

अद्वैतप्रकरणमञ्जरी

Advaita-Prakaraṇa-Mañjarī

*A Bouquet of Nondual Texts*

by  
*Adi Sankara*



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*Adi Sankara*

*English Translation by*  
*Dr. H. Ramamoorthy & Nome*

*Society of Abidance in Truth*

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शुक्लाम्बरधरं विष्णुं  
शशिवर्णं चतुर्भुजम् ।  
प्रसन्नवदनं ध्यायेत्  
सर्वविघ्नोपशान्तये ॥

śuklāmbara-dharam viṣṇum  
śaśi-varṇam catur-bhujam  
prasanna-vadanam dhyāyet  
sarva-vighnopaśāntaye

**Wearing white garments, all pervasive,  
Of the color of the moon, having four hands,  
With a pleasant face, thus he should be meditated  
upon,  
For effacing all impediments.**

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*Obeisance to Adi Sankara,  
Who is the One Absolute,  
Who enlightens our mind,  
Who brings joy to our heart.  
To Him we are eternally grateful.*

*Its scent emanates,  
filling our hearts with ecstasy,  
Upon exhalation  
we seek Its fragrance again.*

*Its radiant beauty fills our minds  
with divine bliss,*

*If we turn from It,  
we seek to gaze upon It again.*

*Its essence permeates our very core,  
And we rejoice in the quintessence of our  
singular, infinite and eternal identity—*

*The One Reality*

*The Bouquet of Nonduality.*

*Om Tat Sat*

Sasvati  
Sankara Jayanti, 2005

# *Notes on Translation*

Translation of profound spiritual works from Sanskrit to English may be regarded as a fusion of a linguistic science and an art. It is inherently approximate, while the essential message of unambiguous true Knowledge remains forever transcendent of both thought and word.

In this compendium of sacred works by Adi Sankara, the translation has been attempted with an eye to that essential message and to the presentation in English of the original literal meaning as much as is possible. In addition, an attempt has been made to follow the actual order of the Sanskrit words and phrases as closely as the English language allows. This has been done to such an extent that we have chosen to present that which was actually composed by the great sage in flawless Sanskrit even at the expense of elegance of the new language. Therefore, at a first cursory glance, some awkwardness of phrasing may appear in the English at points, but meditation upon the meaning thus conveyed will result in an interior Knowledge that more than compensates for the lack of English eloquence in such translated verses.

Some words and phrases employed by Sri Sankara carry the possibility of multiple interpretations. In such cases, the word-for-word portion of each translated verse displays the possible meanings distinguished by commas. Therefore, it is possible for the avid reader to insert these various meanings in the English verse in substitution of the meaning selected by the translators to derive multiple nuances of meaning that may be contained in the original. In some cases, these multiple meanings have been incorporated within parentheses immediately following the selected meaning in the final English verse.

Aside from its usual usage, capitalization has been employed to aid the reader in identifying terms that signify the Absolute or Self-Realization. Terms and phrases in parenthesis represent alternative translations of the immediately preceding word or phrase, explanation of the preceding term, or

additional information that may be clarifying for the reader. Brackets signify an insertion made by the translators considered to be necessary to render the verse comprehensible in English or to enable the verse to conform to the basic rules of the English language.

Any mistakes that may appear herein are entirely the fault of the assistant translator and do not reflect any mistake in the flawless, original texts of Sri Sankara or in the meticulous, devoted, selfless work of the primary translator, the late Dr. H. Ramamoorthy.



# *Advaita-Prakarana-Manjari*

## *Introduction*

दक्षिणामूर्तिसमारम्भां  
शंकराचार्यमध्यगाम् ।  
रमणसद्गुरुपर्यन्तां  
वन्दे गुरुपरम्पराम् ॥

dakṣiṇāmūrti-samārambhām  
śaṅkarācārya-madhyagām  
ramaṇa-sadguru-paryantām  
vande guru-paramparām

**Dakshinamurti being the beginning,  
Sankara Acarya being in the middle,  
Ramana Sadguru being the end,  
To this lineage of Gurus, obeisance!**

**T**he revelation of Truth is by the Truth alone, revealing itself to itself. This Self-Knowledge, ineffable and immutable, is the illuminative spiritual teaching of Advaita Vedanta taught by the wondrous sage Adi Sankara, the great Acharya. Having realized Brahman as the Self, which is himself, he reveals the Self with perfect clarity, for the liberating benefit of all those who, struggling in samsara, yearn for the Realization of the Supreme Truth, so that they may be eternally happy and at peace.

The teachings by Sri Sankara are of a timeless value, as they deal with the highest wisdom concerning the nature of one's own Self, revealing that if this Self be realized as it truly, innately is, it is Brahman, itself, without the least differentiation. This, one's true nature, apart from which there is no individual or object, is indivisible, formless, unborn, imperishable, and of the nature of Being-Consciousness-Bliss.

Ignorance regarding the Self is the cause of imagined bondage. Such ignorance, which is of the quality of veiling and projection, manifests as misidentification with what is not one's real identity and attachment to objects, that is, confusion regarding what is real and what is not. Knowledge of the Self alone ends such ignorance, revealing the unreal nature of its forms and of the ignorance itself. If the Knowledge imparted in these teachings of Sri Sankara is fully realized, there remains no illusion or delusion, no object or individual, no creation and no birth, no bondage and no ignorance, no one bound and no one ignorant. Brahman alone is, and That you are. That is the sole-existent Reality.

Illusion, being unreal, has no power to sustain or destroy itself. The superimposition of that which is not real upon that which is real lends seeming sustenance to that which has never actually come to be. Destruction of illusion can be only by that which is not of the illusion, yet for the homogenous Absolute Reality, Brahman, which alone is the Self, there is never any such thing as illusion. Therefore, in Truth, there is no creation of illusion and no destruction of illusion. Nevertheless, the forever unmanifested Reality, which is the Knowledge itself, displays itself as the power of that Knowledge, both in terms of its shining, or revelation, and its blissfully liberating nature. This is the light and power of Sankara's word. What could be more powerful than Reality, Being, and what could be more luminous than Consciousness, which is the Knowledge? As Self-Knowledge is not to be delusively imagined to be perceptual, conceptual, or divisible into a triad of knower, knowing, and known, it is nondual in nature, and its omnipotence, omnipresence, and omniscience are due to the illimitable, formless, eternal, Self, which is one without a second. Therefore, while the Truth is most eloquently taught in

Silence, as declared and exemplified in Sri Ramana Maharshi and in Sri Sankara himself, and as depicted in the form of Dakshinamurti, that same Truth alone, without any diminution, is the meaning, power, and revelation of what has been uttered and written by such a great sage as Adi Sankara.

Presented here is a small bouquet of nondual spiritual texts selected among the many that Sri Sankara bequeathed to humanity as one of the means of instruction in these essential teachings. The central focus of them is Self-Knowledge, and the manner of exposition of spiritual instruction found in them is similar to that contained in Sri Sankara's *Svatmanirupanam*, translated into English and published by SAT in 2002. Tremendous, immeasurable depth is found in the Knowledge so succinctly, tersely expressed in the verses that compose these sacred texts. The reader must meditate deeply upon their significance by a profound inquiry to know his own Self in order to fully comprehend that which is imparted in these teachings.

The emphasis on knowing oneself and the invariable identification of the author of these verses, Sankara, with the Self is the very same as that found in Sri Ramana Maharshi and his teachings. Differences and degrees can be conceived of ajnana (ignorance), but it is not possible for there to be degrees or differences of Jnana (Knowledge). For the same reason, there cannot be differences of jnani-s, sages of Self-Knowledge, for, in this Knowledge, there is no individuality whatsoever, and an utter absence of misidentification with the body, its attributes, its activities, and such is implicit in Self-Realization. Brahman, or the Self, is the only identity of one who has realized. Indeed, "one who has realized," may be regarded as only a euphemism, for Brahman alone knows and is Brahman. The spiritual identity of Dakshinamurti, Adi Sankara, and Sri Ramana Maharshi is thus self-evident to those who know, just as it is revealed in the teachings themselves. Thus, the Maharshi has said in his introduction to his Tamil translation of Sri Sankara's *Atmabodha*, "Can Sankara, the enlightener of the Self, be different from one's own Self? Who but he does this day, abiding as the inmost Self in me, speak this in the Tamil language?" (*The Collected Works of Ramana Maharshi*,

third edition 1968, Sri Ramanasramam) In addition, in the Maharshi's invocation to his Tamil translation (entitled *Dakshinamurti Tottiram*) of Adi Sankara's *Dakshinamurti Stotram (Dakshinamurti Ashtakam)*, "For the peace of the steadfast, best of sages to be steadily established, shining as the south-facing form, shining in his nature that is silence, expounding, in this stotra, the nature of the Self, Lord Sankara abides in me." If one, being enlightened by these essential teachings of nondual Self-Knowledge, realizes the Self as his only identity and as the only reality, he, himself, then is blissfully abiding at the very source of this highest wisdom and is that source, himself, for he who listens is, himself, the one who speaks, he who reflects is, himself, the light of his contemplation, and he who meditates is, himself, That upon which he seeks to meditate. He remains absorbed in That which he, himself, is. He abides as the eternal Brahman, while remaining with a heart overflowing with gratitude toward sages such as Sankara who, in the infinitude of Grace and with the all-seeing eye of Knowledge, has so clearly enunciated the nature of the Self and the means to realize it, liberating those who approach his teachings with devotion, humility, perseverance, detachment, discrimination, the burning desire for Liberation, and other such spiritual qualities from the illusory fetters, the fear caused by dualism, and the sorrowful delusion that is born of imagination.

May our salutations be to this Adi Sankara.

*Introduction to  
Brahmanucintanam  
(Meditation on Brahman)*

Self-Knowledge is the Realization of Brahman. Differences are imagined in ignorance of one's own identity. Meditation for Self-Knowledge consists of deep inquiry to know the Self as it is, free of misidentification. In this sacred set of verses, Sri Sankara has revealed this meditation of identity with Brahman, which is one's true and only Being. Any supposed identity other than that which is thus revealed here by the Acharya should be negated by the deep inquiry to determine who one really is and abandoned as being only of the nature of imagination. Brahman, formless and eternal, is alone one's nature. This Self is unborn. For the unborn there is never any creation. The Self alone is. That sole-existent Self is revealed, with supreme Knowledge and Grace, by Adi Sankara, who is, himself, that Self, that Brahman.

Glorious is Sankara, who is certain of being Brahman.

Glorious is Sankara, who knows Brahman as "I," who is never otherwise, and who, therefore, cannot be bound.

Glorious is Sankara, the Supreme Brahman, of the nature of Consciousness, the wholly unattached and the ever unaffected, realized by those who persevere in Knowledge.

Glorious is Sankara, not different from Brahman, who reveals the way to realize the Supreme Brahman, and who is meditated upon by those who abide in Brahman.

Glorious is Sankara, who is the illimitable, continuous Awareness and who is colorless, birthless, and beyond all stages.

Glorious is Sankara, who is Brahman, which is all, the ever-existent One that is the Self of all the gods.

Glorious is Sankara, who does not conceive of difference.

Glorious is Sankara, who is the ever-liberated, undifferentiated Being-Consciousness-Bliss, with no trace of sorrow.

Glorious is Sankara, who is transcendent of action and whose Knowledge does not change with the motions of the body.

Glorious is Sankara, who is ever happy and the teachings of whom, in a moment, destroy all darkness, causing one to abide in identity with Brahman.

Glorious is Sankara, who is like a sun ever risen, devoid of the ignorance that creates the objective illusion.

Glorious is Sankara, the undivided One, from whom all appears.

Glorious is Sankara, the immaculate One, into whom all dissolves.

Glorious is Sankara, who is all-pervasive and free from all illusion and individuality.

Glorious is Sankara, the unborn and imperishable, the immortal sanctuary for all, the Infinite, Bliss itself, who is the One revealed in the scriptures.

Glorious is Sankara, eternal and undifferentiated, who is doubtless, formless, immutable, and of the nature of Being-Consciousness-Bliss beyond the sheaths.

Glorious is Sankara, who is the ever unattached, non-individualized, Supreme Lord, and by whose Reality and Light the senses move.

Glorious is Sankara, who is the blemishless Self that is free of beginning, middle, and end and who is never in bondage.

Glorious is Sankara, who is Brahman and has not a trace of samsara and whose spiritual instruction should always be practiced and realized.

Glorious is Sankara, by whose Knowledge one becomes That when one ardently practices.

Glorious is Sankara, by the practice of whose teachings all faults are destroyed and all that is wondrous is attained.

Glorious is Sankara, the practice of whose teachings bestows Liberation while alive, transcendent of the body, senses, and prana.

Glorious is Sankara, who reveals that the “I” is not the mind or the ego or anything elemental.

Glorious is Sankara, who is transcendent of all sensations, who is beyond space, who is not veiled by illusion, and who, being free from thought, cannot be remembered.

Glorious is Sankara, who is Consciousness, the solitary Witness of all, who is Siva, the One that alone is, in whom all are created, sustained, and destroyed.

Glorious is Sankara, who is without duality, who is infinite, who knows all, the Lord of all before whom there is no other power.

Glorious is Sankara, who is Truth-Knowledge-Bliss, the changeless Brahman, which is the only existence of the meditator and the meditation, and in whom this entire universe is known as false.

Glorious is Sankara, who is the samsara-less Brahman revealed by the Vedanta-s and the Gurus.

Glorious is Sankara, who is bodiless, who does not possess a body, the everlasting ancient One, the One that alone is, Brahman, apart from which there is nothing.

Glorious is Sankara, who liberates all who meditate on His nature, the only One existing in all beings, if only the mind is absorbed in That.

Glorious is Sankara, who has composed this Meditation on Brahman (Brahmanucintam).

Glorious is Sankara.

॥ श्रीः ॥

॥ ब्रह्मानुचिन्तनम् ॥

Śriḥ

Brahmānucintanam

*Meditation on Brahman*

अहमेव परं ब्रह्म वासुदेवाख्यमव्ययम् ।  
इति स्यान्निश्चितो मुक्तो बद्ध एवान्यथा भवेत् ॥ १ ॥

aham-eva-param brahma vāsudevākhyam-avyayam  
iti syān-niścito mukto baddha evānyathā bhavet

aham eva **I am, indeed, param Supreme brahma  
Brahman vāsudevaḥ Vasudeva, Supreme Being  
ākhyam called avyayam changeless iti thus syāt  
should be niścitaḥ in certitude muktaḥ the  
Liberated baddhaḥ a bound one eva indeed  
anyathā otherwise bhavet will be**

**I am, indeed, the Supreme Brahman,  
Called the Supreme Being, changeless;  
Thus should be in certitude the Liberated;  
Otherwise, he will be one bound, indeed.**

**(Alternative translation for fourth line:  
One bound, indeed, will be otherwise.)**

अहमेव परं ब्रह्म निश्चितं चित्तं चिन्त्यताम् ।  
चिद्रूपत्वादसङ्गत्वादबाध्यत्वात्प्रयत्नतः ॥ २ ॥

aham-eva param brahma niścitam citta cintyatām  
cid-rūpatvād-asaṅgatvād-abādhyatvāt-prayatnataḥ

aham eva I am, indeed, param Supreme brahma  
Brahman niścitam citta with a firm mind, with a  
settled mind, with a mind of certainty, with an  
unopposed mind cintyatām let this be contem-  
plated, thought cit rūpatvāt being of the nature of  
Consciousness asaṅgatvāt being attachmentless  
abādhyatvāt being unaffected prayatnataḥ by  
persevering effort

I am, indeed, the Supreme Brahman.  
Let this be contemplated with a mind of  
certainty,  
Being of the nature of Consciousness, being  
without attachment,  
Being unaffected, [and] by persevering effort.

अहमेव परं ब्रह्म न चाहं ब्रह्मणः पृथक् ।  
इत्येवं समुपासीत ब्राह्मणो ब्रह्मणि स्थितः ॥ ३ ॥

aham-eva param brahma na cāham brahmaṇaḥ pṛthak  
ityevam samupāsīta brāhmaṇo brahmaṇi sthitaḥ

aham eva param brahma I am, indeed, the  
Supreme Brahman na ca aham and I am not  
brahmaṇaḥ from Brahman pṛthak different, sepa-  
rate iti thus evam indeed samupāsīta should medi-  
tate brāhmaṇaḥ a brahmin (one who knows the  
Veda-s) brahmaṇi in Brahman sthitaḥ established,  
abiding

I am, indeed, the Supreme Brahman,  
And I am not different from Brahman;  
Thus, indeed, should a brahmana (a brahmin)  
meditate,  
Abiding in Brahman.

सर्वोपाधिविनिर्मुक्तं चैतन्यं च निरन्तरम् ।  
तद्ब्रह्माहमिति ज्ञात्वा कथं वर्णाश्रमी भवेत् ॥ ४ ॥

sarvopādhi-vinirmuktaṁ caitanyam ca nirantaram  
tad-brahmāham-iti jñātvā katham varṇāśramī bhavet

sarva upādhi vinirmuktam free from all limitations  
caitanyam ca Awareness and nirantaram pause-  
less, uninterrupted tat brahma that Brahman  
aham I am iti thus jñātvā having known katham  
how varṇa āśramī one who observes the rules of  
castes and orders of life bhavet can become

Free of all limitations  
And with uninterrupted Awareness,  
Having known thus that I am Brahman,  
How can one become one who observes castes  
and orders of life?

अहं ब्रह्मास्मि यो वेद स सर्वं भवति त्विदम् ।  
नाभूत्या ईशते देवास्तेषामात्मा भवेद्धि सः ॥ ५ ॥

aham brahmāsmi yo veda sa sarvaṁ bhavati tvidam  
nābhūtyā īśate devās-teṣām-ātmā bhaved-dhi saḥ

aham brahma asmi **I am Brahman** yo veda **one who knows** saḥ sarvaṁ bhavati **he becomes all** tu **indeed** idam **this** na abhūtyā **by not being non-existent** īśate **become the Lord (īśvara)** devāḥ **the gods** teṣām **their** ātmā **Self** bhavet **becomes** dhi **established, fix the mind on** (another version: bhavet **hi indeed becomes, because**) saḥ **he**

**One who knows, “I am Brahman,”  
He becomes all this;  
By not being nonexistent, the gods become the  
Lord (Ishvara);  
Their Self, indeed, he becomes.**

(Alternative translation of the fourth line:  
Because their Self he becomes.)

(Alternative translation of the fourth line: [As]  
their Self he becomes established.)

अन्योऽसावहमन्योऽस्मीत्युपासते योऽन्यदेवताम् ।  
न स वेद नरो ब्रह्म स देवानां यथा पशुः ॥ ६ ॥

anyo'sāv-aham-anyo'smīty-upāsate yo'nya-devatām  
na sa veda nara brahma sa devānām yathā paśuḥ

anyaḥ asau **this one is different** aham anyaḥ asmi  
**I am one different** iti thus upāsate **worships,**  
**acknowledges, serves, is devoted to, contemplates**  
upon yaḥ he who anya devatām **other gods** na saḥ  
veda he does not know naraḥ man brahma  
**Brahman** saḥ he devānām **among the gods** yathā  
like paśuḥ **beast, tethered animal, individual in**  
**bondage**

**“This one is different; I am different,”**  
**He who thus contemplates upon (worships, is**  
**devoted to) other gods,**  
**That man does not know Brahman.**  
**He is like a beast (one in bondage) among the**  
**gods.**

अहमात्मा न चान्योऽस्मि ब्रह्मैवाहं न शोकभाक् ।  
सच्चिदानन्दरूपोऽहं नित्यमुक्तस्वभाववान् ॥ ७ ॥

aham-ātmā na cānyo'smi brahmaiv-āhaṁ na śokabhāk  
sac-cid-ānanda-rūpo'haṁ nitya-mukta-svabhāvavān

aham ātmā I am the Self na ca anyaḥ asmi I am  
not anyone different brahma eva aham I am,  
indeed, Brahman na śokabhāk not having any  
portion of sorrow sat-cit-ānanda-rūpaḥ aham I am  
of the nature of Being-Consciousness-Bliss nitya  
muktaḥ ever, eternally liberated svabhāva-vān one  
with the own nature of, innate state of being

**I am the Self; I am not anyone different.**

**I am, indeed, Brahman, not having any portion of  
sorrow.**

**I am of the nature of Being-Consciousness-Bliss.**

**I am of the innate nature that is ever liberated.**

आत्मानं सततं ब्रह्म संभाव्य विहरन्ति ये ।  
न तेषां दुष्कृतं किञ्चिद्दुष्कृतोत्था न चापदः ॥ ८ ॥

ātmānam satatam brahma sambhāvya viharanti ye  
na teṣāṃ duṣkṛtam kimcid-duṣkṛtotthā na cāpadaḥ

ātmānam oneself satatam always brahma Brahman  
sambhāvya having that conviction, considering  
viharanti ye those who move about, roam na  
teṣāṃ not for them duṣkṛtam wrong, evil, wicked  
actions kimcit in the least duṣkṛta utthāḥ arising  
from wrong, wicked, evil actions na ca āpadaḥ and  
no dangers, distress, misfortune

Those who move about having the conviction  
That oneself is always Brahman,  
Not for them in the least are there any wrong  
actions,  
And there are no dangers (distress) arising out of  
wrong actions.

आत्मानं सततं ब्रह्म संभाव्य विहरेत्सुखम् ।  
क्षणं ब्रह्माहमस्मीति यः कुर्यादात्मचिन्तनम् ॥ ९ ॥

ātmānam satatam brahma sambhāvya viharet-sukham  
kṣaṇam brahmāham-asmīti yaḥ kuryād-ātma-cintanam

ātmānam oneself satatam always brahma **Brahman**  
sambhāvya considering, having the conviction  
viharet one should move about sukham happily  
kṣaṇam for one moment brahma aham asmi I am  
**Brahman** iti thus yaḥ he who kuryāt does ātma  
cintanam contemplation upon the Self

Having the conviction that oneself is always  
Brahman,  
One should move about happily.  
If, for one moment, one thus does contemplation  
Upon the Self as, “I am Brahman,”

(Alternative translation: He who does contempla-  
tion for a moment  
On the Self thus as, “I am Brahman,”  
Having the conviction that oneself is always  
Brahman,  
Should move about happily.)