
Nityasutrani A Bouquet of Celestial Songs of the Chidakasha

நித்யஸூத்ராணி

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ஓ நமோ ப⁴க³வதே நித்யாநந்தா³ய ।

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 ஜ்ஞாநஜிஜ்ஞாஸா

அத² ப்ரத²மோ⁵த்⁴யாய: ||

அதா²தோ நித்யஜிஜ்ஞாஸா || 1.1

Now, therefore, the enquiry into the eternal.

பு³த⁴ஸ்த்ரயாதீத: || 1.2

A man of knowledge is beyond the three states.

யதா² கூர்மோ⁵ங்கா³நி || 1.3

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

மநஸா மௌநம் || 1.4

Real silence is to be observed by mind.

ஆத்மமூர்தய: ஸர்வா: || 1.5

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

ஜ்ஞாநிநாம் ஹி ந வய: ஸமீக்ஷயதே || 1.6

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

ஜ்ஞாநமேவாப்தவ்யம் || 1.7

Knowledge alone is to be obtained.

ஜ்ஞாநம் ப்ரஹ்மவித்³யைவ || 1.8

BrahmavidyA is the true knowledge.

தேநைவ ப்³ந்த⁴நாத் விமுச்யதே || 1.9

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

ஆத்மஜ்ஞாநம் விநா தே³ஹ: தம:பூர்ணம் க்³ரு'ஹம் யதா² || 1.10

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

ஆத்மஜ்ஞாநே து ஸம்ப்ராப்தே மாயா யாத்ரி திரோபா⁴வம் || 1.11

MAyA disappears at the attainment of knowledge of Atman.

ஜிஜ்ஞாஸா ஜ்ஞாநே பரிஸமாப்யதே || 1.12

A philosophical inquiry concludes on the attainment of knowledge.

ஜ்ஞாநேந க்ரு'தம் கர்மாகர்மேவ || 1.13

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

அயுத்தம் கேவலம் பட²நம் || 1.14

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

ஜ்ஞாநார்த்² தே³ஹசிந்தாம் விவர்ஜயேத் || 1.15

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

அத்⁴தமாசாரேண ஸங்க³மயேத் || 1.16

Learning should be concurrent with virtuous conduct.

அஹங்காரயுதம் ஜ்ஞாநம் பங்கபூர்ணம் ஜலம் யதா² || 1.17

Knowledge with ego is like water full of mud.

நித்யமத்⁴யாத்மஜ்ஞாநம் || 1.18

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

அத்⁴யாத்மநித்ய: ஸஸாரமுத்த: || 1.19

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

வீதவிஷய: ஸத்யப்ரியஸ்சைவ ஜ்ஞாநாய யோக்³ய: || 1.20

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

இதி ஸ்ரீநித்யாநந்த³நித்யஸூத்ரேஷு ஜ்ஞாநஜிஜ்ஞாஸா நாம ப்ரத²மோ⁵த்⁴யாய: |

Chapter - II Body - Its Discernment தே³ஹவிலேக:

அத²த்³விதீயோ⁵த்⁴யாய: |

தே³ஹாத்மநோர்பி⁴நந்தவம் || 2.1

The body and Atman are different.

ஸ்ருதத்வாச்ச || 2.2

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

தே³ஹநாஸே நாபா⁴வ: || 2.3

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

து³ர்லப⁴ம் மாநுஷம் ஜந்ம || 2.4

Rare is the human birth.

அலங்க்ரு³தா தநூஸ்சித்ரிதா பி⁴த்தி: || 2.5

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

ஸரீராணி நாம கோடராணி || 2.6

Bodies indeed are like nests.

கா²நி ஸர்வபூ⁴தேஷ, விவேகஸ்து மாநவே || 2.7

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

ப்ராணுயாமோ தே³ஹே ப்ராணஸ்ய மஹத்த்வாத் || 2.8

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

ஸரீரம் ஸகடமிவ || 2.9

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

ந ஜாத்யாத³ய: || 2.10

There are no castes, etc.

இதி ஸ்ரீநித்யாநந்த³நித்யஸூத்ரேஷு தே³ஹவிவேகோ நாம த்³விதீயோ⁵த்⁴யாய: |

Chapter - III Qualifications of the Aspirant ஸாத⁴காதி⁴கார:

அத² த்ரு³தீயோ⁵த்⁴யாய: |

ஸாத⁴கேந ஸமாஹிதேந பா⁴வ்யம் || 3.1

An aspirant should always remain alert.

தஸ்யால்பமந்நம் நித³ரா ச || 3.2

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

ஷட்³விகாரா: ஷட்³ரிபவ: || 3.3

Six passions are six enemies .. of an aspirant.

ந விப²ஸீப⁴வந்தி யத்நா: || 3.4

Efforts of an aspirant do not go waste.

ஸாத⁴நா ரஹஸி || 3.5

An aspirant should do his sAdhanA in seclusion.

ப்ராயணாத் பூர்வம் மார்க³ஸ்தோ² ப⁴வேத் || 3.6

Before death, one should choose a way.

வித்³யாக்ரு³தா⁵ஸ்வ்ரு³த்திரேவ முக்தயே || 3.7

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

விஜ்ஞாதே பரிஸமாப்யதே || 3.8

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

ஸாத⁴க: பதி²க: || 3.9

A sAdhaka is like a traveller.

ஸங்க³ரஹித: ஸாத⁴க: வியதி விமாநவத் || 3.10

A sAdhaka without attachment .. for sense-pleasures of the body is like a plane in the sky.

இதி ஸ்ரீநித்யாநந்த³நித்யஸூத்ரேஷு ஸாத⁴காதி⁴காரோ நாம த்ரு²தீயோ²த்யாய: |

Chapter - IV Control of the Mind மனோவஸ்யதா

அத² சதுர்தோ²த்யாய: |

அஸங்க²யாதவாஸநாஸமச்சயோ மந: || 4.1

Mind is an aggregate of countless desires.

சஞ்சலம் மந: || 4.2

Mind is fickle.

மநஸோ மநநாச்ச மநுஷ்ய: || 4.3

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

யதா² நத்³ய: ஸ்யந்த³மாநா: ஸமுத்³ரே ததா²தமநி மநஸஸ்தரங்கா: || 4.4

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

ஸுக்ரு²தது³ஷ்க்ரு²தயோர்மந ஏவ காரணம் || 4.5

Mind is the cause of good and bad actions.

ஜந்மப³ந்த⁴யோரபி || 4.6

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

ஆத்மோந்முக²ம் மந: குர்யாத் || 4.7

The mind should be turned towards the Atman.

மா பூ⁴ர்யாசகோ ரே மந: || 4.8

Oh mind! Do not be a beggar.

மந: ஸாந்தம் ஸமாதே⁴யம் ஸுதா⁴ம்ஸூரிவ ஸீதலம் || 4.9

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

வஸமானேதவ்ய: மனோதே³வ: || 4.10

The mind-god should be won over.

இதி ஸ்ரீநித்யாநந்த³நித்யஸூத்ரேஷு மனோவஸ்யதா நாம சதுர்தோ²த்யாய: |

Chapter - V Guru - The Guide குருப்ரதீப:

அத² பஞ்சமோ⁵த்யாய: ।

குருமுபேயாத் || 5.1

One should approach a Guru.

விக³ததே³ஹபு³தி⁴குரு³ரீஸ ஏவ || 5.2

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

அநந்தரம் குருதா || 5.3

Guruhood is attained only after realization.

குரு: ப்ரதீப: || 5.4

The Guru is like a lamp.

குருரேவ ஹேது: சக்ஷுருந்மீலநே || 5.5

The Guru is the cause of removing blinding ignorance.

ஸ்ரத³த்யா ப⁴க்த்யா ச குருப்ரஸாத: || 5.6

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

ந ஜ்ஞாநம் ஸத³குரும் விநா || 5.7

There is no knowledge without a Guru.

குருபதே³ஸாத³பி⁴வ்யக்தி: || 5.8

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

அப⁴யம் குருப்ரஸாதா³த் || 5.9

Fearlessness is obtained by the grace of the Guru.

மாதா பா³லகாய, குரு: ஸிஷ்யாய || 5.10

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

இதி ஸ்ரீநித்யாநந்த³நித்யஸூத்ரேஷு குருப்ரதீபோ நாம பஞ்சமோ⁵த்யாய: ।

Chapter - VI Characteristics of Avidya அவித்யாலக்ஷணம்

அத² ஷஷ்டோ²த்யாய: ।

வித்யயா வேத்யதே || 6.1

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

அவித்யயா நிமஜ்ஜதி || 6.2

By avidyA, .. one is doomed.

அவித்யா ப³ந்த: || 6.3

AvidyA is bondage.

ப⁴யோ பூ⁴ய: பதத்யவித³யயா || 6.4

One falls again and again by avidyA.

அவித³யயா மாயாபா⁴ஸ: || 6.5

By AvidyA, illusion of the MAyA is caused.

ஆத்மத³ர்ஸநம் மாயாபாயே, மேகா⁴பாயே ஸூர்யத³ர்ஸநாமிவ || 6.6

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

அநிர்வசநீயா மாயா || 6.7

MAyA is indescribable.

மாயா ஸம்மோஹயதி || 6.8

MAyA lures.

அநந்தரமக்ஷமா || 6.9

Afterwards, MAyA is ineffective.

மாயாத: ரக்ஷணம் யதா² பர்ஜந்யாத் || 6. 10

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

மாயாபிஹிதம் ஸத்யம் || 6.11

The truth is covered by MAyA.

ஜந்மைவ மாயயா ஸஹ || 6.12

The very birth is along with MAyA.

இதி ஸ்ரீநித்யாநந்த³நித்யஸூத்ரேஷு அவித³யாலக்ஷணம் நாம ஷஷ்டோ²த⁴யாய: |

Chapter - VII Nature of Omkara ஓகாரஸ்வரூபம்

அத² ஸப்தமோத⁴யாய: |

வேத³ஸ்வரூபமோங்கார: || 7.1

Omkara is of the nature of the Vedas.

ஓங்காரேண மனோலய: || 7.2

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

ஸர்வமித³மோங்கார: || 7.3

All this is Om.

ஓங்காரே ஸ்தி²தம் மனோ தே³ஹபு³தி⁴விநாஸாய || 7.4

The mind settled in Omkara destroys body-idea.

ஓங்கார: ஸக்திஸாக்³ர: || 7.5

Onkara is the ocean of infinite power.

பூரககும்ப⁴கௌ ஓங்காரேண ஸஹ || 7.6

Inhalation and retention of breath should be done with Onkara.

அஸ்மாத்த³வாயு: ஸூர்யஸ்ச ததே²ந்த³ரஸ்சாக்³நிரபி || 7.7

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

ஆநந்தா³யதநமோங்கார: || 7.8

Onkara is the abode of bliss.

ஸ ஏவாந்தர்யஸ்ச த்³ரு³யதே || 7.9

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

நாந்தோ ந சாதி³ர்வா || 7.10

(Onkara) has neither beginning nor end.

ப்ராணேந யுத: ப்ரணவ: || 7.11

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

இதி ஸ்ரீநித்யாநந்த³நித்யஸூத்ரேஷு ஓகாரஸ்வரூபம் நாம ஸப்தமோ⁵த்யாய: |

Chapter - VIII Greatness of Devotion ப⁴க்திக³ரிமா

அதா²ஷ்டமோ⁵த்யாய: |

ஸமத்வம் ப⁴க்தி: || 8.1

Equal-sightedness is bhakti.

நிஷ்காமப⁴க்தி³ர்ப⁴க்தி: || 8.2

Desireless-bhakti is .. real bhakti.

நிஷ்காமப⁴க்திரேவ க³ரீயஸீ || 8:3

The desireless devotion is the best devotion.

நிஷ்காமப⁴க்த்யா ஸாயுஜ்யமுக்தி: || 8.4

By desireless-bhakti, sAyuja-mukti is obtained.

ப⁴க்தி: க்ஷீரவத் || 8.5

Devotion is like milk.

ஆராத்த³வாதா³த || 8.6

A devotee should remain away from controversy.

விநா ப⁴க்திம் வ்ரு²தா² ஜந்ம, ஜலம் விநா க⁴டோ யதா² || 8.7

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

கஸ்சிதே³க: ஸஹஸ்ரேஷு || 8.8

Scarcely one among thousands strives for perfection.

ப⁴க்திஸ்தத்ப்ரேமஸ்வரூபா || 8.9

Devotion is of the nature of Supreme Love for God.

யதா² ப⁴க்திஸ்ததா² முக்தி: || 8.10

As is devotion, so is liberation.

இதி ஸ்ரீநித்யாநந்த³நித்யஸூத்ரேஷு ப⁴க்திக³ரிமா நாம அஷ்டமோ⁵த்யாய: |

Chapter - IX The Law of Karma கர்மஸித்³தா⁴ந்த:

அத² நவமோ⁵த்யாய: |

ப்ரப³ல: கர்மஸித்³தா⁴ந்த: || 9.1

The law of karma is very powerful.

த்ரிவித⁴ம் கர்ம || 9.2

The Karma is three-fold.

அநதிக்ரமணீய: கர்மஸித்³தா⁴ந்த: || 9.3

The law of karma is insurmountable.

அபவாத:³ கர்மயோக:³ || 9.4

Exception is karmayoga.

கர்மஜீணவ ஸம்ஸித்³தி:⁴ || 9.5

By karma alone, the perfection is reached.

ந முக்தே கர்ம விப்யதே || 9.6

To the released person, the karma does not cling.

இதி ஸ்ரீநித்யாநந்த³நித்யஸூத்ரேஷு கர்மஸித்³தா⁴ந்தோ நாம நவமோ⁵த்யாய: |

Chapter - X Nature of Yoga யோக³ஸ்வரூபம்

அத² த³ஸமோ⁵த்யாய: |

முக்திர்ஹேதுர்யோக³ஸ்ய || 10.1

Liberation is the aim of the yoga.

யோகே³ஷு ராஜயோக:³ || 10.2

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

குண்ட³விநீ மாஹேஸ்வரீ || 10.3

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

முக்திதா³தா மஹேஸ்வர: || 10.4

Lord Shiva is the bestower of liberation.

ஸிவபூஜா வ்ரதாதீ³நி சேநந, ராஜயோகே³ பா³ஹ்யகர்மாபா⁴வ: || 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

நாட³யஸ்திஸ்ர: || 10.6

There are three nADIs in the human body.

சக்ராணி ஷட், ஸஹஸ்ராரம் ச ஸப்தமம் || 10.7

Yogic lotuses are six, the seventh is called SahasrAra.

மூலாதா⁴ரே குண்ட³விநீ || 10.8

KuNDalinI is in the MUIAdhAra chakra.

ஸஹஸ்ராரம் ஸிவநிலயம் ஸ்வக்³ரு'ஹம் ச குண்ட³விந்யா: || 10.9

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

குண்ட³விந்யுத்தா²பயிதவ்யா || 10.10

KuNDalinI is to be awakened.

ஆஸநம் ஸுகா²ஸநம் || 10.11

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

விஸ்வே ஸரீரே சைக ஏவ ப்ராண: || 10.12

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

ப்ராண: பஞ்சவித:⁴ || 10.13

PrANa is five-fold.

ப்ராணயாமேந ப³ஹுஸித்³த⁴ய: || 10.14

By PrANAyAma, many .. miraculous powers are acquired.

ப்ராணயாமேந குண்ட³விநீஜாக்³ரு'தி: || 10.15

By PrANAyAma, KuNDalinI is aroused.

அந்யையபி || 10.16

By other means also the KuNDalinI is aroused.

கு³ருக்ரு'பயா விஸேஷேண || 10.17

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

ஊர்த்⁴வக³மநே அநுபூ⁴தய: || 10.18

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

ஆநந்தா³நுபூ⁴தி: ஸஹஸ்ரா⁴ரே ப்ரவேஸா⁴த் || 10.19

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

ஆப்லாவ: ஸமாதி:⁴ || 10.20

Complete immersion in the divine consciousness is SamAdhi.

ராஜயோகீ³ து ஸ்வாராஜ்யபா⁴க் || 10.21

The RAjayogī definitely enjoys self-freedom.

கு³ருருபாய:, ஸூத்ரா⁴ணம் ஸங்க்ஷேபத்வா⁴த் || 10.22

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

இதி ஸூ³நித்யாநந்த³நித்யஸூத்ரேஷு யோக³ஸ்வரூபம் நாம த³ஸமோ⁵த⁴யாய: |

Chapter – XI Characteristics of the Liberated முக்தலக்ஷணம்

அதை²காத்³ஸோ⁵த⁴யாய: |

முக்தோ ஜிதேந்த்³ரிய: || 11.1

A realized person is a conqueror of the senses.

ஸுததம் ஜாக்³ர்தி || 11.2

The liberated person is always awake in the Atman.

முக்தஸ்ய ப்ரஜ்ஞா சக்ஷு: || 11.3

A realized person has the third eye of knowledge.

வந்த்³ய: க²லு முக்த: || 11.4

A realized person is indeed to be respected.

தீர்தா²நி ந சக்ஷேத்ராணி || 11.5

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

ஜலே நிமக்³நவத் || 11.6

Like a plunged one into water is a liberated person.

பா⁴வ: ஸிஸுவத் || 11.7

The liberated person's outlook is like a child.

அகாமஹதுகம் ஸர்வம் || 11.8

Everything done by the liberated person is without any motive.

த³ர்ஸநாச்ச || 11.9

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

அநாவ்ருத்திஸ்தஸ்ய || 11.10

He does not return .. to the mortal world.

யுக³பந்மோக்ஷம் நேச்ச²ந்தி ஸர்வே லப⁴ந்தே வா || 11.11

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

முக்திர்நாம ஸ்வரூபஜ்ஞாநமைக்யம் ச || 11.12

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

முக்திமிச்சே²த் || 11.13

One should desire for salvation.

மஹாத்மா ஸஜ்ஜந: ஸாதூஸ்ததா² ஸத்புருஷோ⁵பி ச

ஸர்வ ஏவ ஸமா: ப்ரோக்தா ஏதே வை முக்தஸம்ஜ்ஞகா: || - || 11.14

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

ஸத்புருஷாணம் வசாம்ஸி வேத³வாக்யாநி || 11.15

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

ஸம்யக் ந்யாஸாத் ஸம்ந்யாஸீ || 11.16

By proper renunciation, a renunciate is called.

இதி ஸ்ரீநித்யாநந்த³நித்யஸூத்ரேஷு முக்தலக்ஷணம் நாம ஏகாத³ஸோ⁵த⁴யாய: |

Chapter - XII Comprehension of the Atman ஆத்மவேத³நம்

அத² த³வாத³ஸோ⁵த⁴யாய: |

ஆத்மா⁵ந்வேஷ்டவ்ய: || 12.1

The Atman should be searched.

இந்த³ரியைரஜ்ஞேய: || 12.2

The Atman cannot be known by sense-organs.

இந்த³ரியாதீத: || 12.3

The Atman is beyond the sense-organs.

காராருத்³தோ⁴ ஜீவ: || 12.4

The individual soul is like a one in prison.

ஹேயமநித்யம் || 12.5

What is non-essential is to be abandoned.

த்³வைதம் ப⁴யமத்³வைதமப⁴யம் || 12.6

Duality means fear, non-duality is fearlessness.

ஆத்மா வாஸநாபி⁴ராவ்ரு²தோ யதா²SSதி³த்யோ மேகை⁴ || 12.7

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

ஸ து ப்ரதிபி³ம்ப: || 12.8

The Atman is verily a reflection of the Brahman.

தஸ்ய விங்கா³பா⁴வ: || 12.9

He is without sex.

ஜீவோ ப்³ரஹ்மைவ || 12.10

The individual soul is nothing but Brahman itself.

பரா⁵ஸ்ய ஸக்தி: || 12.11

His power is boundless.

ஏகம் ஸத் ப்³ரஹ்ம || 12.12

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

ஸகு³ணஸ்ய ஸ்ரு³ஷ்டி: || 12.13

The creation belongs to SaguNa Brahman.

ஜக³ந்ந வித்³யதே || 12.14

In reality, the world does not exist.

ஸத்³யோமுக்திர்ஜ்ஞாநேந || 12.15

By knowledge, the liberation is instantaneous.

இதி ஸ்ரீநித்யாநந்த³நித்யஸூத்ரேஷு ஆத்மவேத்³நம் நாம த்³வாத்³ஸோ⁵த்யாய: |

பா⁴தக²ண்டே³குலோத்பந்நேந மஹாதே³வஸுநூநா ஸ்ரீராமஸர்மண விரசிதாநி

நித்யஸூத்ராணி ஸமாப்தி க்³தாநி |

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