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maniShA panchakaM with translation

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ಮನೀಷಾಪಂಚಕಂ ಸಾರ್ಥಂ

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## ಮನೀಷಾಪಂಚಕಂ ಸಾರ್ಥಂ



ಅನುಷ್ಠುಪ್ ಭಂದಃ -

ಸತ್ಯಾಚಾರ್ಯಸ್ಯ ಗಮನೇ ಕದಾಚಿನ್ನುಕ್ತಿ ದಾಯಕಂ .  
ಕಾಶೀಕೇತ್ರಂ ಪ್ರತಿ ಸಹ ಗೌರ್ಯಾ ಮಾರ್ಗೇ ತು ಶ್ಚರಂ ..  
ಅಂತ್ಯವೇಷಧರಂ ದೃಷ್ಟ್ವಾ ಗಚ್ಛ ಗಚ್ಛೇತಿ ಚಾಬ್ರವೀತ್ .  
ಶಂಕರಃಸೋಽಪಿ ಚಾಂಡಲಸ್ತಂ ಪುನಃ ಪ್ರಾಹ ಶ್ಚರಂ ..

ಆರ್ಯಾ ವೃತ್ತ -

ಅನ್ನಮಯಾದನ್ನಮಯಮಥವಾ ಚೈತನ್ಯಮೇವ ಚೈತನ್ಯಾತ್ .  
ಯತಿವರ ದೂರೀಕರ್ತುಂ ವಾಂಛಸಿ ಕಿಂ ಬ್ರೂಹಿ ಗಚ್ಛ ಗಚ್ಛೇತಿ .  
ಶಾರ್ದೂಲ ವಿಕೀಡಿತ ಭಂದ -

ಪ್ರತ್ಯಗ್ವಸ್ತುನಿ ನಿಸ್ತರಂಗಸಹಜಾನಂದಾವಬೋಧಾಂಬುಧೌ  
ವಿಪ್ರೋಽಯಂ ಶ್ವಪಚೋಽಯಮಿತ್ಯಪಿ ಮಹಾನ್ಮೋಽಯಂ ವಿಭೇದಭ್ರಮಃ .  
ಕಿಂ ಗಂಗಾಂಬುನಿ ಬಿಂಬಿತೇಽಮ್ಬರಮಣೌ ಚಾಂಡಾಲವೀಧೀಪಯಃ  
ಪೂರೇ ವಾಸ್ತರಮಸ್ತಿ ಕಾಂಚನಘಟೀಮೃತ್ಕುಂಭಯೋರ್ವಾಽಮ್ಬರೇ ..  
ಜಾಗ್ರತ್ಸ್ವಪ್ನಸುಷುಪ್ತಿಷು ಸ್ಫುಟತರಾ ಯಾ ಸಂವಿದುಜ್ಜ್ಞಂಭತೇ  
ಯಾ ಬ್ರಹ್ಮಾದಿಪಿಪೀಲಿಕಾಂತತನುಷು ಪ್ರೋತಾ ಜಗತ್ಸಾಕ್ಷಿಣೀ .  
ಸೈವಾಹಂ ನ ಚ ದೃಶ್ಯವಸ್ತಿ ತಿ ದೃಢಪ್ರಜ್ಞಾಪಿ ಯಸ್ಯಾಸ್ತಿ ಚೇ-  
ಚ್ಚಾಂಡಾಲೋಽಸ್ತು ಸ ತು ದ್ವಿಜೋಽಸ್ತು ಗುರುರಿತ್ಯೇಷಾ ಮನೀಷಾ ಮಮ .. 1..  
ಬ್ರಹ್ಮೈವಾಹಮಿದಂ ಜಗಚ್ಚ ಸಕಲಂ ಚಿನ್ಮಾತ್ರವಿಸ್ತಾರಿತಂ  
ಸರ್ವಂ ಚೈತದವಿದ್ಯಯಾ ತ್ರಿಗುಣಯಾಽಶೇಷಂ ಮಯಾ ಕಲ್ಪಿತಂ .  
ಇತ್ಥಂ ಯಸ್ಯ ದೃಢಾ ಮತಿಃ ಸುಖತರೇ ನಿತ್ಯೇ ಪರೇ ನಿರ್ಮಲೇ  
ಚಾಂಡಾಲೋಽಸ್ತು ಸ ತು ದ್ವಿಜೋಽಸ್ತು ಗುರುರಿತ್ಯೇಷಾ ಮನೀಷಾ ಮಮ .. 2..  
ಶಶ್ವನ್ನಶ್ವರಮೇವ ವಿಶ್ವಮಖಿಲಂ ನಿಶ್ಚಿತ್ಯ ವಾಚಾ ಗುರೋ-  
ರ್ನಿತ್ಯಂ ಬ್ರಹ್ಮ ನಿರಂತರಂ ವಿಮೃಶತಾ ನಿರ್ವ್ಯಾಜಶಾಂತಾತ್ಮನಾ .  
ಭೂತಂ ಭಾವಿ ಚ ದುಷ್ಕೃತಂ ಪ್ರದಹತಾ ಸಂವಿನ್ಮಯೇ ಪಾವಕೇ  
ಪ್ರಾರಬ್ಧಾಯ ಸಮರ್ಪಿತಂ ಸ್ವವಪುರಿತ್ಯೇಷಾ ಮನೀಷಾ ಮಮ .. 3..  
ಯಾ ತಿರ್ಯಗ್ಜರದೇವತಾಭಿರಹಮಿತ್ಯಂತಃ ಸ್ಫುಟಾ ಗೃಹ್ಯತೇ

ಯದ್ಭಾಸಾ ಹೃದಯಾಕ್ಷದೇಹವಿಷಯಾ ಭಾಂತಿ ಸ್ವತೋಽಚೇತನಾಃ .  
 ತಾಂ ಭಾಸ್ಯೈಃ ಪಿಹಿತಾರ್ಕಮಂಡಲನಿಭಾಂ ಸ್ಫೂರ್ತಿಂ ಸದಾ ಭಾವಯ-  
 ನ್ಯೋಗೀ ನಿರ್ವೃತಮಾನಸೋ ಹಿ ಗುರುರಿತ್ಯೇಷಾ ಮನೀಷಾ ಮಮ .. 4..  
 ಯತ್ಸೌಖ್ಯಾಂಬುಧಿಲೇಶಲೇಶತ ಇಮೇ ಶಕ್ತಾದಯೋ ನಿರ್ವೃತಾ  
 ಯಚ್ಚಿತ್ತೇ ನಿತರಾಂ ಪ್ರಶಾಂತಕಲನೇ ಲಬ್ಧ್ವಾ ಮುನಿರ್ನಿರ್ವೃತಃ .  
 ಯಸ್ಮಿನ್ನಿತ್ಯಸುಖಾಂಬುಧೌ ಗಲಿತಧೀರ್ಬ್ರಹ್ಮೈವ ನ ಬ್ರಹ್ಮವಿದ್  
 ಯಃ ಕಶ್ಚಿತ್ಸ ಸುರೇಂದ್ರವಂದಿತಪದೋ ನೂನಂ ಮನೀಷಾ ಮಮ .. 5..  
 ದಾಸಸ್ತೇಽಹಂ ದೇಹದೃಷ್ಟ್ಯಾಽಸ್ಮಿ ಶಂಭೋ  
 ಜಾತಸ್ತೇಽಶೋ ಜೀವದೃಷ್ಟ್ಯಾ ತ್ರಿದೃಷ್ಟೇ .  
 ಸರ್ವಸ್ಯಾಽತ್ಮನ್ನಾತ್ಮದೃಷ್ಟ್ಯಾ ತ್ವಮೇವೇ-  
 ತ್ಯೇವಂ ಮೇ ಧೀರ್ನಿಶ್ಚಿತಾ ಸರ್ವಶಾಸ್ತ್ರೈಃ ..  
 .. ಇತಿ ಶ್ರೀಮಚ್ಛಂಕರಭಗವತಃ ಕೃತೌ ಮನೀಷಾಪಂಚಕಂ ಸಂಪೂರ್ಣಂ ..

### 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:

## ಮನೀಷಾಪಂಚಕಂ

ಅನುಷ್ಠುಪ್ ಛಂದ -

ಸತ್ಯಾಚಾರ್ಯಸ್ಯ ಗಮನೇ ಕದಾಚಿನ್ಮುಕ್ತಿ ದಾಯಕಂ .  
ಕಾಶೀಕೇತ್ರಂ ಪ್ರತಿ ಸಹ ಗೌರ್ಯಾ ಮಾರ್ಗೇ ತು ಶ್ಚ ರಂ ..

ಅಂತ್ಯವೇಷಧರಂ ದೃಷ್ಟ್ವಾ ಗಚ್ಛ ಗಚ್ಛೇತಿ ಚಾಬ್ರವೀತ್ .  
ಶಂಕರಃಸೋಽಪಿ ಚಾಂಡಲಸ್ತಂ ಪುನಃ ಪ್ರಾಹ ಶ್ಚ ರಂ ..

ಆರ್ಯಾ ವೃತ್ತ -

ಅನ್ನಮಯಾದನ್ನಮಯಮಥವಾ ಚೈತನ್ಯಮೇವ ಚೈತನ್ಯಾತ್ .  
ಯತಿವರ ದೂರೀಕರ್ತುಂ ವಾಂಛಸಿ ಕಿಂ ಬ್ರೂಹಿ ಗಚ್ಛ ಗಚ್ಛೇತಿ ..

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.

ಶಾರ್ದೂಲ ವಿಕೀಡಿತ ಛಂದ -

ಪ್ರತ್ಯಗ್ವಸ್ತುನಿ ನಿಸ್ತರಂಗಸಹಜಾನಂದಾವಬೋಧಾಂಬುಧೌ  
ವಿಪ್ರೋಽಯಂ ಶ್ವಪಚೋಽಯಮಿತ್ಯಪಿ ಮಹಾನ್ಮೋಽಯಂ ವಿಭೇದಭ್ರಮಃ .

ಕಿಂ ಗಂಗಾಂಬುನಿ ಬಿಂಬಿತೇಽಮ್ಬರಮಣೌ ಚಾಂಡಾಲವೀಧೀಪಯಃ  
ಪೂರೇ ವಾಸ್ತವಮಸ್ತಿ ಕಾಂಚನಘಟೇಮೃತ್ಪುಂಭಯೋರ್ವಾಽಮ್ಬರೇ ..

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 Shangkara 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).

ಜಾಗ್ರತ್ಸ್ವಪ್ನಸುಷುಪ್ತಿಷು ಸ್ಫುಟಿತರಾ ಯಾ ಸಂವಿದುಜ್ಜ್ಞಂಭತೇ  
ಯಾ ಬ್ರಹ್ಮಾದಿಪಿಪೀಲಿಕಾಂತತನುಷು ಪ್ರೋತಾ ಜಗತ್ಸಾಕ್ಷಿಣೀ .

ಸೈವಾಹಂ ನ ಚ ದೃಶ್ಯವಸ್ತಿತಿ ದೃಢಪ್ರಜ್ಞಾಪಿ ಯಸ್ಯಾಸ್ತಿ ಚೇ-

ಜ್ಞಾಂಡಾಲೋಸಸ್ತು ಸ ತು ದ್ವಿಜೋಸಸ್ತು ಗುರುರಿತ್ಯೇಷಾ ಮನೀಷಾ ಮಮ .. 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.

ಬ್ರಹ್ಮೈವಾಹಮಿದಂ ಜಗಚ್ಛ ಸಕಲಂ ಚಿನ್ಮಾತ್ರವಿಸ್ತಾರಿತಂ

ಸರ್ವಂ ಚೈತದವಿದ್ಯಯಾ ತ್ರಿಗುಣಯಾಃಶೇಷಂ ಮಯಾ ಕಲ್ಪಿತಂ .

ಇತ್ಥಂ ಯಸ್ಯ ದೃಢಾ ಮತಿಃ ಸುಖತರೇ ನಿತ್ಯೇ ಪರೇ ನಿರ್ಮಲೇ

ಜ್ಞಾಂಡಾಲೋಸಸ್ತು ಸ ತು ದ್ವಿಜೋಸಸ್ತು ಗುರುರಿತ್ಯೇಷಾ ಮನೀಷಾ ಮಮ .. 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).

ಶಶ್ವನ್ನಶ್ವರಮೇವ ವಿಶ್ವಮಖಿಲಂ ನಿಶ್ಚಿತ್ಯ ವಾಚಾ ಗುರೋ-

ರ್ನಿತ್ಯಂ ಬ್ರಹ್ಮ ನಿರಂತರಂ ವಿಮೃಶತಾ ನಿರ್ವ್ಯಾಜಶಾಂತಾತ್ಮನಾ .

ಭೂತಂ ಭಾವಿ ಚ ದುಷ್ಕೃತಂ ಪ್ರದಹತಾ ಸಂವಿನ್ಮಯೇ ಪಾವಕೇ

ಪ್ರಾರಬ್ಧಾಯ ಸಮರ್ಪಿತಂ ಸ್ವವಪುರಿತ್ಯೇಷಾ ಮನೀಷಾ ಮಮ .. 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.

ಯಾ ತೀರ್ಯಜ್ವರದೇವತಾಭಿರಹಮಿತ್ಯಂತಃ ಸ್ಫುಟಾ ಗೃಹ್ಯತೇ

ಯದ್ಭಾಸಾ ಹೃದಯಾಕ್ಷದೇಹವಿಷಯಾ ಭಾಂತಿ ಸ್ವತೋಽಚೇತನಾಃ .

ತಾಂ ಭಾಸೈಃ ಪಿಹಿತಾರ್ಕಮಂಡಲನಿಭಾಂ ಸ್ಫೂರ್ತಿಂ ಸದಾ ಭಾವಯ-

ನ್ಮೋಗೀ ನಿರ್ವೃತಮಾನಸೋ ಹಿ ಗುರುರಿತ್ಯೇಷಾ ಮನೀಷಾ ಮಮ .. 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.

ಯತ್ಸೌಖ್ಯಾಂಬುಧಿಲೇಶಲೇಶತ ಇಮೇ ಶಕ್ರಾದಯೋ ನಿರ್ವೃತಾ

ಯಚ್ಚಿತ್ತೇ ನಿತರಾಂ ಪ್ರಶಾಂತಕಲನೇ ಲಬ್ಧ್ವಾ ಮುನಿರ್ನಿರ್ವೃತಃ .  
ಯಸ್ಮಿನ್ನಿತ್ಯಸುಖಾಂಬುಧೌ ಗಲಿತಧೀರ್ಬ್ರಹ್ಮೈವ ನ ಬ್ರಹ್ಮವಿದ್  
ಯಃ ಕಶ್ಚಿತ್ಸುರೇಂದ್ರವಂದಿತಪದೋ ನೂನಂ ಮನೀಷಾ ಮಮ .. 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!

ದಾಸಸ್ತೇಹಂ ದೇಹದೃಷ್ಟ್ಯಾಽಸ್ಮಿ ಶಂಭೋ  
ಜಾತಸ್ತೇಽಶೋ ಜೀವದೃಷ್ಟ್ಯಾ ತ್ರಿದೃಷ್ಟೇ .  
ಸರ್ವಸ್ಯಾಽತ್ಮನ್ನಾತ್ಮದೃಷ್ಟ್ಯಾ ತ್ವಮೇವೇ-  
ತ್ಯೇವಂ ಮೇ ಧೀರ್ನಿಶ್ಚಿತಾ ಸರ್ವಶಾಸ್ತ್ರೈಃ ..

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. .. ಇತಿ ಶ್ರೀಮಚ್ಛಂಕರಭಗವತಃ ಕೃತೌ ಮನೀಷಾಪಂಚಕಂ ಸಂಪೂರ್ಣಂ ..

Thus ends the 'manIShApanchakam' composed by the AdishankarAcharya.

Encoding by Narayanaswami at swami at math.mun.ca

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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:

ಅನ್ನಮಯಾದನ್ನಮಯಮಥವಾ ಚೈತನ್ಯಮೇವ ಚೈತನ್ಯಾತ್ .

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?.

## ಪ್ರತ್ಯಗ್ವಸ್ತುನಿ

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 unexcellable 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:

## ಜಾಗೃತ್ವೈಷ್ಠ್ಯ

(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).

ಯತ್ಸೌಖ್ಯ

(Maneesha Panchakam . verse 5)

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*maniShA panchakaM with translation*

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