



Aparokshâubhuti (I)

[Self-realization]

text attributed to the great master **Shankarâchârya**

1. I [as jivâtmâ] bow down to Him – to Sri Hari (the destroyer of ignorance), the Supreme Bliss [Ananda], the first Teacher [Guru], Ishwara, the All-pervading One and the Cause [the Principle] of all Lokas [the Three Worlds].
2. Herein is expounded (the means of attaining to) Aparokshâubhuti for the acquisition of final liberation [moksha]. Only the pure in heart [where the intellect dwells] should constantly and with all effort meditate upon the truth herein taught.
3. The four preliminary qualifications [dispassion corresponding to Orthodox *hesychia*, discrimination – *viveka*, the mind control, and the yearning or vocation for liberation], such as Vairâgya ([*apathia*], dispassion) and the like, are acquired by men by propitiating Hari (the Lord) through austerities [*tapas*] and the performance of duties pertaining to their social order and stage of life [the only way of propitiating the Wrath of the Gods being to destroy the ignorance].
4. The indifference with which one treats the excreta of a crow – such an indifference to all objects of enjoyment from the realm of Brahmâ to this world (in view of their perishable nature) is verily called Vairâgya [which has nothing to do with “stoicism”].
5. Âtmâ (the seer [the spectator]) in itself is alone permanent, the seen (the objects of the senses, the senses, the mind, and the Buddhi [as productions of Prakriti]) is opposed to it – such a settled conviction is truly known as discrimination.
6. Abandonment of desires [corresponding to *Lethe* of Greek *Mysteries* and of Dante] at all times is called Sama and restraint of the external functions of the organs is called Dama.

Aparokshâubhuti (I)

7. Turning away completely from all sense-objects is the height of Uparati, and patient endurance of all sorrow or pain [in fact “endurance of all duality”] is known as Titikshâ which is conducive to happiness [as Ananda one and only].
8. Implicit faith in the words of the Vedas and the teachers is known as Sraddhâ [instead of criticizing and doubting the sacred teachings, better to use the effort trying to understand them] and concentration of the mind on the only object Sat (i.e. Brahma) is regarded as Samâdhâna.
9. When and how shall I, O Lord, be free from the bonds of this world (i.e. births and deaths) – such a burning desire is called Mumukshutâ.
10. Only the person who is in possession of the said qualifications (as means to Knowledge) should constantly reflect with a view to attaining Knowledge, desiring his own good [*moksha*].