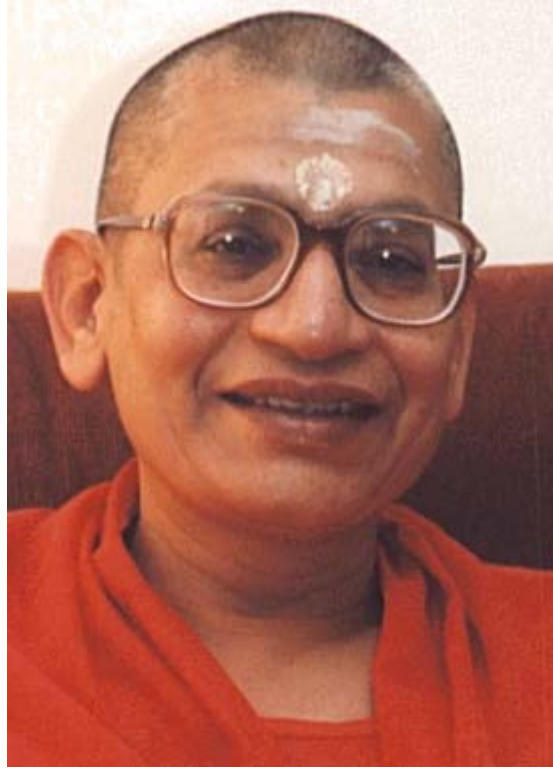


Ātmaśatakam



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Ātmaśaṭakam The *Stotram*

*manobuddhyahāṅkārācittāni nāham na ca śrotrajihve na ca ghrāṇanetre |
na ca vyomabhūmiḥ na tejo na vāyuh cidānandarūpaḥ śivo'ham śivo'ham || 1||*

I am not the mind, intellect, memory or ego; neither am I the ears nor the tongue. I am not the nose, the eyes, space, earth, fire or wind. I am of the nature of consciousness and limitlessness. I am Śiva, the auspicious. I am Śiva, the supreme auspiciousness.

*na ca prāṇasañjño na vai pañcavāyuh na vā saptadhāturna vā pañcakośaḥ |
na vāk pañipādau na copasthapāyū cidānandarūpaḥ śivo'ham śivo'ham || 2||*

I am neither the life breath, nor the five *prāṇas*. I am not the seven constituents of the body or even the five sheaths. I am not the organ of speech, the hands or legs, nor the genitals or the anus. I am of the nature of consciousness and limitlessness. I am Śiva, the auspicious. I am Śiva, the supreme happiness.

*na me dveṣarāgau na me lobhamohau mado naiva me naiva mātsaryabhāvaḥ |
na dharmo na cārtho na kāmo na mokṣaḥ cidānandarūpaḥ śivo'ham śivo'ham || 3||*

I do not have likes, dislikes, greed and delusion. I do not have pride, neither do I have jealousy. I do not have pursuit of *dharmo*, *artha*, *kāmo* or *mokṣa*. I am of the nature of consciousness and limitlessness. I am Śiva, the auspicious. I am Śiva, the supreme happiness.

*na puṇyam na pāpam na saukhyam na duḥkham na mantrō na tīrtham na vedā na yajñāḥ |
aham bhojanam naiva bhojyam na bhoktā cidānandarūpaḥ śivo'ham śivo'ham || 4||*

I have neither *puṇya* nor *pāpa*, nor happiness nor sorrow, nor do I have the *mantra*, the holy place, the *Vedās* or fire rituals. I am neither an experience nor the object of experience, or even the one who experiences. I am of the nature of consciousness and limitlessness. I am Śiva, the auspicious. I am Śiva, the supreme happiness.

*na me mṛtyuśaṅkā na me jātibhedaḥ pitā naiva me naiva mātā na janma |
na bandhurna mitraṁ gururnaiva śiṣyaḥ cidānandarūpaḥ śivo'ham śivo'ham || 5||*

I have no fear of death, nor caste differences. I have no father, mother, or birth. I have no relative, friend, teacher or student. I am of the nature of consciousness and limitlessness. I am Śiva, the auspicious. I am Śiva, the supreme happiness.

*aham nirvikalpo nirākārarūpo vibhurvyāpya sarvatra sarvendriyāṅām |
sadā me samatvam na muktirna bandhaḥ cidānandarūpaḥ śivo'ham śivo'ham || 6||*

I am free of thoughts, and free of forms. I am connected to all sense organs as I pervade everything and am everywhere. I am ever changeless. There is no freedom or bondage in me. I am of the nature of consciousness and limitlessness. I am Śiva, the auspicious. I am Śiva, the supreme happiness.

Introduction

This *stotra* is written by Śrī Śaṅkarācārya. A *ṣaṭakam* is a group of six verses. The *Ātmaśaṭakam* describes the nature of the *ātmā* or the self, in six verses. It describes who I am. Isn't it interesting that someone else has to tell us who we are? You would think that the one who is most qualified to say who I am, is I myself. Don't I know myself? Is it necessary for someone else to say who I am? Perhaps I know myself alright, but it is possible that I do not know myself as I really am! Since this possibility exists, the scriptures or teachers tell us who we are.

Every time someone asks me who I am, I answer differently. At home, I am a son, a father or a spouse; at work, I am a manager, an employee, a colleague or a friend. The way I introduce myself seems to be different at different times. Thus I seem to know myself differently, almost every moment. I seem to identify myself with not who I really am, but who I am relative to someone or something around me, other than me. If there is nothing around me, if I am not related to something, then who am I?

During every moment of the waking state, I am related to something or somebody, so I always know myself only in relation to something or the other. Sometimes I say I am happy, sometimes I say I am sad, sometimes I say I am successful and sometimes I say I have failed. All of these designations of mine are derived from something that is other than me. At no point in the waking state, do I know myself without these relationships. Is it not something similar to an actor who is constantly changing his costume? Sometimes the actor is a beggar, sometimes a minister, and sometimes a king. Like an actor assuming different costumes and appearing differently, I also keep wearing different mental costumes. Who am I without these costumes or relationships? I have no opportunity to know myself because I am always related to something or somebody in the waking state. The experience of the dream state is similar to that of the waking state. In the dream state too, I know myself as a happy person or as an unhappy person, etc. When I am fast asleep, I do not know anything at all.

Who am I, without these costumes? We need the help of the scriptures and teachers to tell us this. Perhaps some kind of a mistake is being made in concluding who I am.

We can divide the whole creation or existence into two simple categories: I, the subject, and that which is other than me, or the object. Usually the subject-object distinction is very clear. For instance, I know that this couch or this microphone is an object. Anything that is outside the boundary of this body is an object. And I, who know these objects, am the subject. I never commit the error of taking an object to be me. I never imagine that I am the couch or the microphone. Thus, under normal conditions, the subject-object division is quite clear to me.

However, the interesting question is, “Is this body the subject or an object?” What makes this clock an object? That the clock is something that is known to me. It is an object of my knowledge. I know it as something different from me. That which is an object of my knowledge is called ‘object’ and the one who knows the object is called ‘subject’. Everything that I know is an object and I, who know these objects, am the subject. In what category would this body fall? Is it an object or the subject? It is an object because it is known to me, as clearly as I know this couch or this microphone.

Really speaking, that of which this body is made, is the same stuff of which this couch is made. This body is made up of five elements and this couch is also made up of the same five elements. The five elements are space, air, fire, water and earth. How do I know these elements? The quality of space is sound; if anything makes a sound, know that space is there. The quality of air is touch; if anything can be touched, know that air is there. The quality of fire is color; wherever there is color, know that fire is there. The quality of water is taste; wherever there is taste, know that water is there. The quality of earth is smell; wherever there is smell, know that earth is there. This couch makes sound; therefore there is space. I can touch it; therefore there is air. It has color; therefore there is fire. I am sure it has a taste; therefore there is water. It has a smell; therefore there is earth in it. In this manner, all objects have these five elements in one proportion or the other. The basic components are the same. How about the body? It makes sound; therefore, there is space. I

can touch my body; therefore, there is air. It has a brownish color; therefore, there is fire. It has a taste; therefore, there is water. There is smell; therefore, the element earth is also there. Thus, like the couch, the body is also made up of the five elements.

What is the difference between this body, and this couch on which I am sitting? Technically, there is no difference. Both are objects of my knowledge. If I don't call this couch I or me, should I call my body me? I say that I am a man and that I am fair, short, heavy etc. These are the properties of this body. Whenever I identify myself as a man, as fair, short, heavy etc., I am identifying myself with the body. The discrimination between the subject and the object is very clear to me, with respect to all the objects outside of this body, but when it comes to the body itself, this sense of discrimination seems to be lost. That clarity is lost and I seem to commit an error. I take this body, which is really an object, as being me, or I the subject. Therefore there is a need to know myself correctly. What is needed is discriminative knowledge so that one can discriminate between the subject and the object. Like separating the grain from the chaff, you need to perform a discriminative analysis to separate the subject from the object. That is what is being done in these verses of the *Ātmaśatakam*. Śrī Śaṅkarācārya brings to our attention, the nature of I and whatever is not I. It becomes necessary to know what I am not, in order that I come to know what I am.

Verse 1

*manobuddhyahaṅkārācittāni nāham na ca śrotrajihve na ca ghrāṇanetre |
na ca vyomabhūmiḥ na tejo na vāyuh cidānandarūpaḥ śivo'ham śivo'ham || 1||*

I am not the mind, intellect, memory or ego; neither am I the ears nor the tongue. I am not the nose, the eyes, space, earth, fire or wind. I am of the nature of consciousness and limitlessness. I am Śiva, the auspicious. I am Śiva, the supreme happiness.

Nāham, I am not. It is easy to declare what I am not. I am not that which is an object of my knowledge. It is a simple rule that the knower of a pot is different from the pot. Similarly, the knower of the body is different from the body.

Manah, *buddhiḥ*, *ahaṅkāraḥ*, *cittam na aham*. I am not the mind. In Vedānta, the mind is divided into four faculties. While it is one mind alone, it, however, performs different functions and therefore gets different designations. This is similar to calling someone a father when he performs in one capacity and a driver or a cook when he performs in a different capacity. When the mind is in doubt, or vacillating, we call it *manah*. For example, we sometimes get a doubt whether we locked the door of the house. We go back and make sure that the door is locked. The state of mind when we are not able to make a decision, when we are in doubt, or when we are vacillating is called *manah*.

When the mind reaches the decision one way or the other, it is called *buddhiḥ*. When the mind is deciding, when there is judgment, or when the mind understands, it is called *buddhiḥ*. When you are thinking, reflecting upon something or remembering something from the past, it is called *cittam*. When the mind asserts, “I did it”, it is called *ahaṅkāraḥ*. All of these, the *manah*, the *buddhiḥ*, the *cittam* and the *ahaṅkāraḥ*, are nothing but different states of the mind, or different modes of the mind. When the mind is vacillating, or doubting, we are aware of it. When we make a decision, we are aware of our deciding faculty. When we are thinking about the past or reflecting upon something, we are aware of our *cittam*.

I am aware of all these different modes of mind. Can I then say that I am those modes of the mind? It cannot be, because I am aware of them. Therefore, I am different

from them. If I can assert this much, 99% of my problems are solved.

“Swamiji, I am agitated.”

“No, you are silent.”

“But Swamiji, I am very agitated.”

“No, you are silent.”

“*But* Swamiji, I am very restless and agitated.”

“No, you are silent.”

“*Swami*, if you say that once more, then both of us will be agitated.”

“Ok. Why do you say you are agitated?”

“I know I am agitated.”

“How do you say it?”

“Because my mind is agitated, and I know it.”

“You say that your mind is agitated. You are then the knower of the agitated mind. Therefore, you are different from the agitated mind, the restless mind. How can you say ‘you’ are agitated?”

So, agitated, I am not; restless, I am not. That is what Śrī Śaṅkarācārya says in *na aham manaḥ, buddhiḥ, cittam, ahankāraḥ*.

The verses of the *Ātmaśatakam* are excellent for meditation, particularly when your mind is relaxed and quiet. When we are agitated, it is not possible to declare that I am not the mind. After *japa* or prayers, keep a few extra minutes for meditation of this kind. Imagine an incident when you were agitated, imagine the state of mind which was agitated. You will be able to see that it was the mind which was agitated, and not you. Imagine a situation when you were in doubt. You will be able to see that you were not that doubting mind, because you can very clearly objectify those things in your mind. Thus we will learn that we are not the *manaḥ* or the *buddhiḥ* or the *cittam* or the *ahankāraḥ*.

Now Śrī Śaṅkarācārya goes a step further. We identify with our sense organs. We have five organs of perception: the ears which perceive sound, the skin which perceives touch, the eyes which perceive color, the tongue which perceives taste, and the nose which

perceives smell. There are five kinds of objects in the world and we have been gifted with gaining the experience of these objects with our five organs of perception. Are these organs of perception the objects of my knowledge? Am I aware of them?

Sometimes we find that someone does not hear through one of his ears. How does the person know that he cannot hear through that one ear? Because the ear is something known to him! Similarly we know if our eyes are not able to see properly. I am aware of the condition of my eyes. That my eyes cannot see properly or can see very clearly is known to me. Thus, I am aware of the condition of all my organs of perception. If I am aware of them, can I then say that I am the eyes or that I am the ears or the nose? The knower of these faculties is different from those faculties. But, when the eyes are blind, I say I am blind. That statement indicates that I am identifying myself with the eyes. We are not even aware that we are committing this kind of an error. It is quite alright, though, to say that my eyes are blind or that my ears are deaf.

Sometimes we are so engrossed in something else that we forget ourselves. For instance, when we identify with a tragedy in a movie, don't tears roll down our eyes? It illustrates the phenomenon called identification. I forget that I am just a spectator and that what I am watching is a movie, which is quite different from me. I seem to experience the very thing that is going on there! Similarly, I identify so closely with my mind that when the mind gets agitated, I think I am agitated. When the mind becomes sad, I become sad. I forget that I am a spectator of the mind.

The mind can be compared to a movie. Different scenes are going on in the movie. Similarly, different thoughts are going on in my mind. I forget my own identity, take the mind to be myself, and become only as good as the mind. In the same way, I identify with my senses of perception. *Na ca śrotrajivhe na ca ghrāṇanetre. Śrotram* means ear, *jihva* means tongue, *ghrāṇam* means nose, and *netram* means eye. I am not any of these organs of perception, because I am clearly aware of them.

Na ca vyomabhūmiḥ na tejo na vāyuḥ. Vyoma is space. *Bhūmiḥ* is earth. *Tejaḥ* is fire. *Vāyuḥ* is air. Add water, the element missed in this enumeration. I am none of these five elements viz., space, air, fire, water and earth. Nobody says that they are these five elements. But then I do say that I am the body, which is made up of these five elements. Therefore, what is meant here is that I am not the body. It is not necessary to declare that I am not this couch because I do not commit the error of taking the couch to be myself. It is necessary to point out only where the error is committed. An error is committed with reference to the body, and therefore Śrī Śaṅkarācārya says that I am not the body which is made up of the five elements. It does not mean that I should hate the body or stop taking care of it. Just because I am not this clock, it does not mean that I hate the clock or do not take care of it when it needs some repair. The clock is an instrument and serves a certain purpose. Therefore, I look after it as such. Similarly, the body is an instrument and is given to me for accomplishing a certain purpose. Yes, I am not the body, but then I possess the body, and it is a very useful equipment. Therefore, I should keep it in good order. I need not decorate it if I do not want to. An extreme preoccupation with the body need not be there, but at the same time this body, like a car, is a tool with which to perform certain functions. I should thus look after it as much as I would look after my clock or my car or my fountain pen.

Enjoy the body; it is a very beautiful creation. The body and the organs of perception are meant for enjoyment. The mind is also meant for enjoyment. Only, do not identify with them. Your attitude should be such that you say, the bicycle is mine but I am not the bicycle, or, the car is mine but I am not the car. Similarly, appreciate that the body-mind-sense complex is yours, but you are not it. Then who are you? *Cidānandarūpaḥ śivo'ham śivo'ham.*

What is *cidānanda*? *Cit* means awareness. I am awareness. *Ānanda* means happiness. I am happiness.

I am willing to accept that I am awareness, but how can I be happiness? That is very hard for me to accept.

I have no difficulty in accepting that I am an awareful being, in that I am aware of this body, I am aware of the sense organs, I am aware of the mind and the world around me. Hence who am I? I am an awareful being. What is the nature of the awareful being? It is plain and simple awareness. Everything else is an object of my knowledge. I am not anything that is known to me. I am of the nature of the light of awareness that illumines the mind. In what light do I know the different modes of the mind? It is in this light of awareness. In what light do I know the different states of the sense organs? It is in this light of awareness. In what light do I know the conditions of the body? Again, it is in this light of awareness! All that I am, therefore, is plain and simple awareness. Don't think that light means light is similar to that which the light-bulb provides. Light here, means the awareness because of which I know things. I am that awareness. What is the shape of this awareness, that I am? It is not 5'10". That height belongs to the body. What is its weight? It is not 155 lbs. That weight also belongs to the body. All such measurements of length, breadth and weight are properties of the body. I am the one who illumines these properties. 'I' does not have any form at all. Every form is known to me.

Therefore, who am I? I am formless, weightless and height-less. If I am formless, how far do I reach out? Where is my boundary? Am I confined merely to the boundaries of the body? If so, I would have a form. When I say I have no form, how far do I reach? If I have no boundary, where am I? The answer is: where am I not? Therefore, 'I' has no limitation at all; it has no boundary. I am like an ocean, which has no boundary. I am the awareness, which is complete, because there is no boundary and nothing limits it. When you feel complete, don't you feel happy? When you get what you wanted, you feel a completeness of being at that moment. This sense of completeness alone, is called *ānanda* or happiness. *Cidānandarūpoham*, I am the awareness, I am complete and I have no boundaries at all. That boundless ocean of awareness am I!

Śivo'ham. Although Lord Śiva is represented in a certain form, he is not really confined to that form. That form stands for the principle represented by Lord Śiva and helps us visualize that principle. What does Lord Śiva represent? He is the embodiment of renunciation, austerity, purity, auspiciousness, non-attachment, knowledge, happiness. I am

the nature of that renunciation, austerity, purity, auspiciousness, non-attachment, knowledge, happiness.

You may memorize these verses. Repeat them in your mind when the mind is quiet, and try to see their meaning. See the fact, that you are Śiva, the auspicious, the fullness. Similar pattern of negation obtains in other verses also. If you understand this verse clearly, the other verses become easy.

Verse 2

*na ca prāṇasañjño na vai pañcavāyuh na vā saptadhāturna vā pañcakośaḥ |
na vāk pañipādaḥ na copasthapāyū cidānandarūpaḥ śivo'ham śivo'ham || 2||*

I am neither the life breath, nor the five *prāṇas*. I am not the seven constituents of the body or even the five sheaths. I am not the organ of speech, the hands or legs, nor the genitals or the anus. I am of the nature of consciousness and limitlessness. I am Śiva, the auspicious. I am Śiva, the supreme happiness.

Prāṇa means the vital air, the breath. It keeps us alive. Am I this breath? No, I am not. I am aware of my breathing; I can feel the breath going in and out of my nose. My lungs are functioning like bellows all the time. The air goes up and down. Who am I? I am not the bellow; I am that because of which these bellows are functioning. The Kathopaniṣad [2-2-3] says:

*ūrdhvaṃ prāṇamunnayatyapānaṃ pratyagasyati |
madhye vāmanamāsīnaṃ viśve devā upāsate ||*

All deities worship that adorable One sitting in the middle, who pushes the *prāṇa* upward and impels the *apāna* inward.

The air that goes out is called *prāṇaḥ*, the air that comes in is called *apānaḥ*. There is someone sitting within who pushes the air up and pulls the air down, because of whom *prāṇa* and *apāna* functions. That adorable lord is sitting in the middle of the body, *vāmanamāsīnaḥ*. The eyes, ears, etc., are bringing in different gifts and offering them to him. The ears are hearing at the moment. What for? Do the ears hear for their own sake? No. The ears bring in the knowledge in the form of sound and offer it to the *ātma devatā*. I am the self because of whom and for whom the *prāṇa* or breath is functioning. But I am not that *prāṇa*.

Na vai pañcavāyuh. The same *vāyuh* is given different names based on the different physiological functions, namely, *prāṇa*, *apāna*, *vyāna*, *udāna*, *samāna*, I am not *prāṇa*, the respiratory system. I am not *apāna*, the excretory system. I am not *vyāna*, the circulatory system. I am not *udāna*, the ejecting system. And I am not *samāna*, the digesting and distribution system. I am not any one of these different physiological systems because I am

clearly the knower of these systems. I am the one because of whom, and for whom, these systems are functioning.

Na vā saptadhātuḥ. I am not any of the seven *dhatuḥ* or the constituents of the body. They are *tvak*, the upper skin, *carma*, the inner skin, *māmsa*, the flesh, *rudhira*, the blood, *asthi*, the bone, *majja* the marrow, and *medas*, the fat.

Na vā pañcakośaḥ. I am none of the five *kośas* or sheaths. Vedānta talks about the five *kośas*: the *annamayakośa* or the sheath of food, which is the physical body, the *prāṇamayakośa* or the sheath of vital airs, the *manomayakośa* or the sheath of the mind, the *vijñānamayakośa* or the sheath of the intellect, and the *ānandamayakośa* or the sheath of bliss.

Na vāk pāṇipādau na copasthapāyūḥ. I am not the organ of speech, *vāk*. I am not the hands, *pāṇi*. I am not the legs, *pādau*. I am not the genital organs, *upastha*. I am not the anus, *pāyūḥ*. In the first verse we talked about the five organs of perception. Here are the five organs of action. These are the organs with which we perform actions. I am not these organs of action also. I am the one because of whom and for whom, different actions are performed by the organs of actions.

Who am I? *Cidānandarūpaḥ śivo'ham śivo'ham.*

Verse 3

*na me dveṣarāgau na me lobhamohau mado naiva me naiva mātsaryabhāvaḥ |
na dharmō na cārtho na kāmo na mokṣaḥ cidānandarūpaḥ śivo'ham śivo'ham || 3||*

I do not have likes, dislikes, greed and delusion. I do not have pride, neither do I have jealousy. I do not have pursuit of *dharmā*, *artha*, *kāma* or *mokṣa*. I am of the nature of consciousness and limitlessness. I am Śiva, the auspicious. I am Śiva, the supreme happiness.

Na me dveṣarāgau. These *rāga* or likes and *dveṣa* or dislikes are also not mine. Not only am I not the mind, but the mind is not mine either. As a matter of fact, I am not even related to it. Eventhough for the purposes of *vyavahāra*, the interaction with the world, we do say that this body and this mind are mine, but there is actually no relationship. There is no relationship with the mind because I am totally *asaṅgaḥ*, unconnected to anything. I do not have a form. I do not have a characteristic or attribute, and therefore, I am not connected to anything at all. Can space be connected to any object? Can it be connected to a pot? Space is unconnected, unattached. So also, awareness, which I am, is unattached to anything.

Rāga is attachment. What is attachment? Attachment is the feeling that I cannot do without something. If I cannot do without a cup of tea, it can be said that I am attached to tea. It is one thing to use a car, for instance, but it is another thing to be attached to it. Attachment makes me dependent. You must learn to distinguish between love and attachment. I am attached to my son, if I cannot do without my son. In attachment there is dependence, there is demand, and there is hurt. I love someone, and that someone does not love me in return. If my love also evaporates, “Why should I bother, if he does not care?”, then it is an example of attachment, not love. There can also be disappointment in attachment. “I did so much for him, but he does not care for me at all!” That means that there is an expectation of reward for what I have done.

In love, there is joy in giving. When you enjoy giving, you don't care whether it is returned or not. If you give and you expect something in return, then your joy depends upon what is returned, and not in giving. In love, there is happiness in the very act of offering. I

do not worry whether the other person returns the favor or not; this is pure love. This is what we have to ultimately accomplish in our lives. Attachment is a problem because there is always a possibility of disappointment. We think that we love people, but very often, we love our own likes and dislikes. Someone who fits into my structure of likes and dislikes becomes an object of my love. The moment that person does not satisfy my likes and dislikes, I can let him go his own way. This is what we call conditional love. In love there is freedom; in attachment there is bondage. Most of what we have is likely to be attachment because we are often disappointed in our relationships. “Why did he say this? Why didn’t he do this?” Whenever you are hurt, it is not love. It is attachment because the other person failed to meet your expectation.

Usually our relationships are characterized by likes and dislikes, *rāga* and *dveṣa*. I like something that satisfies my fancies, and I dislike something if it does not satisfy my fancies. Here it is said that likes and dislikes are not mine, *na me rāga-dveṣa*. Then who do they belong to? They belong to the mind. *Rāga* is a condition of the mind and *dveṣa* is also a condition of the mind. One can become free from all sense of guilt and all sense of hurt by contemplating on this fact that the *rāga* and *dveṣa* are not mine. I am not *rāga*. I am not *dveṣa* either. There is no *rāga* or *dveṣa* in me. Neither do they belong to me. “Does it mean I can do anything I like?” This question itself shows that *rāga-dveṣas* are there. When there is no *rāga-dveṣa*, there is no want also. All desire is created only from likes and dislikes. When I am attached to something, there is a desire to possess it if it is not with me, or to retain it if it is with me. When I have hatred or aversion, there is a desire to get rid of something, or to avoid it. If I see a person who I do not like, coming in my direction, I quietly change my direction so that I do not run into that person; I have an aversion for that person. This is called *dveṣa*. If I like some person, I go out of my way to go and meet him or her and be with that person. This is *rāga* or attachment. Declaring that *rāga* and *dveṣa* are not mine and then exhibiting *rāga-dveṣas* in my behavior is not consistent. At the same time, you need not have the guilty feeling that you have *rāga-dveṣas*. The *ātmā* has no *rāga-dveṣas*.

You can say, “I have no *rāga* or *dveṣa*,” when your mind is quiet and relaxed, but it

would be difficult to say that when your mind has *rāga-dveṣas*. When the mind is quiet, you can objectify in your mind, the person for whom you have *rāga* or attachment, and say, “This I am not”. Or visualize in your mind having *dveṣa* or aversion for someone and then declare, “This I am not”. Appreciate the fact that I am not the *rāga-dveṣas* and they are not mine.

Na me lobhamohau mado naiva me naiva mātsaryabhāvaḥ. *Lobha* means greed. *Moham* means delusion. I do not have either. These are all modes of the mind. *Madaḥ* or pride is also not mine. *Mātsarya* or jealousy is also not mine. Isn't it nice to know? I am not jealous. I am not proud. I do not have attachment or aversion or greed or delusion. These are called the *ṣaḍripus*: *kāma*, *krodha*, *lobha*, *moha*, *mada* and *mātsarya*. *Kāma* is *rāga*. *Krodha* is *dveṣa*. *Kāma* is desire, which is the root cause of everything. When I have a strong desire for anything, I want that thing badly. The stronger my desire, the more badly I want it. Suppose someone comes in the way of my fulfilling this desire, or snatches away what I wanted, what happens? The desire results in *krodha* or anger. The stronger my desire is, the stronger will be my feeling of anger. Suppose my desire gets fulfilled, then what happens? Am I satisfied once and for all? No, I want more of that. That is called *lobaḥ* or greed. When I have lots of things, what do I have? Pride or *mada*. When I become proud, I am as good as an intoxicated person. I don't know what I am thinking or doing; it is called *moha*. When I discover that someone has more than what I have, *mātsarya* or jealousy sets in. All of these are modes of the mind and all of them originate from *kāma* or desire. I quietly declare that I am not all this. You can declare it at any time. Suppose the mind becomes very sad. It is the nature of mind to become sad. At that time, remind yourself that the sadness is the condition of the mind; it is not you who are sad. You may be weeping, but you can still say that you are not sad. Say it a few times. The sadness will go away if you see the fact that the sadness belongs to your mind. Anger comes. But anger, I am not. It is a state of the mind. I am not the mind and therefore, I am not angry.

Na dharmo na cārtho na kāmo na mokṣaḥ. I am not any of these four *puruṣārthas*: *dharmo*, *artha*, *kāma* and *mokṣa*. “But Swamiji, I am not even *mokṣa*? But, that is what I want!” *Mokṣa*, freedom also belongs to the mind, because bondage belongs to the mind. Let me illustrate this with a story. Once upon a time a *guru* and his disciple were living in a hut

in a forest. The guru had four cows. Disciple learnt at the feet of the *guru*, and also served the *guru*, and therefore, he would perform different chores for the *guru*. One of his jobs was to take the cows to the forest for grazing, early in the morning. One evening when he returned to the hut with the cows, he found that one of the ropes to tie the cows was missing. So he tied three of the cows to the post, but not the fourth one. He was worried that the cow would walk away at night and told the *guru* about his problem. The *guru* asked him to act as if he were tying the cow, that is, to go through the motions of tethering it, despite not having a real rope. The disciple brought the cow to the appointed place and went through the motions of tying it to the post. The cow stood there quietly. That night, the disciple got up frequently to check on the cow. The next morning he untied the three cows and they started walking with him. The fourth cow, however, did not move. The disciple went to the *guru* and asked him for advice. The *guru* now told him to go through the motions of untying the cow. The disciple then pretended to untie the cow, and it started walking away with him. The cow was 'as though' bound; there was no real bondage. All that was necessary for the cow was to think that it was bound. In the morning, the cow thought that it was liberated, and therefore, felt liberated. The bondage that the mind feels is like the bondage of the cow. I think that I am bound right now. Therefore, I should now think that I am liberated. Liberation is not for me, because I was not bound in the first place. Liberation is of the same degree of reality as bondage. I have nothing to accomplish as I am already a complete being. Therefore, none of these *puruṣārthas* are for me.

Who am I then? *Cidānandarūpaḥ śivo'ham śivo'ham.*

Verse 4

*na puṇyaṁ na pāpaṁ na saukhyaṁ na duḥkhaṁ na mantra na tīrthaṁ na vedā na yajñāḥ |
ahaṁ bhojanaṁ naiva bhojyaṁ na bhoktā cidānandarūpaḥ śivo'haṁ śivo'ham|| 4||*

I have neither *puṇya* nor *pāpa*, nor happiness nor sorrow, nor do I have the *mantra*, the holy place, the *Vedās* or fire rituals. I am neither an experience nor the object of experience, or even the one who experiences. I am of the nature of consciousness and limitlessness. I am Śiva, the auspicious. I am Śiva, the supreme happiness.

Na puṇyaṁ na pāpaṁ na saukhyaṁ na duḥkham. *Puṇya* does not belong to me nor does *pāpa*. Isn't this nice to know? I may not care to say that *puṇya* does not belong to me, but I would definitely like to say that *pāpa* does not belong to me. If *pāpa* is not for you, then *puṇya* is also not for you. If you want to take credit for *puṇya*, you have to take the blame for *pāpa* too. *Puṇya* and *pāpa* are for one who performs actions. Who performs the actions? The hands perform the actions; the legs perform the actions; the speech performs the actions; the mind performs the actions. Who am I? I do not perform any actions. I am not the actor. I am of the nature of plain and simple awareness. In my presence alone do all these faculties function, and all the organs perform their activities. Just as all the living beings perform their activities in the presence of the sun. After the sun sets, when everything is dark, there is no life on the earth at all. As the sun rises in the morning, it as though enlivens all the living beings. The sun is like a witness in whose presence all the activities take place. The text of the Pañcadaśī gives the illustration of a lamp which illumines a stage. All the different expressions of the dancer and the audience are illumined by the lamp. The lamp functions as a witness and does not participate in the activity. It remains *nirvikāra*, changeless. Like the lamp, I am the self in whose light the modes of the mind and all the sense organs are illumined. I do not take part in any activity. I am not the agent of the action. So *pāpa* and *puṇya* belong to the intellect, not to me. The happiness, *saukhyam*, and the unhappiness, *duḥkham*, belong to the mind. I am the one who illumines all these different modes of the mind.

Na mantra na tīrthaṁ na vedā na yajñāḥ. I am not the *mantra*. I am not any of the holy places, *tīrtha*. I am not the sacred scriptures, *vedā*. I am not the sacrificial rituals,

yajñāḥ. All of them are means of the purification of my heart, of gaining knowledge. But then I am not them.

Ahaṁ bhojanam naiva bhojyam na bhoktā. *Bhojanam* means eating. *Bhojya* means food. *Bhoktā* means eater. All our activities involve these three factors: the experiencer, the experience and the object of the experience. This is called *triputi*, triad. Every experience involves the *triputi*. For example, the eater, the eating and the eaten; the seer, the seeing and the seen; the knower, the knowing and the known. Who am I? I am not the seer, the seeing or the seen, and neither am I the eater, the eating or the food. I am the one who illumines them all. Therefore I am neither the *kartā* nor the *bhoktā* or the happiness or the unhappiness. All these belong to the *upādhi*; I am none of them. *Cidānandarūpaḥ śivo'ham śivo'ham*.

Verse 5

*na me mṛtyuśaṅkā na me jātibhedaḥ pitā naiva me naiva mātā na janma |
na bandhurna mitraṁ gururnaiva śiṣyaḥ cidānandarūpaḥ śivo'ham śivo'ham|| 5||*

I have no fear of death, nor caste differences. I have no father, mother, or birth. I have no relative, friend, teacher or student. I am of the nature of consciousness and limitlessness. I am Śiva, the auspicious. I am Śiva, the supreme happiness.

Na me mṛtyuśaṅkā. I have no fear of death. Death belongs to the body. There is no death for the I, the self. There is no birth also, *na me janma*, because birth also belongs to the body, and I am not the body.

Na me jātibhedaḥ. All the different *jātis* viz., *brāhmaṇa*, *kṣatriya*, *vaiśya* and *sūdra*, I am not. If I am not a *brāhmaṇa*, then who is *brāhmaṇa*? It is this body, which is a *brāhmaṇa*, or *kṣatriya*, or *vaiśya* or *sūdra*. I am not any one of them.

Pitā naiva me naiva mātā na bandhurna mitraṁ gururnaiva śiṣyaḥ. I have no father; I have no mother; I have no friend; I have no relative; I have no guru; I have no *śiṣya*. Who gave you birth if you have no father? Am I born? The body is born. Is it ever possible that I can be born? Can I ever witness my own birth? No. For witnessing my birth, I must be present before the birth. That is a contradiction. Can I witness my death? No. For witnessing death, I must be present after the death. The fact that I can neither witness my birth nor my death means that I have no birth or death. All the relationships such as that of a father and son belong to the body. I do not have a *guru*; I do not have a disciple. I do not have a father; I do not have a mother. I do not have friends and I do not have relatives.

Who am I? *Cidānandarūpaḥ śivo'ham śivo'ham.*

Verse 6

*aham nirvikalpo nirākārarūpo vibhurvyāpya sarvatra sarvendriyāṇām |
sadā me samatvam na muktirna bandhaḥ cidānandarūpaḥ śivo'ham śivo'ham|| 6||*

I am free of thoughts, and free of forms. I am connected to all sense organs as I pervade everything and am everywhere. I am ever changeless. There is no freedom or bondage in me. I am of the nature of consciousness and limitlessness. I am Śiva, the auspicious. I am Śiva, the supreme happiness.

All the earlier verses describe what I am not. The last verse states what I am. *Aham nirvikalpaḥ*. There is no *vikalpa* in me. *Vikalpa* may mean thoughts or duality. How many I-s are there? There are millions of minds and bodies, but only one awareness that illuminates them all. Just as there are countless bulbs, but only one electricity, so also, the personalities are many, but the person who is reflected in all these personalities is one. It is like the reflection of the one sun appearing in the water contained in millions of buckets. The I does not have a form or age; it is not confined to any time or place.

As a matter of fact, it is not even right to say that the body is different from me even though we said that I am not the body, I am not the mind, I am not the sense organs, etc. Are there are two entities, the I and the non-I? Are the self and the non-self two distinct entities? If they are, there is *vikalpa* or duality. In fact this body-mind complex or the whole universe are also not different from me. I am different from them, but they are not different from me. There is no duality between the *ātmā* and the *anātmā*.

Nirākārarūpaḥ. *Nirākāra* means formless. I am formless and do not have any attributes at all. I have no quality; I have no characteristics.

Vibhuḥ. I am all-pervasive.

Vyāpya sarvatra. I obtain everywhere.

Sarvendriyāṇām means in and through all the sense organs. The sense organs are

different from one another, but there is one 'I' that informs them all.

Sadā me samatvam. I am ever the same, ever changeless.

Na muktirna bandhaḥ. There is no bondage or liberation in me. I was never bound, and hence, there is no question of liberation for me.

Cidānandarūpaḥ śivo'ham śivo'ham.

Satsang

Question

If *punya* and *pāpa* do not belong to me, who is responsible for my actions?

Answer

Whoever does the action!

Question

If I am not doing it, they don't belong to me. Who is the *karta*?

Answer

Kartrtvam or doership belongs to the *buddhi*. When I am identified with the *buddhi*, I become the *kartā*, the doer or the agent. This is why I take myself to be the *pāpi* or the *punya* *vān*. But if I have the knowledge that all actions are performed by the *buddhi*, I am merely a witness, then *punya* does not belong to me, and *pāpa* also does not belong to me. Therefore whosoever knows himself to be the witnessing awareness, he alone can say that *punya* and *pāpa* do not belong to him. But if I think that I am doing an action, I cannot declare that *punya* or *pāpa* does not belong to me. I should know that the agency or doership belongs to the intellect, not to me. ¹

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