

# REALISATION OF ONENESS

## अद्वैतानुभूति

by

**Sri Adi Shankaracharya Bhagavadpada**

English Translation by

**Narayana**



**Sri Seetharama Seva Sadan, Manthani**

H.No. 9-9/A, Tammacheruvu Katta, Manthani, Dist. Peddapally, Telengana 505184

**Tel:** +91-8729-278439 • **Email:** srssadan@gmail.com

## 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 द्वयवद्भाति 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 द्वयवद्भाति 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 कार्यसंस्थाच्चित्तोऽधिकम् ।  
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 क्वचित् ॥ १३ ॥  
Contact with illusion, self when  
Appear like world, then  
World is perished, when  
Self is not perished, then.
14. जलादन्य इवाभाति जलोत्थो बुद्बुदो 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 बुद्बुदनाशेन 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. अहिनिर्ल्वयनीजातः शुच्यादिर्नाहिमाप्नुयात् ।  
तथा स्थूलादिसंभूतः शुच्यादिर्नाप्नुयादिमम् ॥ 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 ॥  
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.
18. अहिनिर्ल्वयनीनाशादहेर्नाशो यथा न हि ।  
देहत्रयविनाशेन नात्मनाशस्तथा भवेत् ॥ १८ ॥  
Skin is perished when  
Snake does not get perished  
When body triad gets perished  
The self does not get perished.
19. तक्रादिलवणोपेतमजैर्लवणवद्यथा ।  
आत्मा स्थूलादिसंयुक्तो दूष्यते स्थूलकादिवत् ॥ १९ ॥  
Salt joins butter milk, when  
Whole buttermilk become salty, then.  
When gross things added to self  
As gross appears self.
20. अयःकाष्ठादिकं यद्वद्वह्निवद्वह्नियोगतः ।  
भाति स्थूलादिकं सर्वमात्मवत्स्वात्मयोगतः ॥ २० ॥  
When iron joins the fire  
Iron appears like fire  
When gross joins the self  
Gross things appear as self.
21. दाहको नैव दाह्यं स्याद्दाह्यं तद्वन्न दाहकः ।  
नैवात्मायमनात्मा स्यादनात्मायं न चात्मकः ॥ २१ ॥  
Hot objects is never Fire,  
Fire is not hot objects, sure.  
Self never becomes non self  
Non-self never becomes self.
22. प्रमेयादित्रयं सार्थं भानुना घटकुड्यवत् ।  
येन भाति स एवाहं प्रमेयादिविलक्षणः ॥ २२ ॥  
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
23. भानुस्फुरणतो यद्वत्स्फुरतीव घटादिकम् ।  
स्फुरतीव प्रमेयादिरात्मस्फुरणतस्तथा ॥ २३ ॥  
Because of Sun's light how  
All pots are known so!  
Because self's awareness!  
All bodies are known also!
24. पिष्टादिगुलसम्पर्कादुलवत्प्रीतिमान्यथा ।  
आत्मयोगात्प्रमेयादिरात्मवत्प्रीतिमान्भवेत् ॥ २४ ॥  
Flour joins the sweet how  
The flour becomes sweet like goor so  
Bodies join the self how  
Become awarenessful like self so.
25. घटनीरान्नपिष्टानामुष्णत्वं वह्नियोगतः ।  
वह्निं विना कथं तेषामुष्णता स्याद्यथा क्वचित् ॥ २५ ॥  
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 स्फूर्तिता स्वात्मयोगतः ।  
विनात्मानं कथं तेषां स्फूर्तिता स्यात्तथा क्वचित् ॥ २६ ॥  
Physical, created bodies always  
Because of self become conscious.  
Without self they become lifeless  
And also lose 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 ।  
एकोऽप्यनेकवद्भाति 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. तद्रज्जुरन्ध्रनाशेषु 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 प्रदृश्यत्वाद्भौतिकत्वान्न चेन्द्रियम् ।  
प्राणो नाहमनेकत्वान्मनो 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 विकारित्वात्तमो नाहं जडत्वतः ।  
देहेन्द्रियादिकं नाहं विनाशित्वाद्धटादिवत् ॥ 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 विषयत्वाद्विदंधियः ।  
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. सुप्तौ यथा निर्विकारस्तथावस्थाद्वयेऽपि च ।  
द्वयोर्मात्राभियोगेन विकारीव विभाम्यहम् ॥ 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 भ्राम्यमाणेन भ्रामतीव यथा मही ।  
अगोऽप्यात्मा विमूढेन चलतीव प्रदृश्यते ॥ 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. देहेत्रिमिदं नित्यमात्मत्वेनाभिमन्यते ।  
यावत्तवदयं मूढो नानायोनिषु जायते ॥ ४३ ॥  
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.
44. निद्रादेहजदुःखादि जाग्रदेहं न संस्पृशेत् ।  
जाग्रदेहजदुःखादिस्तथात्मानं न संस्पृशेत् ॥ ४४ ॥  
Sorrows of sleeping body how  
Do not touch the waking body, so!  
Sorrows of waking body also  
Do not touch the self, surely so!
45. जाग्रदेहवदाभाति निद्रादेहस्तु निद्रया ।  
निद्रादेहविनाशेन जाग्रदेहो न नश्यति ॥ ४५ ॥  
As real appears, waking state  
Real appears the sleeping state  
When sleeping state gets destroyed  
The waking state is not destroyed.
46. तथायमात्मवद्भाति जाग्रदेहस्तु जागरात् ।  
जाग्रदेहविनाशेन नात्मा नश्यति कर्हिचित् ॥ ४६ ॥  
Like consciousness is real, true,  
The waking body appears real too!  
When waking body is destroyed,  
The Conscious self is not destroyed!
47. हित्वायं स्वाप्रिकं देहं जाग्रदेहमपेक्षते ।  
जाग्रदेहप्रबुद्धोऽयं हित्वात्मानं यथा तथा ॥ ४७ ॥  
Dreaming body leaves when  
Waking body is present then  
Waking body leaves when  
The conscious self is present then.
48. स्वप्नभोगे यथैवेच्छा प्रबुद्धस्य न विद्यते ।  
असत्स्वर्गादिके भोगे नैवेच्छा ज्ञानिनस्तथा ॥ ४८ ॥  
Interest in pleasures of dream how  
Waking man surely, leaves, so!  
Interest of pleasures of world, also  
The knowing one leaves also.
49. भोक्त्रा बहिर्यथा भोग्यः सर्पो दृषदि कल्पितः ।  
रूपशीलादयश्चात्मभोग भाग्यस्वरूपकाः ॥ ४९ ॥  
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.
50. ज्ञस्य नास्त्येव संसारो यद्वदज्ञस्य कर्मिणः ॥  
जानतो नैव भीर्यद्वद्वज्जुसर्पमजानतः ॥ ५० ॥  
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 यद्वज्जलयोगाज्जलं 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 कर्हिचित् ।  
न भवेयुस्तथाऽऽभासकर्तृत्वाद्यास्तु 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 यद्वज्जलभानुं 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 vaped 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 ।  
बुद्धेर्लये तथा सुप्तौ 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 ।  
बुद्धिस्थाभासकस्तद्वदात्मवत्प्रथते 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 यद्वदुपाधेर्नीलताम्बरे ।  
तथा जगदिदं भाति तथा सत्यमिवाद्वये ॥ 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 एकस्मिन्नद्वये 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 निर्विशेषेऽस्मिन्कथं भेदो भवेद्भुवम् ॥ 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 ।  
वेत्यैक्यमनयोऽस्तु स आत्मज्ञो न चेतः ॥ 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 क्षीरवदृश्यते मृषा ।  
आत्मयोगादनात्मायमात्मनवदृश्यते तथा ॥ ७४ ॥  
Joining milk, water how  
Appears as milk, verily so!  
Joining the self, non-self too  
Appears as self, see that you!
76. नीरात्क्षीरं पृथक्कृत्य हंसो भवति नान्यथा ।  
स्थूलादेः स्वं पृथक्कृत्य 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 चेतः ।  
आत्मानात्मविवेकज्ञो यतिरेव न चेतः ॥ 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 क्वचित् ।  
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 यस्मिन्ब्रह्मणि 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. विराडादित्रयं 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**



**Sri Seetharama Seva Sadan, Manthani**

H.No. 9-9/A, Tammacheruvu Katta, Manthani, Dist. Peddapally, Telengana 505184

**Tel:** +91-8729-278439 • **Email:** srssadan@gmail.com