

maniShA panchakaM with translation

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மநீஷாபஞ்சகம் ஸார்த்²ம்

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மநீஷாபஞ்சகம் ஸார்த்²ம்



அநுஷ்டுப் ச²ந்த³ -

ஸத்யாசார்யஸ்ய க³மநே கதா³சிந்முக்தி தா³யகம் ।

காஸீக்ஸேத்ரம் ப்ரதி ஸஹ கௌ³ர்யா மார்கே³ து ஸங்கரம் ॥

அந்த்யவேஷத⁴ரம் த்³ரு³ஷ்ட்வா க³ச்ச² க³ச்சே²தி சாப்³ரவீத் ।

ஸங்கர:ஸோ⁵பி சாண்ட³லஸ்தம் புந: ப்ராஹ ஸங்கரம் ॥

ஆர்யா வ்ரு³த்த -

அந்நமயாத்³ந்நமயமத²வா சைதந்யமேவ சைதந்யாத் ।

யதிவர தூ³ரீகர்தும் வாஞ்ச²ஸி கிம் ப்³ருஹி க³ச்ச² க³ச்சே²தி ।

ஸார்தூ³ல விக்ரீ³த ச²ந்த³ -

ப்ரத்யக்³வஸ்துநி நிஸ்தரங்க³ஸஹஜாநந்தா³வபோ³தா⁴ம்பு³தௌ⁴

விப்ரோ⁵யம் ஸ்வபசோ⁵யமித்யபி மஹாந்கோ⁵யம் விபே⁴த³ப்⁴ரம்: ।

கிம் க³ங்கா³ம்பு³நி பி³ம்பி³தே⁵ம்ப³ரமணௌ சாண்டா³லவீ²த²பய:

பூரே வா⁵ந்தரமஸ்தி காஞ்சநக⁴டம்ரு³த்கும்ப⁴யோர்வா⁵ம்ப³ரே ॥

ஜாக்³ரத்ஸ்வப்நஸுஷு³ப்திஷு³ ஸ்பு²டதரா யா ஸம்விது³ஜ்ஜ்ரு³ம்ப⁴தே

யா ப்³ரஹ்மாதி³பி³லிகாந்ததநுஷு³ ப்ரோதா ஜக³த்ஸாக்ஷிணீ ।

ஸைவாஹம் ந ச த்³ரு³ஸ்யவஸ்த்விதி த்³ரு³ட⁴ப்ரஜ்ஞாபி யஸ்யாஸ்தி சே-

ச்சாண்டா³லோ⁵ஸ்து ஸ து த்³விஜோ⁵ஸ்து கு³ருரித்யேஷா மநீஷா மம ॥ 1 ॥

ப்³ரஹ்மைவாஹமித³ம் ஜக³ச்ச ஸகலம் சிந்மாத்ரவிஸ்தாரிதம்

ஸர்வம் சைதத³வித்யயா த்ரிகு³ணயா⁵ஸேஷம் மயா கல்பிதம் ।

இத்த²ம் யஸ்ய த்³ரு³டா⁴ மதி: ஸுக²தரே நித்யே பரே நிர்மலே

சாண்டா³லோ⁵ஸ்து ஸ து த்³விஜோ⁵ஸ்து கு³ருரித்யேஷா மநீஷா மம ॥ 2 ॥

ஸஸ்வந்நஸ்வரமேவ விஸ்வமகி²லம் நிஸ்சித்ய வாசா கு³ரோ-

ர்நித்யம் ப்³ரஹ்ம நிரந்தரம் விம்ரு³ஸதா நிர்வ்யாஜஸாந்தாத்மநா ।

பூ⁴தம் பா⁴வி ச து³ஷ்க்ரு³தம் ப்ரத³ஹதா ஸம்விந்மயே பாவகே

ப்ராரப்³தா⁴ய ஸமர்பிதம் ஸ்வவபுரித்யேஷா மநீஷா மம || 3 ||

யா திர்யங்நரதே³வதாபி⁴ரஹமித்யந்த: ஸ்பு²டா க்³ரு'ஹ்யதே
யத்³பா⁴ஸா ஹ்ரு'த³யாக்ஷதே³ஹவிஷயா பா⁴ந்தி ஸ்வதோ⁵சேதநா: |
தாம் பா⁴ஸ்யை: பிஹிதார்கமண்ட³லநிபா⁴ம் ஸ்பூ²ர்திம் ஸதா³ பா⁴வ்ய-
ந்யோகீ³ நிர்வ்ரு'தமாநஸோ ஹி கு³ருரித்யேஷா மநீஷா மம || 4 ||

யத்ஸௌக்²யாம்பு³தி⁴லேஸலேஸத இமே ஸக்ரா³த³யோ நிர்வ்ரு'தா
யச்சித்தே நிதராம் ப்ரஸாந்தகலநே லப்³த்⁴வா முநிர்நிர்வ்ரு'த: |
யஸ்மிந்நித்யஸுகா²ம்பு³தௌ⁴ க³விததீ⁴ர்ப்³ரஹ்மைவ ந ப்³ரஹ்மைவித்³
ய: கஸ்சித்ஸ ஸுரேந்த்³ரவந்தி³தபதோ³ நூநம் மநீஷா மம || 5 ||

தா³ஸஸ்தே⁵ஹம் தே³ஹத்³ரு'ஷ்ட்யா⁵ஸ்மி ஸம்போ⁴
ஜாதஸ்தேம்⁵ஸோ ஜீவத்³ரு'ஷ்ட்யா த்ரித்³ரு'ஷ்டே |
ஸர்வஸ்யா⁵⁵தம்நாத்மத்³ரு'ஷ்ட்யா த்வமேவே-
த்யேவம் மே தீ⁴ர்நிர்ஸிதா ஸர்வஸாஸ்தரை: ||

|| இதி ஸ்ரீமச்ச²ங்கரப⁴க³வத: க்ரு'தௌ மநீஷாபஞ்சகம் ஸம்பூர்ணம் ||

Introduction

ManIShA panchakam was written by Jagadguru Adi Shankaracharya. A biography of Shankara and his other compositions of vedic literature can be found in the shankara.itx document. Shri Shankara has been criticized by modern western scholars for propounding sectarian beliefs in his commentary (bhashya) of Brahma sutra where he restricts the recitation of Vedas to the upper castes only . However, one should note that one is handicapped when writing a commentary on a text . Thus in independent compositions like the upadesasahasri and this short text, manIShA panchakam he expounds his Advaita philosophy in all its glory . Advaita, the non-dualistic philosophy expounded in detail by Shri Shankara, does not recognize differences between people based on caste, creed, religion, gender etc since we are all the manifestations of the same Brahman. The scene is set in Varanasi (Kashi/Benaras), the ancient sacred city of India, and the home to the famous kashi visvanatha temple. Adi shankarAchArya, the expounder of the advaitic, non-dualistic philosophy, was on the way to the temple after finishing his bath . Suddenly he saw a chandAla (an outcaste), on the way, and beckons to him to keep a distance, as per

the practice and custom in those days . That outcaste is none other than the Lord sha.nkara (Shiva) Himself! At such beckoning, the Lord addresses his devotee sha.nkarAchArya, in the first two stanzas (the prologue), as under:

மநீஷாபஞ்சகம்

அநுஷ்டுப் ச²ந்த³ -

ஸத்யாசார்யஸ்ய க³மநே கதா³சிந்முக்தி தா³யகம் ।

காஸீக்ஸேத்ரம் ப்ரதி ஸஹ கௌ³ர்யா மார்கே³ து ஸங்கரம் ॥

அந்த்யவேஷத⁴ரம் த்³ரு'ஷ்ட்வா க³ச்ச² க³ச்சே²தி சாப்³ரவீத் ।

ஸங்கர:ஸோ⁵பி சாண்ட³லஸ்தம் புந: ப்ராஹு ஸங்கரம் ॥

ஆர்யா வ்ரு'த்த -

அந்நமயாத்³ந்நமயமத²வா சைதந்யமேவ சைதந்யாத் ।

யதிவர தூ³ரீகர்தும் வாஞ்ச²ஸி கிம் ப்³ருஹி க³ச்ச² க³ச்சே²தி ॥

O great ascetic! Tell me . Do you want me to keep a distance from you, by uttering 'go away' 'go away' taking me to be an outcaste ? Is it addressed from one body made of food to another body made of food, or is it consciousness from consciousness — which, O, the best among ascetics, you wish should go away, by saying “ Go away, go away”? Do tell me.

ஸார்தூ³ல விக்ரீடி³த ச²ந்த³ -

ப்ரத்யக்³வஸ்துநி நிஸ்தரங்க³ஸஹஜாநந்தா³வபோ³தா⁴ம்பு³தௌ⁴

விப்ரோ⁵யம் ஸ்வபசோ⁵யமித்யபி மஹாந்கோ⁵யம் விபே⁴த³ப்⁴ரம: ।

கிம் க³ங்கா³ம்பு³நி பி³ம்பி³தே⁵ம்ப³ரமணௌ சாண்டா³லவீதீ²பய:

பூரே வா⁵ந்தரமஸ்தி காஞ்சநக⁴டம்ரு'த்கும்ப⁴யோர்வா⁵ம்ப³ரே ॥

Answer me . While the supreme Being is reflected in every object as the sun's reflection could be seen in the placid waveless water bodies why this doubting confusion and differentiation i.e . whether one is a brahmin or an outcaste ? who is the superior one etc ?. Is there any difference in the reflection of the sun in the waters of the Ganges or in the water present in the street of an outcaste?

Likewise, is there any difference when the water- containers happen to be golden vessels and earthen pots ? (Immediately shankarAcharya realises the presence of the Lord Shankara before him (who has apparently shown Himself with a view to removing the last vestige of imperfection in His devotee) and reels off the following 5 stanzas-constituting 'manIShApanchakam'-ending with a further stanza in the form of an epilogue).

ஜாக்³ரத்ஸ்வநஸுஷுப்திஷு ஸ்பு²டதரா யா ஸம்விது³ஜ்ஜ்ரு²ம்ப⁴தே
யா ப்³ரஹ்மாதி³பிபீலிகாந்ததநுஷு ப்ரோதா ஜக³த்ஸாக்ஷிணீ ।
ஸைவாஹம் ந ச த்³ரு²ஸ்யவஸ்த்விதி த்³ரு⁴ப்ரஜ்ஞாபி யஸ்யாஸ்தி சே-
ச்சாண்டா³லோ⁵ஸ்து ஸ து த்³விஜோ⁵ஸ்து கு³ருரித்யேஷா மநீஷா மம ॥ 1 ॥

If one is convinced firmly, that he is that very Soul which manifests itself in all the conditions of sleep, wakefulness and dream, in all the objects from the great Brahma (the creator) to the tiny ant and which is also the vibrant, but invisible, witnesser of all, then as per my clear conclusion, he is the great teacher/preceptor, be he a twice-born (i.e higher castes) or an outcaste.

ப்³ரஹ்மைவாஹமித³ம் ஜக³ச்ச ஸகலம் சிந்மாத்த்ரவிஸ்தாரிதம்
ஸர்வம் சைதத்³வித்யயா த்ரிகு³ணயா⁵ஸேஷம் மயா கல்பிதம் ।
இத்த²ம் யஸ்ய த்³ரு⁴டா⁴ மதி: ஸுக²தரே நித்யே பரே நிர்மலே
சாண்டா³லோ⁵ஸ்து ஸ து த்³விஜோ⁵ஸ்து கு³ருரித்யேஷா மநீஷா மம ॥ 2 ॥

I am quite convinced that he is the great Master, be he a Brahmin or an outcaste, who, dwelling on the pure and infinite Brahman thinks of himself as that very Brahman, of whose manifestation the whole Universe is, though apparently the Universe is assumed to consist of different things, due to ignorance and the three Gunas (Satva, Rajas and Tamas).

ஸஸ்வந்நஸ்வரமேவ விஸ்வமகி²லம் நிர்சித்ய வாசா கு³ரோ-
ர்³நித்யம் ப்³ரஹ்ம நிரந்தரம் விம்ரு²ஸதா நிர்வ்யாஜஸாந்தாத்மநா ।
பூ⁴தம் பா⁴வி ச து³ஷ்க்ரு²தம் ப்ரத³ஹதா ஸம்விந்மயே பாவகே
ப்ராரப்³தா⁴ய ஸமர்பிதம் ஸ்வவபுரித்யேஷா மநீஷா மம ॥ 3 ॥

I am fully convinced by the Preceptor's words that the entire Universe is a transitory illusion and that the human body is given to constantly meditate on the infinite and supreme Being with a serene and unquestioning mind and thus to burn in that sacred Fire the sins with which the human is born.

யா திர்யங்நரதே³வதாபி⁴ரஹமித்யந்த: ஸ்பு²டா க்³ரு'ஹ்யதே
யத்³பா⁴ஸா ஹ்ரு²த³யாக்ஷதே³ஹவிஷயா பா⁴ந்தி ஸ்வதோ⁵சேதநா: |
தாம் பா⁴ஸ்யை: பிஹிதார்கமண்ட³லநிபா⁴ம் ஸ்பூ²ர்திம் ஸதா³ பா⁴வய-
ந்யோகீ³ நிர்வ்ரு'தமாநஸோ ஹி கு³ருரித்யேஷா மநீஷா மம || 4 ||

In my considered opinion that Yogi is great who has clearly grasped within himself the truth and quality of the supreme Being through which all our activities are performed and whose effulgence is hidden by ignorance [of an ordinary person] even as the sun's halo is covered/hidden by the clouds.

யத்ஸௌக்²யாம்பு³தி⁴லேஸலேஸத இமே ஸக்ரா³த³யோ நிர்வ்ரு'தா
யச்சித்தே நிதராம் ப்ரஸாந்தகலநே லப³த்⁴வா முநிர்நிர்வ்ரு'த: |
யஸ்மிந்நித்யஸுகா²ம்பு³தௌ⁴ க³விததீ⁴ர்ப்³ரஹ்மைவ ந ப்³ரஹ்மவித்³
ய: கஸ்சித்ஸ ஸுரேந்த்³ரவந்தி³தயதோ³ நூநம் மநீஷா மம || 5 ||

I am convinced that whoever has his mind dwelling upon the Great Being who is being worshipped by Indra and other gods and is thus completely at peace with himself has not only understood Brahman but he is himself that great Brahman!

தா³ஸஸ்தே⁵ஹம் தே³ஹத்³ரு'ஷ்ட்யா⁵ஸ்மி ஸம்போ⁴
ஜாதஸ்தேம்⁵ஸோ ஜீவத்³ரு'ஷ்ட்யா த்ரித்³ரு'ஷ்டே |
ஸர்வஸ்யா⁵ஸ்தம்ந்நாத்மத்³ரு'ஷ்ட்யா த்வமேவே-
த்யேவம் மே தீ⁴ர்நிஸ்சிதா ஸர்வஸாஸ்த்ரை: ||

Oh Lord ! In the form of body I am your servant . In the form of life, O three-eyed one, I am part of yourself . In the form of soul, you are within me and in every other soul.I have arrived at this conclusion through my intellect and on the authority of the various scriptures.

|| இதி ஸ்ரீமச்ச²ங்கரப⁴க³வத: க்ரு'தௌ மநீஷாபஞ்சகம் ஸம்பூர்ணம் ||

Thus ends the 'manIShApa nchakam' composed by the AdishankarAcharya.

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Shri Kanchi MAhaswami Discourse

(English translation of discourse by P N Ramachandran
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The Mahaswami (late Shri Chandrashekharendra Sarasvati Swami) is considered a saint of recent times. His discourses on various topics while on a visit to Madras in 1930's are indeed the benchmark.)

The Harijan asked:

அந்நமயாத³ந்நமயமத²வா சைதந்யமேவ சைதந்யாத் |

Which should get away from which, whereto and how? What is your intention? Is it that one frame made of bone and flesh and itself a product of food, should get away from another frame of same composition and same origin? Or, that the soul (atma) resident in a frame should not come near another soul (atma) similarly resident in another frame? Oh! The best among Brahmins, please answer me, what is that which should get away?.

ப்ரத்யக்³வஸ்துநி

The sun's light falls both on the waters of the Ganges as well as of those of drains. The sun's image gets reflected from both these surfaces. Is there any difference between the two images? Similarly, is there any difference in the images of the sun reflected in the water contained in a vessel whether the latter is made of gold or of mud?

There is a permanent reality (paramatma) in our bodies. Paramatma, which is all perfect has the innate attributes of both bliss and knowledge. There are no differences in it. It is omniscient like the ocean. Even this comparison is not fully correct. In the ocean there are many waves. But in the paramatma there are no waves. The physical ocean has atmosphere standing upon it. This causes the waves in the ocean. But paramatma exists everywhere. There is no place without it. In view of its omnipresence there are no waves in it. It is both unexcellible bliss and limitless knowledge. In the paramatma which is of such nature, how can there be differences?.

The question being in the nature of highest knowledge, evoked reply in the same vein. Adi Sankara said, .If you are such a knower of Brahman (supreme reality), then you are indeed my Guru (revered teacher).. Adi Sankara's reply is in five slokas known as ManeeshA

Panchakam. Maneesha means firm conviction and Panchakam means five-fold. Adi Sankara sets out these as his firm convictions.

Adi Sankara replied:

ஜாக்³ரத்ஸ்வப்ந

(Maneesha Panchakam . verse 1)

If this type of firm self-knowledge is found in any one . the knowledge that from the great Brahma (the creator) to the tiny ant, in all animate and inanimate things there is the supreme Brahman that is .I.; that the things which knowledge perceives as .I. are not .I.; then whether he be a Harijan or a Brahmin, that one alone is my Guru. This is my deep conviction and faith. How are we to look at all living things in the world as identical with ourselves? This self-knowledge is indeed hard to attain. There are three states of experience: waking (jAgrat), dream (swapna) and deep sleep (suShupti). Although the states differ and the mental attitudes during these states differ, the person who experiences these is one and the same. Similarly we should be firmly convinced that one and the same .I. prevails in various things and in various places in the three states of experience. Although we perform or experience in different states acts and mental attitudes distinct from one another and although these acts and attitudes seem to be the work of distinct bodies and minds, we know that it is one and the same person that performs these acts or experiences these attitudes. Likewise the acts and mental attitudes, seemingly of other persons, are in reality our own. Bodies alone are separate but the inner self (the .I.) is the same. We should thus look at the entire world in this unitary view and not be misled by apparent differences.


We see an article. The act of seeing has both an object (the particular article seen) as well as the subject (one who does the act of seeing). These two states (object and subject) are separate and distinct from one another. The body is seen . so it is the object. Atma (soul) sees . so it is the subject. This analogy can be extended to other acts such as perception or consciousness. The body is perceived . so it is the object. Atma (soul) does the act of perceiving . so it is the subject. Thus the body and the soul are separate from one another. He who considers the soul as that which is seen (that is, confuses the object for the subject) can only be termed as an aggyani (ignorant of reality/truth).

யத்ஸௌக்²ய


(Maneesha Panchakam . verse 5)

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maniShA panchakaM with translation

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