

ॐ ज्ञानदशकम् २७-६-२०१३

om jñānadaśakam 27-6-2013

साक्षिरूपेण यो भाति यतो ज्ञानं परात्मनः ।

लभते स्वस्वरूपं च शंकरं तन्नमाम्यहम् ॥१॥

sākṣirūpeṇa yo bhāti yato jñānaṁ parātmanah|
labhate svasyarūpaṁ ca śaṅkaraṁ tannamāmyaham||1||

1. One who shines as witness, from whom knowledge of the supreme self is attained and who is of one's own nature that Sankara I prostrate.

विश्वं मिथ्यैव ब्रह्मैव सत्यं जगदधिष्ठानम् ।

त्यज सत्यत्वभावश्च जगतः स्मर ब्रह्मैव ॥२॥

viśvaṁ mithyaiva brahmaiva satyaṁ jagadadhiṣṭhānam|
tyaja satyatvabhāvaśca jagataḥ smara brahmaiva||2||

2. The world is an illusion alone; Brahman alone is real as the substratum of the world; renounce the reality-status of the world and remember Brahman alone.

यदा निष्ठा प्रपञ्चे स्यात्तदा स्वात्मा नष्टो भवेत् ।

ततो भावय ब्रह्मैवाहमिति सर्वथा सदा ॥३॥

yadā niṣṭhā prapañche syāttadā svātmā naṣṭo bhavet|
tato bhāvaya brahmaivāhamiti sarvathā sadā||3||

3. When focus is on the world, then the atman or Self is lost; therefore always remember I am Brahman in all ways.

भजनं ब्रह्मणो वेद स्वात्मरूपस्यसर्वदा ।

मोक्षस्य सुलभो मार्गो ज्ञात्वाश्रय सदा मुदा ॥४ ॥

bhajanam brahmaṇo veda svātmarūpasyasarvadā |
mokṣasya sulabho mārgo jñātvāśraya sadā mudā ||4||

4. Know bhajan or contemplation of Brahman, of one's own Self at all times as the simplest way to moksha or liberation and therefore take refuge in contemplation alone always happily.

भजनमेकमेवास्ति लक्ष्यो मार्गश्च ब्रह्मणः ।

साक्षात्कारस्तु स्वस्यैव भजनं कुरु संततम् ॥५ ॥

bhajanamekamevāsti lakṣyo mārgaśca brahmaṇaḥ |
sākṣātkāraṣtu svasyaiva bhajanam kuru santatam ||5||

5. Contemplation one alone is the path and the goal of Brahman; realization is of one's own nature and do contemplation at all times.

भजनाल्लभते मोक्षः साक्षात्कारपरत्वात् हि ।

भगवतापि सुस्पष्टं प्रोक्तं न संशयोस्ति ॥६ ॥

bhajanāllabhate mokṣaḥ sākṣātkāraparatvāt hi |
bhagavatāpi suspaṣṭam proktaṁ na saṁśayosti ||6||

6. Through contemplation, one attains liberation definitely due to it being focused on realization. The Lord also has told this very clearly and there is no doubt in this at all.

यावदस्ति मनः क्लेशो तावद्भजनमाश्रय ।

यदा तु सहजा निष्ठा तदैव मार्गानिर्वृतिः ॥७ ॥

yāvadasti manaḥ kleśo tāvadbhajanamāśraya |
yadā tu sahajā niṣṭhā tadaiva mārganirvṛtiḥ ||7||

7. As long as there is sorrow or suffering in the mind, then one should take resort to contemplation; when establishment in Brahman is natural then alone the path can be renounced.

नैव दुःखं कदापि च नैव मोहो न शोकश्च ।

सुखानुभूतिरद्यैव मानसं यस्य ब्रह्मैव ॥८॥

naiva duḥkhaṁ kadāpi ca naiva moho na śokaśca |
sukhānubhūtiradyaiva mānaśaṁ yasya brahmaiva ||8||

8. There is no sorrow at any time; no delusion and no sorrow alone; experience of happiness now itself will be there for one whose mind is Brahman alone (filled in and out with Brahman naturally).

मुक्तः स एव नान्यो हि शास्त्रोक्तत्वाच्च मिथ्यात्वात् ।

जगतो द्वैतरूपत्वात् ब्रह्मणः सत्यत्वरूपत्वात् ॥९॥

muktaḥ sa eva nānyo hi śāstroktatvācca mithyātvāt |
jagato dvaitarūpatvāt brahmaṇaḥ satyatvarūpatvāt ||9||

9. He alone is a liberated person (whose mind is Brahman), no one else is definitely; due to being mentioned by the scriptures, due to the world being an illusion and of the nature of duality, and Brahman being of the nature of truth alone (therefore focus or establishment of Brahman alone makes a person liberated and nobody else is liberated who focuses on the world instead of on Brahman).

ज्ञानदशकमेतत्तु ब्रह्मनिष्ठैवविषयम् ।

मोक्षदमचिरादेव कुमारब्रह्मणाकृतम् ॥१०॥

jñānadaśakametattu brahmaniṣṭhaivaviṣayam |
mokṣadamacirādeva kumārabrahmaṇākṛtam ||10||

10. This ten slokas of knowledge written by Brahma Kumara which has for its subject establishment in Brahman alone is definitely bestower of moksha now itself.