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Nityasutrani A Bouquet of Celestial Songs of the Chidakasha

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नि॒त्सु॒सु॒त्रा॒ण॒ि

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Author : Dr. S. M. Bhatkhande, Swami Nityananda

Transliterated by : Surya Maruvada

Proofread by : Surya Maruvada, NA

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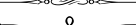

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**ನಿತ್ಯಸೂತ್ರಾಣಿ**  
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ಓಂ ನಮೋ ಭಗವತೇ ನಿತ್ಯಾನಂದಾಯ .

Obeissance to Gurudeva Nityananda, who profusely showered eternal bliss on all those who came in contact with him in person or in absentia. He showed to the world that by devotion, one can attain the highest and that too while living. He in his simple but catching language elucidated the tenets of philosophy that enlightened the elite and the illiterate alike. Whatever he spoke occasionally always contained a thought or thoughts with fitting illustrations from day to day life. People from all walks of life sought his darsana which instantaneously gave them pleasure. They experienced indescribable contentment in his divine presence. He always spoke sparingly but firmly. In his words are reflected Upanishadic thoughts and philosophy.

Shri Nityananda was a divine personality. His teachings are so rich, varied and wonderful that it is difficult to say that he professed only a particular way of thought. He touched a variety of subjects from Bhakti to Sakti and from knowledge to realisation, and in doing so, he took every subject to such a height that it appeared to be the only subject of his choice. Shri Nityananda did not deliver discourses. He however spoke only when he liked. For this there was no fixed place or the subject. The duration of his talk was never the same. He never spoke at a particular hour or for a particular period. During Nityananda's stay in South Kanara, a woman devotee called Tulsi Amma very carefully took down notes of what he said from time to time, in Kannada. She published the same in 1927 under the title 'ChidAkAsagitA!.' It has since been translated into English and Marathi by others. The ChidAkAsagitA comprises inspired sentences spoken by Shri Nityananda in his young age when he was already a Master. The ChidAkAshagitA is the main source of the present work. The work also includes sUtras which are based on what he spoke, during his stay at Ganeshpuri, to his devotees on various occasions. Thus an attempt is made to cover all his teachings as far as possible.

In an humble effort, the author presents the philosophy of Gurudeva Nityananda in

aphorisms in Sanskrit and a commentary in English, both of his own. May it please seekers, devotees, readers and all !

Chapter - 1 Inquiry into Knowledge ಜ್ಞಾನಜಿಜ್ಞಾಸಾ

ಅಥ ಪ್ರಥಮೋಽಧ್ಯಾಯಃ .

ಅಥಾತೋ ನಿತ್ಯಜಿಜ್ಞಾಸಾ .. 1.1

Now, therefore, the enquiry into the eternal.

ಬುಧಸ್ತ್ರಯಾತೀತಃ .. 1.2

A man of knowledge is beyond the three states.

ಯಥಾ ಕೂರ್ಮೋಽಜ್ಞಾನಿ .. 1.3

Like a tortoise, he .. a man of knowledge withdraws.

ಮನಸಾ ಮೌನಂ .. 1.4

Real silence is to be observed by mind.

ಆತ್ಮಮೂರ್ತಯಃ ಸರ್ವಾಃ .. 1.5

In the eyes of the man of knowledge, all are images of his own Atman.

ಜ್ಞಾನಿನಾಂ ಹಿ ನ ವಯಃ ಸಮೀಕ್ಷ್ಯತೇ .. 1.6

In respect of jnanins, age is not certainly a deciding factor for their greatness.

ಜ್ಞಾನಮೇವಾಪ್ತವ್ಯಂ .. 1.7

Knowledge alone is to be obtained.

ಜ್ಞಾನಂ ಬ್ರಹ್ಮವಿದ್ಯೈವ .. 1.8

BrahmavidyA is the true knowledge.

ತೇನೈವ ಬಂಧನಾತ್ ವಿಮುಚ್ಯತೇ .. 1.9

By that .. the knowledge of the Atman alone, one is freed from bondage.

ಆತ್ಮಜ್ಞಾನಂ ವಿನಾ ದೇಹಃ ತಮಃಪೂರ್ಣಂ ಗೃಹಂ ಯಥಾ .. 1.10

A body without the knowledge of Atman is like a house full of darkness.

ಆತ್ಮಜ್ಞಾನೇ ತು ಸಂಪ್ರಾಪ್ತೇ ಮಾಯಾ ಯಾತಿ ತಿರೋಭಾವಂ .. 1.11

MAyA disappears at the attainment of knowledge of Atman.

ಜಿಜ್ಞಾಸಾ ಜ್ಞಾನೇ ಪರಿಸಮಾಪ್ಯತೇ .. 1.12

A philosophical inquiry concludes on the attainment of knowledge.

ಜ್ಞಾನೇನ ಕೃತಂ ಕರ್ಮಾಕರ್ಮೇವ .. 1.13

The action done with knowledge is like a non-action.

ಅಯುಕ್ತಂ ಕೇವಲಂ ಪಠನಂ .. 1.14

Mere reading is not proper .. is not much use.

ಜ್ಞಾನಾರ್ಥಿ ದೇಹಚಿಂತಾಂ ವಿವರ್ಜಯೇತ್ .. 1.15

A seeker of knowledge should avoid undue care of the body.

ಅಧೀತಮಾಚಾರೇಣ ಸಂಗಮಯೇತ್ .. 1.16

Learning should be concurrent with virtuous conduct.

ಅಹಂಕಾರಯುತಂ ಜ್ಞಾನಂ ಪಂಕಪೂರ್ಣಂ ಜಲಂ ಯಥಾ .. 1.17

Knowledge with ego is like water full of mud.

ನಿತ್ಯಮಧ್ಯಾತ್ಮಜ್ಞಾನಂ .. 1.18

The spiritual knowledge i.e., the knowledge of the Atman is eternal.

ಅಧ್ಯಾತ್ಮನಿತ್ಯಃ ಸಸಾರಮುಕ್ತಃ .. 1.19

One who is firmly established in the adhyAtma i.e., the knowledge of the self, is free from the transmigratory existence.

ವೀತವಿಷಯಃ ಸತ್ಯಪ್ರಿಯಶ್ಚೈವ ಜ್ಞಾನಾಯ ಯೋಗ್ಯಃ .. 1.20

A person who has eschewed sense-pleasures and is truthful is alone fit to receive spiritual knowledge.

ಇತಿ ಶ್ರೀನಿತ್ಯಾನಂದನಿತ್ಯಸೂತ್ರೇಷು ಜ್ಞಾನಜಿಜ್ಞಾಸಾ ನಾಮ ಪ್ರಥಮೋಽಧ್ಯಾಯಃ .

## Chapter - II Body - Its Discernment ದೇಹವಿವೇಕಃ

ಅಥ ದ್ವಿತೀಯೋಽಧ್ಯಾಯಃ .

ದೇಹಾತ್ಮನೋರ್ಭಿನ್ನತ್ವಂ .. 2.1

The body and Atman are different.

ಶ್ರುತತ್ವಾಚ್ಚ .. 2.2

The shrutis also reveal the difference between the body and the Atman.

ದೇಹನಾಶೇ ನಾಭಾವಃ .. 2.3

Even if the body is destroyed, the Atman does not cease to exist.

ದುರ್ಲಭಂ ಮಾನುಷಂ ಜನ್ಮ .. 2.4

Rare is the human birth.

ಅಲಂಕೃತಾ ತನೂಶ್ಚಿತ್ತಿತಾ ಭಿತ್ತಿಃ .. 2.5

A decorated body is like a wall with pictures .. paintings.

ಶರೀರಾಣಿ ನಾಮ ಕೋಟರಾಣಿ .. 2.6

Bodies indeed are like nests.

ಖಾನಿ ಸರ್ವಭೂತೇಷು, ವಿವೇಕಸ್ತು ಮಾನವೇ .. 2.7

All beings have sense-organs but in man there is discriminative intelligence.

ಪ್ರಾಣಾಯಾಮೋ ದೇಹೇ ಪ್ರಾಣಸ್ಯ ಮಹತ್ತ್ವಾತ್ .. 2.8

On account of the importance of PrANa in the functioning of the body, the prANAyAma should be done.

ಶರೀರಂ ಶಕಟಮಿವ .. 2.9

The body is like a carriage .. for the soul.

ನ ಜಾತ್ಯಾದಯಃ .. 2.10

There are no castes, etc.

ಇತಿ ಶ್ರೀನಿತ್ಯಾನಂದನಿತ್ಯಸೂತ್ರೇಷು ದೇಹವಿವೇಕೋ ನಾಮ ದ್ವಿತೀಯೋಽಧ್ಯಾಯಃ

### Chapter - III Qualifications of the Aspirant ಸಾಧಕಾಧಿಕಾರಃ

ಅಥ ತೃತೀಯೋಽಧ್ಯಾಯಃ .

ಸಾಧಕೇನ ಸಮಾಹಿತೇನ ಭಾವ್ಯಂ .. 3.1

An aspirant should always remain alert.

ತಸ್ಯಾಲ್ಪಮನ್ನಂ ನಿದ್ರಾ ಚ .. 3.2

For him .. the sAdhaka food and sleep should be minimum.

ಷಡ್ವಿಕಾರಾಃ ಷಡ್ವಿಪವಃ .. 3.3

Six passions are six enemies .. of an aspirant.

ನ ವಿಫಲೀಭವಂತಿ ಯತ್ನಾಃ .. 3.4

Efforts of an aspirant do not go waste.

ಸಾಧನಾ ರಹಸಿ .. 3.5

An aspirant should do his sAdhanA in seclusion.

ಪ್ರಾಯಣಾತ್ ಪೂರ್ವಂ ಮಾರ್ಗಸ್ಥೋ ಭವೇತ್ .. 3.6

Before death, one should choose a way.

ವಿದ್ಯಾಕೃತಾಽವೃತ್ತಿರೇವ ಮುಕ್ತಯೇ .. 3.7

Repetition .. of holy name or a mantra done with full knowledge alone leads to liberation.

ವಿಜ್ಞಾತೇ ಪರಿಸಮಾಪ್ಯತೇ .. 3.8

On knowing the highest, the sAdhanA comes to an end.

ಸಾಧಕಃ ಪಥಿಕಃ .. 3.9

A sAdhaka is like a traveller.

ಸಂಗರಹಿತಃ ಸಾಧಕಃ ವಿಯತಿ ವಿಮಾನವತ್ .. 3.10

A sAdhaka without attachment .. for sense-pleasures of the body is like a plane in the sky.  
ಇತಿ ಶ್ರೀನಿತ್ಯಾನಂದನಿತ್ಯಸೂತ್ರೇಷು ಸಾಧಕಾಧಿಕಾರೋ ನಾಮ ತೃತೀಯೋಽಧ್ಯಾಯಃ

Chapter - IV Control of the Mind ಮನೋವಶ್ಯತಾ

ಅಥ ಚತುರ್ಥೋಽಧ್ಯಾಯಃ .

ಅಸಂಖ್ಯಾತವಾಸನಾಸಮಚ್ಚಯೋ ಮನಃ .. 4.1

Mind is an aggregate of countless desires.

ಚಂಚಲಂ ಮನಃ .. 4.2

Mind is fickle.

ಮನಸೋ ಮನನಾಚ್ಚ ಮನುಷ್ಯಃ .. 4.3

A man is called manuShya as he has mind .. Manas and a capacity of reflection (manana).

ಯಥಾ ನದ್ಯಃ ಸ್ಯಂದಮಾನಾಃ ಸಮುದ್ರೇ ತಥಾಽಽತ್ಮನಿ ಮನಸಸ್ತರಂಗಾಃ .. 4.4

Thought-waves of the mind .. should be merged into the Atman as the flowing rivers in the sea.

ಸುಕೃತದುಷ್ಕೃತಯೋರ್ಮನ ಏವ ಕಾರಣಂ .. 4.5

Mind is the cause of good and bad actions.

ಜನ್ಮಬಂಧಯೋರಪಿ .. 4.6

Mind is also the cause of the birth and the bondage.

ಆತ್ಮೋನ್ಮುಖಂ ಮನಃ ಕುರ್ಯಾತ್ .. 4.7

The mind should be turned towards the Atman.

ಮಾ ಭೂರ್ಯಾಚಕೋ ರೇ ಮನಃ .. 4.8

Oh mind! Do not be a beggar.

ಮನಃ ಶಾಂತಂ ಸಮಾಧೇಯಂ ಸುಧಾಂಶುರಿವ ಶೀತಲಂ .. 4.9

The mind must be calmed and made cool like the moon.

ವಶಮಾನೇತವ್ಯಃ ಮನೋದೇವಃ .. 4.10

The mind-god should be won over.

ಇತಿ ಶ್ರೀನಿತ್ಯಾನಂದನಿತ್ಯಸೂತ್ರೇಷು ಮನೋವಶ್ಯತಾ ನಾಮ ಚತುರ್ಥೋಽಧ್ಯಾಯಃ

Chapter - V Guru - The Guide ಗುರುಪ್ರದೀಪಃ

ಅಥ ಪಂಚಮೋಽಧ್ಯಾಯಃ .

ಗುರುಮುಪೇಯಾತ್ .. 5.1

One should approach a Guru.

ವಿಗತದೇಹಬುದ್ಧಿಗುರುರೀಶ ಏವ .. 5.2

A Guru who is beyond his body-sense, is verily a God himself.

ಅನಂತರಂ ಗುರುತಾ .. 5.3

Guruhood is attained only after realization.

ಗುರುಃ ಪ್ರದೀಪಃ .. 5.4

The Guru is like a lamp.

ಗುರುರೇವ ಹೇತುಃ ಚಕ್ಷುರುನ್ಮೀಲನೇ .. 5.5

The Guru is the cause of removing blinding ignorance.

ಶ್ರದ್ಧಯಾ ಭಕ್ತ್ಯಾ ಚ ಗುರುಪ್ರಸಾದಃ .. 5.6

By faith and devotion, the grace of Guru is obtained.

ನ ಜ್ಞಾನಂ ಸದ್ಗುರುಂ ವಿನಾ .. 5.7

There is no knowledge without a Guru.

ಗುರುಪದೇಶಾದಭಿವ್ಯಕ್ತಿಃ .. 5.8

Only by instructions from the Guru, .. His manifestation is realized (in the Self).

ಅಭಯಂ ಗುರುಪ್ರಸಾದಾತ್ .. 5.9

Fearlessness is obtained by the grace of the Guru.

ಮಾತಾ ಬಾಲಕಾಯ, ಗುರುಃ ಶಿಷ್ಯಾಯ .. 5.10

What mother is to the child, the Guru is to the disciple.

ಇತಿ ಶ್ರೀನಿತ್ಯಾನಂದನಿತ್ಯಸೂತ್ರೇಷು ಗುರುಪ್ರದೀಪೋ ನಾಮ ಪಂಚಮೋಽಧ್ಯಾಯಃ

Chapter - VI Characteristics of Avidya ಅವಿದ್ಯಾಲಕ್ಷಣಂ

ಅಥ ಷಷ್ಠೋಽಧ್ಯಾಯಃ .

ವಿದ್ಯಯಾ ವೇದ್ಯತೇ .. 6.1

By VidyA .. knowledge, (the Highest) is made known; is caused to be known.

ಅವಿದ್ಯಯಾ ನಿಮಜ್ಜತಿ .. 6.2

By avidyA, .. one is doomed.

ಅವಿದ್ಯಾ ಬಂಧಃ .. 6.3

AvidyA is bondage.

ಭಯೋ ಭೂಯಃ ಪತತ್ಯವಿದ್ಯಯಾ .. 6.4

One falls again and again by avidyA.

ಅವಿದ್ಯಯಾ ಮಾಯಾಭಾಸಃ .. 6.5

By AvidyA, illusion of the MAyA is caused.

ಆತ್ಮದರ್ಶನಂ ಮಾಯಾಪಾಯೇ, ಮೇಘಾಪಾಯೇ ಸೂರ್ಯದರ್ಶನಾಮಿವ .. 6.6

By the disappearance of MAyA, Atman is seen like the Sun when the clouds uncover it.

ಅನಿರ್ವಚನೀಯಾ ಮಾಯಾ .. 6.7

MAyA is indescribable.

ಮಾಯಾ ಸಂಮೋಹಯತಿ .. 6.8

MAyA lures.

ಅನಂತರಮಕ್ಷಮಾ .. 6.9

Afterwards, MAyA is ineffective.

ಮಾಯಾತಃ ರಕ್ಷಣಂ ಯಥಾ ಪರ್ಜನ್ಯಾತ್ .. 6. 10

One should protect oneself from MAyA as one protects oneself from rain.

ಮಾಯಾಪಿಹಿತಂ ಸತ್ಯಂ .. 6.11

The truth is covered by MAyA.

ಜನ್ಮೈವ ಮಾಯಯಾ ಸಹ .. 6.12

The very birth is along with MAyA.

ಇತಿ ಶ್ರೀನಿತ್ಯಾನಂದನಿತ್ಯಸೂತ್ರೇಷು ಅವಿದ್ಯಾಲಕ್ಷಣಂ ನಾಮ ಷಷ್ಠೋಽಧ್ಯಾಯಃ .

## Chapter - VII Nature of Omkara ಓಂಕಾರಸ್ವರೂಪಂ

ಅಥ ಸಪ್ತಮೋಽಧ್ಯಾಯಃ .

ವೇದಸ್ವರೂಪಮೋಂಕಾರಃ .. 7.1

Onkara is of the nature of the Vedas.

ಓಂಕಾರೇಣ ಮನೋಲಯಃ .. 7.2

By deep concentration on Onkara, the mind should be dissolved into it.

ಸರ್ವಮಿದಮೋಂಕಾರಃ .. 7.3

All this is Om.

ಓಂಕಾರೇ ಸ್ಥಿತಂ ಮನೋ ದೇಹಬುದ್ಧಿವಿನಾಶಾಯ .. 7.4

The mind settled in Onkara destroys body-idea.



ಓಂಕಾರ: ಶಕ್ತಿಸಾಗರ: .. 7.5

Onkara is the ocean of infinite power.

ಪುರಕಕುಂಭಕೌ ಓಂಕಾರೇಣ ಸಹ .. 7.6

Inhalation and retention of breath should be done with Onkara.

ಅಸ್ಮಾದ್ವಾಯುಃ ಸೂರ್ಯಶ್ಚ ತಥೇಂದ್ರಶ್ಚಾಗ್ನಿರಪಿ .. 7.7

On account of fear of Him, Vayu .. wind, Surya (Sun), so also Indra and Agni do their allotted duties faithfully.

ಆನಂದಾಯತನಮೋಂಕಾರಃ .. 7.8

Onkara is the abode of bliss.

ಸ ಏವಾಂತರ್ಯಶ್ಚ ದೃಶ್ಯತೇ .. 7.9

He .. Onkara alone is seen inside (by the Yogis).

ನಾಂತೋ ನ ಚಾದಿರ್ವಾ .. 7.10

(Onkara) has neither beginning nor end.

ಪ್ರಾಣೇನ ಯುತಃ ಪ್ರಣವಃ .. 7.11

Onkara vibrating in the body along with prANa is called praNava.

ಇತಿ ಶ್ರೀನಿತ್ಯಾನಂದನಿತ್ಯಸೂತ್ರೇಷು ಓಂಕಾರಸ್ವರೂಪಂ ನಾಮ ಸಪ್ತಮೋಽಧ್ಯಾಯಃ

## Chapter - VIII Greatness of Devotion ಭಕ್ತಿಗರಿಮಾ

ಅಥಾಷ್ಟಮೋಽಧ್ಯಾಯಃ .

ಸಮತ್ವಂ ಭಕ್ತಿಃ .. 8.1

Equal-sightedness is bhakti.

ನಿಷ್ಕಾಮಭಕ್ತಿರ್ಭಕ್ತಿಃ .. 8.2

Desireless-bhakti is .. real bhakti.

ನಿಷ್ಕಾಮಭಕ್ತಿರೇವ ಗರಿಯಸೀ .. 8:3

The desireless devotion is the best devotion.

ನಿಷ್ಕಾಮಭಕ್ತ್ಯಾ ಸಾಯುಜ್ಯಮುಕ್ತಿಃ .. 8.4

By desireless-bhakti, sAyuja-mukti is obtained.

ಭಕ್ತಿಃ ಕ್ಷೀರವತ್ .. 8.5

Devotion is like milk.

ಆರಾದ್ವಾದಾತ .. 8.6

A devotee should remain away from controversy.

ವಿನಾ ಭಕ್ತಿಂ ವೃಥಾ ಜನ್ಮ ಜಲಂ ವಿನಾ ಘಟೋ ಯಥಾ .. 8.7

Life without devotion is worthless, like a pitcher without water.

ಕಶ್ಚಿದೇಕಃ ಸಹಸ್ರೇಷು .. 8.8

Scarcely one among thousands strives for perfection.

ಭಕ್ತಿಸ್ತತ್ಪ್ರೇಮಸ್ವರೂಪಾ .. 8.9

Devotion is of the nature of Supreme Love for God.

ಯಥಾ ಭಕ್ತಿಸ್ತಥಾ ಮುಕ್ತಿಃ .. 8.10

As is devotion, so is liberation.

ಇತಿ ಶ್ರೀನಿತ್ಯಾನಂದನಿತ್ಯಸೂತ್ರೇಷು ಭಕ್ತಿಗರಿಮಾ ನಾಮ ಅಷ್ಟಮೋಽಧ್ಯಾಯಃ .

### Chapter - IX The Law of Karma ಕರ್ಮಸಿದ್ಧಾಂತಃ

ಅಥ ನವಮೋಽಧ್ಯಾಯಃ .

ಪ್ರಬಲಃ ಕರ್ಮಸಿದ್ಧಾಂತಃ .. 9.1

The law of karma is very powerful.

ತ್ರಿವಿಧಂ ಕರ್ಮ .. 9.2

The Karma is three-fold.

ಅನತಿಕ್ರಮಣೀಯಃ ಕರ್ಮಸಿದ್ಧಾಂತಃ .. 9.3

The law of karma is insurmountable.

ಅಪವಾದಃ ಕರ್ಮಯೋಗಃ .. 9.4

Exception is karmayoga.

ಕರ್ಮಣೈವ ಸಂಸಿದ್ಧಿಃ .. 9.5

By karma alone, the perfection is reached.

ನ ಮುಕ್ತೇ ಕರ್ಮ ಲಿಪ್ಯತೇ .. 9.6

To the released person, the karma does not cling.

ಇತಿ ಶ್ರೀನಿತ್ಯಾನಂದನಿತ್ಯಸೂತ್ರೇಷು ಕರ್ಮಸಿದ್ಧಾಂತೋ ನಾಮ ನವಮೋಽಧ್ಯಾಯಃ .

### Chapter - X Nature of Yoga ಯೋಗಸ್ವರೂಪಂ

ಅಥ ದಶಮೋಽಧ್ಯಾಯಃ .

ಮುಕ್ತಿರ್ಹೇತುರ್ಯೋಗಸ್ಯ .. 10.1

Liberation is the aim of the yoga.

ಯೋಗೇಷು ರಾಜಯೋಗಃ .. 10.2

Among the various systems of Yoga, RAja Yoga is the best.

ಕುಂಡಲಿನೀ ಮಾಹೇಶ್ವರೀ .. 10.3

KuNDalinI is the divine power and consort of Lord Shiva who is called Maheshvara.

ಮುಕ್ತಿದಾತಾ ಮಹೇಶ್ವರಃ .. 10.4

Lord Shiva is the bestower of liberation.

ಶಿವಪೂಜಾ ವ್ರತಾದೀನಿ ಚೇನ್ನ್ಯ ರಾಜಯೋಗೇ ಬಾಹ್ಯಕರ್ಮಭಾವಃ .. 10.5

If it is enquired whether there is a Shiva-worship or any observance of vows etc. prescribed in the practice of RAja Yoga, the reply is no; there is a total absence of external actions ..

Karmas

ನಾಡಯಸ್ತಿಸ್ರಃ .. 10.6

There are three nADIs in the human body.

ಚಕ್ರಾಣಿ ಷಟ್, ಸಹಸ್ರಾರಂ ಚ ಸಪ್ತಮಂ .. 10.7

Yogic lotuses are six, the seventh is called SahasrAra.

ಮೂಲಾಧಾರೇ ಕುಂಡಲಿನೀ .. 10.8

KuNDalinI is in the MUIAdhAra chakra.

ಸಹಸ್ರಾರಂ ಶಿವನಿಲಯಂ ಸ್ವಗೃಹಂ ಚ ಕುಂಡಲಿನ್ಯಾಃ .. 10.9

SahasrAra or ChidAkAsha is the abode of Lord Shiva and is the home of KuNDalinI.

ಕುಂಡಲಿನ್ಯುತ್ಥಾಪಯಿತವ್ಯಾ .. 10.10

KuNDalinI is to be awakened.

ಆಸನಂ ಸುಖಾಸನಂ .. 10.11

SukhAsanam is a posture in which one can sit comfortably for the SADhanA.

ವಿಶ್ವೇ ಶರೀರೇ ಚೈಕ ಏವ ಪ್ರಾಣಃ .. 10.12

In the universe and in the body, there is one prANa alone.

ಪ್ರಾಣಃ ಪಂಚವಿಧಃ .. 10.13

PrANa is five-fold.

ಪ್ರಾಣಾಯಾಮೇನ ಬಹುಸಿದ್ಧಯಃ .. 10.14

By PrANAyAma, many .. miraculous powers are acquired.

ಪ್ರಾಣಾಯಾಮೇನ ಕುಂಡಲಿನೀಜಾಗೃತಿಃ .. 10.15

By PrANAyAma, KuNDalinI is aroused.

ಅನ್ಯೈರಪಿ .. 10.16

By other means also the KuNDalinI is aroused.

ಗುರುಕೃಪಯಾ ವಿಶೇಷೇಣ .. 10.17

By the grace of Guru, the KuNDalinI can be awakened specially.

ಉರ್ಧ್ವಗಮನೇ ಅನುಭೂತಯಃ .. 10.18

When the awakened KuNDalinI goes upwards, the aspirant gains various experiences.

ಆನಂದಾನುಭೂತಿಃ ಸಹಸ್ರಾರೇ ಪ್ರವೇಶಾತ್ .. 10.19

Absolute bliss is experienced when the KuNDalinI enters into the sahasrAra chakra.

ಆಪ್ಲಾವಃ ಸಮಾಧಿಃ .. 10.20

Complete immersion in the divine consciousness is SamAdhi.

ರಾಜಯೋಗೀ ತು ಸ್ವಾರಾಜ್ಯಭಾಕ್ .. 10.21

The RAjayogī definitely enjoys self-freedom.

ಗುರುರುಪಾಯಃ, ಸೂತ್ರಾಣಾಂ ಸಂಕ್ಷೇಪತ್ವಾತ್ .. 10.22

On account of brevity of the sUtras, Guru is the means to understand scriptures.

ಇತಿ ಶ್ರೀನಿತ್ಯಾನಂದನಿತ್ಯಸೂತ್ರೇಷು ಯೋಗಸ್ವರೂಪಂ ನಾಮ ದಶಮೋಽಧ್ಯಾಯಃ

## Chapter – XI Characteristics of the Liberated ಮುಕ್ತಲಕ್ಷಣಂ

ಅಧೈಕಾದಶೋಽಧ್ಯಾಯಃ .

ಮುಕ್ತೋ ಜಿತೇಂದ್ರಿಯಃ .. 11.1

A realized person is a conqueror of the senses.

ಸತತಂ ಜಾಗರ್ತಿ .. 11.2

The liberated person is always awake in the Atman.

ಮುಕ್ತಸ್ಯ ಪ್ರಜ್ಞಾ ಚಕ್ಷುಃ .. 11.3

A realized person has the third eye of knowledge.

ವಂದ್ಯಃ ಖಲು ಮುಕ್ತಃ .. 11.4

A realized person is indeed to be respected.

ತೀರ್ಥಾನಿ ನ ಚ ಕ್ಷೇತ್ರಾಣಿ .. 11.5

Neither holy places nor places of pilgrimage .. are required for a person who has attained inner peace.

ಜಲೇ ನಿಮಗ್ನವತ್ .. 11.6

Like a plunged one into water is a liberated person.

ಭಾವಃ ಶಿಶುವತ್ .. 11.7

The liberated person's outlook is like a child.

ಅಕಾಮಹೈತುಕಂ ಸರ್ವಂ .. 11.8

Everything done by the liberated person is without any motive.

ದರ್ಶನಾಚ್ಛ .. 11.9

And also on account of what is seen in the world.

ಅನಾವೃತ್ತಿಸ್ತಸ್ಯ .. 11.10

He does not return .. to the mortal world.

ಯುಗಪನ್ನೋಕ್ಷಂ ನೇಚ್ಛಂತಿ ಸರ್ವೇ ಲಭಂತೇ ವಾ .. 11.11

All people do not wish for liberation at a time nor do they get also.

ಮುಕ್ತಿನಾಮ ಸ್ವರೂಪಜ್ಞಾನಮೈಕ್ಯಂ ಚ .. 11.12

Liberation means knowledge of the self and its identity with the Brahman.

ಮುಕ್ತಿಮಿಚ್ಛೇತ್ .. 11.13

One should desire for salvation.

ಮಹಾತ್ಮಾ ಸಜ್ಜನಃ ಸಾಧುಸ್ತಥಾ ಸತ್ಪುರುಷೋಽಪಿ ಚ

ಸರ್ವ ಏವ ಸಮಾಃ ಪ್ರೋಕ್ತಾ ಏತೇ ವೈ ಮುಕ್ತಸಂಜ್ಞಕಾಃ .. 11.14

The words mahatma, sajjana, sadhu and satpuruSha are all equivalents and indicate a liberated person.

ಸತ್ಪುರುಷಾಣಾಂ ವಚಾಂಸಿ ವೇದವಾಕ್ಯಾನಿ .. 11.15

Words or sentences spoken by sat-puruShas are like holy declarations of the Vedas

ಸಮ್ಯಕ್ ನ್ಯಾಸಾತ್ ಸಂನ್ಯಾಸೀ .. 11.16

By proper renunciation, a renunciate is called.

ಇತಿ ಶ್ರೀನಿತ್ಯಾನಂದನಿತ್ಯಸೂತ್ರೇಷು ಮುಕ್ತಲಕ್ಷಣಂ ನಾಮ ಏಕಾದಶೋಧ್ಯಾಯಃ .

## Chapter - XII Comprehension of the Atman ಆತ್ಮವೇದನಂ

ಅಥ ದ್ವಾದಶೋಧ್ಯಾಯಃ .

ಆತ್ಮಾನ್ವೇಷ್ಯವ್ಯಃ .. 12.1

The Atman should be searched.

ಇಂದ್ರಿಯೈರಜ್ಞೇಯಃ .. 12.2

The Atman cannot be known by sense-organs.

ಇಂದ್ರಿಯಾತೀತಃ .. 12.3

The Atman is beyond the sense-organs.

ಕಾರಾರೂದ್ಧೋ ಜೀವಃ .. 12.4

The individual soul is like a one in prison.

ಹೇಯಮನಿತ್ಯಂ .. 12.5

What is non-essential is to be abandoned.

ದ್ವೈತಂ ಭಯಮದ್ವೈತಮಭಯಂ .. 12.6

Duality means fear, non-duality is fearlessness.

ಆತ್ಮಾ ವಾಸನಾಭಿರಾವೃತೋ ಯಥಾಽಽದಿತೋ ಮೇಘೈಃ .. 12.7

The Atman is engulfed with vAsanAs like the Sun by clouds.

ಸ ತು ಪ್ರತಿಬಿಂಬಃ .. 12.8

The Atman is verily a reflection of the Brahman.

ತಸ್ಯ ಲಿಂಗಾಭಾವಃ .. 12.9

He is without sex.

ಜೀವೋ ಬ್ರಹ್ಮೈವ .. 12.10

The individual soul is nothing but Brahman itself.

ಪರಾಽಸ್ಯ ಶಕ್ತಿಃ .. 12.11

His power is boundless.

ಏಕಂ ಸತ್ ಬ್ರಹ್ಮ .. 12.12

There is only one highest being, i.e., Brahman.

ಸಗುಣಸ್ಯ ಸೃಷ್ಟಿಃ .. 12.13

The creation belongs to SaguNa Brahman.

ಜಗನ್ನ ವಿದ್ಯತೇ .. 12.14

In reality, the world does not exist.

ಸದ್ಯೋಮುಕ್ತಿರ್ಜ್ಞಾನೇನ .. 12.15

By knowledge, the liberation is instantaneous.

ಇತಿ ಶ್ರೀನಿತ್ಯಾನಂದನಿತ್ಯಸೂತ್ರೇಷು ಆತ್ಮವೇದನಂ ನಾಮ ದ್ವಾದಶೋಽಧ್ಯಾಯಃ .  
ಭಾತಖಂಡೇಕುಲೋತ್ಪನ್ನೇನ ಮಹಾದೇವಸುನೂನಾ ಶ್ರೀರಾಮಶರ್ಮಣಾ  
ವಿರಚಿತಾನಿ


ನಿತ್ಯಸೂತ್ರಾಣಿ ಸಮಾಪ್ತಿ ಗತಾನಿ .

Composed and translated by Dr. S. M. Bhatkhande

Encoded and proofread by Surya Maruvada

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Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)

