

The Supreme Abode — 6

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६

न तद् भासयते सूर्य न शश-शङ्क न पावक ।

यत् ग(म्)-त्वा न नि वर्तन्ते तत् धाम परमम् मम ॥

na tad bhāsayate sūryo na śaśaṅko na pāvakaḥ ।

yad gatvā na nivartante tad dhāma paramam mama ॥

न *na* not तत् *tat* that भासयते *bhāsayate* illumines
सूर्य *sūryaḥ* the sun न *na* not शशाङ्क *śaśaṅkaḥ* the moon
न *na* not पावक *pāvakaḥ* fire यत् *yat* to which गत्वा
gatvā having gone न *na* not निवर्तन्ते *nivartante* they
return तत् *tat* that धाम *dhāma* abode परमम् *paramam*
supreme मम *mama* my

That the sun illumines not, nor the moon, nor fire;
that is My Supreme Abode, going whither they return
not. 6

On entering the sea, a river gets merged in it
In this wise, when realization comes, the *Jivatman*
merges his individuality in the Paramatman A man
in a pitch dark room does not cognize his body, but
he retains the feeling, 'I am ' Neither the sun, nor the
moon nor fire is required by him to point out his
awareness, 'I am ' It is self-evident and self-sufficient
This awareness is *Prajñānam* It is the eternal factor
in man While seeming to be sullied, or while playing
hide and seek, It is actually ever Itself This Aware-
ness as Pure Consciousness is eulogized as the
Supreme State It is infinite and immovable It
neither dies nor is it born It is unaffected by time,
space and causation The *Jivatman* who identifies