

REALISATION OF ONENESS

अद्वैतानुभूति

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Realisation of Oneness

अद्वैतानुभूति

॥ श्रीः ॥

॥ अद्वैतानुभूतिः ॥

1. अहमानन्दसत्यादिलक्षणः केवलः शिवः । सदानन्दादिरूपं यत्तेनाहमचलोऽद्वयः ॥ १ ॥	With Bliss, Truth and other Signs is me Alone, Sole, One, Auspicious is me Eternally in the form of bliss is me Stable, non-moving, without second is me.
2. अक्षिदोषाद्यथैकोऽपि द्वयवद्धाति चन्द्रमाः । एकोऽप्यात्मा तथा भाति द्वयवन्मायया मृषा ॥ २ ॥	With eye defect when see, you! One Moon will appear as two! With illusion defect when see, you! One Self will appear as two!
3. अक्षिदोषविहीनानामेक एव यथा शशी । मायादोषविहीनानामात्मैवैकस्तथा सदा ॥ ३ ॥	Without eye-defect see you, when One moon will appear as one! Without illusion defect see you when One Self will appear as one!
4. द्वित्वं भात्यक्षिदोषेण चन्द्रे स्वे मायया जगत् । द्वित्वं मृषा याथा चन्द्रे मृषा द्वैतं तथात्मनि ॥ ४ ॥	With eye-defect one moon appears as two! With illusion-defect self and world two! Duality in moon is illusion how! Duality in self is illusion so, now!
5. आत्मनः कार्यमाकाशो विनात्मानं न संभवेत् । कार्यस्य पूर्णता सिद्धा किं पुनः पूर्णतात्मनः ॥ ५ ॥	Work of self is space, true! Without self there is no space, too! Work is complete, in reality see Therefore cause is complete, that you see!
6. कार्यभूतो यथाकाश एक एव न हि द्विधा । हेतुभूतस्तथात्मायमेक एव विजानतः ॥ ६ ॥	Creation of work, the space is Not two but one, is ! Cause of work self, sure, is Therefore, self, not two, one is
7. एकोऽपि द्वयवद्धाति यथाकाश उपाधितः । एकोऽपि द्वयवत्पूर्णस्तथात्मायमुपाधितः ॥ ७ ॥	Space is which is one, true! Because of container appear as two Because of container (body), not one! Appears as two and not one!

8. कारणोपाधिचैतन्यं कार्यसंस्थाच्चितोऽधिकम् ।
न घटाभ्रान्मृदाकाशः कुत्रचिन्नाधिको भवेत् ॥ ८ ॥

Causal support is consciousness, see!
Therefore support for work consciousness, see!
Space in pot, space of pot too
In reality one and not two!

9. निर्गतोपाधिराकाश एक एव यथा भवेत् ।
एक एव तथात्मायं निर्गतोपाधिकः सदा ॥ ९ ॥

Space which is one
Without container appear as one
Self which is one
Without body appear as one

10. आकाशादन्य आकाश आकाशस्य यथा न हि ।
एकत्वादात्मनो नान्य आत्मा सिध्यति चात्मनः ॥ १० ॥

Space from space are different not
When you know, they are separate, not
Self from self is different not
When you know this, they are separate not!

11. मेघयोगाद्यथा नीरं करकाकारतामियात् ।
मायायोगात्तथैवात्मा प्रपञ्चाकारतामियात् ॥ ११ ॥

In contact with cloud, water how
Becomes snow, that you know
In contact with illusion, self, now!
Becomes form of world, that you know!

12. वर्षोपल इवाभाति नीरमेवाभ्रयोगतः ।
वर्षोपलविनाशेन नीरनाशो यथा न हि ॥ १२ ॥

Contact with cloud, water how!
Becomes ice stones, know!
Those stones do melt, when
They become waste, not lost then!

13. आत्मैवायं तथा भाति मायायोगात्प्रपञ्चवत् ।
प्रपञ्चस्य विनाशेन स्वात्मनाशो न हि ब्रह्मचित् ॥ १३ ॥

Contact with illusion, self when
Appear like world, then
World is perished, when
Self is not perished, then.

14. जलादन्य इवाभाति जलोत्थो बुद्धुदो यथा ।
तथात्मनः पृथगिव प्रपञ्चोऽयमनेकधा ॥ १४ ॥

Arise bubbles from water, when,
Appears as different from water, then.
Arise worlds from self, when
Appear as different from self, then.

15. यथा बुद्धुदनाशेन जलानाशो न कर्हिचित् ।
तथा प्रपञ्चनाशेन नाशः स्यादात्मनो न हि ॥ १५ ॥

Bubbles are perished when
Water is not perished then.
World is perished when
Self is not perished then.

16. अहिनिल्वयनीजातः शुच्यादिर्नाहिमापुयात् ।
तथा स्थूलादिसंभूतः शुच्यादिर्नापुयादिमम् ॥ १६ ॥

Characteristics of coat, skin of snake
Does not stick to the snake.
Characteristics of objects of world
Never stick to self which is beyond the world.

17. त्यक्तां त्वचमहिर्यद्वदात्मत्वेन न मन्यते ।
आत्मत्वेन सदा ज्ञानी त्यक्तदेहत्रयं तथा ॥ १७ ॥

18. अहिनिर्लव्यनीनाशादहेनर्शो यथा न हि ।
देहत्रयविनाशेन नात्मनाशस्तथा भवेत् ॥ १८ ॥

19. तक्रादिलवणोपेतमजैर्लवणवद्यथा ।
आत्मा स्थूलादिसंयुक्तो दूष्यते स्थूलकर्दिवत् ॥ १९ ॥

20. अयःकाष्ठादिकं यद्वद्विवद्वद्वियोगतः ।
भाति स्थूलादिकं सर्वमात्मवत्स्वात्मयोगतः ॥ २० ॥

21. दाहको नैव दाह्यं स्याद्वाह्यं तद्वन्न दाहकः ।
नैवात्मायमनात्मा स्यादनात्मायं न चात्मकः ॥ २१ ॥

22. प्रमेयादित्रयं सार्थं भानुना घटकुड्यवत् ।
येन भाति स एवाहं प्रमेयादिविलक्षणः ॥ २२ ॥

23. भानुस्फुरणतो यद्वत्स्फुरतीव घटादिकम् ।
स्फुरतीव प्रमेयादिरात्मस्फुरणतस्तथा ॥ २३ ॥

24. पिष्टादिगुलसम्पर्काद्गुलवत्प्रीतिमान्यथा ।
आत्मयोगात्प्रमेयादिरात्मवत्प्रीतिमान्भवेत् ॥ २४ ॥

25. घटनीरात्रपिष्टनामुष्णात्वं वह्नियोगतः ।
वर्हिं विना कथं तेषामुष्णता स्याद्यथा क्रिच्चित् ॥ २५ ॥

Skin that is left by snake
Does not consider as own, the snake
Body that is left by self
Does not consider as own, self.

Skin is perished when
Snake does not get perished
When body triad gets perished
The self does not get perished.

Salt joins butter milk, when
Whole buttermilk become salty, then.
When gross things added to self
As gross appears self.

When iron joins the fire
Iron appears like fire
When gross joins the self
Gross things appear as self.

Hot objects is never Fire,
Fire is not hot objects, sure.
Self never becomes non self
Non-self never becomes self.

Because of Sun, walls, pots become bright
Because of self, me, body becomes bright
Sun is different from walls, pots all
Self, the witness is different from bodies, all

Because of Sun's light how
All pots are known so!
Because self's awareness!
All bodies are known also!

Flour joins the sweet how
The flour becomes sweet like goor so
Bodies join the self how
Become awarenessful like self so.

Things in the pot or heated when
Become hot because of fire then
Without fire are they when
Loose the heat promptly then.

26. भूतभौतिकदेहानां स्फुर्तिता स्वात्मयोगतः ।
विनात्मानं कथं तेषां स्फूर्तिता स्यात्तथा क्वचित् ॥ २६ ॥

Physical, created bodies always
Because of self become conscious.
Without self they become lifeless
And also loose the consciousness.

27. नानाविधेषु कुम्भेषु वसत्येकं नभो यथा ।
नानाविधेषु देहेषु तद्वदेको वसाम्यहम् ॥ २७ ॥

In different kinds of pots
One space always remains
In different kinds of bodies
One self (space) alone always remains.

28. नानाविधत्वं कुम्भानां न यात्येव यथा नभः ।
नानाविधत्वं देहानां तद्वदेव न याम्यहम् ॥ २८ ॥
(नयाम्यहम्)

The nature of different pots
Are not present in space
The nature of different bodies
Will not be present for self in bodies.

29. यथा घटेषु नष्टेषु घटाकाशो न नश्यति ।
तथा देहेषु नष्टेषु नैव नश्यामि सर्वगः ॥ २९ ॥

When pots are perished
The space is not perished.
When bodies are perished
The self is not perished.

30. उत्तमादीनि पुष्पाणि वर्तन्ते सूत्रके यथा ।
उत्तमाद्यास्तथा देहा वर्तन्ते मयि सर्वदा ॥ ३० ॥

Excellent flowers are tied
On one connecting thread.
Excellent bodies live and stay
On, the self, in connecting way.

31. यथा न संस्पृशेत्सूत्रं पुष्पाणामुत्तमादिता ।
तथा नैकं सर्वगं मां देहानामुत्तमादिता ॥ ३१ ॥

Characters of flowers ever
Get stuck to thread, never
Characters of bodies ever
Get attached to self never.

32. पुष्पेषु तेषु नष्टेषु यद्वत्सूत्रं न नश्यति ।
तथा देहेषु नष्टेषु नैव नश्याम्यहं सदा ॥ ३२ ॥

When flowers get perished
The thread is not perished
When bodies get perished
Self is not at all perished.

33. पर्यङ्करज्जुरन्ध्रेषु नानेवैकापि सूर्यभा ।
एकोऽप्यनेकवद्वाति तथा क्षेत्रेषु सर्वगः ॥ ३३ ॥

In different gaps of thread of cot
One sun shines with the light
In different fields of beings
One self shines brightening beings.

34. रज्जुरन्ध्रस्थदोषादि सूर्यभां न स्पृशेद्यथा ।
तथा क्षेत्रस्थदोषादि सर्वगं मां न संस्पृशेत् ॥ ३४ ॥

The defects of cot, threads, gaps
Do not get stuck to the light ofcourse!
The defect of different kinds of fields
Do not get attached to self, ofcourse!

35. तदज्जुरन्धनाशेषु नैव नश्यति सूर्यभा ।
तथा क्षेत्रविनाशेषु नैव नश्यामि सर्वगः ॥ ३५ ॥

Appearance is not me, body is not me
Physical is not me, organs are not me.
Because of multitude life breath is not me
Because of mobility, mind is not me.
(I am ONE, not at all more than one!)

36. देहो नाहं प्रदश्यत्वाद्वैतिकत्वात्र चेन्द्रियम् ।
प्राणो नाहमनेकत्वात्मनो नाहं चलत्वतः ॥ ३६ ॥

Cot, thread, holes gets perished when
Sun is not at all perished then
Different fields are perished when
The self is not perished then.

37. बुद्धिर्नाहं विकारित्वात्मो नाहं जडत्वतः ।
देहेन्द्रियादिकं नाहं विनाशित्वाद्वटादिवत् ॥ ३७ ॥

Because of deformation intellect not me,
Not alert, inert Tamas is not me
Body organ pots are not me
Being imperishable, unlike them is me.

38. देहेन्द्रियप्राणमनोबुद्ध्यज्ञानानि भासयन् ।
अहंकारं तथा भामि चैतेषामभिमानिनम् ॥ ३८ ॥

Body, organs, life breath, mind too
Intellect and ignorance too
Brightening them, ego too
Are illuminated by me, true!

39. सर्वं जगदिदं नाहं विषयत्वादिदंधिः ।
अहं नाहं सुषुप्त्यादौ अहमः साक्षितः सदा ॥ ३९ ॥

All these worlds is not me
Pleasures group is not me
Deep sleep is also not me
Always witness, truth is me.

40. सुसौ यथा निर्विकारस्तथावस्थाद्येऽपि च ।
द्वयोर्मात्राभियोगेन विकारीव विभास्यहम् ॥ ४० ॥

In deep sleep deformless is me how
In wakeful, dream states is also me, so
In two states junction me so
Deformness does not stick to me also

41. उपाधिनीलरक्ताद्यैः स्फटिको नैव लिप्यते ।
तथात्मा कोशजैः सर्वैः कामद्यैर्नैव लिप्यते ॥ ४१ ॥

Container's red, blue colours how
Do not get attached crystal, vow!
Desires, anger of fire layers, so!
Do not get attached to self, verily so!

42. फालेन भ्रास्यमाणेन भ्रामतीव यथा मही ।
अगोऽप्यात्मा विमूढेन चलतीव प्रदश्यते ॥ ४२ ॥

Plough turns round when
It appears ground is rotating then,
World and body move when
It appears as the self is moving then.

43. देहेत्रमिदं नित्यमात्मत्वेनाभिमन्यते ।
यावत्तवदयं मूढो नानायोनिषु जायते ॥ ४३ ॥

44. निद्रादेहजदुःखादि जाग्रद्वेहं न संस्पृशेत् ।
जाग्रद्वेहजदुःखादिस्तथात्मानं न संस्पृशेत् ॥ ४४ ॥

45. जाग्रद्वेहवदाभाति निद्रादेहस्तु निद्रया ।
निद्रादेहविनाशेन जाग्रद्वेहो न नश्यति ॥ ४५ ॥

46. तथायमात्मवद्वाति जाग्रद्वेहस्तु जागरात् ।
जाग्रद्वेहविनाशेन नात्मा नश्यति कर्हिचित् ॥ ४६ ॥

47. हित्वायं स्वाप्निकं देहं जाग्रद्वेहमपेक्षते ।
जाग्रद्वेहप्रबुद्धोऽयं हित्वात्मानं यथा तथा ॥ ४७ ॥

48. स्वप्नभोगे यथैवेच्छा प्रबुद्धस्य न विद्यते ।
असत्स्वर्गादिके भोगे नैवेच्छा ज्ञानिनस्तथा ॥ ४८ ॥

49. भोक्त्रा बहिर्यथा भोग्यः सर्पे दृष्टि कल्पितः ।
रूपशीलादयश्वात्मभोग भाग्यस्वरूपकाः ॥ ४९ ॥

50. ज्ञस्य नास्त्येव संसारो यद्बदज्ञस्य कर्मिणः ॥
जानतो नैव भीर्यद्वद्ज्ञुसर्पमजानतः ॥ ५० ॥

His three bodies in wake up, dream, sleep
states when
Man considers as his own
He is ignorant fool then
He will get reborn again.

Sorrows of sleeping body how
Do not touch the waking body, so!
Sorrows of waking body also
Do not touch the self, surely so!

As real appears, waking state
Real appears the sleeping state
When sleeping state gets destroyed
The waking state is not destroyed.

Like consciousness is real, true,
The waking body appears real too!
When waking body is destroyed,
The Conscious self is not destroyed!

Dreaming body leaves when
Waking body is present then
Waking body leaves when
The conscious self is present then.

Interest in pleasures of dream how
Waking man surely, leaves, so!
Interest of pleasures of world, also
The knowing one leaves also.

In the scene of sculpture, how
Peacock eats and snake is eaten too
In the picture of mind too
The eater, eaten appear true!
In reality eater, eaten of stone are not there
In reality eater, eater of mind are not there.

Rope as snake is illusion how
Self as world appears so!
When rope is seen fear of snake disappears
When self is seen fear of world disappears.

51. सौन्धवस्य घनो यद्गजलयोगाज्जलं भवेत् ।
स्वात्मयोगात्तथा बुद्धिरात्मैव ब्रह्मवेदिनः ॥ ५१ ॥

The solid salt how
With water contact becomes liquid, so
The knower's intellect so!
With self-contact becomes like self so.

52. तोयाश्रयेषु सर्वेषु भानुरेकोऽप्यनेकवत् ।
एकोऽप्यात्मा तथा भाति सर्वक्षेत्रेष्वनेकवत् ॥ ५२ ॥

In water, ponds many, all
One sun appears as many, all
In living bodies, many all
One self appears as many, all
As the Sun is only ONE
Surely, the self is only ONE.

53. भानोरन्य इवाभाति जलभानुर्जले यथा ।
आत्मनोऽन्य इवाभासो भाति बुद्धौ तथात्मनः ॥ ५३ ॥

In water, shrinking reflection of Sun
Appears as different from Sun
In intellect, shrinking reflection of Self
Appears as different from Self.

54. बिम्बं विना यथा नीरे प्रतिबिम्बो भवेत्कथम् ।
विनात्मानं तथा बुद्धौ चिदाभासो भवेत्कथम् ॥ ५४ ॥

Without Sun above water
How reflection shines in waters?
Because of self is near the intellect
The light can shine in intellect.

55. प्रतिबिम्बचलत्वाद्या यथा बिम्बस्य कहिंचित् ।
न भवेयुस्तथाऽभासकर्तृत्वाद्यास्तु नात्मनः ॥ ५५ ॥
(भवेयुस्तथाभास)

The movement of reflection of Sun
Can not move the original Sun
The motion of intellect of Self
Can not move, affect the original Self.

56. जले शैत्यादिकं यद्गजलभानुं न संस्पृशेत् ।
बुद्धेः कर्मादिकं तद्वच्चिदाभासं न संस्पृशेत् ॥ ५६ ॥

The coolness of water how
Does not touch the Sun above.
The desires in intellect so
Does not touch the self above.

57. बुद्धेः कर्तृत्वभोक्तृत्वदुःखित्वाद्यैस्तु संयुतः ।
चिदाभासो विकारीव शरावस्थाम्बुभानुवत् ॥ ५७ ॥

When water in pot are vaporized when
It appears as absence of Sun, then
Intellect in body becomes dull, when
The consciousness of self appears dull, then.

58. शरावस्थोदके नष्टे तत्स्थो भानुर्विनष्टवत् ।
बुद्धेलये तथा सुसौ नष्टवत्प्रतिभात्ययम् ॥ ५८ ॥

Water in the pot, evaporated when
It appears reflected Sun went away, then.
Intellect in body reduced when
It appears consciousness is reduced then.

59. जलस्थार्कं जलं चोर्मि भासयन्भाति भास्करः ।
आत्माभासं धियं बुद्धेः कर्तृत्वादीनयं तथा ॥ ५९ ॥

Reflection, water and waves too
Sun surely brightens, true!
Conscious light, intellect, doership too
How the self surely brightens, true!

60. मेघावभासको भानुर्मेघच्छन्नोऽवभासते ।
मोहावभासकस्तद्वन्मोहच्छन्नो विभात्ययम् ॥ ६० ॥

Covered by clouds the Sun how
Even though covered Sun still shines, vow!
Covered by illusion the self so
Even though covered self still shines, vow!

61. भास्यं मेघादिकं भानुर्भासयन्प्रतिभासते ।
तथा स्थूलादिकं भास्यं भासयन्प्रतिभात्ययम् ॥ ६१ ॥

Brightening all things Sun, how
Is not touched by defects of things, vow!
Brightening everything, self how
Is not touched by the Gross, so!

62. सर्वप्रकाशको भानुः प्रकाश्येनैव दूष्यते । (प्रकाश्येनैव)
सर्वप्रकाशको ह्यात्मा सर्वैस्तद्वन्न दूष्यते ॥ ६२ ॥

The face in the mirror how!
Appears like face, though unreal so!
Conscious light shining in intellect, how!
Appears like self, though unreal, so!

63. मुकुरस्थं मुखं यद्वन्मुखवत्प्रथते मृषा ।
बुद्धिस्थाभासकस्तद्वात्मवत्प्रथते मृषा ॥ ६३ ॥

Reflection in the mirror disappears when
The face does not disappear, then!
Conscious light in intellect disappears when
Consciousness of self does not disappear
then.

64. मुकुरस्थस्य नाशेन मुखनाशो भवेत्कथम् ।
बुद्धिस्थाभासनाशेन नाशो नैवात्मनः क्वचित् ॥ ६४ ॥

Gods made in copper how
Appear as different from copper so!
Worlds emerging from self so,
Appear different as male, female, vow!

65. ताम्रकल्पितदेवादिस्ताम्रादन्य इव स्फुरेत् ।
प्रतिभास्यादिरूपेण तथात्मोत्थमिदं जगत् ॥ ६५ ॥

Made from same copper how!
God, man are created vow!
Made from same self so!
Divine, human are created so!

66. ईशजीवात्मवद्भाति यथैकमपि ताम्रकम् ।
एकोऽप्यात्मा तथैवायमीशजीवादिवन्मृषा ॥ ६६ ॥

Lord, human are mitigated when
Copper, itself is not destroyed then!
Divine, human are absent when
The self is not destroyed then.

67. यथेश्वरादिनाशेन ताम्रनाशो न विद्यते ।
तथेश्वरादिनाशेन नाशौ नैवात्मनः सदा ॥ ६७ ॥

Gods made from copper how
Appear different from copper so!
From one self are created so
The Divine and the Human surely vow!

68. अध्यस्तो रज्जुसर्पोऽयं सत्यवद्रज्जुसत्तया ।
तथा जगदिदं भाति सत्यवत्स्वात्मसत्तया ॥ ६८ ॥

Snake on rope appears real
Because of rope which is real
World on self appear real
Because of self which is real.

69. अध्यस्ताहेरभावेन रज्जुरेवावशिष्यते ।
तथा जगदभावेन सदात्मैवावशिष्यते ॥ ६९ ॥

Appearing snake is absent when
The real rope only appears then
Appearing world is absent when
The real self only appears then.

70. स्फटिके रक्तता यद्युपाधेनीलताम्बरे ।
तथा जगदिदं भाति तथा सत्यमिवाद्ये ॥ ७० ॥

The red blue colours how
Appear real in crystal ho!
The qualities of world so,
Appears real on self ho!

71. स्फटिके रक्तता मिथ्या मृषा खे नीलता यथा ।
तथा जगदिदं मिथ्या एकस्मिन्द्रये मयि ॥ ७१ ॥

Though appear in crystal so,
The colours are illusion ho!
Appearing on only one 'me'
The worlds are un real, see!

72. जीवेश्वरादिभावेन मेदं पश्यति मूढधीः ।
निर्भेदे निर्विशेषोऽस्मिन्कथं भेदो भवेद्वृवम् ॥ ७२ ॥

The life, lord as different
Sees the fool the non-different
In the non-different only one self
How the difference between lord and self.

73. लिङ्गस्य धाराणादेव शिवोऽयं जीवतां ब्रजेत् ।
लिङ्गनाशे शिवस्यास्य जीवतावेशता कुतः ॥ ७३ ॥

Supporting the body is self when
Appears as life, then,
Perishable is the body when
How it is unperishable self then.

74. शिव एव सदा जीवो जीव एव सदा शिवः ।
वेत्यैक्यमनयोर्यस्तु स आत्मज्ञो न चेतरः ॥ ७४ ॥

Lord is life always so
Life is lord always so!
The oneness of two is seen when
Becomes seer, the knower, then.

75. क्षीरयोगाद्यथा नीरं क्षीरवद्दृश्यते मृषा ।
आत्मयोगादनात्मायमात्मनवद्दृश्यते तथा ॥ ७४ ॥

Joining milk, water how
Appears as milk, verily so!
Joining the self, non-self too
Appears as self, see that you!

76. नीरात्कीरं पृथक्त्वं हंसो भवति नान्यथा ।
स्थूलादेः स्वं पृथक्त्वं मुक्तो भवति नान्यथा ॥ ७६ ॥

Separates milk from water, Swan, ho!
Who can separate other than Swan so!
Liberated separates from body, self
Who can do so other than liberated self.

77. क्षीरनीरविवेकज्ञो हंस एव न चेतरः ।
आत्मानात्मविवेकज्ञो यतिरेव न चेतरः ॥ ७७ ॥

Milk, water discrimination always
Is present in swan not others always
Self, non self discrimination always
Is present in seer, not others always.

78. अध्यत्सचोरजः स्थाणोर्विकारः स्यान्न हि क्रचित् ।
नात्मनो निर्विकारस्य विकारो विश्वजस्तथा ॥ ७८ ॥

Ghost appears on post when!
There is no change in post then
World appears on self when
There is no change in self then.

79. ज्ञाते स्थाणौ कुतश्चोराभावे भयं कुतः ।
ज्ञाते स्वस्मिन्कुतो विश्वं विश्वाभावे कुतोऽखिलम् ॥ ७९ ॥

Where is Ghost, post is seen when
Where is no Ghost, Fear is where then!
Where is world, self is known when
When is no world, where are things then.

80. गुणवृत्तित्रयं भाति परस्परविलक्षणम् ।
सत्यात्मलक्षणे यस्मिन्स एवाहं निरंशकः ॥ ८० ॥

Three characteristics are there when
Their qualities are different, then
The shine of the qualities, then
Is only 'me' not different, then!

81. देहत्रयमिदं भाति यस्मिन्न्रहणि सत्यवत् ।
तदेवाहं परं ब्रह्म देहत्रयविलक्षणः ॥ ८१ ॥

Real appears bodies three
Because of which ultimate, that self is 'me'
Being separate from three is 'me'
That ultimate is only me.

82. जाग्रदादित्रयं यस्मिन्प्रत्यगात्मनि सत्यवत् ।
स एवाहं परं ब्रह्मा जाग्रदादिविलक्षणः ॥ ८२ ॥

Waker, dreamer, sleeper appear as real
Because of which ultimate, that is me, real.
From those states different in which
That inner self is me, Truly real is which.

83. विश्वादिकत्रयं यस्मिन्परमात्मनि सत्यवत् ।
स एव परमात्माहं विश्वादिकविलक्षणः ॥ ८३ ॥

Because of which three worlds appear real,
That ultimate is me, the surely real.
Which is different from the worlds, three
That ultimate self is surely me.

84. विराङ्गादित्रयं भाति यस्मिन्साक्षिणि सत्यवत् ।
स एव सच्चिदानन्दलक्षणोऽहं स्वयंप्रभः ॥ ८४ ॥

Three forms appear as Truth
That supreme self is me, the Truth
Being different from three
That self-shining ultimate is me.

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य
श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य
श्रीमच्छंकरभगवतः कृतौ
अद्वैतानुभूतिः सम्पूर्णा ॥

This is Realisation of ONENESS

By
Sri Adi Shankaracharya Bhagavadpada
ॐ That is This



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