



108 Advaita Vedanta Verses of Awakening

By Swami Kalki Kala

Table of Contents:

Foreword

About the author Swami Kalki Kala

Verse 1 The call of the morning

Verse 2 The noise of the world

Verse 3 Who hears?

Verse 4 The eye of silence

Verse 5 The I appears

Verse 6 You are not the I

Verse 7 Thoughts are not you

Verse 8 The body is not your being

Verse 9 The self is formless

Verse 10 The self is always present

Verse 11 The mind distracts

Verse 12 The true seat of peace

Verse 13 The observer is not the seen

Verse 14 The Self is not to be found outside

Verse 15 The Self is before thought

Verse 16 The Self is unchanging

Verse 17 The Self is not attainable by doing

Verse 18 The Self is still

Verse 19 The Self is pure awareness

Verse 20 The Self is without duality

Verse 21 The Self is not limited by time

Verse 22 The Self is not bound by place

Verse 23 The Self is not the doer

Verse 24 The Self knows no birth

Verse 25 The Self does not die

Verse 26 The Self is untouchable

**Verse 27 The Self is not recognisable by
thinking**

Verse 28 The Self is unmixed

Verse 29 The Self is not to be seen outside

Verse 30 The Self is always present, never absent

Verse 31 The Self is not different from the cogniser

Verse 32 The Self is not different from Being

Verse 33 The Self is free from form and shape

Verse 34 The Self is beyond thought

Verse 35 The Self is more silent than any silence

Verse 36 The Self is unchanging, even in change

Verse 37 The Self is not the object of experience

Verse 38 The Self is sufficient unto itself

Verse 39 The Self is always aware of itself

Verse 40 The Self is inseparable from everything

Verse 41 The self is unaffected by action

Verse 42 The Self is free from birth and death

Verse 43 The Self is not bound by space

Verse 44 The Self is not increased and not diminished

Verse 45 The self is not the ego-feeling

Verse 46 The Self is independent of thought

Verse 47 The Self is beyond imagination

Verse 48 The Self is the light behind all appearances

Verse 49 The Self is invulnerable

Verse 50 The Self is the motionless witness

Verse 51 The Self does not act, but nothing happens without it

Verse 52 The Self is unmixed with the three states

Verse 53 The Self is unchanged in all states

Verse 54 The Self is beyond beginning and end

Verse 55 The Self is inexpressible

Verse 56 The Self is not visible, but it illuminates everything

Verse 57 The Self is independent of all means

**Verse 58 The Self is not that which can be
thought**

Verse 59 The Self is eternally present

Verse 60 The Self is free from all qualities

Verse 61 The Self is not twofold

Verse 62 The Self is not the body

Verse 63 The Self is not the mind

Verse 64 The Self is not the sense experience

Verse 65 The Self is free from birth and change

Verse 66 The Self is beyond cause and effect

**Verse 67 The Self is undivided and without
parts**

**Verse 68 The Self is always the same, in joy as
in pain**

**Verse 69 The Self is not attainable through
action**

**Verse 70 The Self is always present, never
distant**

**Verse 71 The Self is not the ego-feeling, but
that in which it appears**

**Verse 72 The Self is not born knowledge, but
pure awareness**

Verse 73 The Self is the light of light

Verse 74 The Self is unattached like space

Verse 75 The Self is the seer who is never seen

**Verse 76 The Self is still, even when the mind
moves**

Verse 77 The Self is free from all opposites

Verse 78 The Self is the origin of all life

Verse 79 The Self is the timeless presence

**Verse 80 The Self is the unchanging principle
behind all change**

Verse 81 The Self is limitless and eternal

Verse 82 The Self is free from names and forms

Verse 83 The Self is the imperishable life

Verse 84 The Self is the original stillness

**Verse 85 The Self is immutable and
imperishable**

Verse 86 The Self is the infinite consciousness

Verse 87 The Self is free from entanglement

Verse 88 The Self is not that which perishes

Verse 89 The Self is the original light

Verse 90 The Self is indestructible and eternal

Verse 91 The Self is the infinite space of being

Verse 92 The Self is free from attachment

**Verse 93 The Self is always present, no matter
what happens**

**Verse 94 The Self is unaffected by joy and
suffering**

Verse 95 The Self is the imperishable light

Verse 96 The Self is beyond space and time

**Verse 97 The Self is unchanging despite all
changes**

**Verse 98 The Self is the unshakeable
foundation**

**Verse 99 The Self is the unlimited
consciousness**

Verse 100 The Self is the source of all peace

**Verse 101 The Self is the eternal, unchanging
Being**

**Verse 102 The Self is beyond attachment and
aversion**

Verse 103 The Self is beyond birth and death

**Verse 104 The Self is the infinite source of all
joy**

**Verse 105 The Self is unaffected by the
phenomena of the world**

**Verse 106 The Self is the unchanging light
behind all appearances**

**Verse 107 The Self is beyond birth and death,
beginning and end**

Verse 108 The call of the Self in the ordinary

**Yogaleela Academy Depth. Knowledge.
Transformation.**

Imprint

Foreword

In a world that is constantly changing, in which noise, movement and the search for meaning characterise our existence, one truth remains eternally still: the Self is pure, undivided Being, free of time, space and identity. This truth, which lies beyond all thought and yet can be indicated by thought, is the heart of Advaita Vedanta, the doctrine of non-duality.

The "108 Advaita Vedanta Verses of Awakening" are an invitation to pause, a mirror for the return to the origin. They do not speak to an intellect that wants to know more, but to the inner realisation that already knows. They are not teachings in the classical sense, but rather pointers, indications of what you are before you try to grasp yourself in roles, stories or ideas.

The number 108 is sacred in Vedic thought. It symbolises wholeness, the circle of being. The mala, the Hindu prayer chain, has 108 beads and accompanies the seeker on the path to inner peace. The verses of this work also form a symbolic prayer circle, not to achieve something, but to unlearn who we think we are. For awakening is not the attainment of something new, but the uncovering of what was never lost.

The verses do not originate from any particular tradition or authorship in the strict sense. They could have been spoken by a rishi of the ancient Upanishads, a Sufi mystic, a Zen master or by yourself in a moment of quiet clarity. For in the emptiness of the ego speaks the One that has no name and yet is in everything. These words are not "my" verses they are merely transcribed echoes of the One Consciousness that flows through each of us.

Advaita means "not-two". It is not a theory, but a direct experience: there is only THIS. Everything else - I and you, inside and outside, birth and death - is an appearance, a play, a dream in the mind of the One. The verses always lead us back to this point, where all questions end, because the questioning itself is seen through.

It is helpful not to read the verses like a book, but to use them as a spiritual instrument - a daily contemplation, a gateway to silence. Read a verse not with the desire to analyse it, but with the willingness to be touched by it. Perhaps a thought will fall away. Perhaps only silence remains. Perhaps resistance arises - this is also a gateway to the truth. Everything is allowed to be, everything is the play of the One.

Awakening is not the goal of these verses, but their nature. They speak out of the awakened, not towards it. They remind you of what you never were not: the timeless, formless, eternally free. In this realisation there is nothing to do, no one to do and nothing that

needs to be achieved. Only this simple, silent being now.

May this little work be an aid not to the accumulation of new knowledge, but to the discovery of that which is always already present. May the words communicate themselves to you in the language of the heart, beyond thought and language. May what you are shine through these verses more clearly, more brightly, more quietly, not as something new, but as what you have always been: pure consciousness, formless, unmoving, eternal.

In this realisation -
stillness, peace, truth.

About the author Swami Kalki Kala

Swami Kalki Kala is a contemporary monk of the Advaita Vedanta tradition who has dedicated his life to the inner path of awakening. In a world full of movement, distraction and constant searching, he embodies silence not as the absence of sound, but as the living presence of pure being. His path is not an external escape, but a return to the truth beyond all forms and names.

Born in a time of upheaval and a global search for meaning, Swami Kalki Kala encountered the big questions of life at an early age: *Who am I? what is real? what remains when everything fades away?* These were not academic questions - they burned in his heart like a silent fire that called him incessantly. In the depths of this call, a force awoke that was stronger than any worldly temptation: the desire for truth, for that which does not die, that which does not come and does not go.

The name "Kalki Kala" was not chosen at random. It is a symbol and a promise. **Kalki**, the mythical incarnation of the divine, stands for the breaking of illusion at the end of a cycle for truth that appears in the darkness. **Kala**, the Sanskrit word for "time", indicates that time itself is also ultimately cancelled in the self. Swami Kalki Kala stands for the realisation of the eternal in the temporal, for the

recognition of the unchanging in the midst of all change.

As a swami (literally: "the one who dwells with himself"), he does not live in seclusion in a distant ashram, but in the presence of being wherever the present moment reveals itself. For him, the monastery is not a place, but a state: the constant return to the non-two, to that which has always been free.

His outer life may seem simple, but his inner path is deep, radical and uncompromising. In the lineage of Advaita, he remains committed to direct self-inquiry: "*Who am I?*" is not a mantra, but a door through which he falls again and again into the vastness of not-self. He is not committed to any school or guru in the conventional sense, but follows the inner teacher: the silent, formless and nameless consciousness that resides in every being. Nevertheless, he honours the great sages of the tradition Shankara, Ramana Maharshi, Nisargadatta Maharaj not as authorities, but as mirrors. Their words resonate in him, not as dogma, but as living experience. In this sense, Swami Kalki Kala sees his role not as a teacher, but as a memoriser. His verses, texts and silent encounters are not teachings, but pointers to what you have always been before you were called "you".

He lives in seclusion in Thuringia in a small mini ashram with his partner, dog, cats, sheep and chickens.

As a monk in the spirit of Advaita, Swami Kalki Kala does not represent a new "ism". He does not believe in spiritual labels, but in the dissolution of all concepts. For him, the path is not something that is trodden but that which disappears when the seeker himself is seen through. His presence, his words, his texts all revolve around a simple, radical truth: there is nothing to achieve. You are what you seek.

His work remains deliberately decentralised, beyond institutions or dogmas. Anyone who encounters him in person, through texts or in the silence between words senses that there is no "I" speaking here. Here, the One works through a form that is aware of its origin. At a time when many are reaching for new concepts, he reminds us to let go of everything until only THIS remains: Consciousness, Being, Silence.

Swami Kalki Kala lives, works and writes in reconnection with the inexpressible. His mission is not a mission, it is the natural flow of a consciousness that has recognised that it was never born. In this realisation there is no history, no achievement, no separation only the simple, eternally present self.

Verse 1 The call of the morning

1 Sanskrit

प्रभाते आत्मनं पश्य

prabhāte ātmanam paśya

2nd transliteration

prabhāte in the morning

ātmanam the self

paśya behold, recognise

3rd German translation

"In the morning, recognise the Self."

4. search for meaning

Morning is not only the beginning of the day, but also an opportunity to return to that which is unchanging.

Before thoughts are formed and the self assumes its usual identity, there is a silent moment. In it, the self rests unmoving, unobserved.

This verse calls on us to **start the day by looking inwards**. Not by analysing, but by simply being aware: "I am."

That which knows within you that it is awake,
that which lifts the body from sleep,
that which sees the thoughts coming -
that is the self.

When you don't immediately step into the world in the morning,
but turn inwards for a breath,
the day begins from the truth.

This simple turn inwards is the first step on the path.

5. benefit for the path

The verse teaches that everyday life does not begin with action, but with the **perception of being**.

Those who learn not to live immediately in thought in the morning, but to return briefly to stillness, strengthen their connection to the source.

This conscious return in the morning creates inner clarity, peace and a focus on the essentials.

With the habit of starting the day by recognising the self, everyday life itself becomes a path of practice.

Verse 2 The noise of the world

1 Sanskrit

शब्दजाले न उलझस्व
śabdajāle na uljhasva

2nd transliteration

śabda sound, noise
jāla net
na not
uljhasva entangle yourself

3rd German translation

Do not get entangled in the net of sounds.

4. search for meaning

The world is constantly talking. Voices, devices, news, opinions an endless stream of sound and meaning. Yet it is not the sound that is the problem, but the identification with it.

This verse calls on us not to be absorbed by the external noise. Words, sounds, concepts all have their place. But the self is not bound in it.

When you begin to stop interpreting noise and just listen to it, space is created. In this space, you realise that you are not the one who hears and judges, but the one who makes all hearing possible.

The noise cannot be avoided, but the entanglement is a choice. When you are not reacting, but only being, you remain in the Self.

5. benefit for the path

The verse shows that discernment is necessary. Not everything that is loud is true. And not everything that is spoken must be taken in.

Remaining silent in the midst of stimuli, opinions and concepts is practice.

Those who learn to let the sound flow through them like the wind through a tree remain rooted in themselves. In this way, everyday life does not become an obstacle, but an exercise in alert presence.

Verse 3 Who hears?

1. sanskrit

कः शृणोति इति पृच्छ
kaḥ śṛṇoti iti prccha

2nd transliteration

kaḥ who
śṛṇoti hears
iti like this
prccha question

3rd German translation

Question: Who hears?

4. search for meaning

Perception happens all the time. Sounds emerge, thoughts speak, we encounter voices. But rarely is the question asked: Who perceives?

This verse leads the seeker from the experience to the source of the experience. It is an invitation not to dwell on what is heard, but to reflect on the listener himself.

When a sound is heard, it is immediately named, evaluated and categorised. But before all this is pure listening. And even before hearing is the one who hears.

This question "who hears?" breaks the habit of automatic perception. It draws the attention back.

Not to the answer, but to the silence from which the question comes.

Whoever asks this question silently recognises that the listener is not the ear, not the thought, not the ego but the unmoving consciousness that underlies all awareness.

5 Benefit for the path

This question is not an intellectual game, but a tool of liberation. It breaks the habit of identifying with what we perceive.

Those who regularly pause and ask: Who hears? direct their attention back to the source.

Deep presence arises where no answer appears in words. From this presence, realisation grows not through knowledge, but through being.

Verse 4 The eye of silence

1 Sanskrit

शान्तदृष्टिः आत्मदर्शनम्

śāntadr̥ṣṭiḥ ātma darśanam

2nd transliteration

śānta quiet, peaceful

dr̥ṣṭiḥ gaze, vision

ātma self

darśanam Look, realisation

3rd German translation

A silent gaze is the vision of the Self

4. search for meaning

True seeing is not the collection of impressions, but the calm realisation of what is.

Most gazes grasp, name, evaluate, compare.

However, the self is not revealed in a hectic gaze, but in calmness. When seeing becomes still, without intention and without judgement, the inner eye begins to open.

Silence is not the absence of noise, but the absence of restlessness in perception. When vision becomes peaceful, that which is always there reveals itself, the Self that sees everything without being seen.

The vision of the Self is not an event, but a state of clear presence. There, realisation happens without doing as simple awareness.

5 Benefit for the path

This verse points to a concrete key to self-knowledge: the training of quiet, unintentional seeing.

Those who can pause in moments of everyday life and look without grasping begin to see through the play of the mind.

As your gaze becomes increasingly still, your inner self also becomes calm. Insight arises from this stillness.

In this way, every encounter with the world becomes an opportunity to recognise oneself not through analysis, but through clear, peaceful presence.

Verse 5 The I appears

1. sanskrit

अहं इति उदेति विचार्य
aham̐ iti udeti vicārya

2nd transliteration

aham̐ I
iti so
udeti appears, rises
vicārya examine, contemplate

3rd German translation

Investigate: The "I" appears.

4. search for meaning

The verse focuses attention on the appearance of the 'I' feeling. It is the first thought that arises, more subtle than language, but decisive for everything that follows.

"I" appears as a feeling, as a point of reference, as the centre of perception. But it is not always there. It disappears in deep sleep, in moments of shock or deep contemplation.

What can appear is not the absolute. Everything that arises is subject to change. Therefore, it is not to be believed to be investigated.

If you observe the moment when the I-feeling arises, you realise: It is not the self, but a phenomenon within it.

If you begin to observe the "I" instead of identifying with it, you step out of the habit of separateness. Simply seeing this process has a dissolving power.

5 Benefit for the path

This verse teaches: The I is not a solid core, but an emerging thought.

When you learn not to be the ego, but to see it, freedom arises. The ego feeling loses its binding power as soon as it is seen through.

The enquiry of the ego is the direct method of self-knowledge as taught by Ramana.

If the gaze remains with the appearance of this ego, the attachment to the doer dissolves. And what remains is the silent, eternal self, untouched by coming and going.

Verse 6 You are not the I

1 Sanskrit

अहं न अस्मि इति जानिहि

aham na asmi iti jānihi

2nd transliteration

aham the I

na not

asmi I am

iti like this

jānihi recognise, know

3rd German translation

Recognise: I am not the self.

4. search for meaning

The ordinary person says "I am", meaning a personality, a story, a body, a mind. But what is pointed to with "I" is itself only an object in consciousness.

This verse is a clear cut: what you call "I" is not you. It is an expression, a phenomenon, a thought that is observable, changeable, tangible.

What is observable cannot be the observer.

When you realise: "I am not this I", the foundation of the illusion dissolves. Because the ego, as real as it appears, is ultimately just an idea, a movement in the mind.

What you really are is that in which even the sense of self appears and passes away untouched, empty, present.

5. benefit for the path

The verse offers direct access to inner freedom.

Those who no longer confuse themselves with the personal ego recognise that they were never bound. All suffering, all fear, all lack are linked to the idea of the ego.

Through honest self-enquiry ("Am I this I?") the illusion begins to dissolve.

What remains is not nothingness, but pure being, formless, still, free. This realisation is the turning point of the path.

Verse 7 Thoughts are not you

1 Sanskrit

सङ्कल्पा न त्वं

saṅkalpā na tvam

2nd transliteration

saṅkalpā Thoughts, ideas, impulses of the will
na not
tvam you

3rd German translation

You are not the thoughts.

4. search for meaning

Thoughts come and go. They are movements of the mind, appear spontaneously and often without conscious control. They appear in you, but you are not identical with them.

This verse guides you to break away from the ingrained habit of identifying with the content of thought.

Thoughts can be helpful, disturbing, creative or destructive but in any case they are objects in awareness.

What you really are is what sees the thoughts come and go. It does not think, it observes thought.

As long as you believe you are the thinker, you are bound. As soon as you realise: "Thoughts arise, but I am not them", space arises.

In this space, the self rests motionless, still, free of content.

5 Benefit for the path

The verse is a tool for decoupling consciousness from the mind.

By repeatedly recognising that you are not the thoughts, you loosen the grip of mental identification.

In moments of silent awareness, when thoughts arise, this knowledge can stay awake: I am what she is observing not what she is thinking.

This realisation makes the mind permeable to the light of the self.

Everyday life thus loses its power over you because you no longer interpret it through the lens of changing thoughts, but instead observe it from the depths of your being.

Verse 8 The body is not your being

1 Sanskrit

देहं न आत्मा इति दृढं विद्धि

dehaṁ na ātmā iti dṛḍhaṁ viddhi

2nd transliteration

dehaṁ the body

na not

ātmā the self

iti so

dṛḍhaṁ firm, certain

viddhi recognise, know

3rd German translation

Realise firmly: the body is not the Self

4. search for meaning

The body appears tangible, visible, tangible but it is impermanent. It changes, ages, suffers, dies.

If you believe you are the body, fear arises: of illness, loss, death. But the self, your true being, is not bound to the body.

This verse challenges you to recognise clearly and decisively: That which you are is not made of flesh and bone.

The body is an instrument, a vehicle, an expression but not the recogniser, not the carrier of consciousness.

When you distance yourself from the body without denying it, an inner space begins to open up. You become a witness to the body, not its prisoner.

5 Benefit for the path

As long as you hold yourself for the body, you remain in the realm of change.

Through clear realisation comes detachment, not indifference. You care for the body, but you no longer suffer from its impermanence.

This distinction "I am not the body" is not an intellectual thought, but a gateway to freedom.

The deeper you recognise this truth within yourself, the less you are determined by external circumstances.

Then everyday life can come as it will - you remain grounded in the unchanging.

Verse 9 The Self is formless

1. sanskrit

निर्गुणं निःरूपं आत्मा

nirguṇam niḥrūpaṁ ātmā

2nd transliteration

nirguṇam without properties

niḥrūpaṁ without form

ātmā the self

3rd German translation

The self is without qualities and without form

4. search for meaning

What has no form cannot be seen. What has no qualities cannot be described. But this is the Self beyond all limitation, beyond colour, shape, movement and idea.

If you try to grasp the Self, it slips away from you, for it is not something that is recognised, it is that **through which** everything is recognised.

Everything that has form passes away. Everything that is nameable belongs to the world of appearances. But the self is not part of this world, it is the space in which the world appears.

When you become still and no longer seek anything, the formless reveals itself in its clarity: not through doing, but through being.

The self is not far away, it is only free of all the things you usually try to recognise.

5. benefit for the path

This verse takes away from the seeker the idea that the Self is an object to be attained or possessed.

The more you realise that the Self is not something that can be formed or described, the clearer your vision becomes.

You begin to no longer confuse form with reality. And you no longer look outside for what can only be recognised in formless silence.

This creates a new attitude in you: not that of the owner, but that of being.

This attitude is the ground of freedom.

Verse 10 The Self is always present

1 Sanskrit

सर्वदा सन्निहितं आत्मा

sarvadā sannihitaṁ ātmā

2nd transliteration

sarvadā always, at any time

sannihitaṁ present, present, near

ātmā the self

3rd German translation

The Self is always present.

4. search for meaning

People seek the self as if it were far away. But the self is not distant, not hidden, not displaced in time. It is always here, in this moment.

Everything that comes and goes is not the self. That which never comes and never goes is what you are.

This verse shows: The Self does not have to be created or achieved. It only needs to be recognised as that which **is already there**, still, unchanging, always present.

The feeling of being separate does not arise because the self is far away, but because the gaze is directed outwards.

If you withdraw your gaze, do not dwell on thoughts and images, you realise: I was never separate. The self was never absent. Only thinking has intervened.

5. benefit for the path

The verse gives confidence and direction.

It puts an end to the idea that self-knowledge is a distant goal that can only be reached with effort.

Instead of striving, you learn to be still. Instead of seeking, recognise. Instead of becoming, to be.

This simple, quiet realisation that the self is **always present** is the beginning of inner peace.

Those who recognise this no longer seek, they dwell in being.

Verse 11 The mind distracts

1. sanskrit

मनः विक्षेपनं जनयति

manah vikṣepanaṁ janayati

2nd transliteration

manah the mind

vikṣepanaṁ distraction, diversion

janayati generates, brings forth

3. translation

The mind creates distraction.

4. search for meaning

The mind is constantly in motion. Thoughts arise, distract, grasp at impressions, judge, remember and plan.

This incessant movement prevents you from dwelling in the self. Not because the self disappears, but because your attention is distracted.

The mind is not an enemy, but it is a tool. If you do not guide it, it guides you. If you don't watch it, it takes over and pulls you away from the centre.

Distraction is not externally caused, but internally generated. The mind jumps because it is used to it . Recognising this habit is the first step towards freedom.

You do not have to force the mind to be silent, it is enough to see through it. The power of distraction lies in unconsciousness.

5. benefit for the path

This verse draws attention to the nature of the mind: it produces distraction.

Instead of identifying with the flow of thoughts, you can learn to observe the flow. This observation alone removes the power of distraction.

By regularly recognising the movement of the mind, stillness gradually arises, not by force, but as a natural consequence of mindfulness.

With a clear view of the mind, your attention remains focussed on the essentials. And the essential is: the Self, which is always silently present.

Verse 12 The true seat of peace

1 Sanskrit

शमः आत्मनि एव वर्तते
śamaḥ ātmani eva vartate

2nd transliteration

śamaḥ inner peace, tranquillity
ātmani in the self
eva alone, only
vartate is located, exists

3rd German translation

True peace exists only in the Self.

4. search for meaning

All seek peace in relationships, in possessions, in places, in states. But all external peace is transient.

The verse teaches: What you seek is not where you seek it. True peace is not the result of circumstances, but the natural quality of the self.

As long as you reach for peace on the outside, you remain dependent on change. As soon as you recognise the Self, you also recognise that peace was never absent, only covered over.

When the mind comes to rest, it is not a new state that appears, but what has always been: the still,

unmoving being that does not arise and does not pass away.

This peace is not something you achieve. It is what remains when you no longer seek anything.

5. benefit for the path

The verse points the way: enter into yourself if you truly want to find peace.

Every search outside ends in disappointment because nothing there is permanent. But those who begin to recognise the self discover a peace that is not dependent on circumstances.

The knowledge of this becomes an inner source of direction. In this way, everyday life loses its power to throw you off balance because the true seat of peace is not in the world, but in you.

Verse 13 The observer is not what is seen

1. sanskrit

दृश्यं दृष्टा न भवति
dr̥śyaṃ dr̥ṣṭā na bhavati

2nd transliteration

dr̥śyaṃ the seen, the perceptible
dr̥ṣṭā the seer, observer
na bhavati is not, does not become

3rd German translation

The observer is not the seen.

4. search for meaning

Whatever you can see, hear, feel or think is not you.
It is an object of your perception, it is recognised,
observed, named. But you are the recogniser.

This verse summarises the essential distinction: you
are not what you perceive.

The body is seen.
Thoughts are observed.
Feelings come and go in consciousness.

All of this is changeable. The observer remains.

If you turn your attention from what you see back to what you see, it becomes clear: I am not this, I am not that, I am what sees.

This realisation is not an idea, but a living turn of the gaze. Through it, the identified is released and the self is revealed as that which **is** not seen, but only **is**.

5. benefit for the path

This verse frees you from the illusion of being something you can observe.

When you recognise this principle deep within you, every form - be it thoughts, roles, bodies or emotions - loses its power to define you.

Everyday life offers constant opportunities for practice: as soon as you notice something, ask yourself whether you are it or whether you are just observing it.

This simple practice leads to discernment (viveka), which paves the way to self-knowledge. And it deepens the inner peace that dwells only in the unchanging.

Verse 14 The Self is not to be found on the outside

1. sanskrit

बाह्येषु आत्मा न दृश्यते
bāhyeṣu ātmā na dṛśyate

2nd transliteration

bāhyeṣu in the external things
ātmā the self
na dṛśyate is not seen, is not visible

3rd German translation

The Self is not recognised in external things

4. search for meaning

Man usually directs his gaze outwards to forms, events, other people, thoughts about the world. But what he is really looking for is not there.

The self is not a part of the world of appearances. It is not visible like an object, not tangible like a thing, not describable like an idea.

Everything you find outside is impermanent. What you are is that in which everything transient appears, not that which passes away.

The verse points out that every external search is doomed to failure when it comes to the self.

Turn inwards not in thought or imagination, but in quiet, present awareness. Recognising the subject begins where there is no object.

The self is not something you can find. It is what remains when the search ends.

5 Benefit for the path

This verse draws attention away from the habit of seeking fulfilment in the external.

It frees you from the delusion that the Self can be attained, possessed or understood anywhere.

When you learn to see through the outer world as an appearance, the urge for inner concentration arises.

This collection is not a retreat, but a deepening back to that which sees but is not seen.

This is the turning point: from object to source, from seeking to seeing.

Verse 15 The self is before thinking

1. sanskrit

चित्तात् पूर्वं आत्मा विद्यते
cittāt pūrvam ātmā vidyate

2nd transliteration

cittāt as the mind, the thinking
pūrvam before, earlier
ātmā the self
vidyate exists, is there

3rd German translation

The self exists before thinking.

4. search for meaning

The mind comes and goes in sleep, in trance, in deep meditation. Thoughts arise and pass away. But something remains constant: the mere awareness that does not think, but is.

This verse makes it clear: the self is not a product of thought, but its foundation.

You are not that which thinks - you are that which precedes thinking. Before the first thought, before every imagination, before every sense of self: there is pure being.

What is born dies. What begins, ends. But that which is before the mind knows no birth, no death.

When you touch the moment before the thought, you recognise the stillness from which everything comes. And you realise: This silence is you.

Thought cannot grasp the self because the self is not content but origin.

5. benefit for the path

This verse invites you to consciously sense the moment before thinking in meditation or in everyday life.

Where there are no words yet, where no judgement has arisen, there lies your origin.

This experience is not far away, it is possible at any time if you stop moving with your mind.

Anyone who learns to observe thinking without following it automatically returns to what is before all thinking.

Therein lies true freedom, not through control, but through realisation.

Verse 16 The Self is unchanging

1 Sanskrit

न विक्रियते आत्मा कदाचन
na vikriyate ātmā kadācana

2nd transliteration

na not
vikriyate changes
ātmā the self
kadācana ever, at no time

3rd German translation

The Self never changes.

4. search for meaning

Everything you experience in life is subject to change: Body, thoughts, feelings, circumstances. Nothing stays the same.

But in the midst of this movement there is something that is never touched - the self. It was there before every experience, remains during every experience and remains unchanged after every experience.

It does not get bigger or smaller, lighter or darker, better or worse. It is always the same timeless, unmoving, eternal.

The verse shows: You are not part of change you are that in which change appears. The self knows no states. It only knows being.

As long as you identify with the changeable, you will experience suffering. As soon as you recognise the unchanging within you, peace arises.

5 Benefit for the path

This verse is an anchor. It teaches you to stop confusing yourself with what is constantly changing.

When you are in pain, recognise that pain has come but you are not it. When joy fades, recognise that joy has come and gone but you have remained.

This attitude liberates you. You have nothing to hold on to, nothing to fear.

By grounding yourself in the unchanging, you become a witness to the world and not its prisoner.

Verse 17 The Self is not attainable by doing

1 Sanskrit

कर्मणा न आत्मलाभः

karmaṇā na ātma-lābhaḥ

2nd transliteration

karmaṇā by action, by doing

na not

ātma-lābhaḥ attainment of the self, self-knowledge

3rd German translation

The Self is not attained by doing.

4. search for meaning

In the world, every goal requires an action. But the self is not a goal, not an object, not an attainable state. It is already present, therefore it cannot be realised through action.

This verse breaks with the mind's habit of approaching the essential through effort. All external actions may purify, prepare, clarify but the Self itself is not attained through them.

What arises through doing is transient. The self, however, is beyond cause and effect. It is not the result of achievement, but the revelation through insight.

When the search ends, the self remains not because you have reached it, but because you have stopped overlooking it.

No longer doing, but quietly recognising is the key.

5. benefit for the path

This verse corrects a fundamental delusion: that you have to become something in order to be.

It relieves stress and realigns the focus: It is not external activity but inner alertness that brings the self to light.

Through realisation, not effort, the essential becomes visible.

This does not mean passivity, but devotion to what already is. In this way, life does not become a stage for achievement, but a place for remembering what was never lost.

Verse 18 The Self is still

1. sanskrit

मौनं आत्मस्वरूपम्
maunaṁ ātmasvarūpam

2nd transliteration

maunaṁ stillness, silence
ātmasvarūpam the true essence of the self

3rd German translation

Silence is the true nature of the self

4. search for meaning

The Self does not speak, does not think, does not act, it is not. And this being does not express itself in sound or form, but in pure, living silence.

Silence is not just the absence of words. Nor is it something that has to be produced. It is the natural radiance of the self when the mind does not interfere.

When you go within, beyond noise, beyond thoughts, beyond ego, only one thing remains: silence.

This silence is not empty, it is full of presence, full of light, full of truth.

Sri Ramana said that the highest form of teaching happens in silence because silence is direct, without mediation, without separation.

When you become silent, you are closest to the Self because you are no longer distracted by what you are not.

5 Benefit for the path

This verse is both a goal and a method.

It shows: You don't have to say, think or do anything to come to the Self - you have to become silent. Not be silent outwardly, but stop moving inwardly.

When you give space to silence, the Self reveals itself.

Then every action is born out of this stillness, not out of lack but out of abundance.

Silence thus becomes the breeding ground of true life.

Verse 19 The Self is pure awareness

1. sanskrit

चैतन्यम् एव आत्मा

caitanyam eva ātmā

2nd transliteration

caitanyam Consciousness, awareness

eva alone, only

ātmā the self

3rd German translation

The Self is nothing but pure awareness.

4. search for meaning

Everything you experience - thoughts, feelings, sensations - appears in your awareness. But this awareness itself remains silent, formless, untouched.

The verse shows: The self is not something that is recognised - it **is** the recognition itself. It is the light through which everything becomes visible.

It does not change with the content of the experience. Whether joy or pain, movement or stillness, awareness remains the same.

You need do nothing more than recognise the simple fact: I am aware.

This pure awareness, not that which is seen, but that which sees is the self.

It is always there. You cannot lose it, you can only overlook it.

5. benefit for the path

This verse gives clarity: self-knowledge is nothing other than the realisation of the realisation.

When you stop looking for particular states and start paying attention to simple awareness itself, the self emerges not as an object but as your own being.

Through this realisation, the idea that the self is something distant falls away.

You do not have to become different - you only have to notice what is always already there: pure, silent seeing.

In this, freedom is immediate, uninfluenced, perfect.

Verse 20 The Self is without duality

1 Sanskrit

आत्मा अद्वितीयः अस्ति
ātmā advitīyaḥ asti

2nd transliteration

ātmā the self
advitīyaḥ without a second, non-dual
asti is, exists

3rd German translation

The self is without a second.

4. search for meaning

The mind thinks in opposites: I and you, inside and outside, light and dark, right and wrong. But the self knows no duality. It is beyond all separation.

This verse explains: In truth, there is only one Self. Everything else is imagination, movement, appearance in consciousness.

You call yourself separate because you perceive the body as a boundary. But what you really are has no form, no boundary, no other entity beside itself.

If you ask deeply enough: "What am I?", all separation ends. What remains is Oneness not as an idea, but as a reality.

This Oneness is not a state, but what underlies everything, even now, in this moment.

5. benefit for the path

This verse erases the basic feeling of separateness.

When you realise that there is no second, no one outside of yourself, fear, rejection and longing fall away from you.

You no longer have to defend anything, achieve anything or exclude anything.

With this realisation, every encounter becomes a reminder: I am not separate, I am the One that recognises itself in all appearances.

Deep peace and unlimited love rest in this realisation.

Verse 21 The Self is not limited by time

1. sanskrit

कालातीतं आत्मस्वरूपम्
kālātītaṁ ātmasvarūpam

2nd transliteration

kālātītaṁ beyond time
ātmasvarūpam the true essence of the self

3rd German translation

The true essence of the Self is beyond time

4. search for meaning

Time rules over everything that comes into being: birth, growth, change, decay. It measures movement, determines processes, delineates beginning and end. But the self is not subject to time.

What you really are was not born and will not die. It does not change with hours or years, knows no past, no future. It is always timelessly present now.

This verse points to the self as that which is there before time is even thought of. You only know time because you are not the other way round.

When you become still, you step out of time. Not because the world stops moving, but because you no longer identify with what is moving.

Time concerns that which appears. The Self is that in which time itself appears unmoving, eternal.

5. benefit for the path

This verse frees you from the fear of the past and the future.

When you realise that what you are is not anchored in the process, deep peace arises.

You don't have to become who you are.

You don't have to hurry, the self doesn't wait in the future. It is always completely there.

This realisation takes the heaviness out of life and opens your eyes to the silent present, in which the timeless shines as your true being.

Verse 22 The Self is not bound to a place

1 Sanskrit

देशतः मुक्तो आत्मा
deśataḥ mukto ātmā

2nd transliteration

deśataḥ from the place, spatially
muktaḥ liberated, free
ātmā the self

3rd German translation

The self is free from place.

4. search for meaning

Where are you? The body is in a place. Thoughts wander, images appear, places are entered and left. But that which makes all this possible - the self - is not bound to any place.

This verse makes it clear: the self is not here or there. It is not inside or outside, not in the head or in the heart, not in heaven or on earth.

It permeates everything without being located anywhere. It is not in space Space appears in it.

As long as you search for the Self as if it were localised somewhere, you remain trapped in thinking. When you realise that it is everywhere

because it is everything, the idea of separateness disappears.

You don't have to go anywhere to reach the Self - you just have to give up the misconception that it is a place you can enter.

5. benefit for the path

This verse frees you from the idea that the Self can be found or lost through external circumstances.

Whether you are sitting in a temple or on a bus, whether you are walking or lying down, the Self is always present because it is not outside of you and not in you as a place.

This realisation gives you deep peace.

The path becomes silent, simple, immediate. No journey, no direction, no search, just the silent realisation of what has never been away.

This is true closeness: the Self, everywhere and without place as your true being.

Verse 23 The Self is not the doer

1 Sanskrit

कर्ता न आत्मा इति निश्चयः

kartā na ātmā iti niścayaḥ

2nd transliteration

kartā the doer

na not

ātmā the self

iti so

niścayaḥ firm realisation, conviction

3rd German translation

Firm be the realisation: The Self is not the doer.

4. search for meaning

Action happens the body moves, words are spoken, decisions are made. But who does all this? The body, the mind, the senses?

This verse shows: The self is not the doer. It is the silent witness in which action appears, but which itself does not act.

Just as space does not move the wind, the self is not touched by any action.

The idea that "I act" is the root of entanglement. It creates the feeling of guilt, pride, fear, control. But the self is not acting.

When this realisation is deeply internalised, the feeling of burden begins to give way. What happens, happens, the self remains unmoved, uninvolved, purely present.

5 Benefit for the path

This verse gives you the opportunity to free yourself from the false sense of authorship.

When you realise that you are not the doer, but that in which action happens, the burden falls away from you.

You do not become indifferent - you become free. The action happens, but the self remains untouched.

This realisation purifies the heart, makes humility possible and opens the way to true surrender: not to an outside, but to that which is always silently present.

Therein lies the end of inner resistance and the beginning of peace.

Verse 24 The Self knows no birth

1. sanskrit

न जातः आत्मा कदाचन
na jātaḥ ātmā kadācana

2nd transliteration

na not
jātaḥ born
ātmā the self
kadācana ever, at any time

3rd German translation

The Self has never been born.

4. search for meaning

Everything that has a beginning will also have an end. Birth is the beginning of time, of change, of impermanence. But the self is beyond this.

This verse explains: The self never came into being, therefore it can never pass away. It has always been. It is now. It will always be.

What is born is the body. What is formed is the sense of self. What moves is the spirit. But that in which all this appears was already there before birth could be conceived.

The self knows no becoming. It is complete.
Unchanged. Still.

When you realise that you are not the one who was born, your identity begins to dissolve and the truth emerges: you are eternal, not in the sense of endless time, but as that which makes time possible in the first place.

5. benefit for the path

This verse brings liberation from the deepest fear: the fear of finiteness.

You realise that your being has never begun, so it cannot end.

This removes the basis for the whole cycle of hope and fear.

With this realisation, you lose nothing - you gain reality. You stop defending yourself, proving yourself, saving yourself. Because what was never born needs no protection.

This realisation opens the door to the unshakeable and brings inner peace that no longer wavers.

Verse 25 The Self does not die

1 Sanskrit

न म्रियते आत्मा
na mriyate ātmā

2nd transliteration

na not
mriyate dies
ātmā the self

3rd German translation

The self does not die.

4. search for meaning

Death is the great unknown - it stands like a shadow behind everything that lives. But this verse speaks clearly: what you really are does not die.

Only that which was born can die. The body passes away. The breath stops. The thoughts fall silent. But the self was never part of this game of becoming and passing away.

It is not something that has to be kept alive - it **is** life itself, in its purest form.

This verse leads you to the question: Who or what am I really? Am I the one who walks or the thing in which walking happens?

If you look deep enough into this insight, the fear of the end dissolves. Not because you believe in something, but because you realise that you have never begun and therefore cannot end.

5. benefit for the path

The verse gives the knowledge that lies beyond all books: true immortality is not the prolongation of life, but the realisation of the imperishable in the midst of the impermanent.

When you see that the self does not die, you become still. The restlessness falls away. The search for meaning loses its heaviness.

You become as wide open as the sky, receptive, fearless.

Then the body lives, moves, ages, fades, but you rest in the unchanging. And that is the beginning of real freedom.

Verse 26 The Self is untouchable

1 Sanskrit

न स्पृश्यते आत्मा इन्द्रियैः

na spr̥śyate ātmā indriyaiḥ

2nd transliteration

na not

spr̥śyate is touched

ātmā the self

indriyaiḥ through the senses

3rd German translation

The Self is not touched by the senses

4. search for meaning

Seeing, hearing, smelling, tasting, feeling these five senses form the bridge to the world. Everything the mind knows, it receives through them. But the self lies beyond them.

This verse teaches: What you are cannot be seen, heard, felt or thought. For the Self is not something that can be grasped with the senses - it is the space in which all perception takes place.

The senses are directed towards objects. The self is not an object. It is never opposite, it is always the origin.

What is recognised through the senses belongs to the appearance. The Self is that which makes these appearances possible, yet it itself remains untouched, intangible, inexpressible.

As long as you try to find the Self with the means of perception, you will not recognise it. Only when the senses become silent can realisation take place without mediation.

5 Benefit for the path

This verse helps to withdraw the search from external perception.

When you realise that you will not find the Self through seeing or hearing, a new depth of seeing begins within, beyond the gates of the senses.

The silent realisation: "I am not what I see, hear or feel" loosens your attachment to the world.

You become free from stimulus and reaction, from desire and defence, not through rejection, but through clear discernment.

This is where inner concentration begins. And in this concentration, the self reveals itself not as an object, but as yourself.

Verse 27 The Self is not recognisable through thinking

1 Sanskrit

न बुद्ध्या गम्यते आत्मा
na buddhyā gamyate ātmā

2. transliteration

na not
buddhyā through the mind, the intelligence
gamyate is achieved, recognised
ātmā the self

3rd German translation

The Self is not recognised by the mind

4. search for meaning

The mind is the tool of differentiating, comparing, explaining. It analyses, forms concepts, builds thought models. But as fine and sharp as it is, the self eludes its grasp.

This verse makes it clear: you cannot think the self. You cannot understand, explain or define it. For it is not an object of thought, but that which underlies thought.

The mind is useful on the outside but it ends where the real begins.

As long as you try to grasp the self, you remain trapped in concepts. As soon as you become still and simply be, the Self begins to reveal itself not as a thought but as a living presence.

The Self is not something you know, it is what you are before knowledge arises.

5. benefit for the path

This verse dissolves the urge to control the Supreme with the mind.

When you accept that the Self is unthinkable, space is created for true realisation beyond thinking.

This is not a loss, but liberation: the mind is allowed to rest and you can fall into what has always been there.

In this state, the inner resistance ends. There is nothing left to grasp and this is where seeing begins.

Silence becomes realisation. And that is the highest form of understanding.

Verse 28 The Self is unmixed

1 Sanskrit

विशुद्धं केवलं आत्मा

viśuddhaṁ kevalaṁ ātmā

2nd transliteration

viśuddhaṁ pure, unclouded

kevalaṁ single, unmixed

ātmā the self

3rd German translation

The Self is pure and unique.

4. search for meaning

Purity means: free from admixture, free from the foreign, free from change. The Self is just that - it contains nothing that is not itself.

This verse explains that the Self is not composite, not made up of parts, not made up of combinations. It is simple, clear, completely at rest in itself.

It is not mixed with body, mind, emotions or impressions. Even if these things appear in the self, they are not part of its essence.

The mind can take many forms. The self remains unchanged. Just as space is not affected by what happens in it, the Self remains pure regardless of what is going on in the mind or body.

This purity is not meant morally, but ontologically - it is about the essence: undivided, unclouded, untouched.

5. benefit for the path

This verse brings clarity about what you are and what you are not.

When you realise that your true essence is unmixed, you stop identifying with what arises: Thoughts, moods, roles, stories.

You don't have to clarify, analyse or improve everything - you just have to see through the fact that the pure in you has never been touched.

This realisation leads to inner freedom: not because everything has changed, but because you have recognised what **cannot** be changed.

This is where true trust in the unmixed purity that you are lies.

Verse 29 The Self is not to be seen outside

1 Sanskrit

न दृश्येषु आत्मा अवस्थितः
na dr̥śyeṣu ātmā avasthitaḥ

2nd transliteration

na not
dr̥śyeṣu in the things seen, in the phenomena
ātmā the self
avasthitaḥ present, present

3. translation

The Self is not present in the things seen.

4. search for meaning

The senses show you forms, colours, movements.
The eye sees, the mind interprets, the world unfolds.
But the self does not appear in all this.

This verse reminds you that what is visible is not who you really are. Everything seen, be it beautiful or ugly, solid or fleeting, is change.

But the self is not change. It is what makes the changeable appear in the first place.

If you search in appearances, you will only find appearances. They do not refer to the self, but conceal it as long as you fixate on them.

Only when your gaze no longer chases outwards but rests quietly within yourself does that which has never been hidden but has always been overlooked begin to show itself.

5. benefit for the path

This verse helps you to end your search in the right place.

As long as you search for the Self in things, images, visions or outer experiences, you remain trapped in the circle of appearances.

As soon as you realise: "I am not what I see" attention begins to withdraw.

This return to the source of seeing is not a doing, but a letting go.

Then true realisation arises not as an image, but as a certainty of being that is free from form and change.

Verse 30 The Self is always present, never absent

1 Sanskrit

न कदापि अनुपस्थितम् आत्मा

na kadāpi anupasthitam ātmā

2nd transliteration

na not
kadāpi ever, at any time
anupasthitam absent, not present
ātmā the self

3rd German translation

The Self is never absent.

4. search for meaning

You search for the Self as if it were hidden or distant. But it was never gone. It was never absent even for a moment. It is the constant foundation of your being, your true essence continuously present.

This verse makes it clear: The feeling of separation from the Self is illusion, born of thoughts and attention that are directed outwards.

You cannot lose the self, just as you cannot lose the light that makes seeing possible in the first place.

It is not the self that is absent, perception is distracted. It is not the self that has to appear you just have to stop overlooking it.

When you stop, become still and simply be there without grasping, you realise: The self is always here now unchanged.

Never far away. Never hidden. Never absent.

5. benefit for the path

This verse puts an end to the idea that you have to develop, purify or prepare yourself in order to meet the Self.

The truth is simple and immediate: what you seek is already here. You don't need to reach it, you just need to stop being distracted by thoughts.

With this realisation, the burden of the search falls away.

Silent presence remains free from lack, free from purpose, free from time. And it is precisely in this that the Self shines uninterruptedly.

Verse 31 The Self is not different from the knower

1 Sanskrit

ज्ञातुः आत्मा न भिन्नः

jñātuḥ ātmā na bhinnah

2nd transliteration

jñātuḥ from the recogniser, from the knower

ātmā the self
na not
bhinnāḥ different, separate

3rd German translation

The Self is not different from the knower.

4. search for meaning

When you cognise, there is someone who knows, the witness, the subject. The mind provides content, but it is you who are aware of it.

This verse shows: The self is precisely this ground of awareness, not something next to the cogniser, but the cogniser himself.

It is not your thinking that recognises. It is not your ego that recognises. But the pure, silent consciousness that underlies everything. That is the self.

The self is often imagined as something other than an object that the cogniser can look at. But that is deception.

You cannot see the Self because you are it. You cannot recognise it like a thing, but you can fall into the silent knowing that you are that which recognises.

This knowing is not knowing in the ordinary sense, it is presence, clarity, immediate being.

5. benefit for the path

This verse makes it clear: the search does not end when you find something new, but when you realise that you yourself are what you are looking for.

All questions, all research, all searching can be led back to this point: Who is recognising right now?

If you linger in this question, without an answer, without movement, you become still. And in this stillness, the self recognises itself not as an object but as that which has always recognised.

This is the turning point: no longer looking but being.

Verse 32 The Self is not different from Being

1 Sanskrit

अस्तित्वं आत्मनः स्वरूपम्
astitvaṁ ātmanah svarūpam

2nd transliteration

astitvaṁ being, existence

ātmanah of the self
svarūpam true nature, own being

3rd German translation

Being is the true nature of the self

4. search for meaning

You are. This simple fact is the deepest foundation of your experience regardless of names, roles, thoughts, feelings. Even before you say: "I am this or that", one thing remains unchanging: I am.

This verse points out that the self is not something additional to being, but that **being itself** is the self.

What you really are is not an ego with characteristics, but pure existence without form, without boundaries, without history.

This being needs no confirmation, no thinking, no proof. It is complete in itself. And it is always present.

It is not the thought "I am" that is the self, but the silent, living being that precedes this thought.

5. benefit for the path

This verse leads you to the essence of all self-enquiry: do not dwell on what comes and goes, dwell on pure being.

When you are simply aware that you are, without identifying with anything, the Self begins to shine through this simplicity.

It needs no technique, no effort, only honesty, alertness and stillness.

The Self is no different from what you are when you no longer think, want or become anything. It is that which remains being itself.

Verse 33 The Self is free of form and shape

1 Sanskrit

रूपरहितं आत्मस्वरूपम्
rūparahitaṁ ātmasvarūpam

2nd transliteration

rūparahitaṁ without form, shapeless
ātmasvarūpam the true essence of the self

3rd German translation

The true essence of the Self is formless

4. search for meaning

Forms are limitations: they have an outside and an inside, an outline, an appearance. Everything that has form is visible, tangible and transient.

The self, however, is beyond all form. It cannot be outlined because it has nothing else beside it. It is not a thing among things, it is that in which all forms appear and pass away.

This verse points this out: The Self has no form therefore it cannot be seen with the eyes or held with thought.

What is formless is unlimited. What is unlimited cannot be divided. And what cannot be shared is not "other" than you, it **is** you.

But this you is not personal. It is pure reality formless, limitless, unchanged.

5 Benefit for the path

This verse helps to let go of all inner images of the self.

As long as you think that the Self is a vision, a light, a state, you remain attached to forms.

When you realise instead that the self never shows
itself, but is always the invisible that carries
everything, clarity emerges.

You then no longer search with your senses, but
with silent presence.

In this formlessness, vastness is revealed. And in
this vastness rests the peace that permeates
everything because nothing needs to be held on to.

Verse 34 The Self is beyond thought

1. sanskrit

विचारात् परं आत्मतत्त्वम्
vicārāt param ātmatattvam

2nd transliteration

vicārāt from thinking, from reasoning
param beyond, above and beyond
ātmātattvam the essence of the self, the truth of the
self

3rd German translation

The truth of the self is beyond thinking

4. search for meaning

The mind can analyse, compare, remember, plan,
but it always moves within limitation. It only knows
what can be expressed.

The self, however, lies beyond any imagination. It is
not a result of thinking, but what makes thinking
possible in the first place.

This verse directs the gaze beyond thinking, not
against the mind, but deeper than it.

You can think about the self, but you cannot think it.
It eludes any conception because it has no form, no
beginning, no end.

The Self is present where thought ends in the gap
between two thoughts, in the silent seeing without
comment, in the simple "I am".

5. benefit for the path

This verse is a reminder: Do not be deceived by
thinking, even if it speaks of the highest.

Real realisation is not intellectual. It is silent, direct, immediate.

When you stop grasping at the self, when you no longer hold on to the stream of thoughts, a space opens up clear, empty, luminous.

This is where real seeing begins. Not as doing, but as being. And this being is the self, that which was before the first thought arose.

Verse 35 The Self is more silent than any silence

1. sanskrit

निःशब्दे अपि शान्तरम् आत्मा
niḥśabde api śāntataram ātmā

2nd transliteration

niḥśabde in the absence of sound, in silence

api even, itself
śāntataram even more silent, more peaceful
ātmā the Self

3rd German translation

Even in silence, the Self is even more silent

4. search for meaning

Silence is valuable, it opens up the space in which the mind comes to rest. But even it is not yet the self. Silence can come and go. It can be broken, disturbed, interrupted.

This verse shows: The self is not only still - it is **stiller than stillness**.

Not because it is less, but because it is beyond all movement, even beyond the idea of silence.

When all sounds fall silent, and even the desire for silence is silent, the Self remains.

It is not the absence of sound, it is that which remains unchanged in the presence and absence of sound.

5. benefit for the path

This verse deepens your focus: Do not seek a state. Even deep outer or inner stillness is not yet the goal - it is only a transition.

You can be outwardly quiet and inwardly restless.
Or outwardly loud and inwardly at peace.

Become quieter than the silence: turn to what is
always there, even when the world is raging or the
mind is noisy.

When you dwell there, the Self begins to show itself
not as a state, but as the eternal untouchable.

Verse 36 The Self is unchanging, even in change

1 Sanskrit

परिवर्तनेऽपि न परिवर्तते आत्मा
parivartane'pi na parivartate ātmā

2nd transliteration

parivartane'pi itself in change, with change
na not
parivartate changes
ātmā the self

3rd German translation

Even in change, the self does not change.

4. search for meaning

Everything you experience changes: body, thoughts, moods, time, relationships, ideas. This movement is unstoppable, but you yourself are not affected by it.

The verse says: Even if everything changes, the self remains what it is. It is like the sky in which clouds drift without touching it.

Change happens in the realm of appearance not in being.

What moves is not you, you are what sees all this come and go without being part of the movement yourself.

As long as you identify with the changeable, you fluctuate with it. If you dwell in the unchanging, you remain free.

5. benefit for the path

This verse provides stability in the midst of change.

It reminds you that you are not affected in your being even when everything around you is in motion.

When you realise this, you need not fear change.
You don't need to hold on to anything, to secure anything.

You are that which remains still, awake presence.

This knowledge gives you peace in the midst of the world, confidence in the midst of uncertainty and strength without struggle.

Verse 37 The Self is not the object of experience

1 Sanskrit

अनुभववस्तु न आत्मा
anubhavavastu na ātmā

2nd transliteration

anubhavavastu object of experience
na not
ātmā the self

3rd German translation

The self is not an object of experience.

4. search for meaning

Everything you can experience is facing you:
Images, sounds, thoughts, states. You perceive what
is not you because what you are is the perceiver.

This verse makes it clear: the self can never be an
object. It is not something that appears, but that
which makes appearance possible.

Experience has form, direction, content. The self is
formless, boundless, unlimited. It stands outside
every experience not as distant, but as its eternal
foundation.

As long as you search for the self as something you
could experience, you will miss it.

Only when you realise: "I am not the experiencer of
a thing, but that which sustains every experience"
true insight begins.

5. benefit for the path

This verse corrects a subtle but deeply rooted
delusion: the idea that self-knowledge is an
extraordinary experience.

It shows: You will not experience the self you will
realise that it has always been you.

Experience comes and goes. The self is always there.

When you stop striving for special experiences, but rest in the silent presence, the Self reveals itself not as an impression, but as pure reality.

That is where the search ends. That is where simple, unchanging being begins.

Verse 38 The Self is sufficient unto itself

1 Sanskrit

स्वतः सिद्धः आत्मा

svataḥ siddhaḥ ātmā

2nd transliteration

svataḥ of itself, from itself

siddhaḥ accomplished, complete, perfect

ātmā the self

3rd German translation

The Self is complete by itself.

4. search for meaning

In the world, value arises through comparison, completion, addition. Something becomes valuable because it leads to something, needs something else or can achieve something.

The self, however, stands outside of this. It needs nothing in order to be. It is not part of a process. It is **by nature** completely complete, free, accomplished.

This verse shows: The Self is sufficient unto itself. It is not validated, supported or defined by anything else.

It is because it is. And because it is, everything else is possible.

This independence makes the self free from lack, movement, goal or development. It is origin, not result.

5 Benefit for the path

This verse gives deep relief: You don't have to become anything. You don't have to add anything.

The Self is already complete and you are that Self.

When you recognise this completeness, the drivenness ends. Inner peace arises that is not based on external circumstances.

You stop defining yourself by what you do, think or achieve and rest in who you are.

In this way, the path does not become an effort, but a return to simplicity, to the fullness of pure being.

Verse 39 The Self is always self-aware

1. sanskrit

नित्यप्रबुद्धं आत्मतत्त्वम्
nityaprabuddham ātmatattvam

2. transliteration

nitya eternal, always
prabuddham awakened, conscious
ātmatattvam the essence of the self

3rd German translation

The essence of the self is eternally conscious

4. search for meaning

Consciousness often seems to be conditional: on alertness, on attention, on the functioning of the mind. But the Self is not temporarily awake, it is **always conscious**.

This verse emphasises: The self is not asleep. It is not temporarily awake, it **is** wakefulness itself.

Even in deep sleep, when all thoughts are at rest, the self does not remain as thinking, but as silent existence.

It needs no learning, no awakening, no push from outside. It is conscious of its own accord, awake for no reason.

You don't need a technique to "awaken" the self. You only need to realise that you are not that which is temporarily conscious but that which is **always** conscious.

5. benefit for the path

This verse makes it clear: you do not have to awaken in order to be the Self.

What you seek is not a future state, but that which is already fully awake without interruption.

When you become still and turn your attention from the content of consciousness back to **consciousness itself**, you realise: The Self is never asleep, never absent, never unconscious.

It is completely now.

This realisation dissolves the striving and leads to the immediate presence in which the Self rests as a pure, eternally awake being.

Verse 40 The Self is inseparable from everything

1. sanskrit

सर्वेभ्यः अविभक्तम् आत्मा
sarvebhyaḥ avibhaktam ātmā

2nd transliteration

sarvebhyaḥ of everything, of all things
avibhaktam undivided, unseparated
ātmā the self

3rd German translation

The Self is not separate from anything.

4. search for meaning

Separation is a concept of the mind. It arises through forms, concepts, judgements. But in the essence of reality there are no boundaries, there is only the One that expresses itself in diversity.

This verse reveals: The Self is not "somewhere else", it is not in another world, it is not hidden in a person. It is **in everything**, not as a part, but as the reason.

There is nothing outside the self. Everything that appears is not separate from it, but an expression of **it**.

The wave is not separate from the ocean, it is ocean in motion. So all things are manifestations of the same one Being.

When you realise this, the feeling of separation between yourself and others, between inside and outside, between self and world, disappears.

5 Benefit for the path

This verse removes the illusion of separateness, which is the cause of all fear and suffering.

When you realise that the Self permeates everything, you can encounter the One in everything not as a thought but as a direct experience.

You stop defending or comparing yourself. You recognise yourself in everything that lives, not symbolically, but actually.

This realisation is the heart of non-duality. It brings love without effort, compassion without intention, freedom without withdrawal.

You rest in the whole because you have never been outside of it.

Verse 41 The Self is unaffected by action

1 Sanskrit

कर्मणा न स्पृश्यते आत्मा
karmaṇā na sprīsyate ātmā

2nd transliteration

karmaṇā by action, by doing
na not
sprīsyate is touched, influenced
ātmā the self

3rd German translation

The Self is not touched by any action.

4. search for meaning

Actions come and go. They bring consequences, they change circumstances, they shape lives. But the self, that which you are, remains unaffected.

This verse emphasises: Action happens on the level of the body and mind. But the self is pure being beyond action.

It does not increase when you do good, and it does not shrink when mistakes happen. It remains as it is, still, complete, unchanged.

What you do concerns appearances. But that which sees, that which carries, that which is there is never touched.

This untouchedness is not a retreat, but a state of pure freedom. The self is not indifferent, it is unaffected.

5. benefit for the path

This verse gives deep relief. You don't have to be "good enough" to be the Self you already **are**.

Virtue can clear the mind, but the self does not need improvement. Guilt, pride, fear all arise from identification with the doer.

When you realise that you never really acted, but that action happened in the body-mind-instrument, inner peace returns.

Not out of indifference, but out of deep understanding.

The self looks and remains as it always was: untouched, whole, free.

Verse 42 The Self is free from birth and death

1. sanskrit

न जायते न म्रियते आत्मा
na jāyate na mriyate ātmā

2nd transliteration

na not
jāyate is born
na not
mriyate dies
ātmā the self

3rd German translation

The Self is not born and does not die.

4. search for meaning

Birth and death are the limits of the body, not of the self. What is born has a beginning and an end. What dies was part of the appearance not part of the truth.

This verse expresses the timeless nature of the self: it was never born because it never came into being. It will never die because it has never become.

The self is. It has no before, no after, no history. It is like space: uncreated, unlimited, indestructible.

If you identify with what is born, you will also be afraid of death. When you realise that you are not that which begins and ends, this fear disappears not as a thought but as a certainty.

The self is the unborn in what has become, the eternal in the changeable, the light in the play of shadows.

5. benefit for the path

This verse takes away the root of all fear.

If you were not born, you will not die. When you realise this, your relationship to life changes: You live more quietly, more clearly, more sincerely not driven, but rooted.

You have nothing to hold on to, nothing to save, nothing to prove.

In the certainty that you have never begun, you find that which never passes.

And in this realisation arises the stillness that precedes all action and sustains you in the midst of all movement.

Verse 43 The Self is not bound to space

1. sanskrit

देशबन्धात् मुक्तः आत्मा
deśabandhāt muktaḥ ātmā

2nd transliteration

deśabandhāt of spatial limitation
muktaḥ free
ātmā the self

3rd German translation

The Self is free from spatial limitation.

4. search for meaning

Space creates separation between here and there, between inside and outside, between one and the other. But the self is not in space and not outside of it - it **is** the basis in which space appears.

This verse shows: The self is not local. It is not "inside you", not "in one place". It is spaceless, not limited, not measurable, not to be held.

The body has location, the thought has direction, but the self has no extension because it is everywhere. Or more precisely: because **everything** appears in it.

If you understand yourself as a spatial being, you are limited. When you realise that you are that in which space appears, this limit disappears and the feeling of separation melts away.

What is spaceless is omnipresent not as a thing, but as being.

5. benefit for the path

This verse dissolves a fundamental delusion: the idea that the self is a localisable something "in the chest", "in the mind", "in the heart".

When you stop localising the self, a silent vastness begins to open up not just anywhere, but **everywhere at once**.

Then the feeling of separation from yourself, from others, from the world ends.

What knows no boundary also knows no outside. And where there is no outside, unity arises not as an idea, but as an experiential truth.

Verse 44 The self is neither increased nor diminished

1 Sanskrit

न वर्धते न क्षीयते आत्मा

na vardhate na kṣīyate ātmā

2nd transliteration

na not

vardhate grows, increases

na not

kṣīyate decreases, diminishes

ātmā the self

3rd German translation

The self does not grow and does not diminish.

4. search for meaning

Everything in the world changes in its measure: things grow, mature, decay. Knowledge increases or fades. Feelings arise, fade away. But the self is not part of this game.

This verse clearly shows that the self knows no gain or loss. It is unchanged yesterday, today and tomorrow. It has no accumulation, no exhaustion, no direction.

What increases was incomplete. What dwindles was limited. But the self is **always complete**, neither too little nor too much simply **itself**.

You don't have to grow to be it. You cannot lose it, even if you forget it.

It does not become more when you meditate and not less when you lose yourself. It remains what it is pure being.

5 Benefit for the path

This verse dissolves the unconscious striving for "spiritual progress".

You do not need to increase, enhance or stabilise the self. It is already perfect.

What develops is the recognition, not what is recognised.

This is deeply relieving: you can simply rest in what is now. No hurry, no goal, no improvement, just the quiet awareness of the unchanging.

This is where true maturing lies: not in increasing, but in stopping wanting more.

Verse 45 The self is not the ego feeling

1. sanskrit

अहंभावो न आत्मा

ahambhāvo na ātmā

2nd transliteration

ahambhāvaḥ the feeling of "I", the idea "I am this"

na not

ātmā the self

3rd German translation

The I-feeling is not the self.

4. search for meaning

The feeling "I am" is the first thing that arises in the mind when consciousness connects with body and mind. But this "I" is not the true self - it is an appearance **in the** self.

This verse makes it clear: the sense of "I" is subtle but not final. It is a thought not what makes thoughts possible.

The self is formless, silent, unlimited. The sense of self is limited, personal, grasping for identity.

If you don't examine this feeling, you take it for your true being. But when you ask: "Who or what does this ego feel?", the illusion begins to dissolve.

The ego feeling is seen through as that which comes and goes while the self remains unmoved.

5. benefit for the path

This verse leads you directly into the practice of self-inquiry.

It is not the ego feeling that is the goal but what it **sees**.

When you no longer identify with the ego feeling, but recognise it as an object of perception, the path to depth opens up.

You don't need to fight the ego. You just have to look at it silently without judgement, without movement.

Then the identification falls away and the self emerges: still, simple, present, without "I".

Verse 46 The Self is independent of thinking

1. sanskrit

विचारस्य अनपेक्षितम् आत्मा
vicārasya anapekṣitam ātmā

2nd transliteration

vicārasya of thought, of deliberation
anapekṣitam not dependent, not reliant
ātmā the self

3rd German translation

The self is not dependent on thinking

4. search for meaning

The mind tries to comprehend everything, even the highest. But the Self is not the product or content of thinking. It exists whether you think about it or not.

This verse shows: Thinking may lead you to the door, but the Self begins beyond it.

You are not that which thinks - you are that **in which** thinking appears.

The self does not need the thought to be. But the thought needs the self in order to arise at all.

Just as the film needs the screen, but the screen never depends on the film, so thought is always supported by the self, never the other way round.

5. benefit for the path

This verse frees you from the compulsion to "understand" the self.

Understanding is good but it is not enough. You do not need more thoughts about the Self, but **less clinging** to thoughts at all.

When you realise that you are also when you are not thinking, perhaps even **when** you are at your clearest, a space is created.

In this space, the self does not appear as an idea, but as a quiet, immediate certainty: I am. Without thought. Without doubt.

And that is enough.

Verse 47 The Self is beyond imagination

1 Sanskrit

कल्पनातीतं आत्मस्वरूपम्
kalpanātītaṁ ātmasvarūpam

2nd transliteration

kalpanātītaṁ beyond imagination, beyond thinking
ātmasvarūpam the true essence of the self

3rd German translation

The true essence of the self is beyond imagination

4. search for meaning

Imagination is the tool with which the mind creates an image. But every image is limited. What is conceivable has form, direction, content and remains in the realm of the conceivable.

This verse teaches: The self cannot be imagined. It cannot be drawn, thought or described.

For every image arises **within** you, but you yourself are not this image.

The self is not something that the mind can grasp. It is that **which carries the mind itself** still, boundless, formless.

The more you try to visualise it, the further you move away from it. And the more you let go, the closer you get to it, not through knowledge, but through silent awareness.

5. benefit for the path

This verse helps you to stop seeking not through abandonment but through insight.

As long as you understand the Self as something you can "see" inwardly or "reach" mentally, you remain trapped in projection.

But when you recognise that the self cannot be imagined and that you **are** it nonetheless, deep peace arises.

You no longer have to grasp anything.

What you are looking for is **beyond all images**, but it is closer to you than anything you could ever have imagined.

Verse 48 The Self is the light behind all appearances

1. sanskrit

प्रकाशकं न तु दृश्यं आत्मा
prakāśakam na tu dṛśyam ātmā

2nd transliteration

prakāśakam the illuminating, the light
na do not but
dṛśyam the seen, the perceptible
ātmā the self

3rd German translation

The Self is the light, not that which is seen.

4. search for meaning

Everything visible is dependent on light: no object can be perceived without light. But the light itself remains invisible, it reveals without showing itself.

It is the same with the self. It is not what you can see, but **what you see through**.

This verse makes it clear: the self is not appearance - it is that which makes appearance possible.

Thoughts, images, feelings, impressions - all this is content. But the self is the space, the luminosity, in which and through which content becomes visible.

It is the light behind the experience formless,
unmoving, never object, always origin.

5. benefit for the path

This verse directs your gaze from the perceived back
to the perceiver.

When you stop being preoccupied with what you see
and turn to the source of seeing, the return begins.

Not to a state, but to yourself.

Recognise: Everything you recognise is not you.
You are what makes realisation happen, the light
that does not flicker, does not dazzle, does not
disappear.

Peace rests in this light because there is nothing to
achieve. Only to recognise what is always already
shining: your true self.

Verse 49 The Self is inviolable

1 Sanskrit

न हिंस्यते आत्मा कदाचन
na hiṁsyate ātmā kadācana

2nd transliteration

na not
himśyate is hurt, damaged
ātmā the self
kadācana ever, at any time

3rd German translation

The self is never harmed.

4. search for meaning

Wounds arise in the body, in the mind, in the heart.
Words hurt, losses hurt, memories burn. But all this
happens **on the surface** in the realm of the mutable.

This verse says clearly: the self cannot be hurt. It is
untouchable, unharmed, untouchable.

What can be hurt is not your true essence. It is
appearance not essence.

You are not that which suffers, but that **in which
suffering appears and passes away** without ever
touching the centre.

When you realise this, a new way of seeing begins:
You perceive pain, but you are not the pain. You
experience loss, but you are not that which is lost.

The self is pure being invulnerable, silent, clear.

5. benefit for the path

This verse gives you the strength to free yourself from identification with suffering.

Not through repression, but through realisation.

When you know: "I am that which cannot be hurt", inner distance is created.

You don't become cold, you become free.

You can feel, experience and empathise, but you no longer have to hold on to or defend anything.

And from this invulnerability grows compassion that does not come from fear, but from truth.

Verse 50 The Self is the unmoving witness

1 Sanskrit

साक्षी तिष्ठति न कर्ता आत्मा
sākṣī tiṣṭhati na kartā ātmā

2nd transliteration

sākṣī the witness

tiṣṭhati remains, dwells, stands firm

na not

kartā the doer

ātmā the self

3rd German translation

The Self abides as a witness, not as the doer.

4. search for meaning

You see, hear, think, feel and it seems as if you are the one doing all this. But that is precisely the mistake.

This verse reminds us: you are not the doer. You are the **witness** who observes the action.

The self does nothing. It only looks silently, uninvolved, unmoved.

Action happens through body, speech, thought. But that which sees in you that action is happening remains untouched.

The witness is not absent, but purely present, not as a figure, but as seeing itself.

This realisation does not separate you from life, it liberates you in the midst of life.

5. benefit for the path

This verse gives you distance from identification with action and result.

When you realise that you are the silent witness, you can act without being bound.

Success and failure, praise and blame lose their power because you know that what you are stands firm even when everything else is in motion.

In this way, life becomes a river that flows through you without carrying you away.

You are not the one rowing. You are the one who sees the river unmoving, clear, free.

Verse 51 The Self does not act, but nothing happens without it

1. sanskrit

न करोति आत्मा, तस्मिन् विना न कर्म
na karoti ātmā, tasmin vinā na karma

2nd transliteration

na not
karoti acts, does
ātmā the self
tasmin vinā without it
na karma no action, no doing

3rd German translation

The Self does not act but without it nothing happens.

4. search for meaning

In everyday life, everything seems to come about through action: Decisions, movements, effects. And yet behind everything lies a silent principle that does nothing and without which nothing is possible.

This verse reveals the paradox of the self: It is not active and yet it is the basis of every action.

It moves nothing, yet everything happens in its light.
It does not think, yet without it no thought could

arise. It does not speak, but without it no language would be conscious.

Like the canvas that does not paint, but carries every picture, the self is not the painter, but the reason for all movement.

It is the still centre in which the whole play appears.

5. benefit for the path

This verse helps you to see action from a new perspective: You are not the doer but without you, the self, nothing could be experienced.

Humility does not grow out of smallness, but out of clarity.

You don't need to control everything. You are not the source of the movement but its silent, luminous carrier.

This relieves and deepens at the same time: you can surrender not to chaos, but to that which sustains everything without action.

And from this realisation, action grows out of stillness freely, clearly, naturally.

Verse 52 The Self is unmixed with the three states

1. sanskrit

जाग्रत् स्वप्न सुषुप्तिभ्यः विल्क्षणम् आत्मा
jāgrat svapna suṣuptibhyaḥ vilakṣaṇam ātmā

2nd transliteration

jāgrat Waking
svapna dreaming
suṣuptibhyaḥ from deep sleep
vilakṣaṇam different, distinct
ātmā the self

3rd German translation

The self is different from the waking state, dream
and deep sleep

4. search for meaning

Humans recognise three states: Waking in the body,
thinking, acting. Dreaming in the mind, in images,
in movement. Deep sleep in stillness, without form,
without ego.

But the self is not one of these three states. It is not
that which sees, speaks, thinks, nor that which
dreams or rests. It is that **which permeates all three
states** without ever becoming one of them.

This verse opens our eyes to what lies beyond
change.

In waking you perceive the world, in dreaming inner images, in sleep nothing. And yet when you wake up, you say: "I was asleep."

Who was this "I" that remained constant even in unawareness?

The self is precisely this "I" that does not appear, but remains uninvolved, conscious, unmixed.

5. benefit for the path

This verse gives you the discernment to detach yourself from the changeable.

You do not need to stay awake to be. You do not need to dream to experience yourself. You do not need to sleep to rest.

What you are is present in all states and yet not bound to any of them.

This realisation frees you inwardly: you are not the state, you are that which **carries** them all, **shines through** and **outlasts** them.

Verse 53 The Self is unchanged in all states

1. sanskrit

स्थितं यथातथाभावेऽपि आत्मा

sthitaṁ yathātathābhāve'pi ātmā

2nd transliteration

sthitaṁ constant, firm, unchanged

yathā-tathā-bhāve'pi in all states, whatever they may
be

ātmā the self

3rd German translation

The Self remains unchanged whatever appears.

4. search for meaning

States come and go: Happiness and suffering, clarity and confusion, sleep and awakening, action and stillness. But the self does not change through any of them.

This verse emphasises the immutability of being.

You can be sad or joyful, active or still, involved or free, but you are always. And this "I am", which survives all states, is the Self.

Whatever appears in your experience does not belong to you, it appears **in you**. But you yourself

remain what you are: untouched, unmoved,
uninfluenced.

This realisation does not come through thinking, but
through quiet recognition in the midst of change.

5. benefit for the path

This verse gives you stability within.

When you know that you never change at the core of
your being, even when everything around you is in
motion, deep peace arises.

Then you no longer need certain states. You rest
within yourself whether in noise or silence, in
strength or weakness, in knowing or not knowing.

What you are is independent of what happens. And
this is where true freedom lies: **not in mastering
the states, but in recognising the unchanging** in
the midst of everything.

Verse 54 The Self is beyond beginning and end

1 Sanskrit

आदि अन्तवर्जितं आत्मतत्त्वम्
ādi anta varjitam ātmatattvam

2nd transliteration

ādi beginning
anta end
varjitam free from, without
ātmatattvam the true essence of the self

3rd German translation

The true nature of the Self is free from beginning
and end

4. search for meaning

Everything that has a beginning also has an end.
Thus the world is ordered in time, form and
development. But the self does not belong to this
order.

This verse points to the timelessness of the self. It
does not arise, it does not pass away, it **is**.

It did not begin "at some point" and will not
disappear "at some point". It lies **before** time,
behind all change.

Your true being is not an event, it has not become and will never cease to be.

What has a beginning and an end is limited. But the self is the unlimited being without form, without edge, without history.

5. benefit for the path

This verse helps you to detach yourself from identification with the temporal.

When you realise that you are not something that "happens" in time, but that in which time appears, your view becomes wide.

You lose the fear of passing away and you no longer need anything that has to "begin".

You rest in that which has never begun and therefore never ends.

In this realisation, every haste, every becoming, every goal falls away. What remains is quiet, clear existence: **complete without beginning without end.**

Verse 55 The Self is inexpressible

1 Sanskrit

वाचसा अनिर्वचनीयम् आत्मा
vācasā anirvacanīyam ātmā

2nd transliteration

vācasā through words, with speech
anirvacanīyam not describable, inexpressible
ātmā the self

3rd German translation

The Self cannot be described by words.

4. search for meaning

Language can grasp many things: Forms, thoughts, feelings, concepts. It names, demarcates, explains. But what is boundless cannot be named and what is beyond thought cannot be said.

This verse shows: The self lies **beyond language**.

Not because it is hidden or distant, but because words always refer to something else, while the self **is nothing other** than what is there.

Every word creates an image. But the self is formless. Every description creates an image. But the Self is pure being, not imaginable, not comparable, not conceptualisable.

Anyone who has experienced the Self becomes still. Not out of lack, but out of fulfilment. Because what is truly recognised is no longer explained, it is **lived**.

5 Benefit for the path

This verse leads you to silence.

Not because you have to be silent, but because you realise that words end here.

You don't need to explain the self. You don't need to define it. You can let go of everything you think you know "about" the self and simply rest in it.

The real thing begins in this wordlessness: **the direct awareness of your true nature**.

And from this silence flows an understanding that no sentence can ever express but that **you yourself are**.

Verse 56 The Self is not visible, but it illuminates everything

1. sanskrit

दृश्यते न आत्मा, सर्वं तु प्रकाशयति
dṛśyate na ātmā, sarvaṁ tu prakāśayati

2nd transliteration

dṛśyate is seen
na not
ātmā the self
sarvaṁ everything
do, however
prakāśayati makes appear, illuminates, makes visible

3rd German translation

The Self is not seen, but it makes everything appear

4. search for meaning

The eye sees, but it does not see itself. The light illuminates everything, but it does not illuminate itself as an object. It is the same with the self.

This verse brings you to a silent truth: The Self is **not visible** because it is **not an object**, but without the Self not a single object would be visible.

All cognition, all experience, all perception happens in the light of the Self.

It is that which underlies everything, that which is "before" without ever being seen. You cannot grasp it, you cannot look at it because you **are it yourself**.

It is the silent presence that precedes all awareness, not as a thing, but as a glow without form.

5. benefit for the path

This verse shifts your attention away from the visible and towards the illuminating.

When you stop identifying with objects, thoughts, images, moods, and turn to **what makes their appearance possible**, you enter the heart of the path.

You begin to no longer look for what you can see but to recognise that what makes **everything** appear is no different from your own being.

And in this turning point, everything is permeated by a light that never begins and never ends: the light of the Self.

Verse 57 The Self is independent of all means

1 Sanskrit

न साधनैः लभ्यते आत्मा

na sādhanaiḥ labhyate ātmā

2nd transliteration

na not

sādhanaiḥ by means, practices, methods

labhyate is achieved, attained

ātmā the self

3rd German translation

The Self is not attained by means.

4. search for meaning

On the outer path, means lead to the goal: tools, exercises, methods. In the spiritual path, many sādhana (exercises) are taught: concentration, asceticism, mantra, meditation.

But this verse makes it clear: the Self is not a goal that you can achieve by any means.

Not because exercises are wrong, but because the Self is not **somewhere else**. It is **not attainable** because it was **never distant**.

The Self is not the result of effort, but the reality that **is there** in every moment when you stop looking for yourself.

Means help to clear the mind. But the Self is **not** what appears at the end of the clearing, it was there all along, even in obscurity.

5. benefit for the path

This verse gives you simplicity and confidence.

When you realise that the self does not arise through doing, but is recognised through letting go, your practice is transformed:

It becomes quieter, more unintentional, more sincere.

No longer: "How do I get there?"

Instead: "What is stopping me from seeing what is already here?"

In this way, the path does not become a march, but a revelation.

Not by means, but by **letting go of the search**, that which was never hidden is revealed.

Verse 58 The self is not what can be thought

1. sanskrit

मनसा अगम्यं आत्मस्वरूपम्
manasā agamyam ātmasvarūpam

2nd transliteration

manasā with the mind, through thinking
agamyam not attainable, not accessible
ātmasvarūpam the true essence of the self

3rd German translation

The true essence of the self is not attainable by
thinking

4. search for meaning

The mind is constantly in motion thinking,
searching, comparing. It wants to grasp the highest,
think the deepest, recognise the ultimate. But it is
precisely here that it reaches its limits.

This verse reminds us that the self **cannot be thought**. It lies beyond thought, not because it is too complex, but because it is **not an object**.

Everything you think is opposite you. But the self is not opposite you, it is that **which thinks** without ever being thought.

When the mind becomes still, not through compulsion but through exhaustion of its possibilities, only one thing remains: **pure being**, which cannot be thought but **is**.

5. benefit for the path

This verse gently leads you out of the circle of thoughts.

You do not need to understand the self, you only need to stop looking for it in your thoughts.

This is not emptiness, but living silence. Not absence, but **the deepest presence**.

When you realise: "I am not what I think", a new depth begins not as an idea, but as wordless realisation.

And right there the self reveals itself beyond the mind, yet **brightly present, silently present, you yourself**.

Verse 59 The Self is eternally present

1 Sanskrit

सदा वर्तमानम् आत्मतत्त्वम्
sadā vartamānam ātmatattvam

2nd transliteration

sadā always, eternally
vartamānam present, being in the now
ātmatattvam the true essence of the self

3rd German translation

The true essence of the Self is eternally present

4. search for meaning

Past is memory, future is imagination. Only the now is real not as a fleeting moment, but as the **only reality** in which everything appears.

This verse shows: The self is **not in time**, but **always in the now**. It does not move through past and future, it **is** the ground in which time appears.

You do not need to wait, hope, prepare. You don't need to go back or rush ahead.

What you really are is **always there**, never far away, never later, never lost.

And that is why the self can **only** be recognised in the now, not as a moment, but as a timeless present.

5. benefit for the path

This verse brings you into immediate proximity with yourself.

You do not have to wait until you are "ready". The Self is not a step on the path, it is **what sustains every step**.

When you stop thinking in terms of "I haven't been yet", "I will be someday" you realise: **I am. Now. Completely.**

All spiritual maturation happens only to **stop overlooking** this simple truth.

And when you rest in this Now, without wanting, without escape, without goal, the Self reveals itself quite naturally, quite still: **as that which always was, is and remains.**

Verse 60 The Self is free of all qualities

1. sanskrit

निर्गुणं निष्कलङ्कं आत्मा

nirguṇam niṣkalaṅkaṁ ātmā

2nd transliteration

nirguṇam featureless, without qualities

niṣkalaṅkaṁ flawless, without faults, pure

ātmā the self

3rd German translation

The Self is featureless and immaculately pure.

4. search for meaning

Everything that can be described has qualities:

Colour, form, sound, thought, direction. But each quality limits what makes something **this** and not **that**.

This verse reveals: The Self is **without qualities**. It is not light or dark, not big or small, not personal or impersonal.

It is what remains when all attributions end.

And that is precisely why it is **pure**, not moral, but existential: free from everything that attaches itself, defines or contaminates.

It is the clear, silent light that makes everything appear but **is nothing of** what appears.

5. benefit for the path

This verse is a key to liberation from mental images and spiritual expectations.

You don't have to define the self and you can't. You don't need to know what it "is", you only need to recognise **what it is not**.

And when you see that it is without characteristics, you also realise that **it is free of all boundaries**.

Then even the last subtle striving for a better state, a higher feeling, a "holier" experience is released.

What you are is **already pure, already complete, beyond comparison, indescribable, but perfectly recognisable** in silent awareness.

Verse 61 The Self is not twofold

1. sanskrit

द्वैतातीतं आत्मस्वरूपम्
dvaitātītaṁ ātmasvarūpam

2nd transliteration

dvaita duality, duality
atītam beyond, transcending
ātmasvarūpam the true essence of the self

3rd German translation

The true essence of the Self is beyond duality

4. search for meaning

Worldly experience is characterised by duality: I and you, inside and outside, light and dark, good and bad. This duality creates orientation and confusion.

This verse shows: The self is **not part of duality**. It is not the one **in relation to** the other, but that which makes **both** possible and is **itself neither**.

You cannot grasp it as this or that because every grasping separates.

The self is not inside or outside, not here or there, not spiritual or worldly but **one without a second**.

When you realise that all opposites appear **in** you, but **you** are **not** trapped **in them**, the return to the original begins.

5 Benefit for the path

This verse leads you out of separation into unity.

Not as an idea, but as an experience: when you no longer take sides between opposites, but remain still **before** division, the self reveals itself as **pure awareness without opposites**.

You no longer fight with the world, you rest in what lies **before** the world.

From this recognition arises love without opposite, peace without defence, truth without concept.

For what lies beyond duality is **not neutral, it is completely free**.

Verse 62 The Self is not the body

1 Sanskrit

न देहः आत्मा न देहधर्मः

na dehaḥ ātmā na dehadharmah

2nd transliteration

na not

dehaḥ the body

ātmā the self

na dehadharmah also not its qualities

3rd German translation

The body is not the Self nor its qualities

4. search for meaning

The body is born, grows, ages, dies. It has colour, shape, weight, movement. But is it your true being?

This verse speaks clearly: **you are not the body.**
And not even that which belongs to the body: health, illness, sex, strength or weakness.

You can perceive the body, but who is the one who perceives?

The self is the silent witness, not what is seen. The body is constantly changing but the self remains what it is: unchanged, unmoving, still.

As long as you confuse yourself with the body, you experience lack, fear and insecurity. But when you realise: **I am not that which dies**, true freedom begins.

5. benefit for the path

This verse gives you a deep power of discernment:
What am I really?

It helps you to let go of identification with form, appearance, movement and condition, not out of contempt, but out of realisation.

The body is a tool the self is the space in which this tool appears.

When you realise this, your centre shifts: away from form, towards formless being.

And in this shift, stillness arises not as a state, but as the **reality of your nature**.

Verse 63 The Self is not the mind

1 Sanskrit

न मनः आत्मा न चिन्तनम्
na manaḥ ātmā na cintanam

2nd transliteration

na not
manaḥ the mind, the thinking
ātmā the self
na cintanam not the thinking itself

3rd German translation

The mind is not the self, nor is thought.

4. search for meaning

The mind is movement: Thoughts, images, concepts, doubt, hope. It creates the world through names and forms. But what is it **that sees the mind**?

This verse makes it clear: the self is **not** the mind and not the thoughts that arise in it.

You can think and at the same time know that you are thinking. Who is this knowing background?

The mind comes and goes. It is bright and dull, fast and slow, near and far. But the Self is **always there** not thinking, not walking, not scattered.

If you equate yourself with the spirit, you become restless. When you realise: "I am that in which the mind appears", stillness arises not through control but through seeing.

5 Benefit for the path

This verse frees you from the illusion that your thoughts are your self.

It shows you: You do not have to fight with thinking - you only need to step back quietly and realise that you are **not** what is thinking.

This creates space between you and the mind. And in this space, that which can never be thought but is always there is revealed: **the pure self**.

It is not thinking that takes you there but the realisation that you **have never left** it.

Verse 64 The Self is not sense experience

1 Sanskrit

न इन्द्रियगोचरं आत्मा

na indriyagocaraṁ ātmā

2. transliteration

na not

indriya of the senses

gocaram accessible, perceptible

ātmā the self

3rd German translation

The Self cannot be experienced through the senses.

4. search for meaning

The senses open us up to the world: sight, hearing, smell, taste, touch. Through them we experience shapes, sounds, colours, scents. But no sense can touch the self.

This verse reminds us that **the self is not an object of sensory experience**. It is not audible, not visible, not tangible.

Because everything you perceive through the senses is external, is an object. But the self is **never an object** - it is **what makes all experience possible**.

It is the silent awareness in which all sensory impressions arise and disappear again, but it itself remains untouched, unmoved, untouchable.

5. benefit for the path

This verse brings you back from external perception to the innermost presence.

As long as you seek the Self in the visible, audible or perceptible, you remain in the realm of the impermanent.

When you stop grasping inwardly and outwardly, that which has always been there begins to show itself:

Not something you **can** experience, but that **in which every experience happens**.

Silence becomes a bridge not to emptiness, but to the source.

Verse 65 The Self is free from birth and change

1. sanskrit

न जातं न विकारवान् आत्मा
na jātaṁ na vikāravān ātmā

2nd transliteration

na not
jātaṁ born
na not
vikāravān subject to change, changeable
ātmā the self

3rd German translation

The Self is neither born nor subject to change

4. search for meaning

Birth means beginning, change means transformation - both apply to everything that has form. But the Self has no form. It has no beginning and knows no state that can be changed.

This verse explains: **The self is not born.** It is not part of creation, not a product of cause and effect. And because it is not created, it cannot change.

What changes is not permanent. What comes into being will pass away. But the self is **always the same, always present, always still.**

It knows no maturing, no decay, no becoming because it **is**. Unchanging.

This is how the Self differs from everything you can see, think or feel.

5 Benefit for the path

This verse frees you from the deep misconception that you have to "develop spiritually" in order to become the Self.

You **are** the Self unchanged, uncreated, unchanging.

What develops is your realisation. What changes is your point of view, not your being.

When you realise this, the restless pursuit of change ends. You can turn to what has **always** been **the same** through all ups and downs: **your invulnerable, never-born being**.

Verse 66 The Self is beyond cause and effect

1 Sanskrit

न कारणतः आत्मा, न परिणामतः

na kāraṇataḥ ātmā, na pariṇāmataḥ

2nd transliteration

na not

kāraṇataḥ from a cause, causally determined

ātmā the self

na not

pariṇāmataḥ through transformation, as a result of an effect

3rd German translation

The self neither arises from a cause nor is it the result of a change

4. search for meaning

In the world, everything happens according to law: cause produces effect, change brings forth the new. But the self is **not** subject to this law.

This verse makes it clear: the self is **not caused**. Nothing has produced it. No event, no state, no energy underlies it.

Likewise, it is not **the result of** practice, meditation, insight or maturity.

What has a cause begins. What is an effect passes away. But the Self is **originless, wall-less, pure.**

It is that **in which** cause and effect appear, not a part of them.

5. benefit for the path

This verse helps you to let go of the deepest misunderstanding: that you have to "generate" or "work out" the Self.

You cannot create the Self because it was never **not** there.

You can't create it because you already **are** it, always have been.

When you realise that the self is beyond all causality, you lose the urge to make it.

Then your gaze turns inwards still, clear, simple and you rest **not in a result** but in **that which never had a cause and is therefore eternal.**

Verse 67 The Self is undivided and without parts

1. sanskrit

अखण्डं निष्प्रपञ्चं आत्मा

akhaṇḍam niṣprapañcam ātmā

2nd transliteration

akhaṇḍam undivided, whole, without division

niṣprapañcam without diversity, without expansion
in multiplicity

ātmā the self

3rd German translation

The self is undivided and free from multiplicity.

4. search for meaning

The world appears in parts: This and that, I and you, inside and outside. But this separation is only apparent, it is created by the mind that sets names and forms.

This verse says: **The self is undivided.** It is **one, whole, not composed.** It does not consist of aspects, layers or parts.

Even if many things appear in it, it itself always remains **whole** like the space that is not divided by the objects in it.

It is free of expansion, of complexity, of movement in multiplicity.

It is not diverse but it bears all diversity. Not many, but **one without a second**.

5. benefit for the path

This verse frees you from the idea that your being is something composite that needs to be completed or repaired.

You are not fragmented. You do not need to gather or "retrieve" yourself.

You are already **whole** even when the mind experiences itself in parts.

This realisation brings great peace: in the midst of all opposites, you realise that you yourself were never torn apart, but rather the **undivided awareness** in which all opposites appear.

And in this realisation, the idea of "I here, world there" melts back into what **simply is**.

Verse 68 The Self is always the same, in joy as in pain

1st Sanskrit

सुखदुःखयोः समं आत्मस्वरूपम्
sukhaduḥkhaḥayoḥ samam ātmasvarūpam

2nd transliteration

sukha joy, pleasant experience
duḥkha suffering, unpleasant experience
yoḥ in both
samam same, unchanged
ātmasvarūpam the true essence of the self

3rd German translation

The true nature of the Self remains the same in joy and sorrow

4. search for meaning

Joy uplifts, pain depresses. The world moves between these two poles, incessantly. But something in you remains unaffected.

This verse makes it clear: **the self is beyond fluctuation.**

It takes on no colour, does not become lighter in happiness, nor darker in suffering. It is not indifferent but **the same.**

For it is not part of the movement, but **that which carries all movement.**

Whether your heart rejoices or weeps, you are. And this being does not change with experience.

Like the sky, which does not rain when it storms, the self remains still in the midst of all the waves.

5. benefit for the path

This verse is an anchor: it shows you that deep peace lies not in avoiding pain or clinging to joy, but in **recognising what permeates both.**

You don't need to suppress your feelings. You can let them be there. But you **are not** these feelings.

When you remember that your true nature remains the same in both, a quiet clarity emerges:

You learn **not to be bound by joy, not to be lost by suffering.**

You rest in the Self unmoved, whole, free.

Verse 69 The Self is not attainable through action

1. sanskrit

कर्मणा न लभ्यते आत्मा
karmaṇā na labhyate ātmā

2nd transliteration

karmaṇā by action, by doing
na not
labhyate is attained, achieved
ātmā the self

3rd German translation

The Self is not attained through action

4. search for meaning

Action creates change. It brings movement into the world, causes consequences, shapes results. But everything that is achieved through action is conditional and therefore transient.

This verse makes it clear: **the self lies beyond the realm of action.**

You cannot "do" it, you cannot produce it, you cannot achieve it like a goal. You cannot create it, earn it or work for it.

For the self is not a fruit of action but that **in which all action happens.**

It is the still foundation beneath all movement, itself completely unmoved.

5. benefit for the path

This verse frees you from the inner compulsion to make yourself "worthy" through practice, effort or achievement.

Yes, action can purify, clarify, prepare. But the self is **not the result** of it. It is **already there, before all action, beyond all conditions.**

When you realise: "I cannot do the self I can only see that I always was", the true path begins:

Not as progress but as **letting go of everything that obscures it.**

Verse 70 The Self is always present, never distant

1 Sanskrit

न दूरं न सन्निकृष्टं आत्मा
na dūram na sannikṛṣṭam ātmā

2. transliteration

na not
dūram far, far away
na not
sannikṛṣṭam near in the spatial sense
ātmā the self

3rd German translation

The Self is neither far nor near in the external sense.

4. search for meaning

Distance is an idea in space and time: something is there, you are here, and there is movement in between. But what if what you are looking for was never separate?

This verse says: **The Self is neither far nor near in the usual sense.**

For the self is **not a place, not a state, not an object** that you can reach.

You have to search for what is far away. You can grasp what is near. But the self is **neither the one nor the other** - it is **yourself**.

It cannot be entered because it has never been left.

5. benefit for the path

This verse frees you from the subtle feeling that the Self is "not yet there", "not yet fully attained", "still some distance away".

All these thoughts are based on the idea of separation. But the Self is **always present** not outside of you, but **you yourself in its purest form**.

It is where you are **not as a thought, but as being**.

When you stop looking at it as a goal, it begins to show itself not because you have grasped it, but because you are **no longer looking past it**.

Verse 71 The Self is not the I- feeling, but that in which it appears

1 Sanskrit

अहं भावना अपि आत्मं न स्पृशति
aham bhāvanā api ātmaṁ na sprśati

2nd transliteration

aham bhāvanā the feeling "I am"
api itself, also
ātmaṁ the self
na sprśati does not touch, does not reach

3rd German translation

Even the I-feeling does not touch the Self.

4. search for meaning

The first thing that arises in a day's awakening is a quiet thought: "I am." This feeling of "I am" seems so self-evident that we take it for the centre.

But this verse opens up a deeper view: **The I-feeling is not the self either.**

It is a subtle, first appearance in the mind but not the reason why it arises.

The self lies **deeper**, it is the silent being that **makes** even the subtle feeling of I and egolessness **possible**.

The "I am" appears and disappears in deep sleep, in deep meditation, in death. But the self **remains even when no more ego is thought**.

5. benefit for the path

This verse leads you over the last threshold: from the feeling of "I" to **being free of "I"**.

Not by suppressing the ego, but by recognising it: It is **not you**.

You are not that which calls itself "I". You are what the ego feeling rises **in**, like a wave in a calm ocean.

Once you have seen through this, you no longer have to hold on to anything, not even the last, intimate feeling of "I am".

Then all that remains is what has always been: **pure, nameless, motionless existence**. And that is enough.

Verse 72 The Self is not born knowledge, but pure awareness

1 Sanskrit

न विज्ञानं आत्मा, केवलं चैतन्यम्
na vijñānaṁ ātmā, kevalaṁ caitanyam

2nd transliteration

na not
vijñānaṁ the discriminating knowledge, the
conceptual cognition
ātmā the self
kevalaṁ only, exclusively
caitanyam Consciousness, pure awareness

3rd German translation

The Self is not conceptual knowledge, but pure
awareness.

4. search for meaning

Knowledge grows, is collected, formed, organised.
It differentiates, compares, names. But what is there
before this knowledge? What makes knowledge
possible at all?

This verse shows: **The self is not what you know.**
It is not the content of the mind, not knowledge in
words. It is **not knowledge about**, but **pure
awareness in itself.**

Caitanyam, this pure being that knows nothing but carries everything, is not empty but fully **awake**.

It does not think, but it can be thought in itself. It does not recognise through concepts, but through **being itself**.

Not: "I know something." But: "I am and in this being everything is silently recognised."

5. benefit for the path

This verse frees you from the subtle urge to "understand" the Self.

If you only want to recognise the Self as one understands a truth, you remain in the realm of thought. However, the Self is not dark **before thought**, but full of light, **not nameable, but directly experienceable**.

When you become still, you leave knowledge behind, not out of ignorance, but out of depth.

Then only this one thing remains: an **awake, silent, present space** in which nothing needs to be known because everything already **is**.

Verse 73 The Self is the light of light

1. sanskrit

ज्योतिषां अपि ज्योतिः आत्मा
jyotiṣāṃ api jyotiḥ ātmā

2nd transliteration

jyotiṣām of the lights
api even, itself
jyotiḥ the light
ātmā the self

3rd German translation

The Self is the light of lights

4. search for meaning

The world is visible through light Sunlight, fire, thought light, realisation. But what makes even the light recognisable?

This verse says: **The Self is the light behind all light.**

It is not just light - it is the principle by which **all appearances are illuminated**, whether visible or spiritual.

It makes it possible to see, to think, to understand without ever being the object of these processes.

Even consciousness, as we know it, is a light in the light of the self.

Without this light there would be no experience, not even the recognition of darkness.

5. benefit for the path

This verse lifts the gaze from outer and inner appearances **to the source of all appearances.**

It teaches: Do not seek what shines but recognise what makes the shining possible.

The self is not what you recognise. It is that **through which you recognise.**

If you turn to that which is never visible itself, but which makes everything visible, the search collapses **and what remains is radiant, silent existence.**

Verse 74 The Self is unattached like space

1. sanskrit

आकाशवत् असङ्गं आत्मा
ākāśavat asaṅgaṁ ātmā

2nd transliteration

ākāśavat like the space
asaṅgam unattached, untouched, unbound
ātmā the self

3rd German translation

The Self is like space: unattached and untouched

4. search for meaning

Space carries everything: buildings, movement, sound, life. But nothing touches it. No smoke stains it, no war injures it, no history leaves a trace.

This verse says: **The self, like space, is open, clear, untouched.**

It permeates all experiences, all bodies, all thoughts without assuming anything itself.

Events happen in the mind, in the body, in feeling but the Self remains **free from attachment**, untouched like the sky from the clouds.

It does not need to do anything to be pure. **It is** pure because nothing clings to it.

5. benefit for the path

This verse is like a liberation key.

You don't have to solve, clear, repair, cleanse everything before you can recognise the Self. You only need to see: **What you really are was never entangled.**

Even if entanglement appears, it does not touch your being.

When you become like space: open, permeable, present, then the self reveals itself. Not through effort, but through **non-attachment.**

Unattached, vast, silent, the Self shines **in all that comes and goes.**

Verse 75 The Self is the seer who is never seen

1st Sanskrit

द्रष्टा आत्मा, न दृश्यः कदाचन
draṣṭā ātmā, na dṛśyaḥ kadācana

2nd transliteration

draṣṭā the seer, the observer
ātmā the self
na not
dṛśyaḥ the seen, the object
kadācana ever, at any time

3rd German translation

The Self is the seer never the seen.

4. search for meaning

Everything you can see is not you: Images, thoughts, moods, even the image of your body in the mirror. You observe and are not the observed.

This verse leads you to the deepest distinction: **The self is never the object.** It is always the seer, **never the seen.**

Even if you look "inwards", it is not what you find, but **what looks.**

It can never be recognised like a thing. Because it is **what makes all cognition possible in the first place.**

And because it never becomes an object, it is **free of all attributions, unchanging, always present.**

5. benefit for the path

This verse puts an end to searching in the wrong place.

You are not looking for the Self among things, not in thoughts, not in experiences. You do not search for it as if it were lost.

You recognise: **I am the one who recognises not that which is recognised.**

Then the light turns from the appearance back to its origin. Not as a thought, but as living clarity:

The seer is the self. And he was never anywhere else.

Verse 76 The Self is still, even when the mind moves

1 Sanskrit

चले मनसि न चलति आत्मा
cale manasi na calati ātmā

2nd transliteration

cale when it moves
manasi in the mind
na not
calati moves
ātmā the self

3rd German translation

When the mind moves the self remains motionless.

4. search for meaning

Thoughts come like wind, turn, return, disappear.
Emotions rise, words form, memories flash. But in
the midst of all this, what remains still?

This verse shows: **The self is not in motion, even if the mind is.**

It is like the ground that does not tremble when
people dance on it. Like the sky, which does not
travel even though clouds move.

The mind can be light or dark the self is neither the
one nor the other. It **is** still, present, unchanged.

5. benefit for the path

This verse gives you peace in the midst of inner movement.

You don't have to stop the mind. You don't have to wait for absolute stillness. You only need to see: **I am not what moves. I am that in which movement appears.**

And this seeing itself is already peace, not as a state, but as a **certainty**:

What I am **remains**, even if everything else changes.

Then you can allow the mind to come and go and you remain where you have always been: **still, awake, present.**

Verse 77 The Self is free from all opposites

1. sanskrit

विपर्ययो नास्ति आत्मा
viparyayo nāsti ātmā

2nd transliteration

viparyayo Opposites, contradictions, confusion
nāsti does not exist
ātmā the self

3rd German translation

The Self knows no contradictions.

4. search for meaning

The world is full of opposites: Light and darkness, joy and suffering, life and death. The mind organises and evaluates, relates opposites. But the self is beyond this.

This verse explains: **The self is free of any duality.** It knows no good or evil, no high or low, no beginning or end.

It is that which **encompasses all opposites** without ever being a part of them.

You are not that which contradicts itself - you are the space in which contradictions arise and disappear again.

This freedom from opposites is not a state, but the true nature of the self.

5. benefit for the path

This verse frees you from the inner turmoil caused by contradictions.

When you realise that your being does not fluctuate between opposites, inner peace arises.

You don't have to decide, argue or fight.

You are free from conflict because you **are not the one who fights.**

From this freedom comes true serenity and vastness **beyond right and wrong, beyond all judgement.**

Verse 78 The Self is the source of all life

1. sanskrit

सर्वजीवनस्य मूलं आत्मा

sarvajīvanasya mūlaṁ ātmā

2nd transliteration

sarva everything

jīvana life

asya from

mūlaṁ origin, root

ātmā the self

3rd German translation

The self is the origin of all life

4. search for meaning

All life, all energy, every force that pulsates and works springs from a single source. Everything that lives is a manifestation of an infinite being.

This verse makes it clear: the self is the source from which all life emerges.

It is not only the silent observer, but also the ground from which liveliness arises without being moved itself.

Without the self, there would be no life, no growth, no experience.

It is the silent force that underlies all existence without itself being the object of events.

5. benefit for the path

This verse invites you to see life not just as a random event, but as an expression of the Self.

When you recognise the Self as the source, gratitude and respect for everything that lives grows.

You feel connected not as part of a whole, but as the whole itself, which shows itself in countless forms.

This experience deepens the awareness of your own nature as life itself **silent, infinite presence**.

Verse 79 The Self is the timeless presence

1. sanskrit

कालातीतं नित्यमेवात्मा

kālātītaṁ nityamevātmā

2nd transliteration

kāla time

atītaṁ beyond, outside

nitya eternal, constant

eva real, actual

ātmā the self

3rd German translation

The Self is eternally present and beyond time.

4. search for meaning

Time governs our lives with past and future, with processes and changes. But the Self is not trapped in this time.

This verse reveals: The Self is the timeless present **always there**, regardless of the time in which we live.

It is not a moment in time, but the basis in which time appears at all.

When you realise that the self is not in time, but that time takes place within it, you can find inner peace.

You no longer need to be attached to time Past is memory, future is imagination, now is the self.

5. benefit for the path

This verse helps you to free yourself from the fear of impermanence.

The Self is not temporary, not transient, it is timeless, eternal and present.

When you ground yourself in the Self, you are free from worries about the past and the future.

You find peace and security not in the outside, but in the imperishable now, which is **always and everywhere** present.

Verse 80 The Self is the unchanging principle behind all change

1. sanskrit

परिवर्तनात् परं स्थितिः आत्मा
parivartanāt param sthitiḥ ātmā

2nd transliteration

parivartanāt Change, transformation
param beyond, higher than
sthitiḥ constancy, unchanging being
ātmā the self

3rd German translation

The Self is the unchanging constancy beyond all
change.

4. search for meaning

The world is in constant flux: everything comes into
being, changes and passes away. Nothing remains as
it is. But behind this movement lies an unchanging
reality.

This verse reveals: The self is this **eternal constant**
that sustains everything without itself being touched
or changed.

It is not another appearance, but the stillness that
makes all change possible.

When you identify with change, you experience restlessness and fear. When you connect with the Self, you find peace and serenity.

The Self is the still centre in the middle of the stream.

5. benefit for the path

This verse gives you an anchor in the midst of life's changes.

When you realise that you yourself are the unchanging principle, the outside becomes less threatening.

You can experience the storms of life without being torn apart by them.

You rest in yourself free, unmoved and secure because you are the foundation that is never lost.

Verse 81 The Self is limitless and eternal

1. sanskrit

असीमं च शाश्वतमात्मा

asīmaṁ ca śāśvatāmātmā

2nd transliteration

asīmaṁ boundless, infinite

ca and

śāśvata eternal, constant

ātmā the self

3rd German translation

The Self is limitless and eternal.

4. search for meaning

Boundaries are human concepts: This is where the self ends and the other begins. But this separation is only an illusion.

This verse emphasises: The self knows no boundaries, it is infinite in space and time.

It is not limited by body, thoughts or emotions, but is open to everything that is.

Eternal means it has always been there, is there now and will always be there. It has no beginning and no end.

When you recognise the Self, you recognise the infinite vastness of your own being.

5. benefit for the path

This verse opens your consciousness to your true nature as an infinite being.

You do not have to limit or confine yourself in order to find yourself.

The more you let go, the more this limitless presence opens up.

In the experience of this vastness, fear and narrowness fall away.

You live as the limitless Self, eternal and free.

Verse 82 The Self is free of names and forms

1. sanskrit

नामरूपविहीनः आत्मा
nāmarūpavihīnaḥ ātmā

2nd transliteration

nāma Name
rūpa form
vihīnaḥ free from, without
ātmā the self

3rd German translation

The Self is free from names and forms

4. search for meaning

Names and forms characterise our understanding of the world and the self. They help us to differentiate and categorise things. But what is **real** is not bound by such limitations.

This verse shows: The self is not bound to names, titles or external appearances.

It is formless and nameless, beyond any definition.

Whether you think of yourself as a person, spirit, soul or something else, the Self remains unaffected.

This freedom from names and forms makes it imperishable and eternal.

5. benefit for the path

This verse frees you from fixation on roles, identities and labels.

When you realise that you are not your outer labels, space opens up for true being.

You can free yourself from expectations associated with names and forms.

The self remains when everything else fades away without form, without name, without limitation.

True identity rests in this freedom.

Verse 83 The Self is the imperishable life

1. sanskrit

अमरं जीवनात्मा

amaraṁ jīvanātmā

2nd transliteration

amaraṁ immortal, imperishable

jīvana life

ātmā the self

3rd German translation

The Self is the imperishable life.

4. search for meaning

All life that we know is born impermanent and dying. But behind it all lies a life force that is immortal.

This verse shows: The self is the eternal life that underlies everything.

It does not die, it is not born, it does not pass away.

It is the essence of life itself, not a part of it, but that which makes life possible and sustains it.

When you recognise the self as life, you recognise your true immortality.

5. benefit for the path

This verse gives you the certainty that your being is eternal.

You are not the mortal vessel, but the immortal life within it.

This realisation takes away the fear of death and decay.

It opens your heart to life in its deepest dimension as an expression of the eternal self.

You do not live by chance - you are life itself, which reveals itself through all forms.

Verse 84 The Self is the original stillness

1. sanskrit

मूलश्च नादश्च आत्मा
mūlaś ca nādaś ca ātmā

2nd transliteration

mūlaḥ Origin, root
nādaḥ sound, tone
ca and
ātmā the self

3rd German translation

The Self is the original silence and sound.

4. search for meaning

In the spiritual tradition, the world is understood as a stream of sound, the "Nāda". But the origin of this sound is silence.

This verse reveals: The Self is both the silence behind the sound and the sound itself that arises from the silence.

It is not only silence, but also the expression of this silence in the diversity of sounds.

Silence and sound are two sides of the same reality, and the self is their undivided source.

When you immerse yourself in silence, you hear the primordial sound of the Self, which is alive.

5. benefit for the path

This verse invites you to experience silence not as absence, but as aliveness.

In silence you can hear the awakening to the Self, the song of existence that is always playing.

Through the awareness of sound and silence at the same time, the heart opens.

You realise that the self is not just nothing, but the living foundation of all phenomena.

Thus the path becomes a celebration of life itself.

Verse 85 The Self is immutable and imperishable

1. sanskrit

अपरिवर्तनीयः नित्यश्च आत्मा
aparivartanīyaḥ nityaś ca ātmā

2nd transliteration

aparivartanīyaḥ invariable
nityaḥ eternal, constant
ca and
ātmā the self

3rd German translation

The Self is unchanging and eternal.

4. search for meaning

Everything in the world is subject to change, birth, growth, decay. But the self remains unchanged, independent of time and change.

This verse shows the eternal constancy of the self.

It is not part of change, but the permanent reality behind all phenomena.

When you identify with the Self, you find tranquillity and peace that are beyond all external changes.

It is the firm foundation on which all life rests
unshakeable and eternal.

5. benefit for the path

This verse gives you security and stability.

It helps you to stop clinging to changing
circumstances and to ground yourself in your true
nature.

You realise that you yourself are the unchanging
essence that underlies all change.

This realisation allows you to let go of fear and
insecurity and leads you to a state of inner serenity
and freedom.

Verse 86 The Self is the infinite consciousness

1. sanskrit

अनन्तं चैतन्यमात्मा

anantaṁ caitanyamāṭma

2nd transliteration

anantam infinite, boundless

caitanyam consciousness, awareness

āṭma the self

3rd German translation

The Self is infinite consciousness.

4. search for meaning

Consciousness is the basis of all experience it is that which sees, hears, feels and knows. This consciousness knows no boundaries.

This verse emphasises: The Self is this limitless consciousness that underlies everything.

It is not limited to body, mind or senses. It is free, wide, open.

Nothing can restrict or limit it, because it is the source of all perception and realisation.

When you connect with this infinite consciousness, you expand your understanding of yourself and the world.

5. benefit for the path

This verse opens the mind to a limitless view of being.

It invites you to experience yourself as part of an infinite field of consciousness.

In this experience, narrow-mindedness and limitation disappear.

You realise that you are not a small, separate being, but an expression of infinite awareness.

This realisation brings freedom, vastness and deep connectedness.

Verse 87 The Self is free from entanglement

1. sanskrit

विविक्तः सर्वबंधनात् आत्मा
viviktaḥ sarvabandhanāt ātmā

2nd transliteration

viviktaḥ free, solved
sarva all
bandhanāt from bonds, entanglements
ātmā the self

3rd German translation

The Self is free from all attachments

4. search for meaning

The world is full of entanglements in thoughts, feelings, relationships and habits. But the self is not part of these connections.

This verse reminds us that **the self is always free and unbound.**

It is not trapped in fears, desires or hopes. It remains untouched, no matter how strong the entanglements around you are.

When you recognise the Self, you recognise yourself as free even in the midst of the greatest challenges.

5. benefit for the path

This verse gives you the courage to break free from old patterns.

You are not your worries, not your fears, not your obligations - you are the free self behind them.

When you remember this, you create distance from everything that binds you.

So you can act without losing yourself, love without clinging, live without suffering.

Freedom is your natural state and the self is this freedom.

Verse 88 The Self is not that which passes away

1. sanskrit

नाशवनं नित्यं आत्मा

nāśavanam nityam ātmā

2nd transliteration

nāśavanam transient, destructible

nityam eternal, permanent

ātmā the self

3rd German translation

The Self is eternal and not perishable

4. search for meaning

Everything in the world is born transient and dying.
But the self eludes this law.

This verse emphasises that the self is eternal and
remains, even if everything else passes away.

It is the indestructible foundation behind all
phenomena.

When you identify with the Self, you realise that
your true nature can never be lost.

This knowledge gives you stability and security in
the midst of all change.

5. benefit for the path

This verse strengthens your trust in your true nature.

You do not have to fear loss or death.

You are not that which perishes, but that which remains.

This realisation leads you to deep peace and serenity.

The Self is your eternal companion, unchanging and secure.

Verse 89 The Self is the original light

1. sanskrit

प्रथमं ज्योतिर्मयम् आत्मा
prathamam jyotirmayam ātmā

2nd transliteration

prathamam originally, first
jyotirmayam full of light
ātmā the self

3rd German translation

The Self is the original light.

4. search for meaning

Before the universe came into being, before there were forms and colours, there was light, the source of all seeing and knowing.

This verse shows: The Self is the original light that permeates and illuminates everything.

It is not a physical light, but the **inner light**, the consciousness itself.

This light makes all experiences possible without being an object itself.

When you connect with this light, you recognise your true nature as pure consciousness.

5. benefit for the path

This verse invites you to discover the light within you.

It is not dependent on external circumstances or inner thoughts.

The self-light is always there clear, pure, powerful.

When you recognise this light, you are free from darkness, fear and ignorance.

You live in the light of your own truth.

Verse 90 The Self is indestructible and eternal

1. sanskrit

अविद्यमानं नाशमपि नाति आत्मा

avidyamānaṁ nāśam api nāti ātmā

2nd transliteration

avidyamānam non-existent, not detectable

nāśam destruction

api also

nāti not

ātmā the self

3rd German translation

The Self cannot be destroyed and is eternal.

4. search for meaning

In the changing world, everything is mortal and fragile. Body and mind fade, dreams fade, memories fade.

But the self is **indestructible** and **eternal**. It exists beyond birth and death, beyond becoming and passing away.

This verse brings you the deepest certainty: no matter what happens, your true being remains untouched and unchanging.

It is not bound to time, space or events.

You are that self that has **always** been and will **always** be.

5. benefit for the path

This verse gives you unshakeable stability in the midst of life.

You can observe the course of events without being shaken by them.

Your true identity is stable and secure beyond all external circumstances.

The knowledge of your indestructibility gives you courage and serenity.

You are free because you are the imperishable.

Verse 91 The Self is the infinite space of being

1. sanskrit

अनन्तं सत्त्वस्य आकाशम् आत्मा
anantaṁ sattvasya ākāśam ātmā

2nd transliteration

anantam infinite
sattvasya of being, of existence
ākāśam space
ātmā the self

3rd German translation

The Self is the infinite space of being.

4. search for meaning

Space is infinite and boundless. It surrounds everything without changing or being limited.

This verse reveals: The self, like this space, is unlimited and infinite.

It is the foundation of all being, the space in which all things exist and pass away.

The Self is not constricted by anything and remains free from any form or limitation.

It is the freedom of being itself.

5. benefit for the path

This verse gives you a picture of freedom and vastness.

You are not trapped in body, thoughts or circumstances.

Like space, you are open, limitless, always there.

When you identify with this space, the feeling of separateness is overcome.

You experience yourself as the infinite that encompasses everything.

Verse 92 The Self is free from attachment

1. sanskrit

वैराग्यं स्वरूपं आत्मा

vairāgyam svarūpaṁ ātmā

2nd transliteration

vairāgyam detachment, non-attachment

svarūpaṁ true nature

ātmā the self

3rd German translation

Detachment is the true nature of the self

4. search for meaning

Attachment creates suffering because it binds us to what is impermanent and changed. But the Self is beyond attachment and attachment.

This verse shows: The true nature of the self is detachment, freedom from everything that comes and goes.

It is not trapped in desires, fears or hopes.

The self is the pure awareness that sees everything without clinging to it.

In this freedom, true peace is revealed.

5 Benefit for the path

This verse encourages you to recognise and let go of attachments.

Not out of renunciation, but out of realising what you really are.

When you realise that your true nature is free, you stop clinging to external things.

This creates inner serenity and equanimity.

You are free because you are no longer bound to what comes and goes.

Verse 93 The Self is always present, no matter what happens

1st Sanskrit

सर्वदा वर्तमानम् आत्मा

sarvadā vartamānam ātmā

2nd transliteration

sarvadā always, always

vartamānam present, present

ātmā the self

3rd German translation

The Self is always present, no matter what happens.

4. search for meaning

Regardless of joy, pain, success or failure, the Self is constant and present.

This verse reminds you that the Self is always there, even if you are not aware of it.

It does not change through events or conditions.

You cannot lose it or attain it because it is always present in every moment, in every state.

It is the uninterrupted awareness that outlasts all change.

5. benefit for the path

This verse gives you stability in unstable times.

When you feel lost, remember: The Self is there, even if you don't feel it.

It is the silent observer that sees everything and carries everything.

With this certainty, you can face challenges without losing yourself in them.

You are more than your experiences - you are the imperishable self.

Verse 94 The Self is unaffected by joy and suffering

1 Sanskrit

स सुखदुःखे न स्पृशति आत्मा
sukhaduhkhe na spr̥śati ātmā

2nd transliteration

sukha joy
duḥkhe sorrow
na spr̥śati does not touch
ātmā the self

3rd German translation

The Self is neither touched by joy nor by sorrow

4. search for meaning

Joy and sorrow are transient states that move the mind. But the Self remains unaffected.

This verse shows: The Self is the silent awareness that observes all feelings without being touched itself.

It is like a lake in which waves come and go without affecting the depths.

This unaffectedness is not a lack of feeling, but a deep inner freedom.

You can feel everything without identifying with the feelings.

5. benefit for the path

This verse gives you serenity in dealing with emotions.

You are not your joy, not your pain. You are that which sees both and is not shaken by them.

When you recognise this untouchedness, inner peace arises.

You can experience life with more distance and clarity, free from the ups and downs of emotions.

Verse 95 The Self is the imperishable light

1. sanskrit

अक्षरं ज्योतिर्मयं आत्मा

akṣaraṁ jyotirmayaṁ ātmā

2nd transliteration

akṣaraṁ imperishable, indestructible

jyotirmayaṁ consisting of light, full of light

ātmā the self

3rd German translation

The Self is the imperishable light.

4. search for meaning

In the world, many things are impermanent bodies, thoughts, feelings, external appearances. Everything is subject to the law of birth and death, becoming and passing away.

However, this verse reveals that the self has a different nature: it is imperishable and permeated by light.

Not an outer light that flickers or goes out, but an inner light that never goes out.

This light is the source of all knowledge and all perception. It is the radiant being behind all forms and appearances.

Although it is not visible itself, it makes everything visible. It is not only the source of vision, but also the unmoving light that never loses itself.

5. benefit for the path

This verse brings you a deep certainty: your true nature is luminous and constant.

You are not the perishable vessel, but the eternal light within.

This realisation helps you to free yourself from fears of loss, death and transience.

When you place yourself in this imperishable light, trust and peace grow.

You do not live as a divided being, but as a radiant, whole self that never fades.

Verse 96 The Self is beyond space and time

1. sanskrit

कालातीतं देशातीतं आत्मा
kālātītaṁ deśātītaṁ ātmā

2nd transliteration

kāla time
atītaṁ beyond, outside of
deśa space, place
atītaṁ beyond of
ātmā the self

3rd German translation

The Self is beyond space and time.

4. search for meaning

Our world is characterised by space and time: things exist in places and times. But the self eludes these limitations.

This verse makes it clear: the self is not spatially bound and not limited in time.

It is not "here" or "there", not "yesterday" or "tomorrow".

The self is **timeless** and **placeless**, the eternal foundation that underlies everything.

It is the stillness that carries space and time and at the same time remains untouched by them.

5. benefit for the path

This verse helps you to see through the illusion of separation.

You are not limited by place or time - you are the **unlimited Self**.

When you realise this truth, the feeling of separateness dissolves.

You find peace and freedom not in external circumstances, but in your timeless, spaceless being.

The Self is everywhere and always beyond all boundaries.

Verse 97 The Self is unchanging despite all changes

1. sanskrit

परिवर्तनानां परं नित्यमात्मा

parivartanānām param nityamātma

2nd transliteration

parivartanānām of the changes

param beyond

nityam eternal, unchanging

ātma the self

3rd German translation

The Self is eternal and unchanging beyond all change.

4. search for meaning

Everything in the world is subject to change day and night, birth and death, joy and suffering. Nothing remains as it is. But the Self is unaffected.

This verse reminds us that the self is **not identical with change**, but is the unchanging reason behind all phenomena.

It is the calm stillness in which all changes happen without affecting them.

The Self remains unchanged, no matter how much the forms and states outside and inside change.

5. benefit for the path

This verse gives you stability in a changeable life.

If you know that your true nature remains eternally unchanged, you can react to changes with composure.

You are not that which comes and goes, but that which underlies everything.

This realisation leads to inner peace and freedom.

You can let the stream of life flow without losing yourself in it.

Verse 98 The Self is the unshakeable foundation

1. sanskrit

अचलम् अनित्येभ्यः आत्मा
acalam anityebhyaḥ ātmā

2nd transliteration

acalam immovable, unshakeable
anityebhyaḥ the transient
ātmā the self

3rd German translation

The Self is the unshakeable foundation behind the
impermanent.

4. search for meaning

Everything visible and tangible in the world is
impermanent and in flux. But there is something that
underlies everything and is not itself moved.

This verse describes the self as the immovable
foundation that supports impermanence.

It is not part of change, but the constant reality
behind it.

Whether storm or calm, joy or sorrow, the self
remains unshaken.

It is the source of strength and peace that lies hidden within you.

5. benefit for the path

This verse gives you inner stability when you feel overwhelmed by the challenges of life.

You can return to the self as a solid foundation.

It helps you to stand firm in the midst of change.

This certainty strengthens your courage and confidence.

You are more than the circumstances, you are the unchanging being that underlies everything.

Verse 99 The Self is the unlimited consciousness

1. sanskrit

असीमं चैतन्यमात्मा

asīmaṁ caitanyamātmā

2nd transliteration

asīmaṁ unlimited, boundless

caitanyam consciousness, awareness

ātmā the self

3rd German translation

The Self is the unlimited consciousness.

4. search for meaning

The Self is not a limited phenomenon, but the infinite field of consciousness that sustains all experiences.

It is not limited to body, mind or sensory perceptions, but transcends all forms and phenomena.

As unlimited consciousness, it encompasses everything without itself being limited or containable.

This awareness is the basis of every experience, the light that illuminates and permeates all things.

It is not the object, not the content, but the background on which everything appears and disappears.

5. benefit for the path

This verse invites you to give up your identification with the limited and to recognise yourself as the infinite consciousness.

When you experience the Self as unlimited, the illusion of separateness and limitation dissolves.

You recognise yourself as the open, vast awareness in which everything arises and disappears again.

This experience brings freedom and peace, as you are no longer bound to forms or states.

You are not your body, not your mind, you are the boundless awareness that underlies and encompasses everything.

Verse 100 The Self is the source of all peace

1. sanskrit

शान्तिस्वरूपः सर्वस्य आत्मा

śāntisvarūpaḥ sarvasya ātmā

2nd transliteration

śānti peace

svarūpaḥ being, nature

sarvasya of all things

ātmā the self

3rd German translation

The Self is the true nature of all peace

4. search for meaning

In a world full of unrest and change, peace is a state that many seek. But outer peace is fleeting, dependent on circumstances.

This verse reveals: True peace springs from the Self, the unshakeable, still ground of our being.

The Self is not only still, but the essence of stillness itself, which permeates and transcends all forms of noise and unrest.

It is the source of a peace that does not depend on external conditions and never ends.

When you immerse yourself in the Self, you find this peace as your innermost being.

5. benefit for the path

This verse invites you to look within to find peace that transcends all external conditions.

By connecting with the Self, you experience a deep calm that is independent of situations.

This inner stillness gives you strength, serenity and clarity in everyday life.

You are not the external circumstances, but the silent awareness in which everything appears and passes away.

This peace is unshakeable because it comes from your true nature.

Verse 101 The Self is the eternal, unchanging being

1. sanskrit

नित्यं अपरिवर्तनीयं आत्मा
nityam aparivartanīyam ātmā

2nd transliteration

nityam eternal, constant
aparivartanīyam unchanging
ātmā the self

3rd German translation

The Self is the eternal and unchanging being.

4. search for meaning

Everything in the world changes: thoughts come and go, bodies grow and decay, feelings fluctuate. But the self always remains the same.

This verse emphasises that the self neither arises nor passes away, but is the unshakeable basis of all existence.

It is the constant behind the changing phenomena, the foundation on which everything rests.

Regardless of time, space and change, the self remains untouched and constant.

This realisation is central to the spiritual path, as it leads to a deep experience of stability and inner peace.

5. benefit for the path

This verse strengthens your trust in your true nature.

When you connect with the Self, you realise that you are more than your changing experiences.

You are the timeless, unchanging consciousness that perceives everything.

This realisation frees you from fear of loss, change or death.

You find a deep peace and security that is not dependent on external circumstances.

Verse 102 The Self is beyond attachment and aversion

1. sanskrit

रागद्वेषे विमुक्तः आत्मा

rāgadveṣe vimuktaḥ ātmā

2nd transliteration

rāga attachment, desire

dveṣa aversion, hatred

vimuktaḥ free, liberated

ātmā the self

3rd German translation

The Self is free from attachment and aversion

4. search for meaning

Attachment and aversion are the causes of suffering and unrest. They arise from identification with external things and internal states.

This verse shows that the Self exists beyond these dual feelings.

It is free from desire and aversion, calm and untouched.

The Self perceives everything without clinging to or rejecting it.

This freedom is the basis for inner peace and serenity.

5. benefit for the path

This verse encourages you to detach yourself from emotional attachments.

By recognising that you are not attachment or aversion, you can live freely and carefree.

You learn to look at situations neutrally and not be overwhelmed by emotions.

This freedom creates space for compassion and love without possessiveness.

You find peace because you are no longer dependent on external circumstances.

Verse 103 The Self is beyond birth and death

1. sanskrit

जन्ममृत्योर्निवृत्तात्मा
janmamṛtyornivṛttātmā

2nd transliteration

janma birth
mṛtyu death
nivṛtta free, liberated
ātma the self

3rd German translation

The Self is free from birth and death

4. search for meaning

Everything that is born must die. Body, thoughts, feelings follow this natural cycle. But the Self is untouched by this cycle.

This verse explains: The self is beyond birth and death, unchanging and eternal.

It has not come into being, it does not pass away. It is the constant being behind all change.

While the body and mind come and go, the Self remains constant.

It is the eternal essence that permeates life.

5. benefit for the path

This verse gives you deep comfort and certainty.

You need not fear the end, for your true essence is imperishable.

The realisation of your immortality takes away the fear of loss and transience.

It leads you to a life of freedom and serenity,
independent of changing circumstances.

You find peace in the knowledge that your self is eternal.

Verse 104 The Self is the infinite source of all joy

1st Sanskrit

असीमसुखस्रोतः आत्मा

asīmasaḥ sukhasrotaḥ ātmā

2nd transliteration

asīma infinite, boundless

sukha joy, happiness

srotaḥ source, origin

ātmā the self

3rd German translation

The Self is the infinite source of all joy

4. search for meaning

Joy is often understood as a reaction to external circumstances: an event, a success, a feeling. But all these joys are transient and come and go.

This verse reveals that true joy is not dependent on external conditions, but arises from the Self itself, a source that is inexhaustible and eternal.

The Self is not only peace and stillness, but also the deep, fundamental joy that lies behind all experience.

This joy is not fleeting, it is not touched by suffering. It is always there when the mind becomes still and the heart opens.

This joy is not an object, but the quality of being itself, undivided, imperishable and perfect.

5. benefit for the path

This verse invites you to give up the search for happiness on the outside and discover the source of joy within yourself.

When you connect with the Self, you experience a joy that is independent of external circumstances.

This joy nourishes you deeply and makes life worth living even in difficult times.

It heals the heart of longing and lack and brings peace and contentment that is unconditional.

By recognising yourself as this infinite source, you live in true freedom and bliss.

Verse 105 The Self is untouched by the appearances of the world

1. sanskrit

लोकेषु न स्पृश्यते आत्मा
lokeṣu na sprīsyate ātmā

2nd transliteration

lokeṣu in the worlds, phenomena
na sprīsyate is not touched
ātmā the self

3rd German translation

The Self is not touched by the phenomena of the world.

4. sense search

The world is full of forms, sounds, thoughts and feelings that come and go. They affect our mind and body, but the self remains untouched.

This verse reminds us that the self exists beyond all change.

It is like the sky that no cloud touches, or like space that remains untouched by all that exists within it.

Whether happiness or suffering, success or failure, the Self remains untouched and unchanged.

It is the silent awareness that sees all phenomena but is itself never affected.

5. benefit for the path

This verse gives you the opportunity to distance yourself from the ups and downs of life.

When you identify with the Self, you can remain free inside no matter what happens outside.

You learn to see the world as a stage on which events come and go without touching your true being.

This insight leads to inner stability and serenity.

You find peace because you are no longer dependent on external circumstances.

Verse 106 The Self is the unchanging light behind all appearances

1. sanskrit

सर्वदृश्यमुपरि प्रकाशः आत्मा
sarvadr̥śyam upari prakāśaḥ ātmā

2nd transliteration

sarva all
dr̥śyam appearances, the visible
upari over, above
prakāśaḥ light, brightness
ātmā the self

3rd German translation

The Self is the light that underlies all phenomena.

4. search for meaning

Every perception needs light without light nothing would be visible, neither the world nor thoughts. But the light itself is not visible.

This verse makes it clear that the Self is the original light that underlies everything you can see, hear or think.

It is not the object of seeing, but the **subject** that makes the ability to see possible in the first place.

Whether day or night, light or darkness, the self remains unchanged, the light behind all appearances.

It is not dependent on forms or colours, but is itself the basic principle of cognition.

5. benefit for the path

This verse leads you to the deep realisation that you are not the visible, but the light that makes everything visible.

When you identify with this light, you recognise your true nature as immortal consciousness.

You become free from attachment to appearances and experiences.

You find peace in the certainty that the light of the self is always present, even when everything else passes away.

This realisation brings you peace, clarity and freedom.

Verse 107 The Self is beyond birth and death, beginning and end

1. sanskrit

अजातं नित्यं आत्मा

ajātaṁ nityaṁ ca ātmā

2nd transliteration

ajātaṁ not born

nityaṁ eternal, constant

ca and

ātmā the self

3rd German translation

The Self is unborn and eternal.

4. search for meaning

Everything that is born will also die. Birth and death are inseparable aspects of the transient world. But the self is exempt from these cycles.

This verse shows: The self did not come into being, it is not the result of cause and effect. It is eternal and unchanging.

It knows no beginning and no end, it is timeless and beyond space and time.

While the body, mind and thoughts come and go,
the self always remains the same and untouched.

This eternal nature makes the Self the source of all
being.

5. benefit for the path

This verse gives you the deep certainty that your
true nature is imperishable.

It dissolves the fear of impermanence, old age and
death.

You realise that the self was, is and will always be
there, regardless of all changes in life.

This realisation brings peace and stability to your
being.

You rest in the imperishable Self that carries and
transcends everything.

Verse 108 The call of the Self in the ordinary

1. sanskrit

सर्वत्र आत्मा वर्तते

sarvatra ātmā vartate

2nd transliteration

sarvatra everywhere, omnipresent

ātmā the self

vartate exists, is present

3rd German translation

The Self is present everywhere.

4. search for meaning

You often look for the Self far away, in distant places, special moments, deep meditations. But the Self is not far away, it is where you are.

In every moment, in every movement, in every breath, the self is alive and present.

It shows itself not only in the great, but also in the ordinary, in the everyday, in your being here and now.

If you open your eyes, you will recognise the self in every detail, in every person, in every experience.

It is the silent ground that holds everything, the light that permeates everything.

5. benefit for the path

This verse invites you not to postpone or complicate the search.

The Self is not beyond your reach. It is what you always already are.

When you are present in everyday life, you recognise yourself not as a distant idea, but as a living reality.

This is how the path begins in the present, in simplicity, in deep intimacy with your own being.

Namaskar be blessed on your path

Swami Kalki Kala

Yogaleela Academy Depth. Knowledge. Transformation.

Yoga Teacher Trainings & Yoga Therapy Training

Yoga Alliance certified

You don't just want to practise yoga, you want to
understand it, live it and pass it on?

Do you feel that yoga is more than movement and
that a voice within you is calling you to go deeper?
then **Yogaleela** is your place.

A space for real experience, profound knowledge
and lived transformation.

Our trainings & programmes

200h & 300h yoga teacher training programme

- Sound didactics, asana & anatomy
- Philosophy & psychology of yoga
- Pranayama, meditation, teaching practice
- Personal growth & spiritual depth

Further training & specialisations

- Yoga & Trauma
- Chakras & energetics
- Mantra, mudra, nada yoga
- Building your teaching practice & presence

Yoga therapy training (modular & practical)

- Integrative methods based on classical yoga therapy
- Body, breath, nervous system & dialogue skills
- Therapeutic work with individual people
- Bridge between tradition & modern science

Yogaleela more than a training programme

We believe that yoga is not a system. It is an **inner path**, and those who teach are **responsible for depth, clarity and connection**.

That is why we combine in all our training programmes

- Western didactics & therapeutic expertise
- Eastern philosophy & embodied practice
- personal development & professional expertise

Yogaleela means: the dance of the self.

Our goal is not perfection but authenticity, stillness and living connection.

Learn more now - www.yogaleela.de

Imprint

© 2025 David Vosen / Swami Kalki Kala
To the church 3 36469 Tiefenort
kontakt@david-vosen.de

All rights reserved.

The contents of this book including texts, exercises
and illustrations are protected by copyright.

Any reproduction or distribution, even in part,
requires the written authorisation of the author.

Design, typesetting & illustration: Swami Kalki
Kala & KaliJyoti Vosen

First edition, June - 2025