

॥ॐ॥

॥ तत्त्वबोधः ॥

॥ शान्ति पाठः ॥

Śānti pāṭhaḥ

ओं सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

ओं शान्तिः शान्तिः शान्तिः ॥

sa ha nāvavatu sa ha nau bhunaktu

saha vīryam karavāvahai

tejasvināvadhitamastu mā vidviṣāvahai

om śāntiḥ śāntiḥ śāntiḥ

सः *sa* — he; ह *ha* — indeed; नौ *nau* — us two; अवतु *avatu* — may protect; सः *sa* — he; ह *ha* — verily नौ *nau* — us two भुनक्तु *bhunaktu* — may nourish; सह *saha* — (we two) together; वीर्यम् करवावहै *karavāvahai* — may acquire the capacity (to study and understand the scriptures); अधीतम *adhītam* — what is studied; तेजस्वि *tejasvi* — (be) brilliant; नौ *nau* — for us; अस्तु *astu* — let it be; मा विद्विषावहै *mā vidviṣāvahai* — may we not cavil at each other

May he protected us (both). May he nourish us (both). May we (both) acquire the capacity (to study and understand the scriptures). May our study be brilliant. May we (both) not cavil at each other.

॥ शान्ति पाठः ॥

Śānti pāṭhaḥ

ओं पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ओं शान्तिः शान्तिः शान्तिः ॥

om pūrṇamadaḥ pūrṇamidam

pūrṇāt pūrṇamudacyate

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate

om śāntiḥ śāntiḥ śāntiḥ

पूर्णमदः *pūrṇamadaḥ* — that (*Brahman*) is full (limitless); पूर्णमिदं *pūrṇamidam* — this (apparent world) is full; पूर्णात् पूर्णमुदच्यते *pūrṇāt pūrṇamudacyate* — from (*Brahman* which is) fullness, this (apparent world which is also) fullness is born; पूर्णस्य पूर्णमादाय *pūrṇasya pūrṇamādāya* — after bringing (out) this full (apparent world) from fullness (*Brahman*); पूर्णमेव *pūrṇameva* — fullness alone; अवशिष्यते *avaśiṣyate* — remains

That (*Brahman*) is fullness. This (apparent creation) is also fullness. From fullness (*Brahman*), this full (apparent creation) comes about. After bringing (out) this full (apparent creation) from fullness, fullness (*Brahman*) alone remains.

॥ तत्त्वबोधः ॥

Tattvabodhaḥ

वासुदेवेन्द्रयोगीन्द्रं नत्वा ज्ञानप्रदं गुरुम् ।
मुमुक्षूणां हितार्थाय तत्त्वबोधोऽभिधीयते ॥

*vāsudevendrayogīndraṃ natvā
jñānapradaṃ gurum
mumukṣūṇāṃ hitārthāya
tattvabodho'bhidhiyate*

नत्वा *natvā* — having saluted; वासुदेवेन्द्रयोगीन्द्रम् — *vāsudevendra*, who is the king of all *yogis*; गुरुम् *gurum* — the teacher; ज्ञानप्रदम् *jñānapradaṃ* — one who gives knowledge (teaches); तत्त्वबोधः *tattvabodhaḥ* — knowledge of the truth; मुमुक्षूणाम् हितार्थाय *mumukṣūṇām hitārthāya* — for the benefit of those desirous of liberation; अभिधीयते *abhidhiyate* — is presented

Saluting *Vāsudevendra* was the king of all *yogis* the teacher, the bestower of knowledge, *Tattvabodha*, the book entitled knowledge of Truth, is presented for the benefit of those who are desirous of liberation.

साधनचतुष्टयसम्पन्नाधिकारिणां मोक्षसाधनभूतं
तत्त्वविवेकप्रकारं वक्ष्यामः ।

*sādhana-catuşṭaya-sampannādhikāriṇāṃ
mokṣa-sādhanabhūtaṃ tattvavivekaprakāraṃ
vakṣyāmaḥ*

वक्ष्यामः *vakṣyāmaḥ* — we shall describe; तत्त्व-विवेक-प्रकारम् *tattva-viveka-prakāraṃ* — the mode of discriminative knowledge of truth; मोक्ष-साधन-भूतम् *mokṣa-sādhanā-bhūtaṃ* — (which is) the (direct) means for liberation; साधन-चतुष्टय-सम्पन्न-अधिकारिणाम् *sādhanā-catuṣṭaya-sampanna adhikāriṇām* — for the qualified ones who are endowed with the four-fold *sādhanas* (means)

We shall describe the mode of discriminative knowledge of truth (which is) the (direct) means for liberation for the qualified ones who are endowed with the four-fold *sādhanas* (qualifications).

साधनचतुष्टयं किम्?
sādhanācatuṣṭayaṃ kim?

साधन-चतुष्टयम् *sādhanā-catuṣṭayaṃ* — the four-fold qualifications (means); किम् *kim* — what

What are the four-fold means?

नित्यानित्यवस्तुविवेकः ।
nityānityavastuvivekaḥ.

नित्य-अनित्य-वस्तु-विवेकः *nitya-anitya-vastu-vivekaḥ* — discriminative knowledge of the difference between the *nitya*, timeless, and the time-bound, *anitya*

Discriminative knowledge of the difference between the timeless, *nitya* and the time-bound, *anitya*, (is the first of the four-fold means).

इहामुत्रार्थफलभोगविरागः ।
ihāmutrārthaphalabhogavirāgaḥ.

इह-अमुत्र-अर्थ-फल-भोग-विरागः *iha-amutra-artha-phala-bhoga-virāgaḥ*
 — dispassion for the enjoyed objects, which are the fruit (of
 actions) here (in this world) and there (in heavens)

Dispassion for the enjoyed objects, which are the fruit (of actions)
 here, in this world and there, in heavens (is the second of the four-
 fold means).

शमादिषट्कसम्पत्तिः ।

śamādiṣaṭkasampattiḥ.

शमादि-षट्क-सम्पत्तिः *śamādi-ṣaṭka-sampattiḥ* — the six-fold wealth
 of *śama*, etc.

The six-fold wealth of *śama*, etc. (is the third of the four-fold
 means).

मुमुक्षुत्वं चेति ।

mumukṣutvaṃ ceti

मुमुक्षुत्वम् च *mumukṣutvam ca* — and the desire for liberation; इति
 [साधन-चतुष्टयम्] *iti (sādhana-catuṣṭayam)* — thus (these are the
 four-fold means).

And the desire for liberation (is the fourth of the four-fold means).
 Thus these are the four-fold means.

नित्यानित्यवस्तुविवेकः कः ?

nityānityavastuvivekaḥ kaḥ?

नित्य-अनित्य वस्तु-विवेकः *nitya-anitya-vastu-vivekaḥ* — the
 discriminative knowledge between the timeless and the time-bound;
 कः *kaḥ* — what

What is the discriminative knowledge between the timeless and the time-bound?

नित्यवस्त्वेकं ब्रह्म । तद्व्यतिरिक्तं सर्वमनित्यम् । अयमेव
नित्यानित्यवस्तुविवेकः ।

*nityavastvekaṃ brahma. tadvyatiriktaṃ
sarvamanityam. ayameva
nityānityavastuvivekaḥ.*

नित्य-वस्तु *nitya-vastu* — the timeless substance; एकम् ब्रह्म *ekam
brahma* — (is) one *Brahman*; तद्व्यतिरिक्तम् *tadvyatiriktaṃ* —
distinct from that; सर्वम् *sarvam* अनित्यम् *anityam* — all (are) time-
bound; अयम् *ayam* — this; एव *eva* — alone; नित्य-अनित्य-वस्तु-
विवेकः *nitya-anitya-vastu-vivekaḥ* — (is) discriminative knowledge
of the difference between the timeless and the time-bound

The timeless is one, *Brahman* (limitless). Distinct from that, all else is time-bound. This is discriminative knowledge between the timeless and time-bound.

विरागः कः ?

virāgaḥ kaḥ?

विरागः *virāgaḥ* — dispassion; कः *kaḥ* — what

What is dispassion?

इहस्वर्गभोगेष्विच्छाराहित्यम् ।

ihasvargabhogeṣvicchārāhityam

इह-स्वर्ग-भोगेषु *iha-svarga-bhogeṣu* — (in the enjoyments) here (in
this world) and in the enjoyments of heaven; इच्छा-राहित्यम् *icchā-
rāhityam* — desirelessness.

The absence of desire for enjoyments here and in heavens.

शमादिसाधनसम्पत्तिः का ?

śamādisādhanasampattiḥ kā?

शमादि-साधन-सम्पत्तिः *śamādi-sādhana-sampattiḥ* — the wealth of *sādhana* of *śama*, etc. का *kā* — what

What is the accomplishment of the *sādhana* of *śama*, etc.?

शमो दम उपरमस्तितिक्षा श्रद्धा समाधानं चेति ।

*śamo dama uparamastitikṣā śraddhā
samādhānaṃ ceti*

शमः *śamaḥ* — the mastery over the mind; दमः *damaḥ* — mastery over the body and the senses; उपरमः *uparamaḥ* — withdrawal from all other activities; तितिक्षा *titikṣā* — forbearance; श्रद्धा *śraddhā* — trust; समाधानम् *samādhānam* — distraction-free mind; च इति *ca iti* — and thus (these are the accomplishments of *sādhana* etc.)

They are *śama* – the restraint of the mind, *dama* – the restraint of the body and the senses, *uparama* – withdrawal from all other activities, *titikṣā* – forbearance, *śraddhā* – trust, and *samādhāna* – distraction-free mind.

शमः कः ?

śamaḥ kaḥ?

शमः *śamaḥ* — *śama*; कः *kaḥ* — what

What is *śama*?

मनोनिग्रहः ।

manonigrahaḥ

मनोनिग्रहः *manonigrahaḥ* — mastery over the mind (the ways of thinking)

Mastery over the ways of thinking (is *śama*).

दमः कः ?

damaḥ kaḥ?

दमः *damaḥ* — *dama*; कः *kaḥ* — what

What is *dama*?

चक्षुरादिबाह्येन्द्रियनिग्रहः ।

cakṣurādibāhyendriyanigrahaḥ.

चक्षुरादि-बाह्येन्द्रिय-निग्रहः *cakṣurādi-bāhyendriya-nigrahaḥ* — control of the external organs as eye, etc.

Control of the organs as the eye, etc, (is *dama*).

उपरमः कः ?

uparamaḥ kaḥ?

उपरमः *uparamaḥ* — *uparama*; कः *kaḥ* — what

What is *uparama*?

स्वधर्मानुष्ठानमेव ।

svadharmānuṣṭhānameva.

स्वधर्मानुष्ठानम् *svadharmānuṣṭhānam* — observance of one's own duties; एव *eva* — only

(It is) only the observance of one's own duties (*dharma*)

तितिक्षा का ?

titikṣā kā ?

तितिक्षा *titikṣā* — *titikṣā*; का *kā* — what

What is *titikṣā*?

शीतोष्णसुखदुःखादिसहिष्णुत्वम् ।

śītoṣṇasukhaduḥkhādisahiṣṇutvam.

शीतोष्ण-सुखदुःखादि-सहिष्णुत्वम् *śītoṣṇa-sukhaduḥkhādi-sahiṣṇutvam*

— endurance of cold, heat, pleasure and pain, etc.

Endurance of cold and heat, pleasure and pain, etc, (is *titikṣā*)

श्रद्धा कीदृशी ?

śraddhā kīdrśī?

श्रद्धा *śraddhā* — *śraddhā*; कीदृशी *kīdrśī* — of what nature

What is the nature of *śraddhā*?

गुरुवेदान्तवाक्येषु (वाक्यादिषु) विश्वासः श्रद्धा ।

guruvedāntavākyeṣu (vākyādiṣu) viśvāsaḥ

śraddhā.

श्रद्धा *śraddhā* — *śraddhā* (is); गुरु-वेदान्त-वाक्येषु *guru-vedanta-*

vākyeṣu — in the words (sentences) of the teacher and the

scripture; विश्वासः *viśvāsaḥ* — faith (trust)

Śraddhā is trust in the words of the teacher and the scriptures.

समाधानं किम् ?

samādhānaṃ kim?

समाधानम् *samādhānam* — *samādhāna*; किम् *kim* — what

What is *samādhāna*?

चित्तैकाग्रता ।

cittaikāgratā

चित्त-एकाग्रता — having one object (of pursuit) in the mind (is *samādhāna*)

Having a mind that has a single thing for pursuit, a distraction-free mind, (is *samādhāna*).

मुमुक्षुत्वं किम्?

mumukṣutvaṃ kim?

मुमुक्षुत्वम् *mumukṣutvam* — the desire for liberation; किम् *kim* — what

What is the desire for liberation?

मोक्षो मे भूयादितिच्छा ।

mokṣo me bhūyāditiicchā.

मोक्षः *mokṣaḥ* — liberation; मे भूयाद् *me bhūyād* — may I have; इति *iti* — thus; इच्छा *icchā* — desire

The desire 'Let me have liberation (freedom),' (is *mumukṣutva*)

एतत् साधनचतुष्टयम् ।

etat sādhanacatuṣṭayam

एतत् *etat* — this (is); साधन-चतुष्टयम् *sādhanacatuṣṭayam* — the four-fold *sādhana* (means).

This is the four-fold *sādhana* (means).

ततस्तत्त्वविवेकस्याधिकारिणो भवन्ति ।

tatastattvavivekasyādhikāriṇo bhavanti

ततः *tataḥ* — consequently; तत्त्व-विवेकस्य *tattva-vivekasya* — of discriminative knowledge of truth; अधिकारिणः *adhikāriṇaḥ* — qualified persons; भवन्ति *bhavanti* — become

(Thereafter) consequently, (they) become qualified persons for the discriminative knowledge of truth.

तत्त्वविवेकः कः ?

tattvavivekaḥ kaḥ?

तत्त्वविवेकः *tattvavivekaḥ* — the discriminative knowledge of the truth; कः *kaḥ* — what

What is *tattvavivekaḥ*, the discriminative knowledge of truth?

✓ आत्मा सत्यः तदन्यत् सर्वं मिथ्येति ।

ātmā satyaṃ tadanyat sarvaṃ mithyeti.

आत्मा *ātmā* — *ātmā*, 'I'; सत्यः *satyaḥ* — (is) *satya*, the truth; तदन्यत् सर्वम् *tadanyat sarvaṃ* — everything other than that; मिथ्या *mithyā* — (is) *mithyā* (apparent) इति *iti* — thus (this is knowledge of the truth).

Ātmā, 'I', is *satya*, the truth; everything other than that is *mithyā*, apparent. Thus this (is knowledge of the truth).

✓ आत्मा कः ?

ātmā kaḥ?

आत्मा *ātmā* — *ātmā*, 'I'; कः *kaḥ* — what (who)

Who am 'I', *ātmā*, the self?

स्थूलसूक्ष्मकारणशरीराद्वयतिरिक्तः पञ्चकोशातीतः
सन्नवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स
आत्मा ।

sthūlasūkṣmakāraṇaśarīrādvayatiriktaḥ
pañcakośātītaḥ sannavasthātrayasākṣī
saccidānandasvarūpaḥ san yastiṣṭhati sa ātmā.

यः *yaḥ* — the one who; स्थूल-सूक्ष्म-कारण-शरीराद् *sthūla-sūkṣma-kāraṇa-śarīrād* — from the gross, subtle, and causal bodies; *vyatiriktaḥ* व्यतिरिक्तः — is distinct; पञ्चकोशातीतः *pañcakośātītaḥ* — who is beyond the five sheaths; अवस्थात्रय-साक्षी सन् *avasthātraya-sākṣī san* — being the witness of the three states (of experience); सच्चिदानन्दस्वरूपः सन् *saccidānandasvarūpaḥ san* — being of the form of existence, consciousness, and fullness; तिष्ठति *tiṣṭhati* — abides; सः *saḥ* — he (is); आत्मा *ātmā* — 'I', the self

The one who is distinct from the gross, subtle, and causal bodies, being beyond the five sheaths, abides as a witness to the three states of experience, of the form of existence, consciousness, fullness, is 'I', *ātmā*, the self

स्थूलशरीरं किम्?

sthūlaśarīraṃ kim?

स्थूलशरीरम् *sthūlaśarīraṃ* — gross body; किम् *kim* — what

What is the gross body?

पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं

सुखदुःखादिभोगायतनं शरीरमस्ति जायते वर्धते

विपरिणमते अपक्षीयते विनश्यतीति
षड्विकारवदेतत्स्थूलशरीरम् ।

*pañcikṛtapañcamahābhūtaiḥ kṛtaṃ
satkarmajanyaṃ sukhaduḥkhādi-
bhogāyatanam śarīramasti jāyate vardhate
vipariṇamata apakṣīyate vinaśyatīti
ṣaḍvikāravadetatsthūlaśarīram*

एतत् *etat* — this; शरीरम् *śarīram* — body; कृतम् *kṛtam* — (that is) made of; पञ्चीकृत-पञ्च-महा-भूतैः *pañcikṛta-pañca-mahā-bhūtaiḥ* — by the grossified five (great) original elements; सत्कर्मजन्यम् *satkarmajanyaṃ* — (which is) born due to good *karma* (performed in past lives); सुख-दुःखादि-भोग-आयतनम् *sukha-duḥkhādi-bhoga-āyatanam* — (which is) the abode for the enjoyment of happiness, sorrow, etc; षड्विकारवद् *ṣaḍvikāravad* — that which is endowed with the six-fold modifications; अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यति इति *asti jāyate vardhate vipariṇamata apakṣīyate vinaśyati iti* — (such as) 'is', 'is born', 'grows', 'undergoes modification', 'decays', 'dies'; स्थूलशरीरम् — (is) the gross body

This body that is made up of the grossified five original (great) elements, which is born due to (past) good actions, which is the abode for the enjoyment of happiness, sorrow, etc, which is endowed with the six-fold modifications such as, 'is', 'is born', 'grows', 'undergoes modification', 'decays', 'dies', is the gross body.

सूक्ष्मशरीरं किम्?
sūkṣmaśarīraṃ kim?

सूक्ष्म-शरीरम् *sūkṣma-śarīram* — the subtle body; किम् *kim* — what

What is the subtle body?

अपञ्चीकृतपञ्चमहाभूतैः कृतं, सत्कर्मजन्यं
सुखदुःखादिभोगसाधनं, पञ्चज्ञानेन्द्रियाणि पञ्चकर्मन्द्रियाणि
पञ्चप्राणादयो मनश्चैकं बुद्धिश्चैकैवं सप्तदशकलाभिः सह
यत्तिष्ठति तत्सूक्ष्मशरीरम् ।

*apañcīkṛtapañcamahābhūtaiḥ kṛtaṃ
satkarmajanyaṃ sukhaduḥkhādi-
bhogasādhanam pañcajñānendriyāṇi
pañcakarmendriyāṇi pañcaprāṇādayo
manaścaikaṃ buddhiścaikaivaṃ
saptadaśakalābhiḥ saha yattiṣṭhati
tatsūkṣmaśarīram.*

यः *yaḥ* — that which; अपञ्चीकृत-पञ्चमहाभूतैः कृतम् *apañcīkṛta-pañca-
mahā-bhūtaiḥ kṛtam* — is made of the five original (great)
elements before grossification; सत्कर्मजन्यम् *satkarmajanyam* — is
born of (past) good actions; सुख-दुःखादि-भोग-साधनम् *sukha-
duḥkhādi-bhoga-sādhanam* — the means for enjoyment of
happiness, sorrow, etc; पञ्च-ज्ञानेन्द्रियाणि *pañca-jñānendriyāṇi* — the
five organs of perception; पञ्च-कर्मन्द्रियाणि *pañca-karmendriyāṇi* —
the five organs of action; पञ्च-प्राणादयः *pañca-prāṇādayaḥ* — the five
prāṇas; मनः च एकम् *manaḥ ca ekam* — and the one mind; बुद्धिः च
एका *buddhiḥ ca ekā* — and the one intellect; एवम् *evam* — in this
manner; (यः) तिष्ठति *yaḥ tiṣṭhati* — (that which) abides;
सप्तदशकलाभिः सह *saptadaśakalābhiḥ saha* — with these seventeen
parts; तत् सूक्ष्म-शरीरम् *tat sūkṣma-śarīram* — that (is) the subtle
body

The subtle body is that which is made of the five original elements before grossification, is born of the (past) good actions, is the instrument for the enjoyment of pleasures, sorrows, etc., and is the one that which abides with seventeen parts, viz: five organs of perception, five organs of action, the five *prāṇas*, the mind, and the intellect.

श्रोत्रं त्वक्चक्षु रसना घ्राणमिति पञ्चज्ञानेन्द्रियाणि ।

*śrotram tvakcakṣū rasanā ghrāṇamiti
pañcajñānendriyāṇi.*

श्रोत्रम् *śrotram* — the ear (the sense of hearing); त्वक् *tvak* — the skin (the sense of touch); चक्षुः *cakṣuḥ* — the eye, (the sense of sight); रसना *rasanā* — the tongue (the sense of taste); घ्राणम् *ghrāṇam* — the nose (the sense of smell); इति *iti* — thus; पञ्च-ज्ञानेन्द्रियाणि *pañca-jñānendriyāṇi* — (these are) the five organs of perception

The five organs of perception are: the ear, (the sense of hearing), the skin, (the sense of touch), the eye, (the sense of sight), the tongue, (the sense of taste), and the nose, (the sense of smell).

श्रोत्रस्य दिग्देवता । त्वचो वायुः । चक्षुषः सूर्यः । रसनाया वरुणः । घ्राणस्याश्विनौ । इति ज्ञानेन्द्रियदेवताः ।

*śrotrasya digdevatā. tvaco vāyuh. cakṣuṣaḥ
sūryaḥ. rasanāyā varuṇaḥ. ghrāṇasyāśvinau.
iti jñānendriyadevatāḥ.*

श्रोत्रस्य *śrotrasya* — of the ear; देवता *devatā* — the presiding deity (is); दिक् *dik* — *dik*, the *devatā* of directions; त्वचः *tvacaḥ* — of the skin; वायुः *vāyuh* — the air (is the presiding deity); चक्षुषः *cakṣuṣaḥ* — of the eye; सूर्यः *sūryaḥ* — *Sūrya*, the sun, (is the presiding

deity); रसनायाः *rasanāyāḥ* — of the organ of taste; वरुणः *varuṇaḥ* — *Varuṇa*; घ्राणस्य *ghrāṇasya* — of the organ of smell; अश्विनौ *aśvinau* — *Aśvins*, (the twins, are the presiding deities); इति *iti* — thus; ज्ञानेन्द्रिय-देवताः *jñānendriya-devatāḥ* — (these are) the (presiding) deities of the organs of perception

The presiding deities of the organs of perception are as follows: *dik* is the deity for the ear; *vāyu* for skin; *Sūrya*, the sun, for the eyes; *Varuṇa* for the tongue, and *Aśvins* for the nose.

श्रोत्रस्य विषयः शब्दग्रहणम् ।

śrotrasya viṣayaḥ śabdagrahaṇam.

श्रोत्रस्य *śrotrasya* — of the ear; विषयः *viṣayaḥ* — scope; शब्द-ग्रहणम् *śabda-grahaṇam* — (is) the cognition of sound

The scope of the ear is the cognition of sound

त्वचो विषयः स्पर्शग्रहणम् ।

tvaco viṣayaḥ sparśagrahaṇam.

त्वचः *tvacaḥ* — of the skin; विषयः *viṣayaḥ* — scope; स्पर्शग्रहणम् *sparśa-grahaṇam* — (is) cognition of touch;

The scope of the skin is the cognition of touch.

चक्षुषो विषयः रूपग्रहणम् ।

caṅṣuṣo viṣayaḥ rūpagrahaṇam.

चक्षुषः *caṅṣuṣaḥ* — of the eye; विषयः *viṣayaḥ* — sphere of activity; रूपग्रहणम् *rūpagrahaṇam* — (is) the cognition of colour (and form)

The sphere of activity of the eye is the cognition of colour (and form)

रसनाया विषयो रसग्रहणम् ।
rasanāyā viṣayo rasagrahaṇam.

रसनायाः *rasanāyāḥ* of the tongue; विषयः *viṣayaḥ* — sphere of action; रसग्रहणम् *rasagrahaṇam* — (is) the cognition of taste

The sphere of action of the tongue is the cognition of taste

घ्राणस्य विषयो गन्धग्रहणमिति ।
ghrāṇasya viṣayo gandhagrahaṇamiti.

घ्राणस्य *ghrāṇasya* — of the nose; विषयः *viṣayaḥ* — object; गन्ध-ग्रहणम् *gandha-grahaṇam* — is the cognition of smell; इति *iti* — thus

The object of the nose is the cognition of smell.

वाक्पाणिपादपायूपस्थानीति पञ्चकर्मन्द्रियाणि ।
vākpāṇipādapāyūpasthānīti
pañcakarmendriyāṇi.

वाक् *vāk* — the organ of speech; पाणिः *pāṇiḥ* — the hands; पादः *pādaḥ* — the legs; पायू *pāyū* — the organ of excretion; उपस्थः *upasthaḥ* — the genitals; इति *iti* — thus; पञ्च-कर्मन्द्रियाणि *pañca-karmendriyāṇi* — (these are) the five organs of action.

The five organs of actions are: the organ of speech, the hands, the legs, the organ of excretion, and the genitals

वाचो देवता वह्निः । हस्तयोरिन्द्रः । पादयोर्विष्णुः ।
 पायोर्मृत्युः । उपस्थस्य प्रजापतिः । इति कर्मन्द्रिय देवताः ।
vāco devatā vahniḥ. hastayorindraḥ.
pādayorviṣṇuḥ. pāyormṛtyuḥ. upasthasya
prajāpatiḥ. iti karmendriya-devatāḥ.

वाचः *vācaḥ* — of the organ of speech; देवता *devatā* — the (presiding) deity; वह्निः *vahniḥ* — (is) fire; हस्तयोः *hastayoḥ* — of the two hands; इन्द्रः *indraḥ* — (is) *Indra*; पादयोः *pādayoḥ* — of the two legs; विष्णुः *viṣṇuḥ* — (is) *Viṣṇu*; पायोः *pāyoḥ* — of excretion; मृत्युः *mṛtyuḥ* — (is) *Mṛtyu*; उपस्थस्य *upasthasya* — of the genitals; प्रजापतिः *prajāpatiḥ* — (is) *Prajāpati* (the deity of creation); इति *iti* — thus; कर्मन्द्रिय देवताः *karmendriya devatāḥ* — (these are) the (presiding) deities of the organs of action

The deities of the organs of action are; Fire for the organ of speech, *Indra* for the hands, *Viṣṇu* for the feet, *Mṛtyu* for the organ of excretion, and *Prajāpati* for the genitals.

वाचो विषयो भाषणम् ।
vāco viṣayo bhāṣaṇam.

वाचः *vācaḥ* — of the organs of speech; विषयः *viṣayaḥ* — sphere of activity; *bhāṣaṇam* — (is) speaking

The sphere of activity of the organ of speech is speaking.

पाणयोर्विषयो वस्तुग्रहणम् ।
pāṇayorviṣayo vastugrahaṇam.

पाणयोः *pāṇayoḥ* — of the two hands; विषयः *viṣayaḥ* — sphere of activity; वस्तु-ग्रहणम् *vastu-grahaṇam* — (is) grasping of objects.

The sphere of activity of the hands is to grasp objects.

पादयोर्विषयो गमनम् ।

pādayorviṣayo gamanam.

पादयोः *pādayoḥ* — of the two legs; विषयः *viṣayaḥ* — sphere of activity; गमनम् *gamanam* — gait (going)

The function of the legs is locomotion.

पायोर्विषयो मलत्यागः ।

pāyorviṣayo malatyāgaḥ.

पायोः *pāyoḥ* — of the organ of excretion; विषयः *viṣayaḥ* — sphere of activity; मलत्यागः *malatyāgaḥ* — (is) elimination of waste products

The function of the organ of excretion is elimination of waste products.

उपस्थस्य विषय आनन्दः इति ।

upasthasya viṣaya ānanda iti.

उपस्थस्य *upasthasya* — of the genitals; विषयः *viṣayaḥ* — sphere of activity; आनन्दः — (is) pleasure; इति *iti* — thus

The sphere of activity of the genitals is pleasure.

कारणशरीरं किम् ?

kāraṇaśarīraṃ kim?

कारणशरीरम् *kāraṇaśarīram* — the causal body; किम् *kim* — what

What is the causal body?

अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं
सत्स्वरूपाज्ञानं निर्विकल्पकरूपं यदस्ति
तत्कारणशरीरम् ।

*anirvācyānādyāvidyārūpaṃ śarīradvayasya
kāraṇamātraṃ satsvarūpājñānaṃ
nirvikalpakarūpaṃ yadasti tatkāraṇaśarīram.*

यद् *yad* — that which; अनिर्वाच्य-अनादि-अविद्या-रूपम् *anirvācyā-
anādi-avidyā-rūpaṃ* — (is) of the form of beginningless,
indefinable ignorance; शरीरद्वयस्य *śarīradvayasya* — of the two
bodies (gross and subtle bodies); कारणमात्रम् *kāraṇamātraṃ* — mere
cause; सत्स्वरूपाज्ञानम् *satsvarūpājñānaṃ* — ignorance of one's own
nature; निर्विकल्पकरूपम् *nirvikalpakarūpaṃ* — of the nature of
nondifferentiation; तत् *tat* — that; कारण-शरीरम् *kāraṇa-śarīram* —
is *kāraṇa-śarīra*

Causal body is that which is the form of indefinable, beginningless
ignorance, the cause for the two bodies (gross and subtle),
ignorance of one's own nature, and of the nature of total
nondifferentiation (between objects or thoughts and the subject).

अवस्थात्रयं किम्?

avasthātrayaṃ kim?

अवस्थात्रयम् *avasthātrayaṃ* — (are) the three states of experience;
किम् *kin* — what

What are the three states of experience?

जाग्रत्स्वप्नसुषुप्त्यवस्थाः ।

jāgratsvapnasuṣuptyavasthāḥ.

जाग्रत्-स्वप्न-सुषुप्ति-अवस्था: *jāgrat-svapna-suṣupti-avasthāḥ* — waking, dream, and deep sleep states

(They are) the waking, dream and deep sleep states.

जाग्रदवस्था का

jāgradavasthā kā??

जाग्रदवस्था *jāgradavasthā* — the waking state; का *kā* — what

What is the waking state?

श्रोत्रादिज्ञानेन्द्रियैः शब्दादिविषया ज्ञायन्ते इति यत्सा जाग्रदवस्था । स्थूलशरीराभिमान्यात्मा विश्व इत्युच्यते ।

śrotrādiṅṅānendriyaiḥ śabdādiviṣayā jñāyanta iti yatsā jāgradavasthā.

sthūlaśarīrābhimānyātmā viśva ityucyate.

यत् *yat* — that (state in which); श्रोत्रादिज्ञानेन्द्रियैः *śrotrādiṅṅānendriyaiḥ* — by the sense organs, such as the ear, etc. शब्दादिविषया: *śabdādiviṣayāḥ* — the (sense) objects such as sound. etc. ज्ञायन्ते *jñāyante* — are known; सा *sā* — that; जाग्रदवस्था *jāgradavasthā* — (is) the waking state; स्थूल-शरीर-अभिमानि-आत्मा *sthūla-śarīra-abhimāni-ātmā* — 'I', *ātmā*, identified with the gross body; विश्वः इति उच्यते *viśvaḥ iti ucyate* — is called *viśva*

Waking state is the state where in the objects of cognition like sound, etc., are cognised by the organs of perception such as the ear, etc. I, the *ātmā*, identifying with the gross body, is called *viśva*

स्वप्नावस्था केति चेज्जाग्रदवस्थायां यद्दृष्टं यत् श्रुतं
तज्जनितवासनया निद्रासमये यः प्रपञ्चः प्रतीयते सा
स्वप्नावस्था । सूक्ष्मशरीराभिमान्यात्मा तैजस इत्युच्यते ।

*svapnāvasthā keti cejjāgradavasthāyām
yaddr̥ṣṭam yat śrutam tajjanitavāsanayā
nidrāsamaye yaḥ prapañcaḥ pratiyate sā
svapnāvasthā. sūkṣmaśarīrābhimānyātmā
taijasa ityucyate.*

स्वप्नावस्था *svapnāvasthā* — the dream state; का *kā* — what (is); — if (it is asked); जाग्रदवस्थायां *jāgradavasthāyām* — in the waking state; यद् दृष्टम् *yad dr̥ṣṭam* — that which was seen; यत् श्रुतम् *yat śrutam* — that which was heard; तज्जनितवासनया *tajjanitavāsanayā* — by the impressions born out of that; निद्रासमये *nidrāsamaye* — in sleep; यः प्रपञ्चः *yaḥ prapañcaḥ* — that world (which); प्रतीयते *pratiyate* — is experienced; स्वप्नावस्था *svapnāvasthā* — that (state is called) dream state; सूक्ष्म-शरीर-अभिमानि-आत्मा *sūkṣma-śarīra-abhimāni-ātmā* — 'I', *ātmā*, identifying with the subtle body; तैजसः इति उच्यते *taijasaḥ iti ucyate* — is called *taijasa*

If (it is asked) what is the dream state, (it is) that world which is cognised, projected by the impression born of what was seen or heard in the waking state, while in sleep. *Ātmā*, I identifying with the subtle body, is called *taijasa*

ततः सुषुप्त्यवस्था का ?

tataḥ suṣuptyavasthā kā?

ततः *tataḥ* — then; सुषुप्ति-अवस्था *suṣupti-avasthā* — the deep sleep state; का *kā* — what

Then what is the deep sleep state?

अहं किमपि न जानामि सुखेन मया निद्रानुभूयत (सुखम्
अहम् अस्वाप्सम्) इति सुषुप्त्यवस्था ।

*aham kimapi na jānāmi sukhena mayā
nidrānubhūyata*

(sukham aham asvāpsam) iti susuptyavasthā.

अहम् *aham* — I; किम् अपि न जानामि *kim api na jānāmi* — (I) do not know anything; सुखेन *sukhena* — happily; मया *mayā* — by me; निद्रा *nidrā* — sleep; अनुभूयते *anubhūyate* — is experienced; — (This is the) deep sleep state

'I do not know anything. Happily the sleep is enjoyed by me. (I slept happily).' Thus (this is the experience of) the deep sleep state.

कारणशरीराभिमान्यात्मा प्राज्ञ इत्युच्यते ।

kāraṇaśarīrābhimānyātmā prājña ityucyate.

कारण-शरीर-अभिमानि-आत्मा *kāraṇa-śarīra-ābhimāni-ātmā* — *ātmā*, I identifying with the causal body; प्राज्ञः इति उच्यते — is called *prājñaḥ*

Ātmā, I, identifying with the causal body, is called *prājña*.

पञ्चकोशाः के ?

pañcakośāḥ ke?

पञ्चकोशाः *pañcakośāḥ* — the five sheaths; के *ke* — what?

What are the five sheaths?

अन्नमयः प्राणमयो मनोमयो विज्ञानमय आनन्दमयश्चेति ।

*annamayah prāṇamayo manomayo
vijñānamaya ānandamayaśceti.*

अन्नमयः *annamayah* — the food (modified) sheath; प्राणमयः *prāṇamayah* — vital air (modified) sheath (the physiological functions); प्राणमयः *prāṇamayah* — mind sheath (the mental states); विज्ञानमयः *vijñānamayah* — intellectual sheath; आनन्दमयः च इति *ānandamayah ca iti* — and the sheath of happiness

The food (modified) sheath, the vital air (modified) sheath (the physiological functions), the mind sheath, the intellect sheath, and the sheath of happiness.

अन्नमयः कः ?

annamayah kah?

अन्नमयः (कोशः) *annamayah (kośah)* — food (modified) sheath; कः *kah* — what?

What is the food (modified) sheath, (*annamaya-kośa*)?

अन्नरसेनैव भूत्वान्नरसेनैव वृद्धिं प्राप्यान्नरूपपृथिव्यां
यद्विलीयते तदन्नमयः कोशः स्थूलशरीरम् ।

*annarasenaiva bhūtvānnarasenaiva vṛddhiṃ
prāpyānnarūpapṛthivyāṃ yadviliyate
tadannamayah kośah sthūlaśarīram.*

अन्नरसेन *annarasena* — by the essence of food; एव *eva* — alone; भूत्वा *bhūtvā* — having become (having been born); अन्न-रसेन एव *anna-rasena eva* — by the essence of food alone; वृद्धिम् प्राप्य *vṛddhiṃ prāpya* — gaining growth; अन्न-रूप-पृथिव्याम् *anna-rūpa-*

pr̥thivyām — in the earth which is in the form of food; *yद् विलीयते*
yad viliyate — that which resolves; *तद् tad* — that (is called)
 अन्नमयः कोशः *annamayah kośah* — food (modified) sheath;
 स्थूलशरीरम् *sthūlaśarīram* — (it is called) gross body

That which is born of the essence of food, grows by the essence of food alone, and (also) resolves into the earth, which is in the form of food, is the food (modified) sheath, (*anna-maya-kośa*), the *sthūla-śarīra*.

प्राणमयः कः ?

prāṇamayah kah?

प्राणमयः (कोशः) *prāṇamayah (kośah)* — (the sheath, which is the)
 modification of *prāṇa* (the vital air); कः *kah* — what

What is the (the sheath, which is the) modification of *prāṇa* (*prāṇamaya-kośa*)?

प्राणाद्याः पञ्चवायवो वागादीन्द्रियपञ्चकं प्राणमयः कोशः ।

prāṇādyāḥ pañcavāyavo

vāgādīndriyapañcakam prāṇamayah kośah.

प्राणमयः *prāṇamayah* — the modification of *prāṇa* (the vital air);
 कोशः *kośah* — is a sheath (that is made of); पञ्च-वायवः *pañca-*
vāyavaḥ — the five airs (*prāṇas*), (the physiological functions)
 beginning with *prāṇa*, etc; वागादि-इन्द्रिय-पञ्चकम् *vāgādi-indriya-*
pañcakam — (and) five organs of the organs of the organ of
 speech, etc.

The modification of vital air (physiological functions) is a sheath, (composed of) the five vital airs (physiological functions) of

prāṇa, etc, and five organs (of action) such as the organ of speech, etc.

मनोमयः कः ?

manomayaḥ kaḥ?

मनोमयः (कोशः) *manomayaḥ (kośaḥ)* — (the sheath, which is the) the modification of mind; कः *kaḥ* — what

What is the (the sheath, which is the) modification of mind (*manomaya-kośa*)?

मनश्च ज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति स मनोमयः
कोशः।

manaśca jñānendriyapañcakam मिलित्वा yo bhavati sa manomayaḥ kośaḥ.

मनः *manaḥ* — the mind; च *ca* — and; ज्ञान-इन्द्रिय-पञ्चकम् *jñāna-indriya-pañcakam* — the five organs perception; मिलित्वा *militvā* — to gether (combining); यः भवति *yaḥ bhavati* — the one that exists; सः *saḥ* — that (is); मनोमयः कोशः *manomayaḥ kośaḥ* — (the sheath, which is the) modification of mind

The mind, to gether with the organs of perception, is called *manomaya-kośa*, (the sheath, which is the) modification of mind.

विज्ञानमयः कः ?

vijñānamayaḥ kaḥ?

विज्ञानमयः (कोशः) *vijñānamayaḥ (kośaḥ)* — (the sheath, which is the) the modification of intellect; कः *kaḥ* — what

What is the (the sheath, which is the) modification of intellect (*vijñānamaya-kośa*)?

बुद्धिर्ज्ञानेन्द्रियपञ्चकं मिलित्वा, यो भवति, स विज्ञानमयः
कोशः ।

*buddhirjñānendriyapañcakam मिलित्वा yo
bhavati sa vijñānamayaḥ kośaḥ.*

बुद्धिः *buddhiḥ* — the intellect; ज्ञान-इन्द्रिय-पञ्चकम् *jñāna-indriya-
pañcakam* — the five organs perception; मिलित्वा *mitivā* —
together (combining); यः भवति *yaḥ bhavati* — the one that exists;
सः *saḥ* — that (is); विज्ञानमयः कोशः *vijñānamayaḥ kośaḥ* — (the
sheath, which is the) modification of intellect.

The intellect, together with the organs of perception, is called
vijñānamaya-kośa, (the sheath, which is the) modification of
intellect.

आनन्दमयः कः ?

ānandamayaḥ kaḥ?

आनन्दमयः (कोशः) *ānandamayaḥ (kośaḥ)* — *ānandamaya-kośa*; कः
kaḥ — what

What is *ānandamaya-kośa*?

एवमेव, कारणशरीरभूताविद्यास्थमलिनसत्त्वं
प्रियादिवृत्तिसहितं सत्, आनन्दमयः कोशः ।

*evameva kāraṇa-śarīra-bhūta-avidyāstha-
malina-sattvaṃ priyādivṛttisahitaṃ sat
ānandamayaḥ kośaḥ.*

आनन्दमयः कोशः *ānandamayaḥ kośaḥ* — the sheath, called
ānandamaya-kośa; एवम् एव — is this alone; कारण-शरीरभूत-
अविद्यास्थ-मलिनसत्त्वम् *kāraṇa-śarīra-bhūta-avidyāstha-malina-*

sattvam — impure *sattva* abiding in ignorance (which is in the form of) causal body; प्रियादि-वृत्तिसहितम् *priyādi-vṛttisahitam* — along with the mental modes of pleasure, etc.

Ānandamaya (is a) sheath that is abiding in ignorance (which is in the form of) causal body, of impure *sattva*, together with the mental modifications, like pleasure, etc.

एतत्कोशपञ्चकम् ।

etatkośapañcakam.

एतत् *etat* — these; कोशपञ्चकम् — (are the) five sheaths

These are the five sheaths.

मदीयं शरीरं मदीयाः प्राणाः मदीयं मनश्च मदीया
बुद्धिर्मदीयमज्ञानमिति स्वेनैव ज्ञायते तद्यथा मदीयत्वेन
ज्ञातं कटककुण्डलगृहादिकं स्वस्माद्भिन्नं तथा
पञ्चकोशादिकं मदीयत्वेन ज्ञातमात्मा न भवति ।

*madiyaṃ śarīraṃ madiyāḥ prāṇāḥ madiyaṃ
manaśca madiyā buddhirmadiyamajñānamiti
svenaiva jñāyate tadyathā madiyatvena jñātaṃ
katakakuṇḍalagr̥hādikaṃ svasmādbhinnaṃ
tathā pañcakośādikaṃ madiyatvena
jñātamātmā na bhavati.*

पञ्चकोशादिकम् *pañcakośādikaṃ* — the components of the five *kośas*;
स्वेन एव ज्ञायते *svenaiva jñāyate* — (are) known by oneself
(naturally, without any analysis); मदीयम् शरीरम् *madiyaṃ śarīraṃ*
मदीयाः प्राणाः *madiyāḥ prāṇāḥ* मदीयम् मनः च *madiyam manaḥ ca*
मदीया बुद्धिः *madiyā buddhiḥ* मदीयम् अज्ञानम् इति *madiyam ajñānam*

iti — as my body, my *prāṇas* (physiological functions), my mind and, my *buddhi*, my ignorance; [परन्तु *parantu* — but]; यथा *yathā* — just as; कटक-कुण्डल-गृहादिकम् *kaṭaka-kuṇḍala-grhādikam* — bangle, earring, house, etc; मदीयत्वेन ज्ञातम् *madiyatvena jñātam* — known as mine; स्वस्माद् भिन्नम् *svasmād bhinnam* — (are) different from oneself; तथा *tathā* — so too; [पञ्चकोशादिकम् *pañcakosādikam* — the components of the five *kośas*]; मदीयत्वेन ज्ञातम् *madiyatvena jñātam* — known as mine; स्वस्माद् भिन्नम् *svasmād bhinnam* — (being) different from oneself; आत्मा न भवति *ātmā na bhavati* — is not *ātmā*, 'I.'

Just as bangle, earring, house, etc., known as 'mine' are different from oneself, so too, that which is composed of five sheaths, different from oneself, known by oneself, as 'mine' (such as) 'my body, my physiological functions, my mind, my intellect, and my ignorance,' is not 'I', the *ātmā*.

आत्मा तर्हि कः ?

ātmā tarhi kaḥ?

तर्हि *tarhi* — then; कः *kaḥ* — what (who) [is]; आत्मा *ātmā* — *ātmā*, 'I'

Then who am 'I', *ātmā*?

सच्चिदानन्दस्वरूपः ।

saccidānandasvarūpaḥ.

सत्-चित्-आनन्द-स्वरूपः *saccidānandasvarūpaḥ* — (its) nature (is) existence, consciousness, fullness.

(Its) nature (is) *saccidānanda*, existence, consciousness, fullness.

सत्किम्?
satkim?

सत् *sat* — *sat*, existence; किम् *kim* — what

What is *sat*, existence?

कालत्रयेऽपि तिष्ठतीति सत्।
kālatraye'pi tiṣṭhatīti sat

कालत्रये अपि *kālatraye api* — in all three periods of time; तिष्ठति इति *tiṣṭhati iti* — that which abides; सत् *sat* — (is) *sat*, existence.

That which stays in all three periods of time is *sat*, existence.

चित्किम्?
citkim?

चित् *cit* — *cit*; किम् *kim* — what

What is *cit*?

ज्ञानस्वरूपः।
jñānasvarūpaḥ

ज्ञानस्वरूपः *jñānasvarūpaḥ* — of the nature of pure consciousness

[*Cit*] is of the nature of pure consciousness.

आनन्दः कः?
ānandaḥ kaḥ?

आनन्दः *ānandaḥ* — fullness; कः *kaḥ* — what?

What is *ānanda*, fullness?

सुखस्वरूपः ।

sukhasvarūpaḥ

सुखस्वरूपः *sukhasvarūpaḥ* — of the form of happiness

(It is) of the form of happiness (fullness).

एवं सच्चिदानन्दस्वरूपं स्वात्मानं विजानीयात् ।

विजानीयात्, अ-क-1

evam saccidānandasvarūpaṃ svātmānaṃ vijāniyāt.

एवम् *evam* — in this manner; विजानीयात् *vijāniyāt* — may one know; स्वात्मानम् *svātmānam* — one's own self; — of the nature of existence, consciousness, fullness

In this manner, may one know oneself to be of the nature of existence, consciousness, fullness.

अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः ।

atha caturviṃśatitattvotpattiprakāraṃ vakṣyāmaḥ.

अथ *atha* — thereafter (i.e., after describing *ātmā*); चतुर्विंशति-तत्त्व-उत्पत्ति-प्रकारम् *caturviṃśati-tattva-utpatti-prakāraṃ* — the mode of origin of the twenty-four essential principles; वक्ष्यामः *vakṣyāmaḥ* — we shall explain

Thereafter (after describing *ātmā*), we shall explain the mode of origin of the twenty-four essential principles.

ब्रह्माश्रया सत्त्वरजस्तमोगुणात्मिका मायास्ति ।

brahmāśrayā sattvarajastamogunaṭmīkā māyāsti.

माया *māyā* — *māyā*; ब्रह्माश्रया *brahmāśrayā* — having locus on *Brahman* (depending on *Brahman* for its existence); सत्त्व- रजस्- तमो-गुणात्मिका *sattva-rajas-tamo-guṇātmikā* — endowed with the three aspects (qualities) *sattva*, *rajas*, and *tamas*; अस्ति *asti* — is

Māyā, having locus on *Brahman*, and endowed with three aspects (qualities) *sattva*, *rajas* and *tamas*, is.

तत आकाशः सम्भूतः ।
tata ākāśaḥ sambhūtaḥ.

ततः *tataḥ* — from that (*Brahman* with *māyā*); आकाशः *ākāśaḥ* — space; सम्भूतः *sambhūtaḥ* — is born

From that (*Brahman* with *māyā*), space is born.

आकाशाद्वायुः ।
ākāśādvāyuh.

आकाशाद् *ākāśād* — from space; वायुः *vāyuh* — air

From space, air (is born).

वायोस्तेजः ।
vāyostejaḥ.

वायोः *vāyoḥ* — from air; तेजः *tejaḥ* — *tejaḥ* fire

From air, the fire (is born).

तेजस आपः ।
tejasa āpaḥ

तेजसः *tejasaḥ* — from fire; आपः *āpaḥ* — water

From fire, water (is born).

अद्भ्यः पृथिवी ।

adbhyaḥ pṛthivī.

अद्भ्यः *adbhyaḥ* — from water; पृथिवी *pṛthivī* — the earth

From water, the earth (is born).

एतेषां पञ्चतत्त्वानां मध्य आकाशस्य
सात्त्विकांशाच्छ्रोत्रेन्द्रियं सम्भूतम् ।

*eteṣāṃ pañcatattvānāṃ madhya ākāśasya
sāttvikāṃśācchrotrendriyaṃ sambhūtam.*

एतेषाम् पञ्च-तत्त्वानाम् मध्ये *eteṣāṃ pañca-tattvānāṃ madhye* — among these five elements; आकाशस्य *ākāśasya* — of space; सात्त्विकांशात् *sāttvikāṃśāt* — from the *sāttvika* aspect; श्रोत्रेन्द्रियम् *śrotrendriyam* — the organ of hearing (the ear); सम्भूतम् *sambhūtam* — is evolved

Among these five elements, from the *sāttvika* aspects of space is evolved the organ of hearing, the ear.

वायोः सात्त्विकांशात्त्वगिन्द्रियं सम्भूतम् ।

vāyoḥ sāttvikāṃśāttvagindriyaṃ sambhūtam.

वायोः *vāyoḥ* — of the air; सात्त्विकांशात् *sāttvikāṃśāt* — from the *sāttvika* aspect; त्वगिन्द्रियम् *tvagindriyam* — the organ of touch (skin); सम्भूतम् *sambhūtam* — is born

From the *sattva* aspect of air is born the organ of touch, the skin.

अग्नेः सात्त्विकांशाच्चक्षुरिन्द्रियं सम्भूतम् ।

*agneḥ sāttvikāṃśācchakṣurindriyaṃ
sambhūtam.*

अग्नेः *agneḥ* — of the fire; सात्त्विकांशात् *sāttvikāṃśāt* — from the *sāttvika* aspect; चक्षुरिन्द्रियम् *caḥsurindriyam* — the organ of seeing, the eye; सम्भूतम् *sambhūtam* — is born

From the *sattva* aspect of fire is born the organ of sight, the eye.

जलस्य सात्त्विकांशाद्रसनेन्द्रियं सम्भूतम् ।
jalasya sāttvikāṃśādrasanendriyaṃ sambhūtam.

जलस्य *jalasya* — of the water; सात्त्विकांशात् *sāttvikāṃśāt* — from the *sāttvika* aspect; रसनेन्द्रियम् *rasanendriyam* — the organ of taste, the tongue; सम्भूतम् *sambhūtam* — is born

From the *sattva* aspect of water is born the organ of taste, the tongue.

पृथिव्याः सात्त्विकांशाद्घ्राणेन्द्रियं सम्भूतम् ।
pr̥thivyāḥ sāttvikāṃśādghrāṇendriyaṃ sambhūtam.

पृथिव्याः *pr̥thivyāḥ* — of the earth; सात्त्विकांशात् *sāttvikāṃśāt* — from the *sāttvika* aspect; घ्राणेन्द्रियम् *ghrāṇendriyam* — organ of smell; the nose; सम्भूतम् *sambhūtam* — is born

From the *sattva* aspect of the earth is born the organ of smell, the nose.

एतेषां पञ्चतत्त्वानां समष्टि-सात्त्विकांशाद् मनोबुद्ध्यहंकार-
चित्तान्तःकरणानि सम्भूतानि ।

*eteṣāṃ pañcatattvānāṃ samaṣṭi-sāttvikāṃśād
manobuddhyahaṅkāra-cittāntaḥkaraṇāni
sambhūtāni.*

एतेषाम् *eteṣām* — of these; पञ्चतत्त्वानाम् *pañcatattvānām* — five elements; समष्टि-सात्त्विकांशात् *samaṣṭi-sāttvikāṃśāt* — from the total *sāttvika* aspect; मनो-बुद्ध्यहंकार-चित्तान्तःकरणानि *mano-buddhyahaṅkāra-cittāntaḥkaraṇāni* — mind, intellect, ego and memory, (called) the inner instruments; सम्भूतानि *sambhūtāni* — are born

From the total *sattva* aspect of the five elements are born the mind, intellect, ego and memory, (called) the inner instruments.

संकल्पविकल्पात्मकं मनः ।

saṅkalpavikalpātmakam manah.

संकल्प-विकल्पात्मकम् *saṅkalpa-vikalpātmakam* — of the nature of decision and doubt; मनः *manah* — (is) mind

Decision and doubt are (mark) the nature of the mind.

निश्चयात्मिका बुद्धिः ।

niścayātmikā buddhiḥ.

बुद्धिः *buddhiḥ* — the intellect; निश्चयात्मिका *niścayātmikā* — is of the nature of decision

Decision is the nature of the intellect.

अहङ्कर्ताहङ्कृतिः ।

ahaṅkartāhaṅkṛtiḥ.

अहङ्कर्ता *ahaṅkartā* — 'I am the doer'; अहङ्कृति — (this sense is) the ego

'I am the doer,' (this sense is) the ego

चिन्तनकर्तृ-चित्तम् ।

cintanakarṭṛ cittaṃ.

चिन्तनकर्तृ *cintanakarṭṛ* — thinking process in keeping with what has gone before (memory); — (is called) *cittaṃ*

Citta is the thinking process in keeping with what has gone before (memory).

मनसो देवता चन्द्रमाः ।

manaso devatā candramāḥ.

मनसः *manasaḥ* — of the mind; देवता *devatā* — (presiding) deity; चन्द्रमाः *candramāḥ* — (is) the moon

The (presiding) deity of the mind is moon, *Candramāḥ*.

बुद्धेर्ब्रह्मा ।

buddherbrahmā.

बुद्धेः *buddheḥ* — of the intellect; ब्रह्मा *brahmā* — (the presiding deity is) *Brahmā* (the creator)

Brahmā, the creator (is) (the presiding deity) of the intellect.

अहङ्कारस्य रुद्रः ।

ahaṅkārasya rudraḥ.

अहंकारस्य *ahaṅkārasya* — of the ego; रुद्रः *rudraḥ* — (the presiding deity is) *Rudra*

Rudraḥ (is the presiding deity) of the ego.

चित्तस्य वासुदेवः ।

cittasya vāsudevaḥ

चित्तस्य *cittasya* — of the *citta*; वासुदेवः *vāsudevaḥ* — (the presiding deity is) *Vāsudeva*, Lord *Viṣṇu*

For *citta*, *Vāsudeva*, Lord *Viṣṇu* (is the presiding deity)

एतेषां पञ्चतत्त्वानां मध्य आकाशस्य राजसांशाद्वागिन्द्रियं
सम्भूतम् ।

eteṣāṃ pañcatattvānāṃ madhya ākāśasya rājasāṃśādvāgindriyaṃ sambhūtam.

एतेषाम् पञ्चतत्त्वानाम् मध्ये *eteṣāṃ pañcatattvānām madhye* — among these five elements; आकाशस्य *ākāśasya* — of space; राजसांशाद् *rājasāṃśād* — from the *rajas* aspect; वागिन्द्रियम् *vāgindriyam* — the organ of speech; सम्भूतम् *sambhūtam* — is born

From the *rajas* aspect of space, among the five elements, the organ of speech is born.

वायो राजसांशात्पाणीन्द्रियं सम्भूतम् ।

vāyo rājasāṃśātpāṇīndriyaṃ sambhūtam.

वायोः *vāyoḥ* — of air; राजसांशात् *rājasāṃśāt* — from the *rajas* aspect; पाणीन्द्रियम् *pāṇīndriyam* — the (organ of action called) hands; सम्भूतम् *sambhūtam* — is born

From the *rajas* aspect of air, the organ of action (called) hands are born

वह्ने राजसांशात्पादेन्द्रियं सम्भूतम् ।

vahne rājasāṃśātpādendriyaṃ sambhūtam

वह्ने *vahneḥ* — of fire; राजसांशात् *rājasāṃśāt* — from the *rajas* aspect; पादेन्द्रियम् *pādendriyam* — the organ of action called feet; सम्भूतम् *sambhūtam* — is born

From the *rajas* aspect of fire are evolved the (organ of movement) legs.

जलस्यराजसांशाद्गुदेन्द्रियं सम्भूतम् ।

jalasyarājasāṃśādgudendriyaṃ sambhūtam.

जलस्य *jalasya* — of water; राजसांशात् *rājasāṃśāt* — from the *rajas* aspect; गुदेन्द्रियम् *pādendriyam* — the organ of evacuation; सम्भूतम् *sambhūtam* — is born

From the aspect of water, the organ of evacuation is born.

पृथिव्या राजसांशादुपस्थेन्द्रियं सम्भूतम् ।

prthivyā rājasāṃśādupasthendriyaṃ sambhūtam.

पृथिव्या *prthivyā* — of the earth; राजसांशात् *rājasāṃśāt* — from the *rajas* aspect; उपस्थेन्द्रियम् *upasthendriyam* — the genitals; सम्भूतम् *sambhūtam* — are born

From the *rajas* aspect of the earth, the genital organs are evolved.

एतेषां समष्टिराजसांशात्पञ्चप्राणाः सम्भूताः ।

*eteṣāṃ samaṣṭirājasāṃśātpañcaprāṇāḥ
sambhūtāḥ.*

एतेषाम् *eteṣāṃ* — of these; समष्टि-राजसांशात् *samaṣṭi-rājasāṃśāt* — from the total *rajas* aspect; पञ्चप्राणाः *pañcaprāṇāḥ* — five *prāṇas* (physiological functions) are born

From the total *rajas* aspect of these (five elements) are evolved the five *prāṇas* (physiological functions).

एतेषां पञ्चतत्त्वानां तामसांशात्पञ्चीकृतपञ्चतत्त्वानि भवन्ति ।

eteṣāṃ pañcatattvānāṃ tāmasāṃśātpañcīkṛta-pañcatattvāni bhavanti.

एतेषाम् पञ्चतत्त्वानाम् *eteṣāṃ pañcatattvānām* — of these five essential principles (elements); तामसांशात् *tāmasāṃśāt* — from the *tamas* aspect; पञ्चीकृत-पञ्च-तत्त्वानि *pañcīkṛta-pañca-tattvāni* — the five-elements, made-five-fold (grossified elements, called gross elements) भवन्ति *bhavanti* — are formed

From the *tamas* aspect of these five essential principles (elements) the five-element-made-five-fold (grossified elements), called, स्थूलभूतानि, gross elements are formed.

पञ्चीकरणं कथमिति चेत् एतेषां पञ्चमहाभूतानां तामसांश-
स्वरूपमेकमेकं भूतं द्विधा विभज्यैकमेकमर्धं पृथक्तूष्णीं
व्यवस्थाप्य अपरमपरमर्धं चतुर्धा विभज्य स्वार्धभिन्नेषु
अन्येषु स्वभागचतुष्टयसंयोजनं पञ्चीकरणं भवति ।

*pañcīkaraṇam kathamiti cet eteṣāṃ
pañcamahābhūtānām tāmasāṃśa-
svarūpamekamekaṃ bhūtaṃ dvidhā
vibhajyaikamekamardham prthaktūṣṇīm
vyavasthāpya aparamaparamardham caturdhā
vibhajya svārdhabhinneṣu anyeṣu
svabhāgacatuṣṭayasamyojanaṃ pañcīkaraṇam
bhavati.*

पञ्चीकरणम् *pañcīkaraṇam* — the process of making each element
five-fold; कथम् *katham* — how; इति चेत् — if it asked; एतेषाम् पञ्च-
महा-भूतानाम् *eteṣām pañca-mahā-bhūtānām* — of these five (great)
original elements; तामसांश-स्वरूपमेकमेकम् भूतम् *tāmasāṃśa-
svarūpam-ekamekam bhūtam* — the *tamas* aspect; (of) each
element; द्विधा विभज्य *dvidhā vibhajya* — dividing two-fold;
एकमेकमर्धं पृथक् तूष्णीम् व्यवस्थाप्य *ekam-ekam-ardham prthak tūṣṇīm
vyavasthāpya* — placing each half (of each element) aside
separately; अपरमपरमर्धम् चतुर्धा विभज्य *aparam aparam ardham
caturdhā vibhajya* — dividing each of the other half (of each
element) four-fold; स्वभाग-चतुष्टय-संयोजनम् *svabhāga-catuṣṭaya-
samyojanaṃ* — combining of each of these quarters; स्वार्ध-भिन्नेषु
अन्येषु *svārdha-bhinneṣu anyeṣu* — with the other half of each
element (which was left alone initially); — is (called)
pañcīkaraṇam.

If it is asked how the process of making each element five-fold (takes place), (then), the *tamas* aspect of each of the five (great) original elements divides into two halves; one half of each element remaining as it is (undivided), the other half (of each element) divides four-fold; the combination of the (intact) half of each element with the one-eighth parts of the other four elements is (called) *pañcīkaraṇam*, the process of making each element five-fold.

एतेभ्यः पञ्चीकृतपञ्चमहाभूतेभ्यः स्थूलशरीरं भवति ।
etebhyaḥ pañcīkṛtapañcamahābhūtebhyaḥ
sthūlaśarīram bhavati.

एतेभ्यः *etebhyaḥ* — from these पञ्चीकृत-पञ्च-महा-भूतेभ्यः *pañcīkṛta-pañca-mahā-bhūtebhyaḥ* — five elements which have undergone grossification (*pañcīkaraṇam*); स्थूल-शरीरम् *sthūlaśarīram* — the gross body; भवति *bhavati* — forms

From these five elements that have undergone *pañcīkaraṇam* (grossification) the gross body is formed.

एवं पिण्डब्रह्माण्डयोरैक्यं सम्भूतम् ।
evam piṇḍabrahmāṇḍayoraikyam sambhūtam.

एवम् *evam* — in this manner; पिण्ड-ब्रह्माण्डयोः *piṇḍa-brahmāṇḍayoḥ* — between the *piṇḍa*, the microcosm and *brahmāṇḍa*, the macrocosm; ऐक्यम् *aikyam* — identity; सम्भूतम् *sambhūtam* — is born

In this manner the identity between the *piṇḍa* and *brahmāṇḍa*, the microcosm and the macrocosm, is arrived at.

स्थूलशरीराभिमानि ^{जीव} जीवनामकं ब्रह्मप्रतिबिम्बं भवति । स
एव जीवः प्रकृत्या स्वस्मादीश्वरं भिन्नत्वेन जानाति ।

*sthūlaśarīrābhīmāni jīvanāmakam
brahmapratibimbam bhavati. sa eva jīvaḥ
prakṛtyā svasmādiśvaram bhinnatvena jānāti*

स्थूल-शरीराभिमानि *sthūla-śarīrābhīmāni* — the one who is identified with the gross body; जीवनामकम् *jīvanāmakam* — called *jīva*; ब्रह्म-प्रतिबिम्बम् *brahma-pratibimbam* — the reflection of *Brahman*; भवति *bhavati* — is; स एव जीवः *sa eva jīvaḥ* — that *jīva* alone; प्रकृत्या *prakṛtyā* — by nature; स्वस्मादीश्वरम् *svasmādiśvaram* — the Lord from himself; भिन्नत्वेन जानाति *bhinnatvena jānāti* — knows as distinct

The one who is identified with the gross body, called the *jīva*, (is) but the reflection of *Brahman*. This *jīva* alone, by nature, knows (thinks) the Lord to be different from himself.

अविद्योपाधिः ^{सन्नात्मनि} सन्नात्मा जीव इत्युच्यते ।

avidyopādhiḥ sannātmā jīva ityucyate

आत्मा *ātmā* — 'I', the self; अविद्योपाधिः सन् *avidyopādhiḥ san*— being the one endowed with the limiting adjunct of *avidyā*, ignorance; जीव इति उच्यते *jīva iti ucyate* — is called the *jīva*, the individual.

'I,' *ātmā*, being the one endowed with the limiting adjunct of *avidyā*, ignorance, is called *jīva*, the individual.

मायोपाधिः ^{सन्नात्मेश्वर} सन्नात्मेश्वर इत्युच्यते ।

māyopādhiḥ sannātmeśvara ityucyate.

आत्मा *ātmā*; — *ātma*; मायोपाधिः सन् *māyopādhiḥ* — being the one endowed with the limiting adjunct of *māyā*; ईश्वरः इति उच्यते *Īśvaraḥ iti ucyate* — is called the *Īśvara*, the Lord.

Ātmā, being the one endowed with the limiting adjunct of *māyā*, is called *Īśvara*, the Lord.

एवमुपाधिभेदाज्जीवेश्वरभेददृष्टिर्यावत्पर्यन्तं तिष्ठति
तावत्पर्यन्तं जन्ममरणादिरूपसंसारो न निवर्तते ।

evamupādhibhedājjīveśvarabheda-drṣṭiryāvatparyantam tiṣṭhati tāvatparyantam janmamaraṇādirūpasamsāro na nivartate.

एवम् *evam* — in this manner; उपाधि-भेदात् ^{द्वयत्वेन इति ६३} *upādhi* — due to differences in *upādhi*, limiting adjunct; जीवेश्वर-भेद-दृष्टिः *jīveśvara-bheda-drṣṭiḥ* — the vision (the conclusion) of difference between the individual and the Lord; यावत् पर्यन्तम् *yāvat paryantam* — as long as; तिष्ठति *tiṣṭhati* — abides; तावत् पर्यन्तम् *tāvat paryantam* — until such time; जन्ममरणादिरूपसंसारः ^{रूपसंसारः} *janma-maraṇādi-rūpa-samsāraḥ* — *samsāra*, transmigration, (which is of) the form of birth, death, etc.; — does not come to an end

Thus, as long as the vision (conclusion) of difference the individual and the Lord, wrought by the differences in the limiting adjuncts, remain, until such time, *samsāra*, the transmigration of the form of birth, death, etc., does not come to an end.

तस्मात्कारणात् न जीवेश्वरयोर्भेदबुद्धिः स्वीकार्या ।

tasmātkāraṇāt na jīveśvarayorbhedabuddhiḥ svikāryā.

तस्मात् कारणात् *tasmāt kāraṇāt* — due to this reason; जीवेश्वरयोः *jīveśvarayoḥ* — between the *jīva* and *Īśvara*, the Lord; भेदबुद्धिः *bheda-buddhiḥ* — the conclusion of difference; न स्वीकार्या *na svīkāryā* — should not be accepted.

Therefore, notion of difference between the *jīva* and the Lord should not be accepted.

ननु साहङ्कारस्य किञ्चिज्ञस्य जीवस्य निरहङ्कारस्य
सर्वज्ञस्येश्वरस्य तत्त्वमसीति महावाक्यात्कथमभेदबुद्धिः
स्यात् उभयोर्विरुद्धधर्माक्रान्तत्वात् ।

*nanu sāhaṅkārasya kiñcijñasya jīvasya
nirahaṅkārasya sarvajñasyeśvarasya
tattvamasīti mahā-vākyāt katham abheda-
buddhiḥ syāt ubhayoḥ viruddha-dharma-
ākrāntatvāt.*

ननु *nanu* — but¹; कथम् *katham* — how; स्यात् *syāt* — can there be; अभेदबुद्धिः *abheda-buddhiḥ* — an understanding of an identity; जीवस्य *jīvasya* — (between) the *jīva*; साहङ्कारस्य *sāhaṅkarasya* — who has the ego; किञ्चिज्ञस्य *kiñcijñasya* — who is of limited knowledge; ईश्वरस्य *īśvarasya* — (and) *Īśvara*; निरहङ्कारस्य *nirahaṅkārasya* — who has no ego; सर्वज्ञस्य *sarvajñasya* — the all-knower; तत्त्वमसीति महावाक्यात् *tat tvam asi iti mahāvākyāt* — from the *mahā-vākya*,² 'That thou art'; उभयोः विरुद्ध-धर्माक्रान्तत्वात्

¹ A doubt is raised in opposition to what was said. This is called the *pūrvā-pakṣa*.

² A *mahā-vākya* is a sentence, which reveals the identity between the individual and the total.

ubhayoḥ viruddha-dharma-ākrantatvāt — because both (*jīva* and *Īśvara*) are riddled with contradictory attributes

But, how can there be the knowledge of non-difference between the *jīva*, the individual, the one with the limiting I–notion (ego), of limited knowledge; and *Īśvara*, the Lord, the one who is devoid of ego, who is all knowledge, (come about) by the *mahāvākya* 'That thou art', because the two are possessed of contradictory qualities?

इति चेन्न । स्थूलसूक्ष्मशरीराभिमानी त्वम्पदवाच्यार्थः ।
उपाधिविनिर्मुक्तं समाधिदशासम्पन्नं शुद्धं चैतन्यं
त्वम्पदलक्ष्यार्थः ।

iti cenna. sthūlasūkṣmaśarīrābhimānī
tvampadavācyārthaḥ. upādhivinirmuktaṃ
samādhidaśāsampannaṃ śuddhaṃ caitanyaṃ
tvampadalakṣyārthaḥ

इति चेत् *iti cet* — if it is so (if it is asked thus); न *na* — no; स्थूल-सूक्ष्म-शरीराभिमानी *sthūla-sūkṣma-śarīrābhimānī* — the one who is identified with the gross and subtle bodies; त्वम्-पद-वाच्यार्थः *tvam-pada-vācyārthaḥ* — (is) the immediate meaning of the word 'thou'; उपाधि-विनिर्मुक्तम् *upādhi-vinirmuktaṃ* — the one who is free from the limiting adjuncts; समाधि-दशा-सम्पन्नम् *samādhi-daśā-sampannaṃ* — the one who obtains in a state of *samādhi* (in which no object is seen); शुद्धम् *śuddhaṃ* — pure; चैतन्यम् *caitanyaṃ* — consciousness; त्वम्-पद-लक्ष्यार्थः *tvam-pada-lakṣyārthaḥ* — (is) the target meaning the word 'tuam'

It is not so. The immediate meaning of the word 'thou' is the one identified with the gross and subtle bodies. The target meaning of the word 'thou' is pure consciousness, the one free from the

limiting adjuncts, the one who obtains in a state of *samādhi* (in which no object is seen).

एवं सर्वज्ञत्वादि-विशिष्ट ईश्वरः तत्पदवाच्यार्थः ।

evam sarvajñatvādi-viśiṣṭa īśvaraḥ
tatpada-vācyārthaḥ.

एवम् *evam* — similarly; सर्वज्ञत्वादि-विशिष्टः *sarvajñatvādi-viśiṣṭaḥ* — one who is endowed with (the attributes like) all-knower ship, etc.; ईश्वरः *īśvaraḥ* — the Lord; तत्पद-वाच्यार्थः *tatpada-vācyārthaḥ* — (is) the immediate meaning of the word 'that'

Similarly, the immediate meaning of the word 'that' is the Lord, the one who is endowed with (attributes like) all knowership, etc.

उपाधिशून्यं शुद्धचैतन्यं तत्पदलक्ष्यार्थः ।

upādhiśūnyam śuddhacaitanyam tatpada-
lakṣyārthaḥ

उपाधि-शून्यम् *upādhi-śūnyam* — one who is free from limiting adjuncts; शुद्ध-चैतन्यम् *śuddha-caitanyam* — (who is) pure consciousness, तत्पद-लक्ष्यार्थः *tatpada-lakṣyārthaḥ* — (is) the target meaning (the implied meaning) of the word 'that'

The target meaning of the word 'that' is pure consciousness, free from limiting adjuncts.

एवं च जीवेश्वरयोश्चैतन्यरूपेणाभेदे बाधकाभावः ।

evam ca jīveśvarayoścaitanyarūpeṇābhede
bādhakābhāvaḥ.

एवम् च *evam ca* — and thus; जीवेश्वरयोः *jīveśvarayoḥ* — between the *jīva* and the *Īśvara* (the individual and the total); चैतन्यरूपेण अभेदे

caitanyarūpeṇa abhede — there being non-difference in the nature of consciousness; बाधकाभावः *bādhakābhāvaḥ* — (there is) absence of difference

Thus, between the *jīva*, the individual, and *Īśvara*, the Lord, because there is no difference in the form of consciousness, there is no difference.

एवं च वेदान्तवाक्यैः सद्गुरूपदेशेन च सर्वेष्वपि भूतेषु येषां ब्रह्मबुद्धिः उत्पन्ना ते जीवन्मुक्ता भवन्ति ।

evaṃ ca vedāntavākyaīḥ sadgurūpadeśena ca sarveṣvapi bhūteṣu yeṣāṃ brahma-buddhiḥ utpannā te jīvanmuktā bhavanti.

एवम् च *evaṃ ca* — and, in this manner; वेदान्तवाक्यैः *vedāntavākyaīḥ* — through the sentences of *Vedānta*; सद्गुरूपदेशेन च *sadgurūpadeśena ca* — and by the teaching of the *guru*; सर्वेषु अपि भूतेषु *sarveṣu api bhūteṣu* — in all beings; येषाम् *yeṣāṃ* — those for whom; ब्रह्मबुद्धिः *brahmabuddhiḥ* — the vision of *Brahman*; उत्पन्ना *utpannā* — is born; ते *te* — they; जीवन्मुक्ताः भवन्ति *jīvanmuktāḥ bhavanti* — are liberated-while-living

And in this manner, those for whom the vision of *Brahman* in all beings is born through the sentences of *Vedānta*, by the teaching of a *guru*, they are *jīvanmuktās*, liberated-while-living.

ननु जीवन्मुक्तः कः ?

nanu jīvanmuktaḥ kaḥ?

नन *nanu* — then; जीवन्मुक्तः *jīvanmuktaḥ* — liberated-while-living; कः *kaḥ* — who?

Then, who is a *jīvanmukta* (liberated-while-living)?

यथा देहोऽहं पुरुषोऽहं ब्राह्मणोऽहं शूद्रोऽहमस्मीति
 दृढनिश्चयस्तथा नाहं ब्राह्मणो न शूद्रो न पुरुषः
 किन्त्वसङ्गः सच्चिदानन्दस्वरूपः प्रकाशरूपः सर्वान्तर्यामी
 चिदाकाशरूपोऽस्मि इति दृढ-निश्चय-रूप-अपरोक्ष-
 ज्ञानवान् जीवन्मुक्तः ।

*yathā deho'haṃ puruṣo'haṃ brāhmaṇo'haṃ
 śūdro'hamasmiti dṛḍhaniścayastathā nāhaṃ
 brāhmaṇo na śūdro na puruṣaḥ kintvasaṅgaḥ
 saccidānandasvarūpaḥ prakāśarūpaḥ
 sarvāntaryāmi cidākāśarūpo'smi iti dṛḍha-
 niścaya-rūpa-aparokṣa-jñānavān jīvanmuktaḥ.*

यथा *yathā* — just as (generally before knowledge of the self one has); देहः अहम् *dehaḥ ahaṃ* — I am the body; पुरुषः अहम् *puruṣaḥ ahaṃ* — I am a man; ब्राह्मणः अहम् *brāhmaṇaḥ ahaṃ* — I am a *brāhmaṇa*; शूद्रः अहम् अस्मि *śūdraḥ ahaṃ asmi* — I am a *śūdra*; इति *iti* — thus; दृढनिश्चयः *dṛḍhaniścayaḥ* — a firm conclusion; तथा *tathā* — in the same way; न अहम् ब्राह्मणः *na ahaṃ brāhmaṇaḥ* — I (am) not a *brāhmaṇa*; न शूद्रः *na śūdraḥ* — not a *śūdra*; न पुरुषः *na puruṣaḥ* — not a man; किन्तु *kintu* — but; असङ्गः *asaṅgaḥ* — unattached; सच्चिदानन्दस्वरूपः *saccidānandasvarūpaḥ* — the one whose form is existence, consciousness, fullness; प्रकाशरूपः *prakāśarūpaḥ* — whose nature is effulgence; सर्वान्तर्यामी *sarvāntaryāmi* — one who is the in-dweller of every being; चिदाकाशरूपः अस्मि *cidākāśarūpaḥ asmi* — am of the form of (limitless) consciousness that is space; इति *iti* — thus; दृढ-निश्चय-रूप-अपरोक्ष-ज्ञानवान् *dṛḍha-niścaya-rūpa-aparokṣa-jñānavān* — the one who has the firm, abiding, immediate (not mediated by sense

organs) knowledge; जीवन्मुक्तः *jīvanmuktaḥ* — (is) a *jīvanmukta* (liberated-while-living)

Just as how (generally before knowledge of the self one has) the firm conclusion, 'I am the body, I am a man, I am a *brāhmaṇa*, I am a *sūdra*, etc.,' so too, the who has the clear knowledge, 'I am not a *brāhmaṇa*, nor a *sūdra*, nor a man, but I am unattached, of the nature of existence, consciousness, fullness, effulgent, one who is abiding in all beings, of the form of consciousness (limitless like space)' is a *jīvanmukta*, a man of firm, abiding, immediate knowledge (knowledge not mediated by sensory perception).

ब्रह्मैवाहमस्मीत्यपरोक्षज्ञानेन निखिलकर्मबन्धविनिर्मुक्तिः
स्यात्।

*brahmaivāhamasmītyaparokṣajñānena
nikhilakarmabandhavinirmuktiḥ syāt.*

ब्रह्म *brahma* — *Brahman*; एव *eva* — indeed; अहम् अस्मि *aham
asmi* — I am; इति *iti* — thus; अपरोक्ष-ज्ञानेन *aparokṣa-jñānena* — by
immediate knowledge; निखिल-कर्म-बन्ध-विनिर्मुक्तिः *nikhila-karma-
bandha-vinirmuktiḥ* — total release from all the bondage of
karma; स्यात् *syāt* — shall be

By the immediate knowledge, 'I am *Brahman* alone,' there shall be total release from all bondages of *karma*.

कर्माणि कति विधानि सन्तीति
चेदागामिसञ्चितप्रारब्धभेदेन त्रिविधानि सन्ति।
*karmāṇi kati vidhāni santīti ced āgāmi-
sañcita-prārabdha-bhedena trividhāni santi.*

कर्माणि *karmāṇi* — *karmas*; कति विधानि *kati vidhāni* — of how many types; सन्ति *santi* — are; इति चेत् *iti cet* — if asked; आगामि-सञ्चित-प्रारब्धभेदेन *āgāmi-sañcita-prārabdha-bhedena*— due to differences of *āgāmi*, *sañcita* and *prārabdha*; त्रिविधानि सन्ति *trividhāni santi* — are of three types

If (asked), 'How many kinds of *karma* are there?' (the answer is) due to inherent differences, they are of three types, as *āgāmi*, *sañcita*, and *prārabdha*.

आगामि कर्म किम्?

āgāmi karma kim?

आगामि कर्म *āgāmi karma* — *āgāmi karma*; किम् *kim* — what

What is *āgāmi karma* (for the wise man)?

ज्ञानोत्पत्त्यनन्तरं ज्ञानिदेहकृतं पुण्यपापरूपं कर्म यदस्ति
तदागामीत्यभिधीयते ।

jñānotpattyanantaram jñānidehakṛtam
puṇyapāparūpaṃ karma yadasti
tadāgāmītyabhidhīyate.

ज्ञानोत्पत्त्यनन्तरम् *jñānotpattyanantaram* — after the dawn of knowledge; ज्ञानिदेहकृतम् *jñānidehakṛtam* — performed by the body of the wise man; पुण्य-पाप-रूपम् कर्म *puṇya-pāpa-rūpam* — *karma* which is in the form of (the result of action) *puṇya* and *pāpa*; यद् अस्ति *yad asti* — which is; तद् *tad* — that; आगामि इति अभिधीयते *āgāmi iti abhidhīyate* — is called as *āgāmi* (that which fructifies in the future)

After the dawn of knowledge, the *karma* in the form of *puṇya* and *pāpa* done by the body of the wise man is called *āgāmi* (that which fructifies in the future).

सञ्चितं कर्म किम्?

sañcitam karma kim?

सञ्चितं कर्म *sañcitam karma* — *sañcita-karma* (accumulated result of action); किम् *kim* — what?

What is *sañcita-karma* (accumulated result of action)?

अनन्तकोटिजन्मनां बीजभूतं सद् यत् कर्मजातं पूर्वार्जितं तिष्ठति तत् सञ्चितं ज्ञेयम्।

anantakoṭijanmanām bijabhūtam sad yat karmajātam pūrvārjitam tiṣṭhati tat sañcitam jñeyam.

अनन्त-कोटि-जन्मनाम् *ananta-koṭi-janmanām* — of countless tens of thousands of births; कर्मजातम् पूर्वार्जितम् *karmajātam pūrvārjitam* — the accumulated load of *karma*, which was gathered before; बीजभूतम् सद् *bijabhūtam sat* — being in the form of the seed; यत् *yat* — that which; तिष्ठति *tiṣṭhati* — stands; तत् *tat* — that; सञ्चितम् *sañcitam* — *sañcita-karma*, (accumulated *karma*); ज्ञेयम् *jñeyam* — be it known

The *sañcita* (accumulated *karma*) is to be known as that which is the load of *karma* of countless millions of birth, which was gathered before, and that which is in the form of seed (for countless tens of thousands of births).

प्रारब्धं कर्म किमिति चेत् ।

prārabdham karma kimiti cet.

प्रारब्धम् कर्म *prārabdham karma* — *prārabda-karma*; किम् *kim* — what; इति चेत् *iti cet*— if asked

If it is asked, 'What is *prārabda-karma* (the past actions that have already begun to yield results)?' the answer is...

इदं शरीरमुत्पाद्येह लोक एव सुखदुःखादिप्रदं यत्कर्म
तत्प्रारब्धं भोगेन नष्टं भवति प्रारब्धकर्मणां भोगादेव क्षय
इति ।

*idaṃ śarīramutpādyeha loka evaṃ
sukhaduḥkhādipradaṃ yatkarma
tatprārabdham bhogena naṣṭam bhavati
prārabdhakarmanām bhogādeva kṣaya iti.*

यत् कर्म *yat karma* — that *karma* which; इदम् शरीरम् उत्पाद्य *idaṃ śarīram utpādyā* — having created this physical body; इह लोके *iha loka* — in this world; एवम् *evaṃ* — in this manner (of parentage, limitations of body etc); सुख-दुःखादिप्रदं *sukha-duḥkhādipradaṃ* — which gives comfort, pain, etc; तत् प्रारब्धम् *tat prārabdham* — that (is) *prārabda*; भोगेन *bhogena* — by going through experiences; नष्टम् भवति *naṣṭam bhavati* — gets destroyed; प्रारब्धकर्मणाम् क्षयः *prārabdha-karmanām kṣayaḥ* — destruction of *prārabda-karma*; भोगादेव इति *bhogādeva iti* — thus, is only by going through the experiences

That *karma*, which created the body in this world in this manner, which gives comfort, pain, etc., is *prārabda*; it is destroyed by going through the experiences; thus (it is said), 'Only by going

through experiences does the exhaustion of *prārabda-karma* take place'

सञ्चितं कर्म ब्रह्मैवाहमस्मीति निश्चयज्ञानेन नश्यति ।
sañcitam karma brahmaivāhamasmiti
niścaya-jñānena naśyati.

सञ्चितम् कर्म *sañcitam karma* — *sañcita-karma* (accumulated results of actions); ब्रह्म एव अहम् अस्मि *brahma eva aham asmi* — 'I am *Brahman* alone'; इति निश्चय-ज्ञानेन *iti niścaya-jñānena* — by this clear knowledge; नश्यति *naśyati* — is destroyed

The *sañcita-karma* (accumulated results of actions) is destroyed by the clear knowledge '*Brahman* alone am I'

आगामिकर्मापि ज्ञानेन नश्यति । किञ्चागामिकर्मणां
 नलिनीदलगतजलवज्जानिनां सम्बन्धो नास्ति ।
āgāmikarmāpi jñānena naśyati.
kiñcāgāmikarmaṇāṃ nalīnidala-gata-
jalavajjñānināṃ sambandho nāsti

आगामिकर्म अपि *āgāmikarma api* — *āgāmi karma* also; ज्ञानेन *jñānena* — by knowledge; नश्यति *naśyati* — is destroyed; किञ्च *kiñca* — further; नलिनीदल-गत-जलवत् *nalīnidala-gata-jalavat* — just like the water that has gone onto the leaf of a lotus; आगामिकर्मणां सम्बन्धः *āgāmikarmaṇāṃ sambandhaḥ* — the connection with *āgāmi karma*; ज्ञानिनाम् नास्ति *jñāninām nāsti* — wise men do not have

Āgāmi karma also is destroyed by knowledge. Further, just as the water on the lotus leaf, wise men do not have any connection with the *āgāmi karma*.

किञ्च ये ज्ञानिनं स्तुवन्ति भजन्त्यर्चयन्ति तान्प्रति
ज्ञानिकृतमागामि पुण्यं गच्छति ।

*kiñca ye jñāninaṃ stuvanti bhajantyarcaयanti
tānprati jñānikṛtamāgāmi puṇyaṃ gacchati.*

किञ्च *kiñca* — further; ये *ye* — those who; ज्ञानिनम् स्तुवन्ति *jñāninaṃ stuvanti* — praise the wise man; भजन्ति अर्चयन्ति *bhajanti arcayanti* — serve (and) worship him; तान् प्रति *tān prati* — to them; ज्ञानिकृतम् आगामि पुण्यम् *jñānikṛtam āgāmi puṇyam* — *āgāmi puṇya* done by the wise man; गच्छति *gacchati* — goes

Further, those who praise, serve, and worship the wise man, to them, the *āgāmi puṇya* done by the wise man goes.

ये ज्ञानिनं निन्दन्ति द्विषन्ति दुःखप्रदानं कुर्वन्ति तान्प्रति
ज्ञानिकृतं सर्वमागामि क्रियमाणं यद्वाच्यं कर्म पापात्मकं
तद्गच्छति ।

*ye jñāninaṃ nindanti dviṣanti
duḥkhapradānaṃ kurvanti tānprati
jñānikṛtaṃ sarvamāgāmi kriyamāṇaṃ
yadavācyam karma pāpātmaṃ tadgacchati.*

ये *ye* — those who; ज्ञानिनम् निन्दन्ति — abuse the wise man (verbally); द्विषन्ति दुःखप्रदानम् कुर्वन्ति — hate (and) give discomfort; तान्प्रति *tānprati* — to them; ज्ञानिकृतम् *jñānikṛtam* — performed by the wise man; सर्वम् आगामि *sarvam āgāmi* — the entire *āgāmi-karma*; क्रियमाणम् *kriyamāṇam* — (that is) the *karma* that is being done (this is another word for *āgāmi*); यद् अवाच्यम् कर्म *yad avācyam karma* — the unmentionable *karma*; पापात्मकम्

pāpātmakam — of the nature of sin; तद् गच्छति *tad gacchati* — that goes

Further, to those who abuse (by words), hate, or give discomfort to the wise man, goes all the *āgāmi karma*, (that is) *karma* being done by the *jñāni*, which is unmentionable and of the nature of sin.

तथा चात्मवित्संसारं तीर्त्वा ब्रह्मानन्दमिहैव प्राप्नोति ।

*tathā cātmavitsaṃsāraṃ tīrtvā
brahmānandamihaiḥva prāpnoti.*

तथा; — and thus; आत्मवित् *ātmavit* — the knower of *ātmā*, 'I'; संसारम् तीर्त्वा *saṃsāraṃ tīrtvā* — crossing the *saṃsāra*; ब्रह्मानन्दम् *brahmānandam* — the *Brahman* that is fullness; इह एव *iha eva* — here itself; प्राप्नोति *prāpnoti* — attains

And thus, the knower of *ātmā*, I, crossing *saṃsāra*, gains (by knowledge) *Brahman* that is fullness here itself (while living).

तरति शोकमात्मविदिति श्रुतेः ।

tarati śokamātmaviditi śruteḥ.

इति श्रुतेः *iti śruteḥ* — (this is so) because of the *śruti* (statement); आत्मवित् *ātmavit* — the knower of *ātmā*, 'I'; शोकम् *śokam* — sorrow; तरति *tarati* — crosses

(This is so) because of the *śruti* (statement), 'The knower of *ātmā* crosses sorrow.'

तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथवा ।
ज्ञानसंप्राप्तिसमये मुक्तोऽसौ विगताशय इति स्मृतेः ।

*tanum tyajatu vā kāśyāṃ śvapacasya
gṛhe'thavā. jñānasamprāptisamaye mukto'sau
vigatāśaya iti smṛteśca.*

इति स्मृतेः च *iti smṛteḥ ca* — and also because of the *smṛti* (statement); तनुम् त्यजतु *tanum tyajatu* — one may abandon (cast off) the body; काश्याम् *kāśyām* — in *Kāśī*; अथवा *athavā* — or else; श्वपचस्य गृहे *śvapacasya gṛhe* — in the house of a dog eater; विगताशयः *vigatāśayaḥ* — the one whom all abodes have left¹; असौ *asau* — this one; ज्ञान-संप्राप्ति-समये मुक्तः *jñāna-samprāpti-samaye muktaḥ* — (is) the one who is liberated even at the time of gaining knowledge

(This is so) because of the *smṛti* also, which says, 'Let him cast off the body at *Kāśī* or at the house of a dog eater. The one who has no particular place (of choice) is liberated even at the time of gaining knowledge.'²

इति तत्त्वबोधप्रकरणं समाप्तम् ।

iti tattvabodhaprakaraṇam samāptam.

— thus; — the *prakaraṇam* (an independent work explaining what is given elsewhere, that is, in the *śruti*) called *Tattvabodha*; (discriminative knowledge of Truth); — ends.

Thus ends the *prakaraṇa* called *Tattvabodha*.

¹ That is, he has got no special preference for a place.

² That is, he is not waiting to be liberated after the fall of his body; he is already liberated when he gained the knowledge. Therefore it does not matter where he casts his body.