

शिष्य उवाच ॥

śiṣya uvāca ॥

अखण्डे सच्चिदानन्दे निर्विकल्पैकरूपिणि ।

स्थितेऽद्वितीयभावेऽपि कथं पूजा विधीयते ॥ १ ॥

akhaṇḍe saccidānande nirvikalpaikarūpiṇi ।
sthite'dvitiyabhāve'pi katham pūjā vidhīyate ॥ 1॥

The disciple said:

1. Can worship be prescribed for the indivisible Sat-Chid-Ananda whose nature is without modifications, and is of the Non-Dual nature?

पूर्णस्यावाहनं कुत्र सर्वाधारस्य चासनम् ।

स्वच्छस्य पाद्यमर्घ्यं च शुद्धस्याचमनं कुतः ॥ २ ॥

pūrṇasyāvāhanaṁ kutra sarvādhārasya cāsanam ।
svacchasya pādyamarghyaṁ ca śuddhasyācamanaṁ kutaḥ ॥ 2॥

2. Can the invocation (avahana) of the Infinite; offering of seat (asana) to the All-supporting; washing the feet (padya), offering water (arghya) and sipping (achamana) for the Clean and Pure One be possible?

निर्मलस्य कुतः स्नानं वासो विश्वोदरस्य च ।

अगोत्रस्य त्ववर्णस्य कुतस्तस्योपवीतकम् ॥ ३ ॥

nirmalasya kutaḥ snānaṁ vāso viśvodarasya ca ।
agotrasya tvavarṇasya kutastasyopavītakam ॥ 3॥

3. Can there be bathing (snana) for the Immaculate, and clothing (vasa) for the womb of the universe; a sacred thread (upavita) for Him who is without lineage and caste?

निलेपस्य कुतो गन्धः पुष्पं निर्वासनस्य च ।

निर्विशेषस्य का भूषा कोऽलङ्कारो निराकृतेः ॥ ४ ॥

nirlepasya kuto gandhaḥ puṣpaṁ nirvāsanasya ca ।
nirviśeṣasya kā bhūṣā ko'laṅkāro nirākṛteḥ ॥ 4॥

4. Can there be sandal paste (gandha) for the Unattached, and flowers (pushpa) for the Odorless; jewel (bhusha) of the Undifferentiated; ornament (alamkara) for the Formless?

निरञ्जनस्य किं धूपैर्दीपैर्वा सर्वसाक्षिणः ।

निजानन्दैकतृप्तस्य नैवेद्यं किं भवेदिह ॥ ५ ॥

nirañjanasya kiṁ dhūpaidīpairvā sarvasākṣiṇaḥ ।
nijānandaikatṛptasya naivedyaṁ kiṁ bhavediha ॥ 5॥

5. What use of incense (dhupa) for the Immaculate, or of lamps (dipa) for the Witness of everything, the food-offering (naivedyam) for Him who is satiated only with His own bliss?

विश्वानन्दयितुस्तस्य किं ताम्बूलं प्रकल्पते ।

स्वयंप्रकाशचिद्रूपो योऽसावर्कादिभासकः ॥ ६ ॥

viśvānandayitustasya kiṁ tāmbūlaṁ prakalpate ।
svayamprakāśacidrūpo yo'sāvarkādibhāsakaḥ ॥ 6॥

6. Can one prepare betel (tambula) for the Rejoicer of the universe? He whose nature is self-luminous consciousness, that Illuminator of the sun and other stars,

गीयते श्रुतिभिस्तस्य नीराजनविधिः कुतः ।

प्रदक्षिणमनन्तस्य प्रणामोऽद्वयवस्तुनः ॥ ७ ॥

gīyate śrutibhistasya nīrajanavidhiḥ kutaḥ ।
pradakṣiṇamanantasya praṇāmo'dvayavastunaḥ ॥ 7॥

7. For the one who is praised by 'shrutis', can there be for Him the light- waving

ceremony (nirajana), circumambulation (pradakshina) for the Infinite and prostration (pranama) for the non-dual Reality?

वेदवाचामवेद्यस्य किं वा स्तोत्रं विधीयते ।

अन्तर्बहिः संस्थितस्य उद्वासनविधिः कुतः ॥ ८ ॥

vedavācāmavedyasya kiṃ vā stotraṃ vidhīyate ।
antarbahiḥ saṁsthitasya udvāsanaavidhiḥ kutaḥ ॥ 8॥

8. For Him who is unknowable by the words of the Vedas, can a praise (stotra) be prescribed? Can there be the ceremony of sending back (udavasana) for Him who is established inside and outside?

गुरुरुवाच ॥

gururuvāca ॥

आराधयामि मणिसंनिभमात्मलिङ्गम्

मायापुरीहृदयपङ्कजसंनिविष्टम् ।

श्रद्धानदीविमलचित्तजलाभिषेकै-

र्नित्यं समाधिकुसुमैर्नपुनर्भवाय ॥ ९ ॥

ārādhayāmi maṇisannibhamātmalinṅgam
māyāpurīhṛdayapaṅkajasanniviṣṭam ।
śraddhānadīvimalacittajalābhiṣekai-r
nityaṃ samādhikusumairnapunarbhavāya ॥ 9॥

The Guru said:

9. I worship the Self in me (atmalinga) shining like a jewel and situated in the heart-lotus as though covered by the city of illusion, with the ablutions (abhisheka) of the untarnished mind from the river of faith, always, with the flowers of samadhi, so that there is no rebirth.

अयमेकोऽवशिष्टोऽस्मीत्येवमावाहयेच्छिवम् ।

आसनं कल्पयेत्पश्चात्स्वप्रतिष्ठात्मचिन्तनम् ॥ १० ॥

ayameko'vaśiṣṭo'smītyevamāvāhayecchivam ।
āsanam kalpayetpaścātsvapraṭiṣṭhātmacintanam ॥ 10॥

10. 'I am the One, the Ultimate'. Thus, one should invoke (avahayet) the Auspicious, and then one should prepare the seat (asana) contemplating on the self-established in the Self.

पुण्यपापरजःसङ्गो मम नास्तीति वेदनम् ।

पाद्यं समर्पयेद्विद्वन्सर्वकल्मषनाशनम् ॥ ११ ॥

punyaṣapāparajaḥsaṅgo mama nāstīti vedanam ।
pādyaṁ samarpayedvidvansarvakalmaṣanāśanam ॥ 11॥

11. The dust of virtue and sin cannot touch me, thus the wise one should offer washing of the feet (padya) - such knowledge destroys all sins.

अनादिकल्प विधृत मूलाज्ञान जलाञ्जलिम् ।

विसृजेदात्मलिङ्गस्य तदेवार्घ्यसमर्पणम् ॥ १२ ॥

Anādikalpa vidhr̥ta mūlājñāna jalāñjalim ।
visṛjedātmaliṅgasya tadevārghyasamarpaṇam ॥ 12॥

12. One should offer handful of water contemplating washing away the root-ignorance held from time immemorial. This is verily the symbol of water being offered (arghya) to the Self.

ब्रह्मानन्दाब्धि कल्लोल कणकोट्यंशलेशकम् ।

पिबन्तीन्द्रादय इति ध्यानमाचमनं मतम् ॥ १३ ॥

brahmānandābdhi kallola kaṇakoṭyaṁśaleśakam ।
pibantīndrādaya iti dhyānamācamanam matam ॥ 13॥

13. Indra and other beings drink only the tiny fraction of a drop from the waves of the bliss ocean of Brahman. Thus, contemplating one offers the sipping of water (achamana). [The gods even in heaven enjoy only a fragment of the bliss absolute – which is verily my own true nature.]

ब्रह्मानन्दजलेनैव लोकाः सर्वे परिप्लुताः ।

अच्छेद्योऽयमिति ध्यानमभिषेचनमात्मनः ॥ १४ ॥

brahmānandajalenaiva lokāḥ sarve pariplutāḥ ।
acchedyo'yamiti dhyānamabhiṣecanamātmanah ॥ 14॥

14. All the worlds are soaked in the waters of Brahman – Absolute Indivisible Bliss. (The world is nothing but the expression and expansion of that supreme.) Thus, contemplating one offers the ablution (abhishechana) to the Self.

निरावरणचैतन्यं प्रकाशोऽस्मीति चिन्तनम् ।

आत्मलिङ्गस्य सद्वस्त्रमित्येवं चिन्तयेन्मुनिः ॥ १५ ॥

nirāvaraṇacaitanyaṁ prakāśo'smīti cintanam ।
ātmaliṅgasya sadvastramityevaṁ cintayenmuniḥ ॥ 15॥

15. I am the illumining Consciousness without any veil. Thus, contemplating the wise one offers holy cloth (sadvastram) to the Self.

त्रिगुणात्माशेषलोक मालिकासूत्रमस्म्यहम् ।

इति निश्चयमेवात्र ह्युपवीतं परं मतम् ॥ १६ ॥

triguṇātmāśeṣaloka mālikāsūtramasmyaham ।
iti niścayamevātra hyupavītaṁ paraṁ matam ॥ 16॥

16. I am the thread that holds the garland of all the worlds, which are of the nature of the three gunas. This conviction is considered as the sacred thread (upavīta).

अनेकवासनामिश्र प्रपञ्चोऽयं धृतो मया ।

नान्येनेत्यनुसन्धानं आत्मनरचन्दनं भवेत् ॥ १७ ॥

anekavāsanāmiśra prapañco'yam dhṛto mayā ।
nānyenetyanusandhānam ātmanaracandanam bhavet ॥ 17॥

17. This manifold world mingled with numerous impressions is supported by me, and by no other. This contemplation is considered as the sandal paste (chandana).

रजःसत्त्वतमोवृत्ति त्यागरूपैस्तिलाक्षतैः ।

आत्मलिङ्गं यजेन्नित्यं जीवन्मुक्तिप्रसिद्धये ॥ १८ ॥

rajaḥsattvatamovṛtti tyāgarūpaistilākṣataiḥ ।
ātmaliṅgam yajennityam jīvanmuktiprasiddhaye ॥ 18॥

18. With the sesame seeds and colored rice grains in the form of renunciation of the gunas - sattva, rajas, and tamas, one should always worship (yajet) Self, attaining liberation here and now.

ईश्वरो गुरुरात्मेति भेदत्रयविवर्जितैः ।

बिल्वपत्रैरद्वितीयैरात्मलिङ्गं यजेच्छिवम् ॥ १९ ॥

īśvaro gururātmēti bhedatrayavivarjitaiḥ ।
bilvapatrairadvitīyairātmaliṅgam yajecchivam ॥ 19॥

19. Transcending the distinction between the Lord, guru, and the Self, one should worship (yajet) Lord Siva that as the Self, offering the Bilva leaf. [Lord Siva likes this Bilva leaf. It has a peculiar nature of looking like a bunch of three leaves together but transcending this nature is offered as one leaf.]

समस्तवासनात्यागं धूपं तस्य विचिन्तयेत् ।

ज्योतिर्मयात्मविज्ञानं दीपं सन्दश्यिद्बुधः ॥ २० ॥

samastavāsanātyāgam dhūpaṁ tasya vicintayet ।
jyotirmayātmavijñānam dīpaṁ sandarśayedbudhaḥ ॥ 20॥

20. One should contemplate of His incense (dhupa) as the giving up of all impressions and the lamp (dipa) as the realization of the luminous Self.

नैवेद्यमात्मलिङ्गस्य ब्रह्माण्डाख्यं महोदनम् ।

पिबानन्दरसं स्वादु मृत्युरस्योपसेचनम् ॥ २१ ॥

naivedyamātmaliṅgasya brahmāṇḍākhyam mahodanam ।
pibānandarasaṁ svādu mṛtyurasyopasecanam ॥ 21॥

21. The food offering (naivedyam) is cosmic form of the universe, pervaded by that supreme and even death is enjoyed as beautiful experience.

अज्ञानोच्छिष्टकरस्य कशालनं ज्ञानवारिणा ।

विशुद्धस्यात्मलिङ्गस्य हस्तप्रकशालनं स्मरेत् ॥ २२ ॥

ajñānocchiṣṭakarasya kśālanam jñānavāriṇā ।
viśuddhasyātmaliṅgasya hastaprakśālanam smaret ॥ 22॥

22. One should remember that cleansing the remnants of ignorance with the water of knowledge, is the washing of hands (hasta prakshalana) of the pure Self.

रागादिगुणशून्यस्य शिवस्य परमात्मनः ।

सरागविषयाभ्यास त्यागस्ताम्बूलचर्वणम् ॥ २३ ॥

rāgādiguṇaśūnyasya śivasya paramātmanah ।
sarāgaviṣayābhyāsa tyāgastāmbūlacarvaṇam ॥ 23॥

23. Giving up the use of the objects of desire is the offering of betel or paan (tambula) to Lord Siva, the supreme Self who is devoid of the attributes or anything beginning with desires.

अज्ञानध्वान्तविध्वंस प्रचण्डमतिभास्करम् ।

आत्मनो ब्रह्मताज्ञानं नीराजनमिहात्मनः ॥ २४ ॥

ajñānadhvāntavidhvamsa pracaṇḍamatibhāskaram ।
ātmano brahmatājñānam nīrājanamihātmanaḥ ॥ 24॥

24. Knowledge of one's own nature - Brahman, most shining, and burning the darkness of ignorance, that is here the waving of lights (nirajana) of the Self.

विविधब्रह्मसंदृष्टिः मालिकाभिरलङ्कृतम् ।

पूर्णानन्दात्मतादृष्टिं पुष्पाञ्जलिमनुस्मरेत् ॥ २५ ॥

vividhabrahmasandrṣṭiḥ mālikābhīralaṅkṛtam ।
pūrṇānandātmatādṛṣṭim puṣpāñjalimanusmaret ॥ 25॥

25. The vision of the manifold Brahman is the ornament (alamkritam) of garlands. Then one should remember the vision of the all- blissful nature of the Self, as the handful of flowers. (pushpanjali).

परिभ्रमन्ति ब्रह्माण्डसहस्राणि मयीरवरे ।

कूटस्थाचलरूपोऽहमिति ध्यानं प्रदक्षिणम् ॥ २६ ॥

paribhramanti brahmāṇḍasahasrāṇi mayīravare ।
kūṭasthācalarūpo'hamiti dhyānam pradakṣiṇam ॥ 26॥

26. Innumerable number of cosmic forms revolves in me, whose nature is immovable and steady. Thus, meditating is the circumambulation (pradakshina).

विश्ववन्द्योऽहमेवास्मि नास्ति वन्द्यो मदन्यतः ।

इत्यालोचनमेवात्र स्वात्मलिङ्गस्य वन्दनम् ॥ २७ ॥

viśvavandyo'amevāsmi nāsti vandyo madanyataḥ ।
ityālocanamevātra svātmaliṅgasya vandanam ॥ 27॥

27. I am verily worthy of a universal salutation. True nature of Self, alone is worthy of salutation. This reflection is the salutation (vandana) to the Self.

आत्मनः सत्क्रिया प्रोक्ता कर्तव्याभावभावना ।

नामरूपव्यतीतात्म चिन्तनं नामकीर्तनम् ॥ २८ ॥

ātmanah satkriyā proktā kartavyābhāvabhāvanā ।
nāmarūpavyatītātma cintanaṁ nāmakīrtanam ॥ 28॥

28. Freedom in action is termed as the saintly act (sat kriya) of the Self. Thinking of the Self as being beyond names and forms, is the praising the self (nama kirtana).

श्रवणं तस्य देवस्य श्रोतव्याभावचिन्तनम् ।

मननं त्वात्मलिङ्गस्य मन्तव्याभावचिन्तनम् ॥ २९ ॥

śravaṇaṁ tasya devasya śrotavyābhāvacintanam ।
mananaṁ tvātmaliṅgasya mantavyābhāvacintanam ॥ 29॥

29. The hearing (shravana) of this illumining is to merge the hearer in to the Self. The reflection (manana) of the Self is the thought of the unreality of world and its worldliness.

ध्यातव्याभावविज्ञानं निदिध्यासनमात्मनः ।

समस्तभ्रान्तिविक्षे पराहित्येनात्मनिष्ठता ॥ ३० ॥

dhyātavyābhāvavijñānaṁ nididhyāsanamātmanah ।
samastabhāntivikṣe parāhityenātmaniṣṭhatā ॥ 30॥

समाधिरात्मनो नाम नान्यचित्तस्य विभ्रमः ।

तत्रैव बह्मणि सदा चित्तविश्रान्तिरिष्यते ॥ ३१ ॥

samādhirātmano nāma nānyaccittasya vibhramaḥ ।
tatraiva bahmaṇi sadā cittaviśrāntiriṣyate ॥ 31॥

30-31. Contemplating upon Knowledge of the unreality of things is the deep meditation (nididhyasana) of the Self. Devotedness to the Self by the absence of all delusion and distraction, is named the perfect steadiness (samadhi) of the Self;

and not delusion of one whose mind rests on something else. This is called the eternal repose of the mind (chitta vishranti) in Brahman itself.

एवं वेदान्तकल्पोक्तं स्वात्मलिङ्गप्रपूजनम् ।

कुर्वन्नामरणं वापि क्षणं वा सुसमाहितः ॥ ३२ ॥

evaṁ vedāntakalpokta svātmaliṅgaprapūjanam ।
kurvannāmaraṇam vāpi kṣaṇam vā susamāhitaḥ ॥ 32॥

सर्वदुर्वासनाजालं पदपांसुमिव त्यजेत् ।

विधूयाज्ञानदुःखौघं मोक्षानन्दं समश्नुते ॥ ३३ ॥

sarvadurvāsanājālaṁ padapāṁsumiva tyajet ।
vidhūyājñānaduḥkhaughaṁ mokśānandaṁ samaśnute ॥ 33॥

32-33. Thus performing till death or even for a moment this worship of the symbols of one's own Self, which is expounded according to Vedanta, one who is well concentrated should give up the illusion of all bad impressions, as dust from the feet. Having shaken off the mass of ignorance and pain, one attains the bliss of liberation.

॥ इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य श्रीगोविंदभगवत्पूज्यपाद

शिष्यस्य श्रीमच्छङ्करभगवतः विरचिता निर्गुणमानसपूजा समाप्त ॥

॥ iti śrīmatparamahansa-parivrajakācāryasya śrīgovindabhagavatpūjyapāda
śiṣyasya śrīmacchaṅkarabhagavataḥ viracitā nirguṇamānasapūjā samāpta ॥