what remains after that negation is the negating consciousness, which is Brahman.)

ābhyāṁ vidhi-niṣedhābhyāṁ
mahāstrābhyāṁ mahā-balaḥ
brahmājñānaṁ mahā-śatruṁ
niḥsattvaṁ budhyate budhaḥ

[128] By means of the two instruments of action enjoined for assertion and negation, the powerful Knower of Self recognizes the lifelessness of the great enemy Ajnana.

(Note : 'The two instruments of action' : 'action' does not mean action in general but the action of discharging the weapons. The first weapon or instrument of action is 'Brahmaivaidam', 'Verily all this is Brahman.' (*Mundaka Upanishad* 2.2.11.) ; the second is 'Neti, neti', 'Not this, not this' (*Brihadaranyaka Upanishad* 4.4.22.)
'Ajnana', the erroneous knowledge of the nature of Brahman, is insentient, lifeless, inanimate.)

ahaṁ brahmety abhedāstraṁ
bhedāmitra-nibarhaṇam
vīta-śoka-bhayāyāsaḥ
sandhāyā''ste yathā-sukham

[129] Having used the weapon of non-duality in the form of ' I am Brahman ' to destroy the enemy Duality, the hero abides in bliss, free from grief, fear and fatigue.

ātmaivedam iti svāstraṁ
śreyaḥ-sāndṛṣṭikaṁ dṛḍham
nyasyānātma-dviṣad-vyūhe
svayaṁ vīro'vaśiṣyate

[130] When He has used the great weapon of 'All this is Brahman ', which gives liberation spontaneously, against the army of the Not-Self, that natural hero Himself abides without attributes.

purā'nātma-parākrāntaṁ
tad viṣṇoḥ paramaṁ padam
prāpyaṁ prāpto'dya yat tasmāj
jāto'syā''tyantiko jayaḥ

[131] The natural hero has today obtained the highest state of consciousness of Vishnu which had previously been withheld by the enemy Ajnana, and has thus obtained absolute victory.

(Note : The experience of the hero is described in the next three verses.)

ā yat kiñcābhavat pūrvaṁ
tat sarvam abhavaṁ hy aham
yat kiñcājñāsiṣam ahaṁ
tat svaṁ hi jñātavān aham

[132] "What bliss that I have now come to remember that whatever existed in the past was verily my own Self, and whatever I knew was indeed my Self-cognition!

yat kiñcid aham adrākṣaṁ
taddhi svaṁ dṛṣṭavān aham
yat kiñcid aham aśrauṣaṁ
taddhi svaṁ śrutavān aham

[133] Whatever I saw was verily my own form; whatever I heard, that, too, was my own Self!

āsam asmi bhaviṣyāmi
nā''sīd asti bhaviṣyati
matto'nyad iti mattvā'yaṁ
mahimni sve mahīyate

[134] I was, I am and I shall be! Nothing other than Myself ever was or is now or ever shall be!" Such is the conviction of the natural hero, abiding forever in His own glory.

sa ātmā sarva-bhūtānām
uttamaḥ puruṣaḥ svarāṭ
ananyādhipa īśāno
brahma-loka itīṣyate

[135] After His triumph, the natural hero is known by such names as 'Self of all beings', 'Superior soul', 'Sovereign', 'Matchless King', 'Overlord', and 'Brahmaloka'.

ekī-kṛtyākhilaṁ viśvaṁ
pratyag-dhātau pare'vyaye
niṣkalo niṣkriyaḥ śānto
niravadyo nirañjanaḥ

nirvikāro nirākāro
nirādhāro nirāmayaḥ
satya-jñānādvayānanda-
brahmābhinna-vapur dhruvaḥ

sad-āvir-bhūta-tṛptātmā
mano-vācām agocaraḥ
nitya-mukto nirābhāso
mukta ity upacaryate

[136, 137, 138] He is also called the One beyond the whole universe, the Indestructible, the One identified with all selves, the One without a second, the formless, the actionless, the ever-peaceful, the taintless One, free from modifications, formless, without support, beyond the reach of all illness, Existence, Consciousness, non-dual, ever united with the blissful Brahman, ever fixed, contented in his own bliss, beyond the range of the mind and the senses, ever liberated, free from the conditions of jiva, Isha and jagat, released from bondage, and so forth.

(Note : ' ever-peaceful ' : one free from the three kinds of sufferings is called ' shanta '. The three kinds of sufferings are those caused by the Devas (adhidaivika), by the mind (adhyatmika) and by the elements (adhibhautika).)

sa eva paramo lokaḥ
sa eva paramo jayaḥ
sa eva paramo vīro
yaḥ syād evaṁ vyavasthitaḥ

[139] The practising yogi who has acquired the state of liberation through a prescribed path—his is the highest region, his the greatest triumph ; he, verily, is great.

svāvidyā-vipralabdho yo
vartamāna ito'nyathā
so'nyādhīnaḥ sadā dīnaḥ
kṣayya-loko vipadyate

[140] On the other hand, he who is deceived by his own ajnana abides in the opposite condition to this. Dependent, ever miserable, and wandering in the perishable spheres, he experiences sufferings of many kinds.

niruddho bhuvanānāye
devair deva-paśur jaḍaḥ
ihāmutropakurvaṁs tān
kaṣṭaṁ viparivarttate

[141] Enmeshed in the net of sansara, he falls a prey to the Devas. Becoming a beast of burden for the Devas, he wanders from one plane of existence to another, suffering all the time.

ālambyātmīya-vikrāntiṁ
bhitvā saṁsṛti-pañjaram
kaścid eva mahotsāho
niryāti nara-kesarī

[142] Some enthusiastic lion among men, relying on his own endeavour, breaks the cage of sansara and frees himself.

paśūn svān avarundhānā
nigrahānugraha-kṣamāḥ
devā nāpīśate'bhūtyai
sarva-bhūtātmano muneḥ

[143] Even the Devas dare not cross the great Muni who has fully restrained His mind and senses and knows every being to be His Atman.

(Note : Having intuitively perceived the truth ' I am Brahman ' and being established in the conviction of non-difference, his deep assurance of the holy Truth can successfully defy the opposition of any mighty force of nature and the deities presiding over it, because He is the Self of all.)

sarvasmād avibhaktasya
vibhakta-viṣayā vibhoḥ
anukampyā bhavantīme
devā brahma-purogamāḥ

[144] The Knower of Truth confers His grace on the Devas, having become the indivisible Atman of all, pervading all forms.

hattvā'nātma-parānīkaṁ
sampadya paramaṁ mahaḥ
svarūpeṇābhiniṣpannaḥ
sukhaṁ vīro virājate

[145] Having destroyed the army of the enemy Ajnana, and becoming one with the supreme Light, the natural hero abides in bliss in His indivisible Self.

dagdha-dvaita-dviṣad-vyūhā
durdarśā'dvaya-rūpiṇī
durlakṣyābhāva-rakṣā'laṁ
raṇa-kṣoṇis tanoti śam

[146] The battlefield of the eternal bliss of non-duality, upon which the enemy of duality has been annihilated, is discovered as perpetual bliss.

prakṣīṇāri-samūhasya
prāptānanda-ghana-śriyaḥ
nāpīṣat sādhyam astīha
kṣaya-kṣonau niṣīdataḥ

[147] He has obtained victory in the form of realization of absolute bliss. For such a hero, abiding on the battlefield of non-duality, there remains no duty to discharge.

sādhanair nādhunārthostīty
utsṛjyātmani tāni saḥ
mahimānam asīmānam
īkṣamāṇo'vatiṣṭhate

[148] He has nothing more to do with any qualifications ; and therefore, relinquishing all in His Atman, that hero enjoys His endless glory, resting in Himself.

bhūtānīcchanti yaṁ nityaṁ
vaṣṭīṣan nāpi yaś ca saḥ
duḥkhāsambhinna ānando
bhūtvā''ste vīra-sattamaḥ

[149] That excellent hero, abiding in the bliss of His Self-Realization, is ever pursued by all beings and pursues none.

yato vāco nivartante
hy aprāpya manasā saha
brahmānandaṁ tam advandvaṁ
vīraṁ bhūtāny upāsate

[150] All beings adore that great hero who has realized the bliss of Self, in which all the senses and the mind are melted in one supreme peace.

yaṁ vidvān akuto-bhīḥ syād
bhītis tasya kutas tarām
bhaved advaita-cin-mūrteḥ
svayaṁ svasmin niṣīdataḥ

[151] How can fear touch that august hero, by knowing Whom anyone can be freed from fear ? He, massed bliss, abides in His nature.

ādhārādheyatā'pyeṣā
draṣṭṛ-draṣṭavyatā tathā
prāpya-prāpakatā ceha
bhede'saty upacaryate

[152] The Atman, although free from differences, is described in the Upanishad texts as ' the Support ', ' the Seer ', ' the Obtainer ', but for special reasons and not as the final truth.

tiṣṭhann ātmātmanīkṣitvā
prāpnoty ātmānam advayam
iti vācam amukhyārthām
āhur vedānta-vittamāḥ

[153] The great teachers of Vedanta called these sentences 'auxiliary'. These sentences speak in dualistic terms of Atman, who is in fact non-dual and rests ever in His own nature.

nirviśeṣe sudurdarśe
svasmin vācām agocare
pratiṣṭhām abhayaṁ labdhvā
'bhīrāste vīra-puṅgavaḥ

[154] Free from all attributes and special characteristics, unapproachable by speech and by suffering, the great hero rests in his own Self, free from all fear.

yasyānanda-nidher anyair
bhūtair mātropajīvyate
tam āpnoty akṣayaṁ kṣemaṁ
brahma-jño yas tv akiñcanaḥ

[155] He, the extremely liberal Knower of God, enjoys never-ending bliss, a mere drop of which furnishes the ordinary man with his purpose in life.

yathā-śuddhi-samudriktā
jñāmandānanda-bindavaḥ
vyajyante hy abja-janmānta-
jagaj-jīvana-hetavaḥ

[156] The drops of the supreme bliss of the illumined one, rendered more potent by the increase of his purity, become the means of life for the beings of the world up to Brahma.

(Note: Here 'purity' means the destruction of desires on the surface of the mind (vrittis) and also of those sleeping in the unconscious mind (vasanas). The meaning is that the experienced bliss of Brahman-realization increases with the dissolution of the vrittis and vasanas.)

yato janmādi bhūtānāṁ
vīcīnām iva vāridheḥ
so'bhāvāpratiyogīṣṭaḥ
kūṭasthānanda-meduraḥ

[157] In that hero, who is none other than the immutable Atman of massed bliss and who is unrelated to what is contrary to His nature, the genesis, sustenance and destruction of the world take place like the rise, climax and fall of waves in water.

adhvasto'yam ajo nityo
vibhuḥ sarvātmakaḥ śivaḥ
nirvikāro nirādhāraḥ
sāndrānandaika-sāgaraḥ

[158] This great hero, who is none other than Brahman, is indestructible, birthless, eternal, all-pervasive, the essence of all, auspiciousness, free from all modifications, not resting on any support, and the peerless ocean of massed bliss.

satyaḥ sūkṣmaḥ svayañ-jyotir
anyābhāvād anāvṛtiḥ
rājate'yaṁ svayaṁ svasmin
svānanda-bharitākṛtiḥ

[159] The great hero, who is Truth, subtle and self-illumined, is without a veil, because nothing other than He exists. And being of the nature of perfect bliss, He enjoys in His own nature.

sampaśyan sarvam ātmānam
apaśyaṁś cātmanaḥ param
niḥsīmam aparādhīnaṁ
svārājyaṁ vindate dhruvam

[160] Looking on all as his own Self, seeing none different from Himself, infinite and independence itself, He abides in His own eternally established sovereignty.

svārājye sve'bhiṣiktasya
svasmād bhinnam apaśyataḥ
ko vidhiḥ pratiṣedho vā
ko vā syād bhūmikā-kramaḥ

[161] The illumined One, established in His Self-sovereignty and seeing none other than Himself, is above all laws, injunctions and prohibitions, and is subject to no further spiritual development by stages.

(Note : A few Vedantic philosophers speak of stages of unfoldment of spiritual illumination after the realization of the identity of the embodied spirit with the Cosmic Spirit. The Paramahansa Mahamuni Mangalnath, following the supremely revered Shankaracharya, does not uphold this view.)

yāvat svasminn avidyotthaṁ
jīvatvaṁ nāpanīyate
tāvad vidhi-niṣedhānāṁ
śaṅkaropy asti kiṅkaraḥ

[162] So long as a yogi has not negated his sense of individuality, the effect of ajnana, he is subject to the moral laws, even though he be Shankara Himself.

(Note : ' Shankara ' : Shiva. This verse refers to the following passage in Shri Shankaracharya's commentary on the *Vedanta Sutras* 2.1.14. : ' Prior to the realization of the Self as Brahman, he obeys the moral and spiritual laws.'.)

ahaṁ brahmeti vākyārtha-
dhiyā dhvasta-vikalpayā
jīvatve vyapanīte syāc
chivo vācām agocaraḥ

[163] The great hero, who has realized supreme bliss as his nature, is freed from all desires and imaginations. He has broken his sense of individuality by meditating on the meaning of the great sentence ' I am Brahman ' and is no longer subject to ritual injunctions and prohibitions.

viśeṣair aparāmṛṣṭo
nirdiṣṭo neti neti yaḥ
tam ātmānam anirdeśyaṁ
buddhvā''ste kevalaḥ śivaḥ

[164] The great hero, realizing the Atman principle referred to in the Shruti as ' Not this, not this ', the principle which admits of no attributes, is freed from all thoughts and desires and abides like Shiva Himself.

sadeho vā videho vā
buddho naiva vikalpyate
saspando vā'tha vispando
vāyur eva yathā'nilaḥ

[165] Whether the air moves or is still, it is air. Even so is the illumined One illumined, whether He be in the body or out of the body.

sadeho vā videho vā
buddho naiva viśiṣyate
sabhaṅgo vā vibhaṅgo vā
toyam eva yathāmbudhiḥ

[166] Whether as waves or as a dead calm, the sea is nothing but water. Even so is the illumined One Atman alone, whether He be in the body or out of the body.

sadeho vā videho vā
brahmaiva brahma-vittamaḥ
sasarpo vā visarpo vā
rajjur eva yathā guṇaḥ

[167] As the rope is rope whether it appears as a snake or not, even so the superior Knower of Brahman is Brahman, whether He be in the body or out of the body.

yathā hi mṛn-mayaḥ kumbhas
tathā deho'pi cin-mayaḥ
ātmā'nātma-vibhāgas tu
vyutpatty-eka-prayojanaḥ

[168] As an earthen pot is assuredly nothing but earth, so is the body, in fact, pure Consciousness Itself. The division into Self and not-Self is spoken of by way of instruction.

sadeho vā videho vā
buddho naiva vikalpyate
nirvikalpe vikalpo yat
svāvidyaika-nibandhanaḥ

[169] The illumined One, whether He be in the body or out of the body, is never subject to vrittis, since thoughts and desires only arise in the Absolute Self as effects of ajnana.

(Note : Shri Shankaracharya says in his commentary on the *Vedanta Sutras* 1.2.8. : ' If an ignorant child imagines forms and lines in the sky, the sky is not affected by his fancy : even so, the rise of thoughts and desires do not affect Atman '.)

ātmaivāvidyayā svasmin
bibhran nānā-vikalpanāḥ
nirvikalpo nirākāro
nānā-kāro vijṛmbhate

[170] Atman, who is ever without thought and motion, owing to ignorance of His own nature sees Himself as if endowed with many thoughts and imaginations.

baddho muktaḥ sadeho vā
videho vety anekadhā
sarpa-srag-daṇḍa-bhū-chidrair
yathā rajjur vikalpitā

[171] As the rope is imagined to be a snake, a string, a stick or a crack in the ground, so also Atman appears as liberated, as in the body or out of the body in different forms.

sarvaṁ brahmeti vidyāyāṁ
suvyaktāyām aśeṣataḥ
savilāsādvayāvidyā-
bādho'bhivyajyate śivaḥ

[172] When one is fully endowed with the knowledge 'Verily all this is Brahman', he becomes Shiva and eliminates avidya of the Atman without a second along with its effect.

(Note : The 'effect' of avidya is jagat, the world.)

mithyātva-niścayo bādho
nāstīti niścayo'thavā
adhiṣṭhānāvaśeṣo vā
sarvathātmaiva nāparaḥ

[173] The negation of avidya is said to be the certainty of its illusory character or 'It is not' or the recognition of the substratum. In fact, in all these forms there is Atman alone and nothing but Atman.

(Note : This refers to three theories expressive of 'the elimination of avidya along with its effect (the world)' : (1) the conviction that the superimposed jagat is an illusion. (2) simple negation of avidya and all duality as non-existent—'It is not'. (3) the recognition that only the substratum, Atman, exists.)

sarvaṁ brahmety ayaṁ sākṣān
neti neti niraṅkuśaḥ
ātma-tattvātiriktārthe
ghaṇṭā-ghoṣo virudhyate

[174] If an existence other than Atman is admitted, such scriptural texts as 'Not this, not this' will be incorrect. Then the sound of the great bell of 'All is Brahman' and the experience of the holy sages will be as naught.

sadā svī-kurvato'dvaitaṁ
dvaitaṁ ca pratiṣedhataḥ
sarvathāpy antato gatvā
bādhas tv ātmaiva sammataḥ

[175] He who accepts the thesis that there is but one Atman without a second and that duality has no existence, must conclude that in fact Atman ever abides.

sajātīya-vijātīya-
svastha-bheda-vivarjitaḥ
ātmaiva sac-cid-ānandaḥ
śruty-artho gamyate sphuṭaḥ

[176] The Shrutis declare that Atman as Existence-Consciousness-Bliss is free from differences of genus or species or differences within Itself.

(Note : See note on verse 2.)

tasmād ātmaiva tad-bhinnaṁ
naivāstīti viniścitiḥ
ātmany evāntaras tv eṣā
vandhyāpatya-samā'nyathā

[177] Therefore, there is only Atman and nothing else, as declared by the holy Shruti. This certainty is the certainty of Atman. If it were not so, the words of Shruti would be meaningless like the expression ' the son of a barren woman '.

mahā-nidhim ivātmānaṁ
dṛṣṭvā dvaitojjhitaṁ budhaḥ
āvirbhūta-parānando
naṣṭānarthaḥ pramodate

[178] The wise one, who is rid of duality and has seen the mighty ocean of the Self, who has realised never-ending and perfect bliss, whose every suffering has ceased, abides in great peace.

kṛta-kṛtyatayā tṛptaḥ
prāpta-prāpyatayā punaḥ
hata-heyatayā jñāta-
jñeyatvena mahā-muniḥ

[179] Such a Mahamuni has accomplished all that was to be accomplished, has acquired all that was to be acquired, has given up all that was to be given up, has known all that was to be known, and abides in perpetual satisfaction.

viśrāntaḥ kṛta-kāryyāntaḥ
prāpta-prāpya-pado'paraḥ
evaṁ nyastāyudho dhīro
vīro vijayatetarām

[180] The great hero shines in his high pre-eminence. He is wise. He has attained the state of non-duality. He has gone beyond all duties. He is most peaceful, being free from all desires. He has thrown away all his fighting weapons.

grastāśeṣa-jagaj-jālo
viśālojjvala-vigrahaḥ
akṣīṇaḥ kṣīṇa-karmā''ste
kalpa-kāleśvaropamaḥ

[181] Having swallowed up the whole creation, endowed with great majesty and with no duties to perform, that great hero abides like Ishvara at the time of the destruction of the world.

vijño vīro'rir ajñānaṁ
jñānaṁ cāstram anuttamam
tad-bādho vijayo bhūtiḥ
svasvarūpatayā sthitiḥ

[182] In this classic, the ' hero ' is the Truth-illumined saint, the ' enemy ' is ajnana, jnana is the ' weapon ', the negation of ajnana is the ' triumph ', and the ' great success and prosperity ' means abiding in His own nature.

saṅgrāmā bahavo'bhūvan
bhaviṣyanti bhavanti ca
evaṁ-bhūtas tu saṅgrāmo
na bhūto na bhaviṣyati

[183] There have been many wars and many wars there will be, but a war such as this has never taken place in the past, nor ever will take place.

aho vīryyam aho vīryyaṁ
jayopy aho jayopy aho
aho bhūtir aho bhūtiḥ
kathaṁ kenopamīyate

[184] What a miraculous exhibition of valour is this ! How wonderful is the triumph ! How astonishing is the majesty won! It is incomparable and unsurpassable !

api rāmāyaṇe yuddhaṁ
bhārate'pi ca viśrutam
iyaṁ vācāpy anākhyeyā
'pūrvā vīra-camatkṛtiḥ

[185] I have read of the wars of Ramayana and Mahabharata, but the valour of the great spiritual hero cannot be described and is therefore unique.

śeṣāśeṣānanair eṣā
'śeṣā śeṣāsanasya vā
kīrtir vaktum aśakyā'to
vācyā'nyair iti kā kathā

[186] It is like Shri Vishnu lying on the snake Shesha. If even Shesha with his thousand tongues cannot adequately describe the glory of the spiritual hero, then who else can speak of it ?

pravṛttir yatra vākyānām
iṣyate svecchayā budhaiḥ
tatraiva vyavahāre'yaṁ
yukto vācām upakramaḥ

[187] The learned speak of objects which are capable of being described, but this is far, far outside their range.

maunaṁ saṁśobhate pūrvaṁ
vaktavyaṁ cet samañjasam
jano'samañjasaṁ vākyaṁ
na kopy ādriyate yataḥ

[188] Silence is best, but if you have to say something of it, then speak carefully and reasonably : otherwise people will not respect a thesis unwarranted by reason.

neha nāneti cāmnāyaḥ
sarvaṁ brahmeti ca sphuṭaḥ
yathā'yaṁ na virudhyeta
tathā vācyaṁ sumedhasā

[189] Let the illumined being give expression to it in the form 'Therein there is no difference or duality' and 'Verily all this is Brahman'.

sarvaṁ brahmatayā satyam
asatyañ ca pṛthaktayā
nirvaktuṁ śakyate sarvam
anirvācyam ato'nyathā

[190] All is real as Brahman, and as different from Brahman is unreal. Thus alone can the holy Truth be described and not otherwise.

bādhyatvād bhāsamānatvāt
sattvāsattva-virodhataḥ
aprakārāntaratvāc ca
mūkatvaṁ pariśiṣyate

[191] Because it is negated, the Creation cannot be called real : because it can be perceived objectively, it cannot be called unreal : and, since the real and the unreal are mutually contradictory, it cannot be called real-unreal. There is no fourth way of expressing it, and therefore silence is the best answer.

yat satyaṁ bhāsamānaṁ ca
tad brahmeti viniścitam
tad-bhinnaṁ śaśa-śṛṅgābhaṁ
vaco vyāhatam anyathā

[192] That which is real and appears, is Brahman, and whatever is other than Brahman is like the horns of a hare. This is very well considered and if you do not accept it, you labour under a self-contradiction.

asattvaṁ śaśa-śṛṅgāder
vidyamānaṁ hi sarvadā
vidyamānasya brahmatvaṁ
nirvivādaṁ vyavasthitam

[193] The unreality of such objects as the horns of a hare is admitted ; and the reality of Brahman, the existent, is beyond any doubt.

adhiṣṭhānatayā sattvam
adhyastasyāpi vidyate
adhiṣṭhāna-pṛthaktvena
tasyāsattvaṁ ca vidyate

[194] That which is superimposed derives its existence from the substratum. It is non-existent if considered apart from the substratum.

tasmād astitayā'dhyastaṁ
sarvaṁ nāstitayā'thavā
brahmaiva vidyamānatvād
iti vedānta-niścayaḥ

[195] It is, therefore, a settled conclusion, according to the philosophy of the Upanishads, that the world in its superimposed form, not being independent of its substratum, is Brahman. It is all Brahman.

arthe hy avidyamāne'pi
vidyamānatva-dhīs tathā
asattva-dhīḥ sati bhrāntiḥ
pramā-dhīs tad-vilakṣaṇā

[196] Illusory knowledge is seeing existence in the non-existent and non-existence in the existent ; and the knowledge opposed to it is called valid knowledge.

(Note : Bhranti or illusory knowledge is to see as present something which is absent or to see as absent something which is present. Valid knowledge or prama is to see the present in the present and the absent in the absent.)

bādhyate pramayā bhrāntir
na bhrāntyā bādhyate pramā
bādhya-bādhaka-rūpeṇa
brahma brahmaṇi bṛṁhitam

[197] By valid knowledge the illusion is dissipated, but the illusion does not negate valid knowledge. Brahman abides in Himself and is manifest as the negator and the negation.

satyaṁ jñānam anantaṁ yad
ekam evādvitīyakam
anirdeśyam anaupamyaṁ
tad brahmāsti nirantaram

[198] The holy Shruti describes Brahman as Truth, Consciousness, free from the three kinds of limitations and from the three kinds of differences. He is incomparable and exists in a mass state.

yato'paraṁ paraṁ kiñcij
jyāyo'ṇīyaś ca nāsti yaḥ
svasmin sthāṇur iva stabdhaś
cā''ste tena tataṁ samam

[199] None is superior and none inferior to Him. He abides in Himself, ever unagitated, like a tree in a windless field, and he pervades the whole Creation.

sarvākāropy anākāro
neti netīti niścitaḥ
yaḥ śivaḥ sac-cid-ānandaḥ
sa evāham iti sthitaḥ

[200] Brahman, Sat-Chit-Ananda, Shiva expresses Himself in forms and in formlessness. Because Shruti describes Him by 'Not this, not this', He is without form, and yet He also abides in the form of 'I am'.

kadācit kasyacit sādhoḥ
sā''syān niryāti vāg bahiḥ
yām ākarṇya jano jahyāt
svasminn asvaviparyayam

[201] Sometimes these expressions spontaneously issue forth from an illumined man and the ignorant, on hearing them, give up ascribing Self-hood to the not-Self.

sārāsāra-vicāra-cāru-caritā
dhīrā gabhīrāśayā
yat kiñcidd hi vadanti tatra mahatīm
āsthāṁ nibadhnāti nā
yuktāyukta-viveka-śūnya-manaso
mūḍhā nirūḍhāgrahās
tathyaṁ vā vitathaṁ vadantu bahudhā
tatrāsti kasyādaraḥ

[202] People follow with respect whatever is spoken with conviction by those Mahatmas whose character is decorated by viveka and whose mind is serious and profound. On the other hand, those ignorant people who do not know what is reasonable may speak truth or untruth, but no one cares for them.

vedāntārtha-vikāsī
laghur apy eṣa gurur arthato vijayaḥ
cintā-maṇir iva sucitā
vicintyamāno vyanakti sarvasvam

[203] This classic, Vira Vijaya, though small in size is great in content and, when well meditated upon like Chintamani, it expresses the whole truth.

yaḥ kopi vīra-bhavanaṁ bhajate nisargaṁ
jīvann apīha sa pumāṁl labhate'pavargam
yasmiñc chrute'stam upayāti samasta-bandhaḥ
so'yaṁ samāptim agamad vijayo nibandhaḥ

[204] He who meditates upon Vira Vijaya worships his own Atman and obtains liberation before the death of his body. This classic Vira Vijaya, by hearing which all bonds are broken, now comes to an end.

akṣi-kauśika-nandendu-
mite vaikrama-vatsare
madhu-māse'site pakṣe
'māvāsyāyāṁ tithāv iti

[205] In the year of Vikrama 1962, on the night of the new moon in the dark fortnight of the spring month, this classic has been completed.

(Note : Shri Swami Mangalnathji completed Vira Vijaya on the first day of the dark fortnight of the second spring month (February/March) 1905 A.D.)

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