

# मनीषापञ्चकं

Maniṣāpañcakam



*By*

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## मनीषापञ्चकं Maniṣāpañcakam

अन्नमयादन्नमयमथवा चैतन्यमेव चैतन्यात् ।

यतिवर दूरीकर्तुं वाञ्छसि किं ब्रूहि गच्छ गच्छेति ॥

*annamayādannamayamathavā caitanyameva caitanyāt |  
yativara dūrīkartuṁ vāñchasi kiṁ brūhi gaccha gaccheti ||*

अन्नमयात् अन्नमयम् *annamayāt annamayam* – from the physical body (which is made of modifications of food) to another physical body; अथवा *athavā* – or else; चैतन्यम् एव *caitanyam eva* – awareness itself; चैतन्यात् *caitanyāt* – from awareness; यतिवर *yativara* – Oh exalted ascetic; दूरीकर्तुम् *dūrīkartum* – to keep away; वाञ्छसि *vāñchasi* – desire; किम् ब्रूहि गच्छ गच्छ इति *kiṁ brūhi gaccha gaccha iti* – why do you tell “go, go”.

Oh sage, why do you ask me, “Go, go”? Do you want to keep away one physical body from another, or awareness from awareness?

प्रत्यग्वस्तुनि निस्तरङ्गसहजानन्दावभोधाम्बुधौ

विप्रोऽयं श्वपचोऽयमित्यपि महान्कोऽयं विभेदभ्रमः ।

किं गङ्गाम्बुनि बिम्बितेऽम्बरमणौ चाण्डालवीथीपयः

पूरे वाऽन्तरमस्ति काञ्चनघटीमृत्कुम्भयोर्वाऽम्बरे ॥

*pratyagvastuni nistarāṅgasahajānandāvabhodhāmbudhau  
vipro'yaṁ śvapaco'yamityapi mahānko'yam vibhedabhramah |  
kiṁ gaṅgāmbuni bimbite'mbaramaṇau cāṇḍālavīthīpayah  
pūre vā'ntaramasti kāñcanaghaṭīmṛtkumbhayorvā'mbare ||*

प्रत्यक्-वस्तुनि *pratyak-vastuni* – in the subject that is innermost (the Self); निस्तरङ्ग-सहज-आनन्द-अवभोध-अम्बुधौ *nistarāṅga-sahaja-ānandā-avabhodha-ambudhau* – in the ocean of the natural bliss that is awareness, that is free from waves (of thoughts, limitations, etc.); विप्रः अयम् *viprah ayam* – this is a

*Brāhmaṇa*; श्वपचः अयम् *śvapacaḥ ayam* – this is a dog-eater; इति *iti* – thus; अपि *api* – indeed; महान् *mahān* – great; कः *kaḥ* – why; अयम् विभेध-भ्रमः *ayam vibhedha-bhramah* – this recognition of difference किम् *kim* – is there; गङ्गा-अम्बुनि *gaṅgā-ambuni* – in the waters of Ganges; बिम्बिते अम्बरमणौ *bimbite ambaramaṇau* – in the reflection of the sun; चाण्डालवीथी पयः *cāṅḍālavīthī payaḥ* – in the waters on the side of the street of a *cāṅḍāla* (gutter water); पूरे *pūre* – that is filled up; वा *vā* – or; अन्तरम् अस्ति किम् *antaram asti kim* – is there a difference; काञ्चन घटी-मृत्-कुम्भयोः *kāñcana-ghaṭī-mṛt-kumbhayoḥ* – in the golden pot or a clay pot; वा *vā* – or; अम्बरे *ambare* – in the space is a

(Oh sage) is there a difference in the reflection of the sun in the waters of Ganges or in the gutter waters? Is there a difference in the space that fills up a golden pot or a pot of clay? (Then) in the ocean of limitless awareness that is natural (one own's nature), which is free from waves (of thoughts of distinctions and peculiarities), in the Self that is innermost (that is, *ātman*) why is there a recognition of great difference, as 'this is a *Brāhmaṇa*, this is a dog-eater'?



The preceding two verses are attributed to Lord Śiva;



The following verse is the first of *Maniṣāpañcakam*.

### Verse# 1

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते  
या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।  
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चे-  
च्चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ १ ॥  
*jāgratsvapnasusuptiṣu sphuṭatarā yā saṁvidujjṛmbhate*  
*yā brahmādipipīlikāntatanuṣu protā jagatsākṣiṇī |*  
*saivāhaṁ na ca dṛśyavastviti dṛḍhaprajñāpi yasyāsti ce-*  
*ccāṅḍālo'stu sa tu dvijo'stu gururityeṣā manīṣā mama || 1||*

जाग्रत्-स्वप्न-सुषुप्तिषु *jāgrat-svapna-susuptiṣu* – in waking, dream and deep sleep; स्फुटतरा संवित् या *sphuṭatarā saṁvit yā* – that awareness which is very clear; उज्जृम्भते *ujjṛmbhate* – shines; या *yā* – that

which; ब्रह्मादि-पिपीलिकान्त-तनुषु *brahmādi-pipīlikānta-tanuṣu* – in the bodies from *Brahmā* (the Creator) to the smallest insect (called *pipīlikā*); प्रोता *protā* – inhering; जगत्-साक्षिणी *jagat-sākṣiṇī* – the witness of the entire world; सा एव अहम् *sā eva aham* – that indeed am I; न च दृश्य-वस्तु *na ca dṛśya-vastu* – not the seen object; इति *iti* – thus; तु *tu* – indeed; इति *iti* – thus; यस्य दृढ-प्रज्ञा-अपि अस्ति *yasya dṛḍha-prajñā-api asti* – one who has clear knowledge; चेत् *chet* – if (if one has such a knowledge); चाण्डालः अस्तु *cāṇḍālah astu* – let him be of lowly birth; सः *saḥ* – he; तु *tu* – indeed; द्विजः अस्तु *dvijaḥ astu* – let him be twice-born (a *Bṛāhmaṇa*); गुरुः *guruḥ* – (he is my) teacher; इति एषा मनीषा मम *iti eṣā manīṣā mama* – this is my understanding (knowledge)

The one who has the clear knowledge that he is not the objects that are seen (including the physical body, mind, etc.) but rather that he is the one awareness that shines clearly in waking, dream, and deep sleep; the one who inheres through all the bodies from the Creator to the smallest insect; and who is the witness of the entire world; such a one, may he be of lowly birth or a twice-born, he is my teacher; this is my vision (my clear knowledge).

#### Verse# 2

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं

सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम् ।

इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले

चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ २ ॥

*brahmaivāhamidaṁ jagacca sakalam cinmātravistāritam*

*sarvaṁ caitadavidyayā triguṇayā'śeṣam mayā kalpitam ।*

*itthaṁ yasya dṛḍhā matiḥ sukhatare nitye pare nirmale*

*cāṇḍālo'stu sa tu dvijo'stu gururityeṣā manīṣā mama ॥ 2 ॥*

ब्रह्म एव अहम् *brahma eva aham* – I am indeed *Brahman* (limitlessness); इदम् जगत् च सकलम् *idam jagat ca sakalam* – this entire creation; चिन्मात्र-विस्तारितम् *cinmātra-vistāritam* – is but a projection (an expansion) of the awareness (that I am); सर्वम् *sarvaṁ* – all; च *ca* – and; एतद् – this; अविद्यया त्रिगुणया *avidyayā triguṇayā* – due to *avidyā* (ignorance) with three *guṇas* (qualities of *sattva*, *rajas*, and *tamas*);

अशेषम् *aśeṣam* – completely; मया *mayā* – by me; कल्पितम् *kalpitam* – created (projected); इत्थम् *ittham* – thus; यस्य *yasya* one who has; दृढा मतिः *ḍṛḍhā matiḥ* – firm knowledge (in); सुखतरे *sukhatare* – which is bliss; नित्ये *nitye* – that is beyond time (eternal); परे *pare* – that which is beyond limitations of time, space, and objectivity; निर्मले *nirmale* – that which is pure (free from impurities of *rāga*, *dveṣa*, etc); चाण्डालः अस्तु *cāṇḍālah astu* – let him be of lowly birth; सः *saḥ* – he; तु *tu* – indeed; द्विजः अस्तु *dvijaḥ astu* – let him be twice-born (a *Bṛāhmaṇa*); गुरुः *guruḥ* – (he is my) teacher; इति एषा मनीषा मम *iti eṣā manīṣā mama* – this is my understanding (knowledge)

I am indeed limitlessness; this entire *jaḡat* is but an expansion of the awareness that I am. All this is created (projected) by me through *avidyā* with three *guṇas*. Thus one who has his mind (knowledge) in pure, limitless bliss (that is himself), let him be one of lowly birth or a *Bṛāhmaṇa*, he indeed is my *guru*. This is my understanding.

Verse# 3

शश्वन्नश्वरमेव विश्वमखिलं निश्चित्य वाचा गुरो-

नित्यं ब्रह्म निरन्तरं विमृशता निर्व्याजशान्तात्मना ।

भूतं भाति च दुष्कृतं प्रदहता संविन्मये पावके

प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम ॥ ३ ॥

*śaśvannaśvaremeva viśvamakhilam niścitya vācā guro-  
rnityam brahma nirantaram vimṛṣatā nirvyājaśāntātmanā ।  
bhūtam bhāti ca duṣkṛtaṁ pradahatā saṁvinmaye pāvake  
prārabdhāya samarpitaṁ svavapurityeṣā manīṣā mama ॥ 3॥*

शश्वत्-नश्वरम् एव *śaśvat-naśvaram-eva* – is indeed continually perishing; विश्वम् अखिलम् *viśvam akhilaṁ* – this whole creation; निश्चित्य *niścitya* – concluding (seeing this fact clearly); वाचा गुरोः *vācā guroḥ* – through the teaching of the teacher; नित्यम् ब्रह्म *nityam brahma* – Brahman that is timeless; निरन्तरं *nirantaram* – always; विमृशता *vimṛṣatā* – by the one who reflects upon (thus); निर्व्याज-शान्त-आत्मन *nirvyāja-śānta-ātmanā* – by the one who is peaceful without reason (not depending on conductive conditions outside; due to discovery of the fact that he is peace); भुतम् भाति च दुष्कृतम् *bhūtam bhāti ca*

*duṣkṛtam* – all the sins that have been done in the past or that are to come in the future; *प्रदहता pradahaṭā* – by the one who burns up; *संविन्मये पावके saṁvinmaye pāvake* – in the fire of knowledge; *प्रारब्धाय prārabdhāya* – for *prārabdha* (for exhaustion on the past actions which brought about this body); *समर्पितम् samarpitam* – has offered; *स्व-वपुः sva-vapuḥ* – his body; *इति iti* – thus; *एषा मनीषा मम eṣā maṇiṣā mama* – this is my knowledge.

The one who has understood by the words of the teacher that this entire creation is constantly subject to destruction, and who, with his mind which is at peace not depending on external factors, constantly reflects on the limitlessness that is *Brahman*, who has burnt the *pāpa* (sins) of the past and future in the fire of knowledge, by such a one, his physical body (while living) is offered for *prārabdha* (his body keeps living only to exhaust the effects of past *karma* which brought it forth). This is my clear knowledge.

Verse# 4

या तिर्यङ्नरदेवताभिरहमित्यन्तः स्फुटा गृह्यते

यद्भासा हृदयाक्षदेहविषया भान्ति स्वतोऽचेतनाः ।

तां भास्यैः पिहितार्कमण्डलनिभां स्फूर्तिं सदा भावय-

न्योगी निर्वृतमानसो हि गुरुरित्येषा मनीषा मम ॥ ४ ॥

*yā tiryaknaradevatābhirahamityantaḥ sphuṭā gṛhyate*

*yadbhāsā hṛdayākṣadehaviṣayā bhānti svato'cetanāḥ ।*

*tām bhāsyaiḥ pihitārkaṁḍalanibhāṁ sphūrtim sadā bhāvaya-*

*nyogī nirvṛtamānaso hi gururityeṣā maṇiṣā mama ॥ 4॥*

या *yā* – that (awareness) which; *तिर्यक-नर-देवताभिः tiryak-nara-devatābhiḥ* – by animals, human beings, and celestials; *अहम् इति aham iti* – as I; *अन्तः antaḥ* – inside (in the mind); *स्फुटा गृह्यते sphuṭā gṛhyate* – clearly appreciated; *यत्-भासा yat-bhāsā* – by whose effulgence; *हृदय-अक्ष-देह-विषयाः hṛday-akṣa-dehaviṣayāḥ* – the intellect, the eye (sense organs), the body, the objects; *भान्ति bhānti* – shine; *स्वतः अचेतनाः svataḥ acetanāḥ* – (being) themselves inert; *ताम् tām* – that; *भास्यैः पिहित-अर्क-मण्डलनिभाम् स्फूर्तिम् bhāsyaiḥ pihita-arka-maṁḍalanibhām sphūrtim* – awareness that is like sun covered by clouds (the objects that as though cover awareness); *सदा भावयन् sadā bhāvayan* – always contemplating; *योगी yogī* –

the contemplative one (the wise man); निर्वृत-मानसः *nirvṛta-mānasaḥ* – (being) the one freed from concerns; हि *hi* – indeed; गुरुः *guruḥ* – teacher; इति एषा मनीषा मम *iti eṣā manīṣā mama* – this is my understanding

That wise man who is freed from concern, one who contemplates always on the awareness that is like the sun covered by the clouds (objects that are illumined by awareness appearing as though a cover, like the body, etc.), that awareness that is appreciated as “I” inside all beings – animals, human beings, and celestials – and by which effulgence the mind, the sense organs, the body, and objects shine even though they are inert by themselves; that one indeed is my *guru*. This is my clear understanding.

Verse# 5

यत्सौख्याम्बुधिलेशलेशत इमे शक्रादयो निर्वृता  
यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः ।  
यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मविद्  
यः कश्चित्स सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥ ५ ॥

*yatsaukhyāmbudhileśaleśata ime śakrādayo nirvṛtā*  
*yaccitte nitarāṃ praśāntakalane labdhvā munirnirvṛtaḥ ।*  
*yasminnityasukhāmbudhau galitadhīrbrahmaiva na brahmavid*  
*yaḥ kaścitsa surendravanditapado nūnaṃ manīṣā mama ॥ 5॥*

यत् सौख्य-अम्बुधि-लेश-लेशतः *yat saukhya-ambudhi-leśa-leśataḥ* – from a small speck from the ocean of happiness (limitlessness); इमे शक्रादयः *ime śakrādaḥ* – these celestials such as *Indra*, etc.; निर्वृताः *nirvṛtāḥ* – are happy; यत् *yat* – which; चित्ते *citte* – in the mind; नितराम् *nitarām* – always is; प्रशान्त-कलने *praśānta-kalane* – that is tranquil; लब्ध्वा *labdhvā* – gaining; निर्वृतः *nirvṛtaḥ* – happy (free from sense of limitation); मुनिः *muniḥ* – man of reflection (a wise man); यस्मिन् नित्य-सुख-अम्बुधौ *yasmin nitya-sukha-ambudhau* – in which ocean of bliss that is not limited by time; गलित-धीः *galita-dhīḥ* – the one whose mind is absorbed; ब्रह्म एव *brahma eva* – (is) *Brahman* alone; न ब्रह्मवित् *na brahmavit* – not a knower of *Brahman*; यः कश्चित् *yaḥ kaścitsa* – someone who (is like this); सः सुरेन्द्र-वन्दित-पदः *saḥ surendravandita-padaḥ* – he is the one whose feet are worshipped even by gods; नूनम् मनीषा मम – *nūnam manīṣā mama* – is my firm, clear understanding.

The one whose mind is absorbed in the ocean of bliss that is not limited by time, he indeed is *Brahman*, and not a mere knower of *Brahman* (as there is *Brahman*). By a speck of this ocean of happiness celestials such as *Indra* are happy. The man of reflection (the wise man), gaining this in his peaceful mind, is always happy (free from anxiety). Such a one is indeed worshipped by even the king of Gods. This is my clear understanding.

