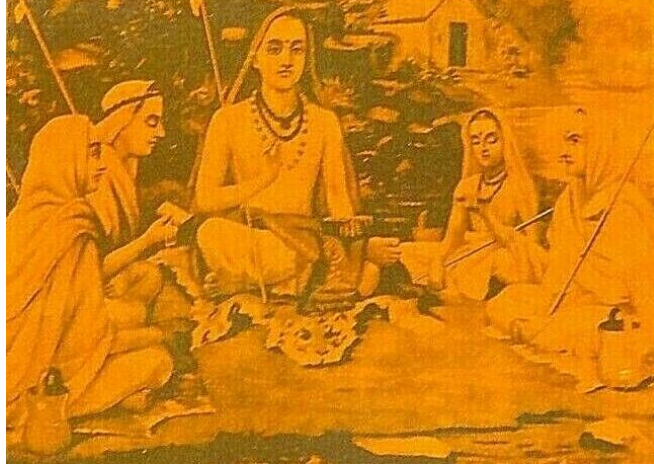


Athma Bodh *(Knowledge of The Self)*

Composed by
Bhagawan Adhi Sankaracharya
(With translation/commentaries adapted from Swami Chinmayananda)



॥ आत्मबोधः ॥

नमः श्रीशङ्करानन्दगुरुपादाम्बुजन्मने ।
सविलासमहामोहग्राह्यासैककर्मणे ॥
namaH shrIsha NkarAnandagurupAdAmbujanmane .
savilAsamahAmohagrAhagrAsaikakarmaNe ..

I bow to the lotus feet of Guru Sankara, who seeks to
eliminate the alligator of delusion with its many branches.

Meditation:

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नजागरसुषुप्तिमवैति नित्यं तद्ब्रह्म निष्कलमहं न च भूतसङ्घः ॥१॥

*Pratha Smarami Idhi Sampuradha Athma Thathwam
Sath Chit Sukham Parama Hamsa Gathim Thuriyam
Yath Swapna Jagara sushupthimavaiti Nityam
TadhBrahma Nishkalam Aham Na Cha Bhutha Sanghaha*

In the early morning I meditate/reflect on the Self, residing in the deep wells of our hearts. It is Real Knowledge, Eternal Happiness, the state reached by those who have transcended to the fourth state of consciousness; The Self that illumines all our experiences during the waking, dreaming and the state of deep sleep. I am that perfect Brahman, not the identity associated with my physical and identifiable matter.

तपोभिः क्षीणपापानां शान्तानां वीतरागिणाम् ।

मुमुक्षूणामपेक्ष्योऽयमात्मबोधो विधीयते ॥ १ ॥

https://sanskritdocuments.org/doc_z_misc_shankara/aatmabodha.pdf

*Tapobhih Ksheena paapaanaam Santanaam Veeta raginaam
Mumukshoonaam Apekshyoyam Atmabodho Vidheeyate*

1. I am composing this Athma Bodh (Knowledge of the Self) for those who have
(a) minimized their negative tendencies and strengthened their noble thoughts and deeds through acts of austerity (such as prayer, meditation, virtuous living, etc.);
(b) which has resulted in mental peace and tranquility (where emotions are held in check, reflection and analysis are pursued and ignorance is challenged through knowledge and learning);
(c) which in turn has created a climate of calm contentment where the desire-agitations are held in check ; and
(d) sincere seeker wanting to liberate oneself from his/her known personality constraints, felt in his/her own within.

These are the qualifications for those fit to study this Knowledge of the Self.

बोधोऽन्यसाधनेभ्यो हि साक्षान्मोक्षैकसाधनम् ।

पाकस्य वह्निवज्ज्ञानं विना मोक्षो न सिध्यति ॥ २ ॥

*Bodho anya-Sadhanebhyo Hi Sakshan-Moksha Eka Sadhanam
Pakasya Vahnivat Jnanam Vina Moksho Na Sidhyati*

2. In comparison with other contributing factors, Knowledge of the Self, is the one direct means for Liberation (from the shackles of self-imposed personality constraints). Just as the Fire is necessary and direct agent, to cook the raw food into a meal, Knowledge is the necessary and direct agent for Liberation or Moksha.

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।

विद्याविद्यां निहन्त्येव तेजस्तिमिरसङ्घवत् ॥ ३ ॥

*Avirodhitayaa Karma Navidyaam Vinivartayet
Vidya-Avidyaam Nihantyeva Tejashtimira-sanghavat.*

3. A mere pursuit of activities for austerity, noble living, etc. does not destroy the ignorance of the Self.
Knowledge of the Self, alone destroys the ignorance of the Self.
Just as Light is opposed to darkness and hence by its mere presence destroys or eliminates the darkness.

परिच्छन्न इवाज्ञानात्तन्नाशे सति केवलः ।

स्वयं प्रकाशते ह्यात्मा मेघापायेऽशुमानिव ॥ ४ ॥

*Paricchinna iva ajnanat Tannase Sati Kevalah
Swayam Prakasate hi Aatma Meghapaaye Amsumaaniva*

4. The Self, within us appears to be limited, individual and finite because of our ignorance.
The Self within is a mere continuum of the Universal Consciousness. Hence it is not subject to divisions. When this knowledge is understood, the Self within us reveals itself,
Just like the undivided sun reveals itself, when the cloud cover passes away.

अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्विनिर्मलम् ।

कृत्वा ज्ञानं स्वयं नश्येज्जलं कतकरेणुवत् ॥ ५ ॥

*Ajnana Kalusham Jeevam Jnanaabhyasat Vinirmalam
Krutwa Jnanam Swayam Nasyet Jalam Katakarenuvat*

5. Constant use of knowledge that I am the Self or Consciousness and not the matter representing it, helps to clear away the stains of ignorance. Hence reveals by itself with clarity the Universal Consciousness, residing inside each of us.
Just like the Chemicals added to the floating mud precipitate and hence clarify the water by itself.

संसारः स्वप्नतुल्यो हि रागद्वेषादिसङ्कुलः ।

स्वकाले सत्यवद्भाति प्रबोधे सत्यसद्भावेत् ॥ ६ ॥

*Samsarah Swapna tulyo hi Raga dwesh adi Samkulah
Swakaale Satyavatbhati Prabodhe sati Asad bhavet.*

6. The world of dualities such as like/dislike, love/hate, friend/foe, etc. is like a dream. They appear to be real, only as long as one is engaged in the “dream”. Once awake through the true knowledge of the Self these dualities, which we describe as the world of attachments and aversions, disappear.

तावत्सत्यं जगद्भाति शुक्तिकारजतं यथा ।

यावन्न जायते ब्रह्म सर्वाधिष्ठानमद्वयम् ॥ ७ ॥

*Taavat satyam Jagadbhati Suktikaa Rajatam Yatha
Yavanna Jnayat Brahman Sarvaadhisthanam-Advayam*

7. The world of dualities appears to be true and real, like the pearl being mistakenly identified as pure silver. This misplaced value disappears once we have the true knowledge of the silver and its distinction from the pearl. This mistaken identity of the world of dualities as the real world exists as long as Brahman (the Universal Consciousness), the substratum, the basis of all creations is not realized.

उपादानेऽखिलाधारे जगन्ति परमेश्वरे ।
सर्गस्थितिलयान् यान्ति बुद्बुदानीव वारिणि ॥ ८ ॥
Upadane Akhilaadhare Jaganti Paramesware
Sarga sthiti Layaan yaanti Budbudaaneeva Vaarini

8. The Supreme Self or the Universal Consciousness is the cause and the substratum for everything.
The dissolved air evolves as bubbles in the water, rise in the water, exist in the water and then dissolve in the larger body of air.
Everything in the universe evolves and exists as distinct entities, and then integrates back into the Supreme Self.

सच्चिदात्मन्यनुस्यूते नित्ये विष्णौ प्रकल्पिताः ।
व्यक्तयो विविधाः सर्वा हाटके कटकादिवत् ॥ ९ ॥
Satchidaatmani Anusyooto Nitye-Vishnow Prakalpitaah
Vyaktayo Vividhassarvaa Haatake Katakaadivat.

9. The Universal Consciousness – the substratum - is eternal, all pervading and Universal (Vishnu). Its nature is Existence and Truth.
All else exist as projections of imagination on this substratum.
Gold ornaments in various shapes and designs are mere representations of gold.

यथाकाशो हृषीकेशो नानोपाधिगतो विभुः ।
तद्भेदाद्भिन्नवद्भाति तन्नाशे केवलो भवेत् ॥ १० ॥
Yathakaso Hrushikeso Nanopadhi gatho Vibhuh
Tadbhedat Bhinnavat Bhati Tannase Kevalo Bhavet.

10. The all-pervading space appears to be distinct and divided by the constraints or boundaries imposed on it. Space becomes one and limitless, when these constraints are removed.
The Omnipresent Truth – the Universal Consciousness – (Lord of sense organs), which appears distinct and divided as individuals, based on self imposed constraints, becomes One, when these constraints are removed.

नानोपाधिवशादेव जातिवर्णाश्रमादयः ।
आत्मन्यारोपितास्तोये रसवर्णादि भेदवत् ॥ ११ ॥
Naanopaadhi Vasaadeva Jaati Varnaasra maadayah
Atmanya aropitah thoye Rasa Varnadi Bhedavat

11. Color, flavor, taste, etc. are superimposed on water, which in its pure state is colorless, odorless and tasteless.

Constraints of caste, creed, status, etc. imposed on the Universal Consciousness, create the distinctions we perceive in our individual self.

पंचीकृतमहाभूतसंभवं कर्मसंचितम् ।

शरीरं सुखदुःखानां भोगायतनमुच्यते ॥ १२ ॥

*Pancheekruta Mahaabhoota Sambhavam Karma Sanchitam
Sareeram Sukha-Dukhanaam Bhogaayatanam Uchyate.*

12. Our cognitive universe is composed from the five basic elements (earth, air, fire, space and wind) and their five fold division and recombination in each other (Pancheekarana is the theory from Upanishads that outline the transformation of the abstract Brahman into tangible or cognitive material objects that we recognize as the “Universe”).

Our frame of mind (Body, mind and intellect) has arrived at its present state, based on the sequence of all actions pursued up to this point. This physical body is the tent for all our experiences.

पंचप्राणमनोबुद्धिशेन्द्रियसमन्वितम् ।

अपंचीकृतभूतोत्थं सूक्ष्माङ्गं भोगसाधनम् ॥ १३ ॥

*Panchapraana Mano Buddhi Dasendriya Samanvitam
Apancheekruta Bhootottham Sookshmaangam Bhogasaadhanam.*

13. Our subtle body is constituted of:

Five Pranas (manifestations of life in our body):

Prana: The breathing (the life force which establishes and regulates the functioning of all aspects of our physical body, organs and their sensed perceptions).

Apana: The excretory system (Ability to reject anything that is unwanted, poisonous and/or harmful).

Vyana: The digestive system (Ability to assimilate and integrate the nourishment for the sustenance)

Samana: The equitable distribution (Ability to distribute all of the above to all parts of the system, as required)

Udana: The ability to rise above the current state of knowledge and understanding (to rise up above what we know and peep into the new and unknown, the capacity to evolve and devolve in our thoughts).

Ten sense organs, the mind and the Intellect.

These in turn are composed from the five basic elements (earth, air, fire, space and wind) and their five fold division and recombination in each other (Pancheekarana).

अनाद्यविद्यानिर्वाच्या कारणोपाधिरुच्यते ।

उपाधिन्निर्वाद्यादन्यमात्मानमवधारयेत् ॥ १४ ॥

*Anaadyavidya Anirvaachyaa Kaaranopaadhi ruchyate
Upaadhi Tritayaadanyam Atmaanam Avadhaarayet.*

14. All our cognitive “knowledge” and “understanding” – which in reality is not the true knowledge of consciousness - is conceived through our physical and subtle body. Thus the physical body, our subtle body and the cognitive knowledge are the three manifestations (Upadhi – that which remains associated with the basis or consciousness) of our individuality.

Be assured with certainty that the Consciousness (soul or Athman) is other than these three conditionings (i.e): Physical, Subtle and Cognitive.

पंचकोशादियोगेन तत्तन्मय इव स्थितः ।

शुद्धात्मा नीलवस्त्रादियोगेन स्फटिको यथा ॥ १५॥

*Panchakosaadi Yogena Tat Tanmaya Iva Sthitah
Suddhaatma Neelavastraadi Yogena Sphatiko Yathaa.*

15. The Consciousness – which is pure, devoid of properties and eternal - is recognized through our five cognitive abilities (Sheath):

- Physical (anatomy- Annamaya),
- Physiological (life processes - Pranamaya),
- Psychological (mental – Manonmaya),
- Intellectual (Vigyanamaya) and
- Spiritual (Bliss – Anandamaya).

This is like the crystal – which is pure and colorless – appears to be seen in the color in its vicinity.

वपुस्तुषादिभिः कोशैर्युक्तं युक्त्यवघाततः ।

आत्मानमन्तरं शुद्धं विविञ्च्यात्तण्डुलं यथा ॥ १६ ॥

*Vapus Tushadibhih Kosaih Yuktam Yuktya Avaghaatatah
Atmanam Antaram Suddham Vivichyaat Tandulam Yatha.*

16. Through discriminative analysis and logical thinking, one should separate the recognition of the Pure Self (Consciousness) within us from our five cognitive abilities, just as one thrashes out and separates the rice from the bran and the husk covering it.

In the above (rice, bran, husk) which is of value? Through ignorance we choose one or the other, while each is valuable depending on the context! Similarly all five sheaths have their roles. Recognizing each and as a total is true knowledge.

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते ।

बुद्धावेवावभासेत स्वच्छेषु प्रतिबिम्बवत् ॥ १७ ॥

*Sada Sarvagato Apyatmaa Na Sarvatra Avabhaasate
Buddhaaveva Avabhaaseta Swaccheshu Pratibimbavat*

17. The divinity (Consciousness) shines in all its glory, through a well refined and polished intellect, just as a clean and well polished mirror reflects perfectly all the objects in its vicinity.

देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणम् ।

तद्वृत्तिसाक्षिणं विद्यादात्मानं राजवत्सदा ॥ १८ ॥

*Dehendriya Mano Buddhi Prakrutibhyo Vilakshanam
Tadvrutti Sakshinam Vidya Atmaanam Raajavat Sada*

18. The Consciousness is distinct from our cognitive abilities (body, senses, mind, intellect and spiritual), which constitute the world of matter (Prakriti), The King is recognized as distinct from the subjects (even though the king is also a human being, living in the world of matter).

व्यापृतेष्विन्द्रियेष्व्वात्मा व्यापारीवाविवेकिनाम् ।

दृश्यतेऽभ्रेषु धावत्सु धावन्निव यथा शशी ॥ १९ ॥

*Vyapruteshu Indriyeshu Atmaa Vyaapaareeva Avivekinaam
Drusyate Abhreshu Dhavatsu Dhavanniva Yathaa Sasee.*

19. The Consciousness (Dehinam) as observed through the world of matter – through the lack of discrimination between the – appears to be active through the body, just as the moon appears to be moving, when observed through the passing clouds. When the focus or reference is shifted to the moon, the passage and motion of the cloud, distinct from the relatively still moon becomes clear. Similarly, when the focus is shifted and redirected, we realize the eternal stability of the Consciousness and the constant changing nature of the world of matter around the Consciousness.

आत्मचैतन्यमाश्रित्य देहेन्द्रियमनोधियः ।

स्वक्रियार्थेषु वर्तन्ते सूर्यालोकं यथा जनाः । २० ॥

*Atma Chaitanyam aasritya Dehendriya Manodhiyah
Swakriyartheshu Vartante Suryaalokam Yatha Janaah.*

20. Indeed, the world of matter acquires its ability to engage in their constant churning of activities and functions thanks to the Consciousness, just as the earth, as a planet exists in all its vitality thanks to the light and energy from the sun.

देहेन्द्रियगुणान्कर्माण्यमले सच्चिदात्मनि ।

अध्यस्यन्त्यविवेकेन गगने नीलतादिवत् ॥ २१ ॥

*Dehendriya Gunaan Karmaani Amale Satchidatmani
Adhyasyanti avivekena Gagane Neelataadivat.*

21. The Consciousness exists as Pure, Absolute, Eternal and in the state of Bliss (Sath Chith Aananda Athman). We tend to associate the various functions of our cognitive abilities to it, through our limited knowledge, just as we tend to attribute blue color to the colorless sky!

अज्ञानान्मानसोपाधेः कर्तृत्वादीनि चात्मनि ।

कल्प्यन्तेऽम्बुगते चन्द्रे चलनादि यथाम्भसः । २२ ॥

*Ajnaanat maanasopadheh Kartrutwaadeeni cha Atmani
Kalpyante Ambugate Chandre Chalanadi Yatha Ambhasah.*

22. All our actions and emotions are influenced by mind, which is one of three conditioning equipment (Upadhi – that which remains associated with the Consciousness) of the human body. We mistakenly identify them as the nature of our True Self or Consciousness, just as we see the moon as dancing on the water, which is truly a reflection of the moon on the waves.

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।

सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः ॥ २३ ॥

*Raageechaa Sukha Duhkhaadi Buddhow Satyaam Pravartate
Sushuptow Naasti Tannaase Tasmaad Buddhestu Naatmanah.*

23. Dualities such as attachment, desire, pleasure, pain, etc. are intimately connected with the mind. They are perceived only when the mind functions. During deep sleep, when the mind is at rest, these dualities are not perceived. The Consciousness which is present all the time – whether one is awake or asleep – is not associated with any such dualities.

प्रकाशोऽर्कस्य तोयस्य शैत्यमग्नेर्यथोष्णता ।

स्वभावः सच्चिदानन्दनित्यनिर्मलतात्मनः ॥ २४ ॥

*Prakaaso Arkasya Toyasya Saityam Agneryathoshnataa
Swabhaavah Satchidananda Nitya Nirmalata Atmanah.*

24. Cognitive objects have their distinct nature: The sun is bright and luminous, the water is cool and the fire is hot. The Self or Consciousness is eternity, purity, reality, self-awareness and Bliss.

आत्मनः सच्चिदंशश्च बुद्धेर्वृत्तिरिति द्वयम् ।

संयोज्य चाविवेकेन जानामीति प्रवर्तते ॥ २५॥

*Atmanah Satchidamsascha Buddheh vruttiriti Dwayam
Samyojya cha Avivekena Jaanaameeti Pravartate.*

25. By indiscriminate blending of the nature with the cognitive aspects (related to the world perceived through body, mind and intellect) and the Consciousness (which is eternal, pure, self-aware and blissful), there arises the notion of individual knowledge that “I know”.

आत्मनो विक्रिया नास्ति बुद्धेर्बोधो न जात्विति ।

जीवः सर्वमलं ज्ञात्वा ज्ञाता द्रष्टेति मुह्यति ॥ २६॥

*Atmano Vikriyaa naasti Buddherbodhohna Jaatwiti
Jeevah Sarvam Alam Jnatwa Jnataa Drusteti Muhyati.*

26. The Consciousness never engages in any action on its own; All the cognitive aspects of the universe do not have the capacity to experience “I know” on their own accord (with out the engagement of the Consciousness). We believe that we are the observers and what we “know” (the knowledge) of observation. Hence erroneously we believe the observer and observed as one and the same. Through this misconception we live as individuals and acquire our individuality.

रज्जुसर्पवदात्मानं जीवं ज्ञात्वा भयं वहेत् ।

नाहं जीवः परात्मेति ज्ञातं चेन्निर्भयो भवेत् ॥ २७॥

*Rajju Sarpavad Aatmaanam Jeevam Jnatvaa Bhayam Vaheth
Naaham Jeevah Paraatmeti Jnateschet Nirbhayo Bhaveth.*

27. We believe the rope as the snake and hence become overcome by fear. This fear disappears as soon as we realize the true reality, that the object is the rope and not a snake.

Similarly we, the observer (one who responds to observations) become brave (fearless), by recognizing the Consciousness as different from the living being with its associated individuality (Jeeva).

आत्मावभासयत्येको बुद्ध्यादीनीन्द्रियाण्यपि ।

दीपो घटादिवत्स्वात्मा जडैस्तैर्नावभास्यते ॥ २८॥

*Atma Avabhasayatyeko Buddhyadeeni Indriyaanyapi
Deepo Ghataadi vat Swaatmaa Jadai Stair Na Avabhasyate.*

28. Just as a lamp inside a pot illumines the pot, and makes the pot appear bright and shiny, the mind shines in all its glory and all the sense organs function expressing the individuality thanks to the Self (Consciousness). Otherwise the mind and the sense organs are inert and cannot illumine by themselves.

स्वबोधे नान्यबोधेच्छा बोधरूपतयात्मनः ।

न दीपस्यान्यदीपेच्छा यथा स्वात्मप्रकाशने ॥ २९ ॥

*Swabodhe Naanya Bodhecchaa Bodha Rupataya Atmanah
Na Deepasya Anya Deepecchaa Yadhaa Swatma Prakaasane.*

29. The Consciousness is Knowledge itself. It requires no other knowledge to clarify It, such as the lighted lamp does not need another lamp, to illumine it!

निषिध्य निखिलोपाधीन्नेति नेतीति वाक्यतः ।

विद्यादैक्यं महावाक्यैर्जीवात्मपरमात्मनोः ॥ ३० ॥

*Nishidhya Nikhilopaadheen Neti Neteeti Vakyatah
Vidyadaikyam Mahaavaakyaih Jeevatma Paramaatmanoh.*

30. It is through constant negation – this is not (Na ithi) the Self - of the conditionings (Upadhis) such as the body, mind and the senses, the single or Universal Consciousness articulated in the great pronouncements (Maha Vakyas) in the Upanishads, can be realized.

Great Pronouncements (Mahavakyas) are:

- *Thath Thwam Asi* (You and the Universal are integral in each other) – *Sama Veda*
- *Aham Brahma Asmi* (The Self (Consciousness) exists as the Brahman (or) "I" am Brahman") – *Yajur Veda*
- *Ayam Athma Brahma* (This Athman (Consciousness) is Brahman) – *Atharwa Veda*
- *Pragnanam Brahma* (Consciousness is Brahman) – *Rig Veda*
- *Brahmavith Brahmaiva Bhavathi* (He (one) who comprehends the Brahman, becomes the Brahman himself.)

आविद्यकं शरीरादि दृश्यं बुद्बुदवत्क्षरम् ।

एतद्विलक्षणं विद्यादहं ब्रह्मेति निर्मलम् ॥ ३१ ॥

*Aavidyakam Sareeraadi Drusyam Budbudavat Ksharam
Etat Vilakshanam Vidyaat Aham Brahmeti Niramalam*

31. Recognize that all that is cognitive (knowledge or reasoning as well as emotions that are perceived, physical body (the means for such comprehension) and all perceived objects are perishable just as the air bubbles. Through discrimination realize that the Self is Brahman (with out any attributes and hence with out any blemish), which remains independent of all that is cognitive.

देहान्यत्वान्न मे जन्मजराकार्श्यलयादयः ।

शब्दादिविषयैः सङ्गो निरिन्द्रियतया न च ॥ ३२ ॥

Deha Anyatvat Na me Janma Jara Kaarsya Layaadayah

Sabdaadi Vishayaih Sango Nireendriya tayaa Na Cha.

32. The Self is independent of the physical body; It does not acquire the features of the physical body such as birth, illness, old age and death.

The Self is independent of sense organs; hence the Self can not be described through the perceptions such as sound, etc.

अमनस्त्वान्न मे दुःखरागद्वेषभयादयः ।

अप्राणो ह्यमनाः शुभ्र इत्यादि श्रुतिशासनात् ॥३३॥

Amanastwaat Na me Dukha Raaga Dwesha Bhayaadayah

Apraano Hi Amanaassubhra Ityaadi Sruti saasanaat

33. The Self (Consciousness) is other than the mind and hence It is independent of sorrow, attachment, malice, fear, etc. (associated with cognitive world of objects). The scriptures (Upanishads) state that He (the Universal Consciousness) is Pure and can not be identified with objects with limitations such as breath, mind, etc.

निर्गुणो निष्क्रियो नित्यो निर्विकल्पो निरंजनः ।

निर्विकारो निराकारो नित्यमुक्तोऽस्मि निर्मलः ॥ ३४॥

Nirguno Nishkriyo Nityo Nirvikalpo Niranjanah

Nirvikaaro Niraakaaro Nitya Muktosmi Nirmalah.

34. The Self remains without attributes, without actions, eternal (without any changes with respect to time), without thought/desires, without stain or blemish, without changes, without form, always liberated (without constraints), ever pure.

अहमाकाशवत्सर्वं बहिरन्तर्गतोऽच्युतः ।

सदा सर्वसमः सिद्धो निःसङ्गो निर्मलोऽचलः ॥ ३५॥

Aham Aakaasavath Sarvam Bahir Antargato Achyutah

Sadaa Sarva Samassuddho Nissango Nirmalo Achalah

35. The Self fills all objects inside and outside, just as the space exists everywhere. The Self is consistent (with out changes – Achyutha), permanent, same in all aspects, and at all times, pure, unattached, stainless and without variations (motionless).

नित्यशुद्धविमुक्तैकमखण्डानन्दमद्वयम् ।

सत्यं ज्ञानमनन्तं यत्परं ब्रह्माहमेव तत् ॥३६॥

Nitya Suddha Vimuktaikam Akhanda Anandam Advayam

Satyam Jnanam Anantam Yatparam Brahma Aham eva tat

36. The Self is – I Am – That, the Universal Consciousness (Supreme Brahman), which is Eternal, Pure and Free, One, Indivisible and non-dual, truth, Changeless/Knowledge/Infinite.

एवं निरन्तराभ्यस्ता ब्रह्मैवास्मीति वासना ।

हरत्यविद्याविक्षेपान् रोगानिव रसायनम् ॥ ३७ ॥

Evam Nirantara Abhyastaa Brahmaiva asmeetee Vaasanaa
Harati Avidya Vikshepaan Rogaaniva rasaayanam.

37. The understanding that “I (The Self) am Brahman”, through the constant practice/reflection, destroys ignorance and the agitation caused by such ignorance, just as the medicine cures the disease.

विविक्तदेश आसीनो विरागो विजितेन्द्रियः ।

भावयेदेकमात्मानं तमनन्तमनन्यधीः ॥ ३८ ॥

Vivikta Desa Aaseeno Viraago Vijitendriyah
Bhaavayet Ekam Aatmaanam Tam Anantam Ananyadheeh.

38. Be seated in a quiet place, free the mind from desires and control the senses and then meditate with unswerving attention, on the Self (which is the one limitless Universal Consciousness and without a second or another).

आत्मन्येवाखिलं दृश्यं प्रविलाप्य धिया सुधीः ।

भावयेदेकमात्मानं निर्मलाकाशवत्सदा ॥ ३९ ॥

Atmanyeva Akhilam Drusyam Pravilaapya Dhiyaa Sudheeh
Bhavayet Ekam Aatmaanam Nirmala Akaasavat Sadaa.

39. The wise man recognizes the Self, when everything else merge or unite into it as one – with out differences - as the eternal blemish less sky encompasses all of the space.

रूपवर्णादिकं सर्वं विहाय परमार्थवित् ।

परिपूर्णचिदानन्दस्वरूपेणावतिष्ठते ॥ ४० ॥

Roopa Varnaadikam Sarvam Vihaaya Paramaarthavit
Paripoorna Chidananda Svaroopena Avatishtate.

40. Any individual who recognizes the Supreme – the Universal Consciousness – discards all his cognitive identifications such as name, form, etc. Then he dwells as an embodiment of the Self or Consciousness itself. In the end such a realized individual becomes the Self.

ज्ञातृज्ञानज्ञेयभेदः परे नात्मनि विद्यते ।

चिदानन्दैकरूपत्वाद्दीप्यते स्वयमेव तत् ॥४१॥

Jnaatru Jnaana Jneya Bhedah Pare na Atmani Vidyate
Chidananda Eka Roopatwaat Deepyate Swayameva hi.

41. Within the Self (or Consciousness) there are no such distinctions as the “Knower”, “Known” and the “Object of knowledge”. It shines alone by itself. It remains as eternal or endless Bliss.

एवमात्मारणौ ध्यानमथने सततं कृते ।

उदितावगतिर्ज्वाला सर्वाज्ञानेन्धनं दहेत् ॥४२॥

Evam Aatma Aranau Dhyaana Mathane Satatam Krute
Uditaava Gatir Jvaalaa Sarva Ajnaana Indhanam Dahet.

42. Thus by the constant churning of the Self (the higher) and the cognitive world (of body, mind and intellect), the fire of true knowledge is born, which burns down the ignorance (individual centered thoughts, feelings and experiences).

अरुणेनेव बोधेन पूर्वं सन्तमसे हते ।

तत आविर्भवेदात्मा स्वयमेवांशुमानिव ॥ ४३ ॥

Arune neva Bodhena Poorva Santamase Hrute
Tata Aavirbhavet Aatmaa Swayameva Amsumaaniva.

43. The shining glory of the rising sun is preceded by the destruction of all darkness, by the Lord of the early morning (Aruna). Divine Consciousness (the Self), becomes visible in its full glory when the true Knowledge has already killed the darkness (of isolation as individuals) in our hearts.

आत्मा तु सततं प्राप्तोऽप्यप्राप्तवदविद्यया ।

तन्नाशे प्राप्तवद्भाति स्वकण्ठाभरणं यथा ॥ ४४ ॥

Atmaatu Satatam Praapto Api Apraptavat Avidyayaa
Tannase Praaptavat Bhaati Swa Kanthaabharanam Yatthaa

44. The Self is an ever present Reality, within each of us.
Because of our ignorance we do not comprehend it, just as the one searching everywhere for the chain which is already in the neck adding glamour to one's appearance.

स्थाणौ पुरुषवद्भ्रान्त्या कृता ब्रह्मणि जीवता ।

जीवस्य तात्त्विके रूपे तस्मिन्दृष्टे निवर्तते ॥ ४५ ॥

Sthaanau Purushavat Bhraantya Krutaa Brahmani Jeevataa

Jeevasya Taathvike Roope Tasmin Drushte Nivartate.

45. The Consciousness is identified with the living individual, just as we mistake a pole for a ghost. Individuality and such ego centered notions are destroyed, when the true nature of the Self is realized as distinct from the life (Cognitive aspects of the world).

तत्त्वस्वरूपानुभवादुत्पन्नं ज्ञानमंजसा ।

अहं ममेति चाज्ञानं बाधते दिग्भ्रमादिवत् ॥ ४६ ॥

Tathva Swaroopa Anubhavaa Utpannam Jnaanam Anjasaa
Aham Mameti cha Ajjnaanam Baadhate Digbhramadivat.

46. By experiencing the true nature of the Self the false notions of “I” and “mine” disappear just as the correct information removes our ignorance on the proper direction to travel.

(Each of these analogies is ripe with meaning. The reader is suggested to reflect on the inner meaning of the analogies in the various stanzas of Athma Bodh. For example:

The direction we wish to proceed is established relative to the direction we wish to avoid! With out the correct knowledge or information we could proceed in wrong directions believing them to be the correct one! Hence, while all the directions exist all the time it is the discriminating knowledge that chooses the correct one. Such discrimination is also aided by a sense of purpose: why do I choose a particular direction? Similarly, the Self exists as interplay within everything we know in the cognitive world. As long as our purpose is not clear we can never find the right direction: to comprehend the Self. However, once this decision is made we realize the Self by discriminating it as different from all other directions, which are associated with the notions of “I”, “mine”, etc.

सम्यग्विज्ञानवान् योगी स्वात्मन्येवाखिलं जगत् ।

एकं च सर्वमात्मानमीक्षते ज्ञानचक्षुषा ॥ ४७ ॥

Samyak Vijnanavaan Yogee Swatmanyeva Akhilam Jagat
Ekam Cha Sarvam Atmaana Eekshyate Jnana Chakshushaa

47. The Yogi – a man of true realization – sees the entire universe in himself and also himself as the entire universe and nothing else.

आत्मैवेदं जगत्सर्वमात्मनोऽन्यन्न विद्यते ।

मृदो यद्वद्घटादीनि स्वात्मानं सर्वमीक्षते ॥ ४८ ॥

Atma eva idam Jagat sarvam Atmano Anyat na Vidyate
Mrudo Yadvat Ghataadeeni Swatmaanam Sarvam Eekshyate

48. The entire universe exists as nothing but the representation of the Self (Athman – Consciousness). Nothing else exists with out the Self. All the pots and other

vessels exist as representations of clay in various shapes and forms. Similarly for an enlightened person the entire universe is seen as nothing but the Self (Consciousness).

जीवन्मुक्तस्तु तद्विद्वान्पूर्वोपाधिगुणान्स्त्यजेत् ।

सच्चिदानन्दरूपत्वात् भवेद्भ्रमरकीटवत् ॥४९॥

*Jeevan Muktastu Tat Vidvaan Poorvopaadhi Gunaan Tyajet
Satchidananda Roopatvaat Bhavet Bhramara Keetavat.*

49. Because of his true nature – the truth, knowledge and bliss, which are the characteristics of the Self – and endowed with the true knowledge of the Self (Consciousness), the enlightened person gives up the traits of the gross, subtle and the causal bodies (Body, mind and intellect) and transforms like a wasp (which as a worm builds a mud nest and stays confined in it until it emerges with ability to fly – move around without limitation).

तीर्त्वा मोहार्णवं हत्वा रागद्वेषादिराक्षसान् ।

योगी शान्तिसमायुक्त आत्मारामो विराजते ॥ ५० ॥

*Teertva Mohaarnavam Hatvaa Raaga Dveshadi Rakshasaan
Yogee Saanti Samayuktah Atmaa Ramo Viraaajate*

50. The Yogi – the enlightened person with true knowledge of the Self – through his crossing the ocean of delusion and annihilating the monsters of like and dislike, is united with eternal peace and dwells in the glory of his own Self Realization (Athma Rama).

बाह्यानित्यसुखासक्तिं हित्वात्मसुखनिर्वृतः ।

घटस्थदीपवत्स्वस्थं स्वान्तरेव प्रकाशते ॥ ५१ ॥

*Baahya Anitya Sukhaasaktim Hitva Atma Sukha Nirvruttah
Ghatastha Deepavat Svasthah Swarntareva Prakaasate.*

51. Satisfied with the bliss arising from within through the Self, and hence giving up the illusory attachments of happiness in the world of objects, the self realized person (Jeevan Muktha) shines inwardly like a lamp placed inside a jar.

उपाधिस्थोऽपि तद्धर्मैरलिप्तो व्योमवन्मुनिः ।

सर्वविन्मूढवत्तिष्ठेदसक्तो वायुवच्चरेत् ॥ ५२ ॥

*Upadhisthapi Tatdharmaih Alipto Vyomavanmunih
Sarvavit Moodhavat Tishteth Asakto Vaayuvat Chareth.*

52. The enlightened soul of inward contemplation on the Self (Muni or saint), while he exists in the world of objects (body, mind and intellect and their play fields),

he remains unconcerned about anything and hence moves about freely like a fool, and remains unattached like the blowing wind.

उपाधिविलयाद्विष्णौ निर्विशेषं विशेन्मुनिः ।

जले जलं वियद्व्योम्नि तेजस्तेजसि वा यथा ॥ ५३ ॥

*Upadhi Vilayaat Vishnau Nirvishesham Visermunih
Jale Jalam Viyat Vyomni Tejas Tejasi Va Yatha.*

53. On the destruction of the constraints of the cognitive world (body, mind and intellect and their functions and play fields) the enlightened person - saint or Muni – remains totally absorbed in the Universal Consciousness – in the omnipresent: Viswam
like water in water; space into space and light into light.

यल्लाभान्नापरो लाभो यत्सुखान्नापरं सुखम् ।

यज्ज्ञानान्नापरं ज्ञानं तद्ब्रह्मेत्यवधारयेत् ॥ ५४ ॥

*Yallabhat Na Aparo Labho Yat Sukhat Na Aparam Sukham
Yat Jnanaat Na Aparam Jnaanam Tath Brahmeti Avadharayet.*

54. Realize that to be that Brahman – the state of limitless union of the Self into the Universal Consciousness – implies that there is no other attainment, blessing or knowledge to be sought after that.

यदृष्ट्वा नापरं दृश्यं यद्भूत्वा न पुनर्भवः ।

यज्ज्ञात्वा नापरं ज्ञेयं तद्ब्रह्मेत्यवधारयेत् ॥ ५५ ॥

*Yat Drustvaa na Aparam Drusyam Yat bhootvaa na Punarbhavah
Yat Jnaatvaa na Aparam Jneyam Tat Brahmeti Avadhaarayet.*

55. Realize that Brahman, when it is perceived leaves nothing more to be seen, leads to a state of existence where the constantly changing mortal world ceases to exist (immortality is achieved) and leaves nothing more to be learned.

तिर्यगूर्ध्वमधः पूर्णं सच्चिदानन्दमद्वयम् ।

अनन्तं नित्यमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥ ५६ ॥

*Tiryak Oordhvam Adhah Poornam Satchidanandam Advayam
Anantam Nityam Ekam Yat Tat Brahmeti Avadhaarayet.*

56. Realize that to be the Brahman, which is the only real, knowledge, bliss and absolute which has no duality (without perceptions of love/hate, like/dislike, etc.), integral across the Self (individual Consciousness) and the Universal Consciousness, and infinite, eternal and the only existence that fills all quarters as well as in all directions (above, below and all the space in between, etc.).

अतद्व्यावृत्तिरूपेण वेदान्तैर्लक्ष्यतेऽद्वयम्

अखण्डानन्दमेकं यत्तदब्रह्मेत्यवधारयेत् ॥५७॥

*Atat Vyaavrutti Roopena Vedaantaih Lakshyate Advayam
Akhandanandam Ekam Yat Tat Brahmeti Avadhaarayety.*

57. Realize that to be the Brahman, which is recognized through the process of negation of all that is comprehensible, as described in the Vedantic philosophy. Such Brahman is non-dual, eternal, indivisible and blissful and has no other equals (unique).

अखण्डानन्दरूपस्य तस्यानन्दलवाश्रिताः ।

ब्रह्माद्यास्तारतम्येन भवन्त्यानन्दिनोऽखिलाः ॥ ५८ ॥

*Akhandananda Roopasya Tasya Ananda Lavaasritaah
Brahmaadyaah Taaratamyena Bhavanti Anandino Akhilaah.*

58. Deities like Brahma (the Creator) enjoy but a miniscule of the unlimited bliss of the Brahman, in proportion to their realization of this Universal Consciousness.

तद्युक्तमखिलं वस्तु व्यवहारस्तदन्वितः ।

तस्मात्सर्वगतं ब्रह्म क्षीरे सर्पिरिवाखिले ॥ ५९ ॥

*Tad Yuktam Akhilam Vastu Vyavahaara satadanvitah
Tasmaat Sarvagatam Brahma Ksheere Sarpiriva Akhile.*

59. All objects are permeated by Brahman. All actions are possible through the influence or impact of Brahman.
Therefore Brahman permeates everything as butter permeates milk.

(As mentioned earlier, each analogy in this Athma Bodh is rich with content. Consider for example the analogy here: Butter exists in the milk, and adds to the nutrients, just as the Brahman exists as the substratum of all our life activities. Yet, butter can not be separated from milk, until the milk transforms itself into yogurt, which on further churning permits the evolution of butter as distinct from its liquid medium. Similarly, we are advised that Brahman cannot be identified with, until human beings transform their outlook from the individual aspects of life and its activities. When transformed into a distinct state with spiritual outlook – where distinctions of any kind tend to cease – the comprehension of Brahman as distinct from the transient aspects of life (perceived through body, mind and intellect) can be identified.

अनण्वस्थूलमहस्वमदीर्घमजमव्ययम् ।

अरूपगुणवर्णाख्यं तदब्रह्मेत्यवधारयेत् ॥ ६० ॥

*Ananu Asthoolam Ahraswam Adeergham Ajam Avyayam
Aroopa Guna Varnaakhyam Tat Brahmeti Avadharayet*

60. Realize that Brahman is without attributes: neither short nor long; neither subtle nor incognitive; without birth or with changes caused through life cycles; without qualities, color or name.

यद्भासा भास्यतेऽर्कादि भास्यैर्यत्तु न भास्यते ।
येन सर्वमिदं भाति तद्ब्रह्मेत्यवधारयेत् ॥ ६१ ॥

*Yadbhaasaa Bhaasate Arkadi Bhasyairyattu Na Bhasyate
Yena Sarvamidam Bhati Tat Brahmeti Avadhaarayeti.*

61. Realize that Brahman which illumines the planets that orbit, like sun and the moon, but it is not illuminated by any light source other than itself.

Every star, planet and galaxy exist and move precisely governed by certain order. We never see the forces governing their push – pull, but we witness the stars and planets in the sky. **Realize that invisible force of Nature that brings order to everything and everywhere as Brahman.**

This comment applies well to the following two verses also.

स्वयमन्तर्बहिर्व्याप्य भासयन्नखिलं जगत् ।
ब्रह्म प्रकाशते वह्निप्रतप्तायसपिण्डवत् ॥६२॥

*Swayam Antar Bahir Vyapya Bhasayan Akhilam Jagat
Brahma Prakaasate Vahni Pratapta Ayasa Pindavat.*

62. Pervading the entire universe outwardly and inwardly the Supreme Brahman (the Universal Consciousness) shines by itself like the heat energy in a ball of iron is perceived through the red hot glow.

जगद्विलक्षणं ब्रह्म ब्रह्मणोऽन्यन्न किंचन ।
ब्रह्मान्यद्भाति चेन्मिथ्या यथा मरुमरीचिका ॥ ६३ ॥

*Jagat Vilakshanam Brahma Brahmano Anyata Kinchana
Brahma Anyat Bhatichet Mithya Yadha Maru Mareechikaa.*

63. Brahman is other than the cognitive universe. There exists nothing that is not Brahman. If any cognitive object appears to be the Brahman it is like the mirage (which for the viewer in his state of mind is real, but becomes unreal on further reflection and comprehension of the original source, the light rays from the sun).

दृश्यते श्रूयते यद्यद्ब्रह्मणोऽन्यन्न तद्भवेत् ।
तत्त्वज्ञानाच्च तद्ब्रह्म सच्चिदानन्दमद्वयम् ॥६४॥

*Drusyate Srooyate Yadyat Brahmano Anyan Na Tat Bhavet
Tathvajnaanaat Cha Tadbrahma Satchidanandam Advaya*

64. Brahman exists in all that is perceived or heard (everything in our cognitive processes). Attaining this knowledge of the Reality (the universal existence of Brahman as subtle and yet intertwined in our cognitive aspects) one sees the Universe as the nondual Brahman (as being without distinctions, within and with out). In that Realization one comprehends the true Knowledge, Real nature of the Universe, and Absolute Bliss.

सर्वगं सच्चिदात्मानं ज्ञानचक्षुर्निरीक्षते ।

अज्ञानचक्षुर्नक्षेत भास्वन्तं भानुमन्धवत् ॥ ६५ ॥

*Sarvagam Satchidaatmaanam Jnana Chakshur Nireekshate
Ajnaana Chakshur Na Eekshet Bhaswantam Bhanum Andhavat*

65. Even though the Self is Pure Consciousness (the Brahman), it is perceived only through the eye of wisdom born out of rejecting everything cognitive (which are images or shadows of the light source).

The blind (or one with eyes closed or facing away from the sun) can never see the brilliant shining light of the sun.

There are two aspects to “Who am I?” or the “Knowledge of the Self”. One is the cognitive aspect which we all can relate to readily. The other is the incognitive forces of nature (*Brahman*) the enabler or substratum of everything cognitive.

This is analogous to:

- People in the boat and the boat itself floating in a lake – the Cognitive; The body of water and the in-cognitive buoyancy supporting the boat (and everything cognitive).
- Two sides of a coin: One side is of the coin is the Cognitive world and the other side is the incognitive forces of nature (*Brahman*) which remains inseparable from the other side (all that is cognitive).

श्रवणादिभिरुद्दीप्तज्ञानाग्निपरितापितः ।

जीवः सर्वमलान्मुक्तः स्वर्णवद्योतते स्वयम् ॥ ६६ ॥

*Sravanaadibhi Uddepta Jnaanaagni Paritapitah
Jeeva Sarvamalat Mukta Swarnavat Dyotate Swayam*

66. The human being or Jeeva (with the Self existing as the substratum of the individual), stoked by the listening (and hence comprehension) of the scriptures as explained by the great masters, then reflecting on such knowledge through the power of reasoning and finally meditating on the concepts that have been heard and reasoned out, shines himself/herself under the brilliant glow of the Self (the non dual presence of individual Consciousness and the Universal Consciousness).

हृदाकाशोदितो ह्यात्मा बोधभानुस्तमोऽपहृत् ।
सर्वव्यापी सर्वधारी भाति भासयतेऽखिलम् ॥६७॥

*Hrudaakaasodito hi Atmaa Bodha Bhaanus Tamopahrut
Sarva Vyaapee Sarva Dhaaree Bhaati Bhaasayate Akhilam*

67. The human being, who in this manner renounces association with all activities (unattached active participation), becomes free of all limitations of time, space, direction, etc. (becomes of constant composure and objective behavior independent of all the above) lives in constant union (worships) with the Self, which has no attributes (heat, cold, etc.), which is eternal bliss and all pervading. In this process the human being attains immortality (a state of existence, which has no change such as beginning and the end).

दिग्देशकालाद्यनपेक्ष्य सर्वगं
शीतादिहृन्नित्यसुखं निरंजनम् ।
यः स्वात्मतीर्थं भजते विनिष्क्रियः
स सर्ववित्सर्वगतोऽमृतो भवेत् ॥६८॥

*Dikdesa Kaa laadi Anapekshya Sarvagam
Seetadi Hrunnitya Sukham Niramjanam
Yaha svaatma Teerdham Bhajate Vinishkriyaha
Sa Sarvavit Sarva Gato Amruto Bhavet.*

68. The man of wisdom (*Jnani*) who

- free from all the limitations of time, space and direction.
- worships the holy place of his own Athma which is present everywhere, which destroys heat and cold and which is bliss eternal and stainless becomes all-knowing and all-pervading and attains immortality.

॥ इति शंकराचार्यविरचित आत्मबोधः समाप्तः ॥

Thus concludes the text composed by Saint Sankara
on the Knowledge of The Self (Athma Bodh).

Aum Thath Sath Brahmarpanam Astu

May all manner of existence be dedicated to union with Brahman (a state of Total Self Control and Unattached Active Participation).

Dr. K. (Subbu) Subramanian
Jan. 31, 2007.
Edited April 11 2020

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं

The knowledge of the Self or the soul reflected through the prayer songs
for the morning (at sun rise). --- Composed by Adi Sankaracharya.

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं

सच्चित्सुखं परमहंसगतिं तुरीयम् ।

यत्स्वप्नजागरसुषुप्तिमवैति नित्यं

तद्ब्रह्म निष्कलमहं न च भूतसङ्घः ॥१॥

Prathaha Smarami Idhi Sampuradha Athma Thathwam

Sath Chit Sukham Parama Hamsa Gathim Thuriyam

Yath Swapna Jagara sushupthimavaiti Nityam

TadhBrahma Nishkalam Aham Na Cha Bhutha Sanghaha 1

In the early morning I meditate/reflect on the Self, residing in the deep wells of our hearts. It is Real Knowledge, Eternal Happiness, the state reached by those who have transcended to the fourth state of consciousness; The Self that illumines all our experiences during the waking, dreaming and the state of deep sleep. I am that perfect Brahman, not the identity associated with my physical and identifiable matter.

प्रातर्भजामि मनसा वचसामगम्यं

वाचो विभ्रान्ति निखिला यदनुग्रहेण ।

यन्नेतिनेतिवचनैर्निगमा अवोचं_

स्तं देवदेवमजमच्युतमाहुरग्र्यम् ॥२॥

Prathaha Bhajami Manasa Vachasama Gamyam

Vacho Vibhanthi Nikhila Yadh Anugraheha

Yaha Neti Neti vachanair Nigama Avocham

Stam Deva Devam Ajam Achyutham Ahuragyam 2

In the Early Morning I salute and show my respect to that Self, the Brahman who adds glory to the Mind and the Speech; through His grace all Speech shine, Who is Identified in the scriptures by relentless exploration by rejecting all else ("Na iti – Not this, Na iti – not this") since Brahman cannot be adequately expressed by Words; Brahman is called the God of the Gods, Unborn, Infallible (i.e. Imperishable) and Foremost (i.e. Primordial).

प्रातर्नमामि तमसः परमर्कवर्णं

पूर्णं सनातनपदं पुरुषोत्तमाख्यम् ।

यस्मिन्निदं जगदशेषमशेषमूर्तो

रज्ज्वां भुजङ्गम इव प्रतिभासितं वै ॥३॥

Prathaha Namami Thamasa Paramarka Varnam

Purnam Sanathana Padham PurushoththamaAkyam

Yasmin Nidham Jagadh Sesha Sesha Murthou

Rajwaam Bujasanghama Iva Prathbhasitham. 3

In the early morning I worship or praise the glory of the Self, the stable framework whose nature is Supreme Illumination, whole or the entirety, with Its presence earlier than the beginning, and Which is called the Supreme Soul; In Whom this endless world is seated from time immemorial and in which this cognitive world appears illusively like a fearsome snake even if it is a Rope.

श्लोकत्रयमिदं पुण्यं लोकत्रयविभूषणम् ।

प्रातःकाले पठेद्यस्तु स गच्छेत्परमं पदम् ॥४॥

*Lokha Thrayam Idham Punyam Lokha Thraya Vibhushanam
Prathaha Kale' Pateth Yaha Asthu Cha Gacheth Paramam Padham.*

These three verses are Holy (unites one with the Whole) and the ornament of the Three Worlds. He who recites them in the early Morning, goes attains and reaches the Supreme Abode of Brahman.