maniShA panchakaM with translation

மநீஷாபஞ்சகம் ஸார்த^{2}ம்

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மநீஷாபஞ்சகம் ஸார்த2ம்

அநுஷ்டுப் ச2ந்த:3 -
ஸத்யாசார்யஸ்ய க3மநே கதா3சிந்முக்திதா3யகம் ।
காஶீக்ஷேத்ரம் ப்ரதி ஸஹ கௌ3ர்யா மார்கே3 து ஶங்கரம் ॥

அந்த்யவேஷத4ரம் த்3ரு’ஷ்ட்வா க3ச்ச2 க3ச்சே2தி சாப்3ரவீத் ।
ஶங்கர:ஸோऽபி சாண்டா3லஸ்தம் புந: ப்ராஹ ஶங்கரம் ॥

ஆர்யா வ்ரு’த்த -
அந்நமயாத3ந்நமயமத2வா சைதந்யமேவ சைதந்யாத் ।
யதிவர தூ3ரீகர்தும் வாஞ்ச2ஸி கிம் ப்3ரூஹி க3ச்ச2 க3ச்சே2தி ।

ஶார்தூ3ல விக்ரீடி3த ச2ந்த3 -
ப்ரத்யக்3வஸ்துநி நிஸ்தரங்க3ஸஹஜாநந்தா3வபோ3தா4ம்பு3தௌ4
விப்ரோऽயம் ஶ்வபசோऽயமித்யபி மஹாந்கோऽயம் விபே4த3ப்4ரம: ।
கிம் க3ங்கா3ம்பு3நி பி3ம்பி3தேऽம்ப3ரமணௌ சாண்டா3லவீதீ2பய:
பூரே வாऽந்தரமஸ்தி காஞ்சநக4டீம்ரு’த்கும்ப4யோர்வாऽம்ப3ரே ॥

ஜாக்3ரத்ஸ்வப்நஸுஷுப்திஷு ஸ்பு2டதரா யா ஸம்விது3ஜ்ஜ்ரு’ம்ப4தே
யா ப்3ரஹ்மாதி3பிபீலிகாந்ததநுஷு ப்ரோதா ஜக3த்ஸாக்ஷிணீ ।
ஸைவாஹம் ந ச த்3ரு’ஶ்யவஸ்த்விதி த்3ரு’ட4ப்ரஜ்ஞாபி யஸ்யாஸ்தி சே-
ச்சாண்டா3லோऽஸ்து ஸ து த்3விஜோऽஸ்து கு3ருரித்யேஷா மநீஷா மம ॥ 1॥

ப்3ரஹ்மைவாஹமித3ம் ஜக3ச்ச ஸகலம் சிந்மாத்ரவிஸ்தாரிதம்
ஸர்வம் சைதத3வித்3யயா த்ரிகு3ணயாऽஶேஷம் மயா கல்பிதம் ।
இத்த2ம் யஸ்ய த்3ரு’டா4 மதி: ஸுக2தரே நித்யே பரே நிர்மலே
சாண்டா3லோऽஸ்து ஸ து த்3விஜோऽஸ்து கு3ருரித்யேஷா மநீஷா மம ॥ 2॥

ஶஶ்வந்நஶ்வரமேவ விஶ்வமகி2லம் நிஶ்சித்ய வாசா கு3ரோ-
ர்நித்யம் ப்3ரஹ்ம நிரந்தரம் விம்ரு’ஶதா நிர்வ்யாஜஶாந்தாத்மநா ।
பூ4தம் பா4வி ச து3ஷ்க்ரு’தம் ப்ரத3ஹதா ஸம்விந்மயே பாவகே

ப்ராரப்3தா4ய ஸமர்பிதம் ஸ்வவபுரித்யேஷா மநீஷா மம ॥ 3 ॥

யா திர்யங்நரதே3வதாபி4ரஹமித்யந்த: ஸ்பு2டா க்3ரு’ஹ்யதே
யத்3பா4ஸா ஹ்ரு’த3யாக்ஷதே3ஹவிஷயா பா4ந்தி ஸ்வதோऽசேதநா: ।
தாம் பா4ஸ்யை: பிஹிதார்கமண்ட3லநிபா4ம் ஸ்பூ2ர்திம் ஸதா3 பா4வய-
ந்யோகீ3 நிர்வ்ரு’தமாநஸோ ஹி கு3ருரித்யேஷா மநீஷா மம ॥ 4 ॥

யத்ஸௌக்2யாம்பு3தி4லேஶலேஶத இமே ஶக்ராத3யோ நிர்வ்ரு’தா
யச்சித்தே நிதராம் ப்ரஶாந்தகலநே லப்3த்4வா முநிர்நிர்வ்ரு’த: ।
யஸ்மிந்நித்யஸுகா2ம்பு3தௌ4 க3லிததீ4ர்ப்3ரஹ்மைவ ந ப்3ரஹ்மவித்3
ய: கஶ்சித்ஸ ஸுரேந்த்3ரவந்தி3தபதோ3 நூநம் மநீஷா மம ॥ 5 ॥

தா3ஸஸ்தேऽஹம் தே3ஹத்3ரு’ஷ்ட்யாऽஸ்மி ஶம்போ4
ஜாதஸ்தேம்ऽஶோ ஜீவத்3ரு’ஷ்ட்யா த்ரித்3ரு’ஷ்டே ।
ஸர்வஸ்யாऽऽத்மந்நாத்மத்3ரு’ஷ்ட்யா த்வமேவே-
த்யேவம் மே தீ4ர்நிஶ்சிதா ஸர்வஶாஸ்த்ரை: ॥

॥ இதி ஶ்ரீமச்ச2ங்கரப4க3வத: 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 கதா3சிந்முக்திதா3யகம் ।
காஶீக்ஷேத்ரம் ப்ரதி ஸஹ கௌ3ர்யா மார்கே3 து ஶங்கரம் ॥

அந்த்யவேஷத4ரம் த்3ரு’ஷ்ட்வா க3ச்ச2 க3ச்சே2தி சாப்3ரவீத் ।
ஶங்கர:ஸோऽபி சாண்டா3லஸ்தம் புந: ப்ராஹ ஶங்கரம் ॥

ஆர்யா வ்ரு’த்த -
அந்நமயாத3ந்நமயமத2வா சைதந்யமேவ சைதந்யாத் ।
யதிவர தூ3ரீகர்தும் வாஞ்ச2ஸி கிம் ப்3ரூஹி 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.

ஶார்தூ3ல விக்ரீடி3த ச2ந்த3 -
ப்ரத்யக்3வஸ்துநி நிஸ்தரங்க3ஸஹஜாநந்தா3வபோ3தா4ம்பு3தௌ4
விப்ரோऽயம் ஶ்வபசோऽயமித்யபி மஹாந்கோऽயம் விபே4த3ப்4ரம: ।
கிம் க3ங்கா3ம்பு3நி பி3ம்பி3தேऽம்ப3ரமணௌ சாண்டா3லவீதீ2பய:
பூரே வாऽந்தரமஸ்தி காஞ்சநக4டம்ரு’த்கும்ப4யோர்வாऽம்ப3ரே ॥

Answer me . While the supreme Being is reflected in every object as the sun's reflecion 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 'manIShApa.nchakam'-ending with a further stanza in the form of an epilogue).

ஜாக்3ரத்ஸ்வப்நஸுஷுப்திஷு ஸ்பு2டதரா யா ஸம்விது3ஜ்ஜ்ரு'ம்ப4தே
யா ப்3ரஹ்மாதி3பிபீலிகாந்ததநுஷு ப்ரோதா ஜக3த்ஸாக்ஷிணீ ।
ஸைவாஹம் ந ச த்3ரு'ஶ்யவஸ்த்விதி த்3ரு'ட4ப்ரஜ்ஞாபி யஸ்யாஸ்தி சே-
ச்சாண்டா3லோऽஸ்து ஸ து த்3விஜோऽஸ்து 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 சிந்மாத்ரவிஸ்தாரிதம்
ஸர்வம் சைதத3வித்3யயா த்ரிகு3ணயாऽஶேஷம் மயா கல்பிதம் ।
இத்த2ம் யஸ்ய த்3ரு'டா4 மதி: ஸுக2தரே நித்யே பரே நிர்மலே
சாண்டா3லோऽஸ்து ஸ து த்3விஜோऽஸ்து 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).

ஶஶ்வந்நஶ்வரமேவ விஶ்வமகி2லம் நிஶ்சித்ய வாசா கு3ரோ-
ர்நித்யம் ப்3ரஹ்ம நிரந்தரம் விம்ரு'ஶதா நிர்வ்யாஜஶாந்தாத்மநா ।
பூ4தம் பா4வி ச து3ஷ்க்ரு'தம் 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 ஹ்ரு’த்3யாக்ஷதே3ஹவிஷயா பா4ந்தி ஸ்வதோऽசேதநா: ।
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.

யத்ஸௌக்2யாம்பு3தி4லேஶலேஶத இமே ஶக்ராத3யோ நிர்வ்ரு’தா
யச்சித்தே நிதராம் ப்ரஶாந்தகலநே லப்3த்4வா முநிர்நிர்வ்ரு’த: ।
யஸ்மிந்நித்யஸுகா2ம்பு3தௌ4 க3லிததீ4ர்ப்3ரஹ்மைவ ந ப்3ரஹ்மவித்3
ய: கஶ்சித்ஸ ஸுரேந்த்3ரவந்தி3தபதோ3 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!

தா3ஸஸ்தேऽஹம் தே3ஹத்3ரு’ஷ்ட்யாऽஸ்மி ஶம்போ4
ஜாதஸ்தேம்ऽஶோ ஜீவத்3ரு’ஷ்ட்யா த்ரித்3ரு’ஷ்டே ।
ஸர்வஸ்யாऽऽத்மந்நாத்மத்3ரு’ஷ்ட்யா த்வமேவே-
த்யேவம் மே தீ4ர்நிஶ்சிதா ஸர்வஶாஸ்த்ரை: ॥
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 ஶ்ரீமச்ச2ங்கரப4க3வத: 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:
அந்நமயாத^{3}ந்நமயமத^{2}வா 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?.

ப்ரத்யக்^{3}வஸ்துநி
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 Brahmam (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:
ஜாக்^{3}ரத்ஸ்வப்ந
(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).

யத்ஸௌக்^{2}ய
(Maneesha Panchakam . verse 5)

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maniShA panchakaM with translation

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Please send corrections to *sanskrit@cheerful.com*