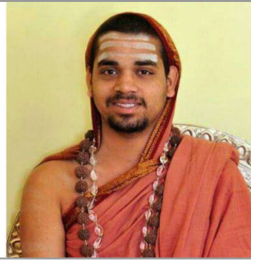


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ANUGRAHA BHASHANAM

SHED ANGER, HELP OTHERS AND ENNOBLE YOUR LIFE (TATTVALOKA FEB, 2016)



Man's real great enemies in life are desire (kama) and anger (krodha). One who has not controlled them will have no peace of mind and happiness. Due to uncontrolled anger, he will hurt himself as well as others.

For some people, anger is momentary. Even they may be called noble (uttama) persons. For some others, anger may last half a day. For them, it will be good to minimise it further.

Jagadguru Shankarācārya Sri Sri Bharati Tirtha Mahasannidhanam offered a

special Puja to Lord Mahaganapati at Guru Nivas at Sringeri on September 14, 2026.

Some will be angry day and night. They belong to the adhama (lowest) category. For some others anger never subsides. Throughout their lives they will be harbouring anger on the pretext of taking revenge. They will never forgive others. They are termed papishtha (sinner). Such a rage will destroy the angry person himself.

उत्तमस्य क्षणं कोपो मध्यस्य प्रहरद्वयम् ।

अधमस्य त्वहोरात्रं पापिष्ठो नैव मुच्यते ॥

uttamasya kṣaṇaṁ kopo madhyasya praharadvayam |

adhamasya tvahorātraṁ pāpiṣṭho naiva mucyate ||

On the other hand, there are some who will empathize with others' sorrow and will attempt to help the afflicted persons in all possible ways. They will make use of every opportunity to help the afflicted persons. Our ancestors praised them as noble persons.

उत्तमानां स्वभावोऽयं परदुःखासहिष्णुता ।

स्वयं दुःखं च संतापं मन्यतेऽन्यस्य वार्यते ॥

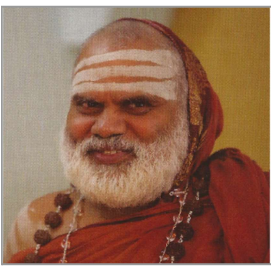
uttamānāṁ svabhāvo'yaṁ paraduḥkhāsaḥiṣṇutā |

svayaṁ duḥkhaṁ ca saṁtāpaṁ manyate'nyasya vāryate ||

Therefore, every individual should gradually shed desire and anger. Again, one must understand others' sorrow and come forward to render all possible help. We bless all to understand this clearly and act accordingly.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji

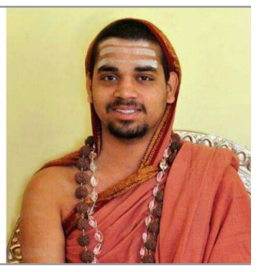


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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 11 विश्वरूपदर्शनयोगः viśvarūpadarśanayogaḥ

19

अनादिमध्यान्तम् अनन्तवीर्यम् अनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ ११-१९॥

anādimadhyāntam anantavīryam anantabāhuṃ śaśisūryanetram |

paśyāmi tvāṃ dīptahutāśavaktraṃ svatejasā viśvamidam tapantam ||11-19||

I see You (as one) who has no beginning, middle or end, who has limitless power, who has countless arms, whose eyes are the moon and the sun, whose mouth is the blazing fire, and who scorches this universe with Your radiance.

20

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च
सर्वाः ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं
महात्मन् ॥ ११-२०॥

dyāvāpṛthivyoridamantaram hi vyāptaṃ
tvayaikena diśaśca sarvāḥ |

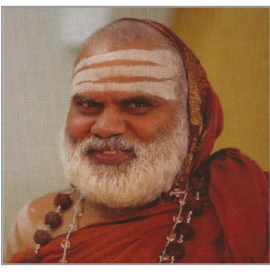
dr̥ṣṭvādbhutaṃ rūpamugraṃ tavedaṃ
lokatrayaṃ pravayathitaṃ mahātman ||11-20||

This space between heaven and earth as well as all the quarters are indeed pervaded by You alone. Having seen this wonderful (and) fierce form of Yours, all the three worlds are frightened. Oh great Lord !

21

अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः
प्राञ्जलयो गुणन्ति ।

स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां
स्तुतिभिः पुष्कलाभिः ॥ ११-२१॥

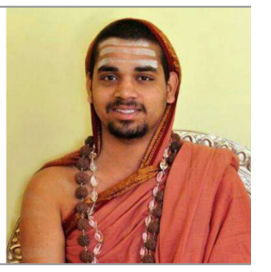


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amī hi tvāṃ surasaṅghā viśanti kecidbhitāḥ prāñjalayo grṇanti |
svastītyuktā maharṣisiddhasaṅghāḥ stuvanti tvāṃ stutibhiḥ puṣkalābhiḥ ||11-21||

These ghosts of gods are entering. You indeed. Frightened, some (of them) pray with joined palms. Having uttered the word 'peace', groups of sages and siddhas praise. You with complete hymns.

22

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ ११-२२॥

rudrādityā vasavo ye ca sādhyā viśve'svinau marutaścoṣmapāśca |
gandharvayakṣāsurasiddhasaṅghā vīkṣante tvāṃ vismitāścaiva sarve ||11-22||

Rudras, Ādityas, Vasus, Sādhyas, viśvedevas, the two aśvins, maruts, pitrus, groups of gandharvas, yakṣas, asuras and siddhas are all looking at You with wonder.

23

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।

बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ ११-२३॥

rūpaṃ mahatte bahuvaktranetraṃ mahābāho bahubāhūrupādam |
bahūdaraṃ bahudaṃṣṭrākarālaṃ drṣṭvā lokāḥ pravyathitāstathāham ||11-23||

Oh Lord! People are frightened by seeing Your huge form which has many mouths and eyes, which has many arms, thighs and feet, which has many abdomens and which is fierce with many tusks; so also am I (frightened).

24

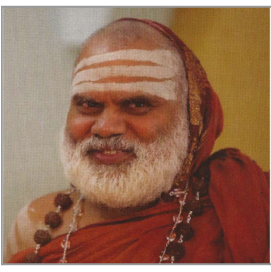
नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥ ११-२४॥

nabhaḥspṛśaṃ dīptamanekavarṇaṃ vyāttānanaṃ dīptaviśālanetraṃ |
drṣṭvā hi tvāṃ pravyathitāntarātmā dhṛtiṃ na vindāmi śamaṃ ca viṣṇo ||11-24||

Indeed, I am frightened at heart by seeing it. You who are touching the sky, who is brilliant with many colours, whose mouths are wide open, and who has large fiery eyes. I do not find courage or composure, Oh Lord! You are the supreme imperishable one to be known. You are the ultimate support of this universe. You are the eternal protector of eternal dharma. I regard You as the eternal Puruṣa. (Śrī Ādi Śankara Bhāṣya for Śrimad Bhagavad Gita is given separately in the slokas link of Voice of Jagadguru) For free e magazines: Our Website link : <https://voiceofjagadguru.com/>

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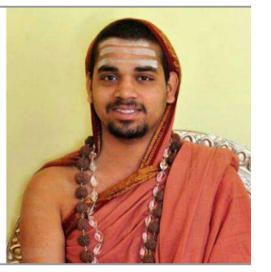


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Vivekacūḍāmaṇi

387

यत्र भ्रान्त्या कल्पितं तद्विवेके तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।
भ्रान्तेर्नाशे भाति दृष्टाहितत्वं रज्जुस्तद्वद्विश्वमात्मस्वरूपम् ॥ ३८७ ॥

yatra bhrāntyā kalpitam tadviveke tattanmātram naiva tasmādvibhinnaṁ |
bhrāntērnāśe bhāti dr̥ṣṭāhitattvaṁ rajjustadvadviśvamātmavarūpam ||387||

That in which something is imagined to exist through error, is, when rightly discriminated, that thing itself, and not distinct from it. When the error is gone, the reality about the snake falsely

perceived becomes the rope. Similarly the universe is in reality the Ātman.

(On July 26th, 2026 in the evening, In accordance with the tradition to visit the Bhavani

Malahanikareshwara temple during Pradosha that occurs prior to the start of Chaturmasya,

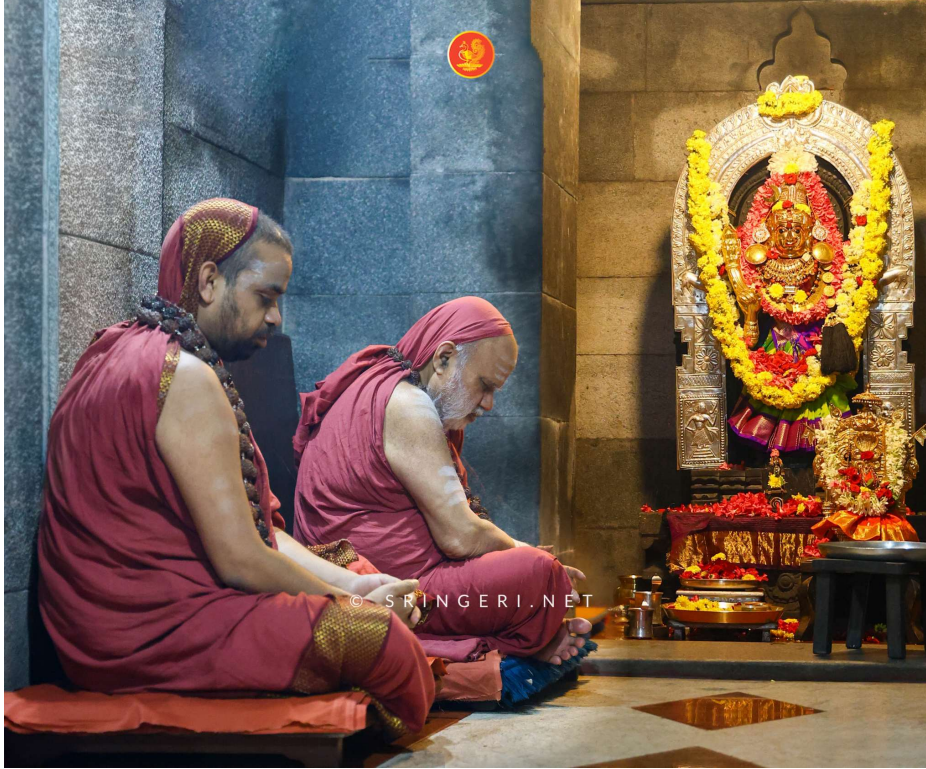
Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam

and Jagadguru Shankaracharya Sri Sri Vidhushekhara Bharati Sannidhanam

arrived at Ishwaragiri.

Mangalarati was

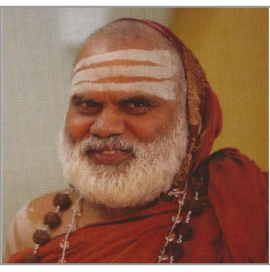
offered to Sri Stambha Ganapati, Bhagavan Sri Malahanikareshwara, and Sri Bhavani Amba in the divine presence of the Ubhaya Jagadgurus. Ashtavadhana Seva then took place.)



388

स्वयं ब्रह्मा स्वयं विष्णुः स्वयमिन्द्रः स्वयं शिवः ।
स्वयं विश्वमिदं सर्वं स्वस्मादन्यत्र किञ्चन ॥ ३८८ ॥

svayaṁ brahmā svayaṁ viṣṇuḥ svayamindrah svayaṁ śivaḥ |
svayaṁ viśvamidaṁ sarvaṁ svasmādanyanna kiṁcana ||388||

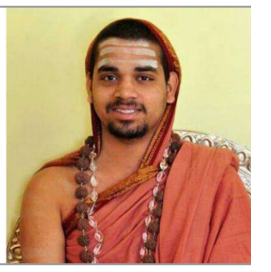


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The Self is Brahma, the Self is Vishnu, the Self is Indra, the Self is Shiva; the Self is all this universe. Nothing exists except the Self.

389

अन्तः स्वयं चापि बहिः स्वयं च स्वयं पुरस्तात्स्वयमेव पश्चात् ।

स्वयं ह्यावाच्यां स्वयमप्युदीच्यां तथोपरिष्ठात्स्वयमप्यधस्तात् ॥ ३८९ ॥

antaḥ svayaṃ cāpi bahiḥ svayaṃ ca svayaṃ purastātsvayameva paścāt |

svayaṃ hyāvācyāṃ svayamapyudīcyāṃ tathopariṣṭātsvayamapyadhastāt ||389||

The Self is within, and the Self is without; the Self is before and the Self is behind; the Self is in the south, and the Self is in the north; the Self likewise is above as also below.

390

तरङ्गफेनभ्रमबुद्बुदादि सर्वं स्वरूपेण जलं यथा तथा ।

चिदेव देहाद्यहमन्तमेतत् सर्वं चिदेवैकरसं विशुद्धम् ॥ ३९० ॥

taraṅgaphenabhramabudbudādi sarvaṃ svarūpeṇa jalaṃ yathā tathā |

cideva dehādyahamantametāt sarvaṃ cidevaikarasaṃ viśuddham ||390||

As the wave, the foam, the whirlpool, the bubble, etc., are all in essence but water, similarly the Chit (Knowledge Absolute) is all this, from the body up to egoism. Everything is verily the Chit, homogeneous and pure.

391

सदेवेदं सर्वं जगदवगतं वाङ्मनसयोः सतोऽन्यन्नास्त्येव प्रकृतिपरसीम्नि स्थितवतः ।

पृथक्किं मृत्प्रायाः कलशघटकुम्भाद्यवगतं वदत्येष भ्रान्तस्त्वमहमिति मायामदिरया ॥ ३९१ ॥

sadevedaṃ sarvaṃ jagadavagataṃ vāṇmanasayoḥ sato'nyannāstyeva prakṛtiparasīmni

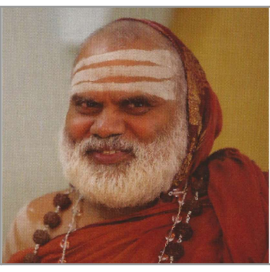
sthitavataḥ |

pṛthakkiṃ mṛtsnāyāḥ kalaśaghaṭakumbhādyavagataṃ vadatyēṣa bhrāntastvamahamiti
māyāmadirayā ||391||

All this universe known through speech and mind is nothing but Brahman; there is nothing besides Brahman, which exists beyond the utmost range of the Prakriti. Are the pitcher, jug, jar, etc., known to be distinct from the clay of which they are composed? It is the deluded man who talks of 'thou' and 'I', as an effect of the wine of Māyā.

(Will Continue...)

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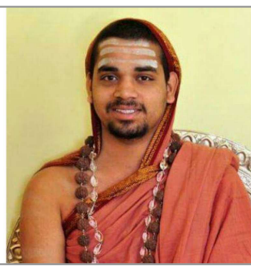


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Saundaryalaharī

कुचौ सद्यःस्विद्यत्तटघटितकूर्पासभिदुरौ

कषन्तौ दोर्मूले कनककलशाभौ कलयता ।

तव त्रातुं भङ्गादलमिति वलग्नं तनुभुवा

त्रिधा नद्धं देवि त्रिवलि लवलीवल्लिभिरिव ॥ ८० ॥

kucau sadyahsvidyattaṭaghaṭitakūrpāsabhidurau

kaṣantau dormūle kanakakalaśābhau kalayatā |

tava trātuṃ bhaṅgādalamiti valagnaṃ tanubhuvā

tridhā naddhaṃ devi trivali lavalīvallibhiriva ||80||

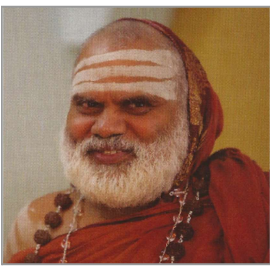


कुचौ (kucāu) – breasts; सद्यः (sadyah) – immediately; स्विद्यत् (svidyat) – perspiring; तट (ṭaṭa) – region; घटित (ghaṭita) – formed; कूर्पास (kūrpāsa) – garment; भिदुरौ (bhidurau) – bursting; कषन्तौ (kaṣantau) – touching; दोर्मूले (dormūle) – at the armpits; कनक (kanaka) – golden; कलशाभौ (kalaśābhau) – like pots; कलयता (kalayatā) – considering; तव (tava) – your; त्रातुं (trātuṃ) – to protect; भङ्गात् (bhaṅgāt) – from breaking; अलम् (alam) – enough; इति (iti) – thus; वलग्नं (valagnaṃ) – attached; तनुभुवा (tanubhuvā) – by the body; त्रिधा (tridhā) –

threefold; नद्धं (naddhaṃ) – bound; देवि (devi) – O Goddess; त्रिवलि (trivali) – three folds (tri:three | vali:folds); लवलीवल्लिभिः (lavalīvallibhiḥ) – by Lavalī creepers (lavalī:Lavalī | vallibhiḥ:by creepers); इव (iva) – like;

[O Mother Divine! The three folds in Thy middle region look like three strands of Lavalī creeper wound by Kama Deva, the god of love, as a support to prevent Thy middle region from breaking under the weight of his creation, Thy quickly perspiring breasts, which (under the excitement of love for Śambhu) have swollen to the size of two golden pots, touching Thy arm pits and bursting the garment covering them.]

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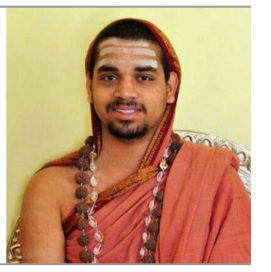


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MADHAVEEYA SHANKARA DIG VIJAYAM

Controversy with Maṇḍana

Towards Mahiśmati to Meet Maṇḍana

Bhagavān Śankara now left Prayāga, and travelling through the skies, reached the splendid city of Mahiśmati which had gained great reputation as the residence of Maṇḍana . Admiring the beauty and splendour of the numerous buildings of the city, he descended from the skies even like the sun at the close of the day, in a lovely wooded park of that place. There his physical exhaustion was assuaged by a gentle breeze coming through palm groves, carrying the cool water particles from the extensive sheets of lotus-flowers that covered its lakes. Finishing his morning rites and after resting a while, he started for Mandana's place along the road before it was noon. On the way he met a number of maidservants going to fetch water in pots for use at Mandana's house. When he asked them for directions to find out Maṇḍana's house, these women, wonder-struck at the sight of the imposing personality of Śankara, replied very respectfully:

'You will find nearby a house at whose gate there are a number of parrots in cages, discussing topics like this, "Has the Veda self-validity, or does it depend on some external authority for its validity? Are karmas capable of yielding their fruits directly, or do they require the intervention of God to do so? Is the world eternal, or is it a mere appearance?" Where you find the strange phenomenon of caged parrots discussing such abstruse philosophical problems, know that to be the gate of Maṇḍana's house.'

Śankara with his disciples spotted the house, but found its gates closed. So he dropped into the compound from the sky. There he had a total view of the famous scholar's residence which, with its mansions and gardens, resembled the heavenly abode of Indra himself. Entering a towering mansion, he got into the hall where Maṇḍana was seated-Maṇḍana , famous for his learning and noble qualities, and imposing in appearance like Brahmā himself. He saw the scholar washing the feet of the great sages Vyāsa and Jaimini, whom he had brought there by the power of his tapas to grace the occasion of a śrāddhā ceremony he was performing that day. On seeing the two great sages, Śankara greeted them, and they too wished him in turn.

In Confrontation with Maṇḍana

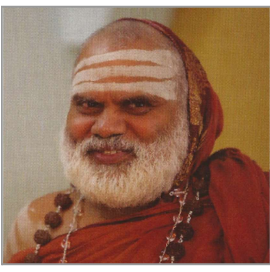
Maṇḍana , who was a confirmed follower of Vedic ritualism, was terribly annoyed to note that the newcomer without śikhā (tuft of hair) and upavita (sacred thread) was a samnyāsin. As that great householder's wrath increased, Śankara's amusement also grew. In a desperate fit of anger Mandana burst out into a series of abusive interrogations:

'Whence have you come, you shaven-headed fellow? asked Maṇḍana discourteously, meaning, by what way he came in, when the gates were closed.

(Will ...Continues...)

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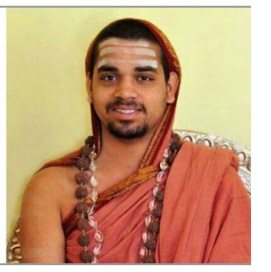


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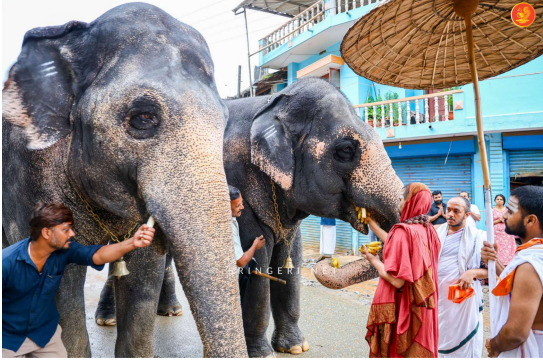


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॥ब्रह्मज्ञानावलीमाला॥

॥brahmajñānāvalīmālā॥



अन्तर्यामिस्वरूपोऽहं कूटस्थः सर्वगोऽस्म्यहम् ।

परमात्मस्वरूपोऽहमहमेवाहमव्ययः ॥ ११ ॥

antaryāmisvarūpo'haṁ kūṭasthaḥ
sarvago'smyaham |

paramātmāsvarūpo'hamahamevāhamavyayaḥ
॥11॥

"I am of the nature of the Inner Ruler (Antaryāmin), dwelling within all beings. I am the immutable, changeless Self (Kūṭastha), and I am

all-pervading. I am of the nature of the Supreme Self (Paramātmān). I alone am, and I am imperishable." [I am the inner controller, I am immutable, I am all-pervading. I am myself the supreme Self. I am the very Self, indestructible and changeless.]

निष्कलोऽहं निष्क्रियोऽहं सर्वात्माद्यः सनातनः ।

अपरोक्षस्वरूपोऽहमहमेवाहमव्ययः ॥ १२ ॥

niṣkalo'haṁ niṣkriyo'haṁ sarvātmādyāḥ sanātanaḥ |
aparokṣasvarūpo'hamahamevāhamavyayaḥ ॥12॥

"I am without any parts or divisions; I am actionless and free from all activity. I am the Self of all, the Primal One, the Eternal One. I am of the nature of that which is directly and immediately realised. I alone am, and I am imperishable." [I am devoid of parts. I am actionless. I am the self of all. I am the primordial one. I am the ancient, eternal one. I am the directly intuited self. I am the very Self, indestructible and changeless.]

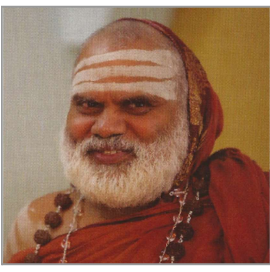
द्वन्द्वादिसाक्षिरूपोऽहमचलोऽहं सनातनः ।

सर्वसाक्षिस्वरूपोऽहमहमेवाहमव्ययः ॥ १३ ॥

dvandvādisākṣirūpo'hamacalo'haṁ sanātanaḥ |
sarvasākṣisvarūpo'hamahamevāhamavyayaḥ ॥13॥

"I am of the nature of the Witness of the pairs of opposites and all such experiences. I am unmoving and eternal. I am of the nature of the Witness of all. I alone am, and I am imperishable." [I am the witness of all pairs of opposites. I am immovable. I am eternal. I am the witness of everything. I am the very Self, indestructible and changeless.]

(Will Continue...)

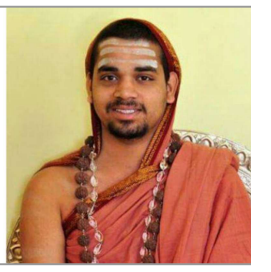


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Aparokṣānubhūti



interacted with and specially blessed the student winners of the Srimad Ramayana Summer Examination conducted by Baala Bharati @ Guru Nivas, Sringeri)

गृहत्वेनैव काष्ठानि खङ्गत्वेनैव लोहता।
विनिर्णीता विमूढेन देहत्वेन
तथात्मता॥74॥

gr̥hatvenaiva kāṣṭhāni
khaṅgatvenaiva lohataḥ |

vinirṇītā vimūḍhena dehatvena
tathātmatā ||74||

Just as a mass of wood work is thought of as a house and iron as a sword, so is the Atman, etc.,

(June 25, 2026 Jagadguru Shankaracharya
Sri Sri Vidhushekhara Bharati Sannidhanam

यथा वृक्षविपर्यासो जलाद्भवति कस्यचित्।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः॥75॥

yathā vṛkṣaviparyāso jalādbhavati kasyacit |

tadvadātmani dehatvaṃ paśyatyajñānayogataḥ ||75||

Just as one sees the illusion of a tree on account of water, so does a person on account of ignorance see Atman as the body.

पोतेन गच्छतः पुंसः सर्वं भातीव चञ्चलम्।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः॥76॥

potena gacchataḥ puṃsaḥ sarvaṃ bhātīva cañcalam |

tadvadātmani dehatvaṃ paśyatyajñānayogataḥ ||76||

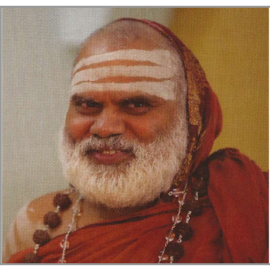
Just as to a person going in a boat everything appears to be in motion, so does one, etc.,

पीतत्वं हि यथा शुभ्रे दोषाद्भवति कस्यचित्।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः॥77॥

pītatvaṃ hi yathā śubhre doṣādbhavati kasyacit |

tadvadātmani dehatvaṃ paśyatyajñānayogataḥ ||77||

Just as to a person suffering from a defect (jaundice) white things appear as yellow, so does one, etc., (Will Continue...) For free e magazines : Our Mail ID : Info@voiceofjagadguru.com

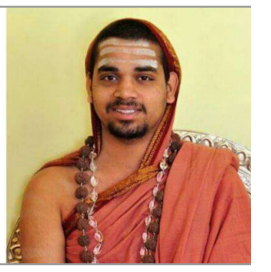


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प्रबोधसुधाकरः

Adi Sankaracharya's Prabodhasudhākara

NECTAR - OCEAN OF ENLIGHTENMENT

नरपशुविहङ्गतिर्यग्योनीनां चतुरशीतिलक्षणाम् ।

कर्मनिबद्धो जीवः परिभ्रमन्यातना भुङ्क्ते ॥ १३ ॥

narapaśuvihāṅgatiryagyonīnāṃ caturaśītilakṣāṇām ।

karmanibaddho jīvaḥ paribhramanyātanā bhuṅkte ॥13॥

नर (nara) = human beings / men; पशु (paśu) = animals; विहङ्ग (vihaṅga) = birds; तिर्यग्योनीनाम् (tiryagyonīnām) = of the lower/animal species (literally, of the wombs/births of creatures that move horizontally); चतुरशीतिलक्षणाम् (caturaśītilakṣāṇām) = of eighty-four lakhs (8.4 million); कर्मनिबद्धः (karmanibaddhaḥ) = bound by karma; जीवः (jīvaḥ) = the individual soul / living being; परिभ्रमन् (paribhraman) = wandering / moving about; यातना (yātanā) = suffering / torment; भुङ्क्ते (bhuṅkte) = experiences / undergoes

“The individual soul, bound by karma, wandering through the eighty-four lakhs of births of human beings, animals, birds and lower creatures, undergoes suffering.” [The individual soul bound by (past) action, experiences the torments of eight million and four hundred thousand sources of birth in the form of human beings, animals, birds and insects, wandering about.]

चरमस्तत्र नृदेहस्तत्रोज्जन्मान्वयोत्पत्तिः ।

स्वकुलाचारविचारः श्रुतिप्रचारश्च तत्रापि ॥ १४ ॥

caramastatra nṛdehastatrojjanmānvayotpattiḥ ।

svakulācāravīcāraḥ śrutipracāraśca tatrāpi ॥14॥

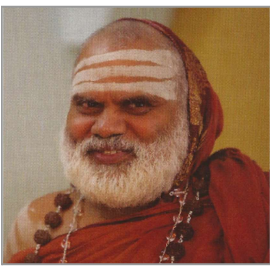
चरमः (caramaḥ) = the last / final; तत्र (tatra) = among them / there; नृदेहः (nṛdehaḥ) = human body; तत्र (tatra) = there / in that human birth; उज्जन्मान्वयोत्पत्तिः (ujjanmānvayotpattiḥ) = birth in a noble/high family lineage; स्वकुलाचारविचारः (svakulācāravīcāraḥ) = inquiry into / observance of the conduct and traditions of one's own family; श्रुतिप्रचारः (śrutipracāraḥ) = propagation / study and teaching of the Śruti (Vedas); च (ca) = and; तत्रापि (tatrāpi) = even there / even in that [birth]

“Among them, the human body is the final [birth]; and even there, birth in a noble lineage, inquiry into the conduct and traditions of one's own family, and the study and propagation of the Śruti [Vedas] [are required].” [There, the human body is the last one (in the scale of evolution). In the (human body), birth in the family of the best-born (or a Braāhmaṇa) and even there, reflection on the established practices of one's own family and conduct in the path of the Veda-s (are better).

आत्मानात्मविवेको नो देहस्य च विनाशिताज्ञानम् ।

एवं सति स्वमायुः प्राज्ञैरपि नीयते मिथ्या ॥ १५ ॥

ātmānātmaviveko no dehasya ca vināśitājñānam ।

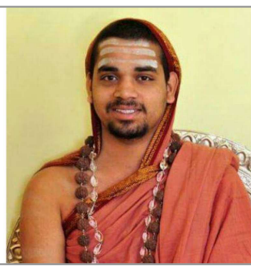


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evaṃ sati svamāyuhḥ prājñairapi nīyate mithyā ||15||

आत्मानात्मविवेकः (ātmānātmavivekaḥ) = discrimination between the Self (Ātman) and the non-Self (Anātman); **नः** (naḥ) = our / for us; **देहस्य** (dehasya) = of the body; **च** (ca) = and; **विनाशिताज्ञानम्** (vināśitājñānam) = destruction of ignorance / removal of ignorance; **एवम्** (evam) = thus / in this manner; **सति** (sati) = being so / when this is the case; **स्वम्** (svam) = one's own; **आयुः** (āyuh) = lifespan / life; **प्राज्ञैः** (prājñaiḥ) = by the wise / by intelligent persons; **अपि** (api) = even; **नीयते** (nīyate) = is spent / is passed; **मिथ्या** (mithyā) = falsely / uselessly / in vain

“There is no discrimination between the Self and the non-Self, nor is the ignorance concerning the body destroyed. Thus, even by the wise, one's own lifespan is spent in vain.” [When this is so, if the discrimination between the Self and Non-Self and the understanding of the perishable nature of the body do not exist, life is led in vain even by wise men themselves].

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