

तत्त्वबोधः Tattvabodhah

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आत्मा रोदेया अनन्दा
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Guide to Sanskrit Transliteration

Presented below is a key to transliteration and pronunciation of Sanskrit letters. Sanskrit is a highly phonetic language and therefore accuracy in the pronunciation of the letters is very important. A change in the pronunciation could change the meaning of the word itself. For those who are not familiar with the Dēvanāgarī script, the International Alphabet of Sanskrit Transliteration is a guide to the correct pronunciation of the Sanskrit letters.

अ a (but)	आ ā (far)	इ i (it)	ई ī (beet)	उ u (put)	ऊ ū (pool)
ऋ ṛ (rhythm)	ॠ ṛ (lr) *	ए e (play)	ऐ ai (high)	ओ o (toe)	औ au (loud)
क ka (skate) 1	ख kha (blockhead) *1	ग ga (gate) 1	घ gha (log hut) *1	ङ ṅa (sing)	
च ca (chunk) 2	छ cha (catch him) *2	ज ja (john) 2	झ jha (hedgehog) *2	ञ ña (bunch) 2	
ट ṭa (start) *3	ठ ṭha (anthill) *3	ड ḍa (dart) *3	ढ ḍha (godhead) *3	ण ṇ *3	
त ta (path) *4	थ tha (thunder) *4	द da (that) *4	ध dha (breathe) *4	न na (numb) *4	
प pa (spin) 5	फ pha (loophole) *5	ब ba (bin) 5	भ bha (abhor) *5	म ma (much) 5	
य ya (young)	र ra (drama)	ल la (luck)	व va (between va and wa)	श ś (shove)	ष ṣ (bushel)
स s (so)	ह h (hum)				

अं in Anusvara (nasalization of preceding vowel)

: ḥ Visarga (aspiration of preceding vowel)

Notes

* No exact English equivalents for these letters

1. guttural
2. palatal
3. lingual
4. dental
5. labial

Prayer

वासुदेवेन्द्रयोगीन्द्रं नत्वा ज्ञानप्रदं गुरुम् ।

मुमुक्षूणाम् हितार्थाय तत्त्वबोधो विधीयते ॥

vāsudevendrayogīndraṁ natvā jñānapradaṁ gurum
mumukṣūṇāṁ hitārthāya tattvabodho' bhidhīyate.

Saluting (my) guru Vāsudevendra who gives the knowledge and who is the greatest of the yogis, this text titled Tattvabodha is composed (by me) for the good of the seekers of freedom.

Jīvaḥ

1 Sadhanacatuṣṭayam

साधन-चतुष्टय-सम्पन्नाधिकरिणां मोक्ष-साधन-भूतं तत्त्व-विवेक-प्रकारं वक्ष्यामः ॥ १ ॥१

sādhana-catustaya-sampannādhikāriṇāṁ mokṣa-
sādhana-bhūtaṁ tattva-viveka-prakāraṁ vakṣyāmaḥ.

We shall tell the method of doing enquiry into the reality which is the means for freedom, for those who are qualified being endowed with the four fold means.

साधन-चतुष्टयं किम् ?

sādhana-catustayāṁ kim?

What is the group of four means?

नित्यानित्य-वस्तु-विवेकः इहामुत्रार्थ-फलभोग-विरागः शमादि-षट्क-सम्पत्तिः मुमुक्षुत्वं चेति । १ ॥२

nityānitya-vastu-vivekaḥ, ihāmutrārtha-
phalabhoga-virāgaḥ, śamādi-ṣaṭkasampattiḥ, mumukṣutvaṁ ceti.

They are distinct knowledge between what is not in time and what is ephemeral, absence of longing for the pleasures obtaining in this world in the other world, the sixfold wealth such as sama etc and desire for freedom.

1.1 Viveka

नित्यानित्य-वस्तु-विवेकः कः?

nityānitya-vastu-vivekaḥ kaḥ?

What is the discriminative, distinguishing, knowledge between the nitya vastu and anitya vastu?

नित्यं वस्त्वेकं ब्रह्म तद्व्यतिरिक्तम् अन्यत्सर्वम् अनित्यम् । अयमेव नित्यानित्य-वस्तु-विवेकः ॥ १ ॥३

nitya vastvekaṁ brahma tadvyatiriktaṁ sarvaṁ anityam, ayameva nityānitya-vastu-vivekaḥ.

Nitya vastu is one limitless Brahman. Everything else is time – bound, anityam. This alone is the discriminative, distinguishing knowledge between nitya and anitya vastu.

1.2 Vairagya

विरागः कः?

virāgaḥ kaḥ?

What is Dispassion?

इह स्वर्गभोगेषु इच्छाराहित्यम् ॥ १ ॥४

iha-svargabhogeṣu icchārāhityam.

Absence of longing for the pleasures obtaining in this world as well as in the svarga.

1.3 Śamādi ṣaṭkasampattiḥ

शमादि-षट्क-सम्पत्तिः का?

śamādi-sādhana-sampattiḥ kā?

What is that six-fold inner wealth?

शमो-दम-उपरमस्तितिक्षा-श्रद्धा समाधानम् चेति ॥ १ ॥५

śamo dama uparamastitikṣā śraddhā samādhānaṁ ceti.

The six-fold wealth is śamaḥ, mastery over mind, damaḥ, mastery over senses, uparamaḥ, doing one's duty, titkṣa, patience, śraddhā, faith and samādhānaṁ, resolution of mind.

1.3.1 Śama

शमः कः?

śamaḥ kaḥ?

What is śama?

मनो निग्रहः ॥ १ ॥६

mano nigrahaḥ

It is mastery over mind.

1.3.2 Dama

दमः कः?

damaḥ kaḥ?

What is dama?

चक्षुरादि-बाह्येन्द्रिय निग्रहः ॥ १ ॥७

cakṣurādi-bāhyendriya-nigrahaḥ.

Mastery over the external sense organs such as the eye, etc.

1.3.3 Uparama

उपरमः कः?

uparamaḥ kaḥ?
What is Uparama?

स्वधर्मानुष्ठानमेव ॥ १ ॥८

svadharmānuṣṭhānameva.
(It is) just observance of one's own duties.

1.3.4 Titikṣā

तितिक्षा का?

titikṣā kā?
What is titiksha?

शीतोष्ण-सुखदुःखादि-सहिष्णुत्वम् ॥ १ ॥९

śītoṣṇa-sukha-duḥkhādi-sahiṣṇutvam.
A capacity to put up with all the unpleasant experiences in life like heat and cold and so on.

1.3.5 Śraddhā

श्रद्धा कीदृशी?

śraddhā kidṛśī?
Śraddhā is of what nature?

गुरु-वेदान्त-वाक्येषु विश्वासः श्रद्धा ॥ १ ॥१०

guruvedantavākyeṣu viśvāsaḥ śraddhā.
Śraddhā is trust in the words of the teacher and the scriptures.

1.3.6 Samādhanaṁ

समाधानं किम्?

samādhanaṁ kim?
What is samadhanam?

चित्तैकाग्रता ॥ १ ॥११

cittaikāgratā.
Samādhanaṁ is having only one thing at a time in front of the mind.

1.4 Mumukṣutvaṁ

मुमुक्षुत्वम् किम्?

mumukṣutvaṁ kim?

What is mumukshutvam?

मोक्षो मे भूयादिति इच्छा ॥ १ ॥ १२

mokṣo me bhūyāditicchā.

The desire, “Let there be freedom for me” is mumukshutvam.

एतत्साधन-चतुष्टयम् । ततस्तत्त्वविवेकस्याधिकारिणो भवन्ति ॥ १ ॥ १३

etad sādhana-catustayam

tatastattvavivekasyādhikāriṇo bhavanti.

This (is) the four-fold qualification. (Thereafter) consequently, (they) become qualified persons for the discriminative knowledge of truth

2 Enquiry into Truth

तत्त्व-विवेकः कः?

tattva-vivekaḥ kaḥ?

What is tattva-vivekaḥ?

आत्मा सत्यं तदन्यत्सर्वं मिथ्येति ॥ १ ॥ १४

ātmā satyaṁ tadanyat sarvaṁ mithyeti.

I, the self is the truth; everything other than that is apparent.

आत्मा कः?

ātmā kaḥ?

Who is ātmā, the self?

स्थूल-सूक्ष्म-कारण-शरीराद् व्यतिरिक्तः पञ्च-कोशातीतः सन्नवस्था-त्रय-साक्षी सच्चिदानन्दरूपः सन् यस्तिष्ठति स

आत्मा ॥ १ ॥ १५

sthūla-sūkṣma-kāraṇa-śarīrād vyatiriktaḥ

pañca-kośātītaḥ sannavasthā-traya-sākṣī

saccidānandasvarūpaḥ san yastiṣṭhati sa ātmā.

One who remains different from the gross, subtle, and causal bodies, who is beyond the five sheaths, who abides as a witness to the three states of experience, and who is of the form of existence, consciousness and fullness, is I, the self.

3 Śarīra-s

3.1 sthūla-śarīraṁ (Gross Body)

स्थूल-शरीरं किम्?

sthūla-śarīraṁ kim?

What is gross body?

पञ्चीकृत-पञ्चमहाभूतैः कृतं सत्कर्मजन्यं सुख-दुःखादि-भोगायतनं शरीरम् अस्ति जायते वर्धते विपरिणमते अपक्षीयते

विनश्यतीति षड्विकारवद् एतत् स्थूल-शरीरम् ॥ १.१६

pañcīkṛta-pañcamahābhūtaiḥ kṛtaṁ
satkarmajanyaṁ sukha-duḥkhādi-
bhogāyatanaṁ śarīraṁ asti jāyate vardhate
vipariṇamata apakṣīyate vinaśyatīti
ṣaḍvikāravat-etaṁ-sthūla-śarīraṁ.

This one which is made of the grossified five great elements, is born due to (past) good actions; the abode for the experience of happiness, sorrow, etc., is endowed with the six-fold modifications of "exists, is born, grows, undergoes metamorphosis, decays, and dies", is called gross body.

3.2 sūkṣma-śarīraṁ (Subtle Body)

सूक्ष्म-शरीरं किम् ?

sūkṣma-śarīraṁ kim?

What is subtle body?

अपञ्चीकृत-पञ्चमहाभूतैः कृतं सत्कर्मजन्यं सुख-दुःखादि-भोग-साधनं पञ्च-ज्ञानेन्द्रियाणि पञ्च-कर्मेन्द्रियाणि पञ्च-

प्राणादयो मनश्चैकं बुद्धिश्चैका एवं सप्तदश-कलाभिः सह यत्तिष्ठति तत्सूक्ष्म-शरीरम् ॥ १.१७

apañcīkṛta-pañcamahābhūtaiḥ kṛtaṁ
satkarmajanyaṁ sukha-duḥkhādi-bhoga-
sādhanaṁ pañca-jñānendriyāṇi pañca -
karmendriyāṇi pañca-prāṇādayo manaścaikaṁ
buddhiścaikaivaṁ saptaśa-kalābhiḥ saha
yattiṣṭhati tat sūkṣma-śarīraṁ.

The subtle body is that which is made of the ungrossified five great elements, is born of the (past) right actions, the instrument for the experience of pleasures, sorrows, etc., and that which has seventeen parts, viz., five sense organs of knowledge, five organs of action, the five prāṇas, the mind, and the intellect.

3.2.1 Jnanendriyas

श्रोत्रं त्वक्-चक्षु रसना घ्राणमिति पञ्च-ज्ञानेन्द्रियाणि ॥१॥ १८

śrotraṁ tvakcakṣū rasanā ghrāṇamiti pañca-jñānendriyāṇi.

The five organs of perception are : the ear, the sense of touch, the eye, the tongue, and the nose.

श्रोत्रस्य दिग्देवता । त्वचो वायुः । चक्षुषः सूर्यः । रसनायाः वरुणः । घ्राणस्याश्विनौ । इति ज्ञानेन्द्रिय-देवताः ॥ १ ॥ १९

śrotrasya digdevatā, tvaco vāyuh, cakṣuṣaḥ
sūryaḥ, rasanāyaḥ varuṇaḥ, ghrāṇasyāśvinau,
iti jñānendriyadevatāḥ.

The presiding deities of the organs of perception are : Quarters is the deity for the ear; Wind for skin; Sun for the eyes; Varuna for the tongue; and Asvinii-kumaras for the nose.

श्रोत्रस्य विषयः शब्द-ग्रहणम् । त्वचो विषयः स्पर्श-ग्रहणम् । चक्षुषो विषयो रूप-ग्रहणम् । रसनाया विषयो रस-ग्रहणम् । घ्राणस्य विषयो गन्ध-ग्रहणम् इति ॥ १ ॥ २०

śrotrasya viśayaḥ śabda-graṇam
tvaco viśayaḥ sparśa-graṇam
cakṣuṣo viśayo rūpa-graṇam
rasanāyā viśayo rasa-graṇam
ghrāṇasya viśayo gandha-graṇamiti.

The field of the ear is the cognition of sound. The field of the skin is the cognition of touch. The field of the eyes is the cognition of colour (and form). The sphere of the tongue is the cognition of taste. The sphere of the nose is the cognition of smell.

3.2.2 Karmendriyas

वाक्पाणि-पाद-पायूपस्थानि इति पञ्च-कर्मेन्द्रियाणि ॥१॥ २१

vākpāṇipādapāyupasthāni iti pañcakarmendriyāṇi.

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

वाचो देवता वह्निः । हस्तयोरिन्द्रः । पादयोर्विष्णुः । पायोर्मृत्युः । उपस्थस्य प्रजापतिः । इति कर्मेन्द्रिय-देवताः ॥ १.२२

vāco devatā vahniḥ, hastayorindraḥ,
pādayorviṣṇuḥ, pāyor mṛtyuḥ, upasthasya
prajāpatiḥ, iti karmendriya-devatāḥ.

The deity for speech is Fire; for hands it is Indra; for feet it is Viṣṇu; for the organ of excretion it is Yama and for genitals it is Prajāpati.

वाचो विषयो भाषणम् । पाण्योर्विषयो वस्तु-ग्रहणम् । पादयोर्विषयो गमनम् । पायोर्विषयो मल-त्यागः । उपस्थस्य

विषय आनन्द इति ॥ १ ॥२३

vāco viṣayo bhāṣaṇam, paṇyorviṣayo
vastu-grahaṇam, pādayorviṣayo gamanam,
pāyorviṣayo mala-tyāgaḥ, upasthasya viṣaya ānanda iti.

The sphere of activity of the organ of speech is speaking. The sphere of activity of hands is to grasp objects. The function of the legs is movement. The function of the organ of excretion is elimination of waste. The sphere of activity of the genital is pleasure.

3.3 kāraṇa śarīraṁ (Causal Body)

कारण-शरीरं किम्?

kāraṇaśarīraṁ kim?

What is the causal body?

अनिर्वाच्यानाद्यविद्यारूपं शरीर-द्वयस्य कारणमात्रं सत्स्वरूपाज्ञानं निर्विकल्पक-रूपं यदस्ति तत् कारण-शरीरम् ॥

१ ॥२४

anirvācyānādyavidyārūpaṁ śarīra-dvayasya

kāraṇa-mārtam satsvarūpājñānaṁ nirvikalpaka-rūpaṁ yadasti tat kāraṇa-śarīraṁ.

That which is in the form of indefinable, beginningless ignorance, the cause for the two bodies (gross and subtle), ignorance of one's own nature that is absolute existence and is free from duality or division (such as subject and object) is (called) causal body.

4 Avasthā-trayam

अवस्थात्रयं किम् ?

avasthātrayaṁ kim?

What are the three states of experience?

जाग्रत्-स्वप्न-सुषुप्त्यवस्थाः ॥ १ ॥२५

jāgrat-svapna-suṣuptyavasthāḥ.

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

4.1 Jāgrad Avasthā (Waking state)

जाग्रदवस्था का?

Jāgradavasthā kā?

What is waking state?

श्रोत्रादि-ज्ञानेन्द्रियैः शब्दादि-विषयैश्च ज्ञायते इति यत्सा जाग्रदवस्था ।

स्थूल-शरीराभिमान्यात्मा विश्व इत्युच्यते ॥ १ ॥२६

śrotrādi-jñānendriyaiḥ śabdādi-viṣayā
jñāyanta iti yatsā jāgradavasthā, sthūla-śarīrabhimānyātmā viśvaḥ ityucyate.

The state of experience that is known through the interaction between the sense organs of perception such as the ear etc and the sense objects like sound etc. is called waking state. I, the Ātmā, identifying with the gross body, is called viśvaḥ.

4.2 Svapnā Avasthā (Dream state)

स्वप्नवस्था केति चेत् - जाग्रदवस्थायां यदृष्टं यच्छ्रुतं तज्जनित-वासनया निद्रा-समये यः प्रपञ्चः प्रतीयते सा स्वप्नावस्था ।

सूक्ष्म-शरीराभिमान्यात्मा तैजस इत्युच्यते ॥ १ ॥ २७

svapnāvasthā kā iti cet?
jāgradavasthāyām yaddr̥ṣṭam yacchrutam
tajjanita-vāsanayā nidrā-samaye yaḥ prapancaḥ
pratīyate sā svapnāvasthā,
sūkṣma-śarīrabhimānyātmā taijasa ityucyate.

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

4.3 Suṣupti Avasthā (Deep Sleep state)

ततः सुषुप्त्यवस्था का?

tataḥ suṣuptyavasthā kā?

Thereafter what is sleep state?

अहं किमपि न जानामि सुखेन मया निद्रानुभूयत इति सुषुप्त्यवस्था ।

कारण-शरीराभिमान्यात्मा प्राज्ञ इत्युच्यते ॥ १ ॥ २८

aham kimapi na jānāmi sukkena mayā
nidrānubhūyata iti suṣuptyavasthā.
kāraṇa-śarīrabhimānyātmā prājña ityucyate.

That state about which one says later, ‘I did not know anything; I enjoyed a good sleep’ is the deep sleep state.

5 Pañcakoshas

पञ्च-कोशाः के?

pañca-kośaḥ ke

What are the five kośas?

अन्नमयः प्राणमयो मनोमयो विज्ञानमय आनन्दमयश्चेति ॥ १ ॥ २९

annamayah prāṇamayo manomayo vijñānamaya ānandamayaśceti.
They are : annamaya, prāṇamaya, manomaya, vijñānamaya and ānandamaya.

5.1 Annamaya kośa

अन्नमयः कः?

annamayah kaḥ?

What is annamaya?

अन्नरसेनैव भूत्वाऽन्नरसेनैव वृद्धिं प्राप्यान्नरूप-पृथिव्यां यद् विलीयते तदन्नमयः कोशः स्थूल-शरीरम् ॥ १ ॥३०

annarasenaiva bhutvānnarasenaiva vṛddhim

prāpyānnarūpapṛthivyāṁ yad vilīyate

tadannamayah kośaḥ sthūlaśarīram.

The physical body that is born of the essence of food only, that which gains growth from the same essence of food only and which merges into the earth which is of the form of food, is called annamaya.

5.2 Prāṇamaya kośa

प्राणमयः कः?

prāṇamayah kaḥ?

What is Prāṇamaya?

प्राणाद्याः पञ्च-वायवो वागादीन्द्रिय-पञ्चकं प्राणमयः कोशः ॥ १ ॥३१

prāṇādyah pañca-vāyavo vāgādīndriya-

pañcakam prāṇamayah kośaḥ.

The five physiological functions beginning with prana alongwith the five organs of action beginning with organ of speech constitute prāṇamaya kosa.

5.3 Manomaya kośa

मनोमयः कः?

manomayah kaḥ?

What is manomaya?

मनश्च ज्ञानेन्द्रिय-पञ्चकं मिलित्वा यो भवति स मनोमयः कोशः ॥ १ ॥३२

manaśca jñānendriyapañcakam militvā yo

bhavati sa manomayah kośaḥ.

Joining or grouping the mind and the five sense organs of knowledge what obtains is manomaya kośa.

5.4 Vijñānamaya kośa

विज्ञानमयः कः?

vijñānamayaḥ kaḥ?

What is vijñānamaya?

बुद्धिः ज्ञानेन्द्रिय-पञ्चकं मिलित्वा यो भवति स विज्ञानमयः कोशः ॥ १ ॥ ३३

buddhiḥ jñānendriyapañcakam militvā yo

bhavati sa vijñānamayaḥ kośaḥ.

By combining the intellect and five sense organs of knowledge what obtains is known as vijñānamaya kośa.

5.5 Ānandamaya kośa

आनन्दमयः कः?

ānandamayaḥ kaḥ?

What is Ānandamaya?

एवमेव कारणशरीरभूताविद्यास्थ-मलिन-सत्त्वं प्रियादि-वृत्ति-सहितं सत् आनन्दमयः कोशः ।

एतत् कोश-पञ्चकम् ॥ १ ॥ ३४

evameva kāraṇa-śarīra-bhūta-avidyāstha-malina-sattvaṁ priyādi-vṛtti-sahitaṁ

sa ānandamayaḥ kośaḥ.

etat kośa-pañcakam.

In the same way, established in ignorance, which is of the form of causal body, of impure nature and endowed with three dispositions of happiness like priya etc is ānandamaya kośa.

5.6 Pancakośātītaḥ

मदीयं शरीरं मदीयाः हाणाः मदीयं मनश्च मदीया बुद्धिर्मदीयमज्ञानमिति स्वेनैव ज्ञायते तद्यथा मदीयत्वेन ज्ञातं कटक-

कुण्डल-गृहादिकं स्वस्माद्भिन्नं तथा पञ्चकोशादिकं स्वस्माद्भिन्नं मदीयत्वेन ज्ञातम् आत्मा न भवति ॥ १ ॥ ३५

madīyaṁ śarīraṁ madīyāḥ prāṇaḥ madīyaṁ

manaśca madīyā buddhirmadīyamajñānamiti

svenaiva jñāyate tadyathā madīyatvena jñātaṁ

kaṭakakuṇḍalagrāhādikaṁ svasmādbhinnaṁ

tathā pañcakośādikaṁ madīyatvena jñātamātmā na bhavati.

Just as bangles, ear-rings, house etc known as 'mine' are all other than the knower, - so too the five kośas known by the self as mine in the form of 'my body, my prāṇas, my mind, my intellect and my ignorance should all be other than the knower and so cannot be the self.

6 Ātmā

आत्मा तर्हि कः?

ātmā tarhi kaḥ?

What is Ātmā then?

सच्चिदानन्दस्वरूपः ॥ १ ॥ ३६

saccidānandasvarūpaḥ.

Ātmā is of the nature of sat, cit and ānanda.

सत् किम्?

sat kim?

What is sat?

काल-त्रयेऽपि तिष्ठति इति सत् ॥ १ ॥ ३७

kāla-traye’pi tiṣṭhatīti sat.

What exists in all the three periods of time is sat.

चित् किम्?

cit kim?

What is cit?

ज्ञान-स्वरूपः ॥ १ ॥ ३८

Jñāna svarūpaḥ.

Cit is of the nature of consciousness.

आनन्दः कः?

ānandaḥ kaḥ?

What is ananda?

सुख-स्वरूपः ॥ १ ॥ ३९

sukha svarūpaḥ

Ānanda is of the nature of happiness.

एवं सच्चिदानन्द-स्वरूपं स्वात्मानं विजानीयात् ॥ १ ॥ ४०

evaṁ saccidānandasvarūpaṁ svātmānaṁ vijānīyat.

Thus one should know oneself to be of the nature of saccidānanda.

JAGAT

7 Māyā

अथ चतुर्विंशति-तत्त्वोत्पत्ति-प्रकारं वक्ष्यामः ॥ २ ॥१

atha caturviṁśatitattvotpattiprakāraṁ vakṣyāmaḥ.

Now, we shall teach the evolution of 24 factors.

ब्रह्माश्रया सत्त्व-रजस्-तमो-गुणात्मिका माया अस्ति ॥ २ ॥२

brahmāśrayā sattvarajastamogūṇātmikā māyāsti.

Depending on Brahman for its existence is Māyā which is of the nature of the three guṇās, satva, rajas and tamas.

7.1 Evolution of Five Elements

ततः आकाशः संभूतः । आकाशातयुः । वायोस्तेजः । तेजस आपः । अद्भ्यः पृथिवी ॥ २ ॥३

tataḥ ākāśaḥ sambhūtaḥ, ākāśādvāyuh,
vāyostejaḥ, tejasa āpaḥ, adbhyaḥ pṛthivī.

From that (Māyā) space was born. From the space, air was born. From the air fire was born. From the fire waters were born and from the water, earth was born.

7.2 Evolution of the Sattva aspect

एतेषां पञ्च-तत्त्वानां मध्य आकाशस्य सात्त्विकांशात् श्रोत्रेन्द्रियं संभूतम् । वायोः सात्त्विकांशात्त्वगिन्द्रियं संभूतम् ।

अग्नेः सात्त्विकांशाच्चक्षुरिन्द्रियं संभूतम् । जलस्य सात्त्विकांशाद्रसनेन्द्रियं संभूतम् । पृथिव्याः सात्त्विकांशाद् घ्राणेन्द्रियं संभूतम् ॥ २ ॥४

eteṣaṁ pañca-tattvānaṁ madhya ākāśasya sāttvikāṁśācchrotrendriyaṁ sambhutam. vāyoḥ sāttvikāṁśāttvagindriyaṁ sambhūtam. agneḥ sāttvikāṁśāccakṣurindriyaṁ sambhūtam. jalasya sāttvikāṁśādrasanendriyaṁ sambhūtam. pṛthivyāḥ sāttvikāṁśādghraṇendriyaṁ sambhūtam.

From among these five great elements, from the sattva aspect of space the sense organ of ear was born. From the sattva aspect of air the sense organ of skin was born. From the sattva aspect of fire the sense organ of eye was born. From the sattva aspect of waters the sense organ of tongue was born. From the sattva aspect of earth the sense organ of nose was born.

7.2.1 Antaḥkaraṇam

एतेषां पञ्च-तत्त्वानां समष्टि-सात्त्विकांशाद् मनो-बुद्ध्यहंकार-चित्तान्तः-करणानि संभूतानि ॥ २ ॥५

eteṣaṁ pañca-tattvānaṁ samaṣṭi-sāttvikāṁśād
manobuddhyahaṅkaracittāntaḥkaraṇāṇi sambhūtani.

From the totality of the sattva aspect of these five elements are born the inner instruments of mind, intellect, ego and memory.

सङ्कल्प-विकल्पात्मकं मनः ॥ २ ॥६

saṅkalpavikalpātmakam mana

Mind is of the nature of indecision or doubt.

निश्चयात्मिका बुद्धिः ॥ २ ॥७

niścayātmikā buddhiḥ

Buddhi is of the nature of definiteness.

अहङ्कर्ता अहङ्कारः ॥ २ ॥८

ahaṅkartāhaṅkṛtiḥ

‘I am the doer’ - this sense is ego or ahankara.

चिन्तन-कर्तृ चित्तम् ॥ २ ॥९

cintanakartṛ cittam.

Cittam is the faculty of recollection.

मनसो देवता चन्द्रमाः । बुद्धेर्ब्रह्मा । अहङ्कारस्य रुद्रः । चित्तस्य वासुदेवः ॥ २ ॥१०

manaso devatā candramāḥ, buddherbrahmā,

ahaṅkārasya rudraḥ, cittasya vāsudevaḥ.

The presiding deity of mind is Moon, of the buddhi is Brahma, of the ahankara is Rudra and of the cittam is Vasudeva.

7.3 Evolution of the Rajas aspect

एतेषां पञ्च-तत्त्वानां मध्य आकाशस्य राजसांशाद् वागिन्द्रियं संभूतम् । वायोः राजसांशात् पाणीन्द्रियम् संभूतम् ।

वह्नेः राजसांशात् पादेन्द्रियं संभूतम् । जलस्य राजसांशाद् उपस्थेन्द्रियं संभूतम् । पृथिव्या राजसांशाद् गुदेन्द्रियं

संभूतम् ॥ २ ॥११

eteṣaṁ pañca-tattvānam madhye ākāśasya

rājasāṁśādvāgindriyam sambhūtam.

vāyoḥ rājasāṁśāt pāṇīndriyam sambhūtam.

vahne rājasāṁśāt pādenidriyam sambhūtam.

jalasya rājasāṁśāt gudendriyam sambhūtam.

prthivyā rājasāṁśādupasthendriyam sambhūtam.

Of these five elements, from the rajas aspect of space the organ of speech was born. From the rajas aspect of air the organ of hands was born. From the rajas aspect of fire the organ of feet was born. From the rajas aspect of waters the organ of genital was born. From the rajas aspect of earth the organ of anus was born.

एतेषां समष्टि-राजसांशात्पञ्चप्राणाः संभूताः ॥ २ ॥१२

eteṣaṁ samaṣṭirājasāṁśātpañcaprāṇaḥ sambhūtaḥ.

From the totality of the rajas aspect of these five elements are born the five pranas.

7.4 Evolution of the Tamas aspect

एतेषां पञ्च-तत्त्वानां तामसांशात्पञ्चीकृत-पञ्च-तत्त्वानि भवन्ति ॥ २ ॥१३

eteṣaṁ pañcatattvānāṁ tāmasāṁśātpañcīkṛta-pañca-tattvāni bhavanti.

From the tamas aspect of these five elements, grossified five elements are born.

पञ्चीकरणं कथमिति चेत् ।

pañcīkaraṇaṁ kathamiti cet

एतेषां पञ्च-महाभूतानां तामसांश-स्वरूपम् एकमेकं भूतं द्विधा विभज्यैकमेकमर्धं पृथक् तूष्णीम् व्यवस्थाप्यापरमपरमर्धं

चतुर्धा विभज्य स्वार्ध-भिन्नेष्वर्धेषु स्वभाग-चतुष्टय-संयोजनं कार्यम् । तथा पञ्चीकरणं भवति ॥ २ ॥१४

eteṣaṁ pañca-mahā-bhūtānāṁ tāmasāṁśa-

svarūpam ekamekaṁ bhūtaṁ dvidhā

vibhajyaikamekamardhaṁ prthaktūṣṇīm

vyavasthāpya aparamaparamardhaṁ caturdhā

vibhajya svārdhabhinneṣu ardheṣu

svabhāgacatuṣṭayasamyojanaṁ pañcīkaraṇaṁ bhavati.

If it is asked how does pañcīkaraṇaṁ takes place, (the answer is) first each of the tamas aspect of these five elements gets divided into two equal parts, then one half of each of it is kept aside intact and the other half of each of it gets divided into four equal parts and (finally) to the intact half of each element, the one-eighth portion from each of the other four elements gets mixed. Thus pañcīkaraṇaṁ takes place.

एतेभ्यः पञ्चीकृत-पञ्चमहा-भूतेभ्यः स्थूल-शरीरं भवति ॥ २.१५

etebhyaḥ pañcīkṛta-pañcamahā-bhūtebhyaḥ sthūla-śarīraṁ bhavati.

From these grossified five great elements gross body is born.

एवं पिण्ड-ब्रह्माण्डयोरैक्यं संभूतम् ॥ २ ॥१६

Evaṁ piṇḍa-brahmaṇḍayoraikyam sambhūtam.

Thus there is oneness between individual (microcosm) and the jagat (macrocosm).

जीवेश्वर ऐक्यम्

8 Jīva and Īśvara

स्थूल-शरीराभिमानो जीव-नामकं ब्रह्म-प्रतिबिम्बं भवति ।

स एव जीवः प्रकृत्या स्वस्माद् ईश्वरं भिन्नत्वेन जानाति ॥ ३ ॥१

sthūlaśarīrābhimāni jīvanāmakam

brahmapratibimbam bhavati, sa eva jīvaḥ
prakṛtyā svasmādīśvaram bhinnatvena jānāti.

The reflection (as it were) of Brahman (in subtle body) which identifies itself with the gross body is called jīva. The same jiva by nature (that is, ignorance) knows/takes Isvara to be different from himself/herself.

अविद्योपाधिस्सन् आत्मा जीव इत्युच्यते ॥ ३ ॥२

avidyopādhiḥ sannātmā jīva ityucyate.

Ātmā associated with avidya-upadhi is called jīvaḥ.

मायोपाधिस्सन् (आत्मा) ईश्वर इत्युच्यते ॥ ३ ॥३

māyopādhiḥ sannātmeśvara ityucyate.

Ātmā associated with the māyā-upādhi is called Īśvara.

एवमुपाधिभेदाजीवेश्वरभेददृष्टिर्यावत्पर्यन्तं तिष्ठति तावत् पर्यन्तं जन्म-मरणादि-रूप-संसारो न निवर्तते ॥ ३ ॥४

evamupādhibhedaājīveśvara-bheda-dṛṣṭiryaavatparyanta tiṣṭhati

tāvat paryantaṁ janma-maraṇādi-rūpa-saṁsāro na nivartate.

So long as this notion of difference between jīva and Īśvara which is due to conditionings, remains, until such time saṁsāra in the form of birth, death and so on does not go away.

तस्मात्कारणान्न जीवेश्वरयोर्भेद-बुद्धिः स्वीकार्या ॥ ३ ॥५

tasmātkāraṇāt na jīveśvarayorbheda-buddhiḥ svīkāryā.

Because of that reason, the difference between jīva and Īśvara should not be accepted.

9 Tattvam Asi

ननु साहङ्कारस्य किञ्चिज्ज्ञस्य जीवस्य निरहङ्कारस्य सर्वज्ञस्येश्वरस्य तत्त्वमसीति महावाक्यात्कथम् अभेदबुद्धिः स्यात्

उभयोर्विरुद्धधर्माक्रान्तत्वात् ॥ ३ ॥६

nanu sāhaṅkārasya kicijñāsya jīvasya

nirahaṅkārasya sarvajñāsyeśvarasya

tattvamasīti mahā-vākyāt kathamabheda-

buddhiḥ syāt ubhayorviruddha-dharma-

ākrāntatvāt.

Since both jīva and Īśvara are endowed with opposite attributes, how can there be the understanding of non-difference for a jiva who is a limited individual with small knowledge, and Īśvara who is free from individuality and having all-knowledge from the tattvamasī mahāvākya?

इति चेत् न । स्थूल-सूक्ष्म-शरीराभिमानी त्वं-पद-वाच्यार्थः । उपाधि-विनिर्मुक्तं समाधि-दशा-सम्पन्नं शुद्धं चैतन्यं

त्वं-पद-लक्ष्यार्थः ॥ ३ ॥७

iti cenna;

sthūla-sūkṣma-sārīrābhimānī tvam-pada-
vācyārthaḥ. upādhi-vinirmuktaṁ samādhi-
daśā-sampannaṁ śuddhaṁ caitanyaṁ tvam-
pada-lakṣyārthaḥ.

If that is your objection, it is not right. The direct meaning of the word tvam is one who is identified with the physical body. The implied meaning of the word tvam is pure consciousness free from upādhi and obtaining when the mind is resolved in self (in a state of samādhi).

एवं सर्वज्ञत्वादि-विशिष्टः ईश्वरः तत्-पद-वाच्यार्थः । उपाधि-शून्यं शुद्ध-चैतन्यं तत्-पद-लक्ष्यार्थः ॥ ३ ॥८

evaṁ sarvajñarvādi-visiṣṭaḥ isvaraḥ tat-pada-vācyārthaḥ
upādhi-sūnyaṁ śuddha-caitanyaṁ tat-
pada-lakṣyārthaḥ.

Similarly, the direct meaning of the word ‘tat’ is one who is endowed with all-knowledge etc. The implied meaning of the word ‘tat’ is pure consciousness free from upadhi.

एवं च जीवेश्वरयोः चैतन्यरूपेणाभेदे बाधकाभावः ॥ ३.९

evaṁ ca jiveśvarayoḥ caitanyarūpeṇābhede bādhakābhāvaḥ.

Thus, there is no contradiction with reference to the non-difference between jīva and Īśvara from the standpoint of consciousness.

Jivanmukti

10 Jivanmukti

एवं च वेदान्त-वाक्यैः सद्गुरुपदेशेन च सर्वेष्वपि भूतेषु येषां ब्रह्मबुद्धिरुत्पन्ना ते जीवन्मुक्ताः भवन्ति ॥ ४ ॥१

evaṁ ca vedānta-vākyaīḥ sadguru upadeśena ca
sarveṣvapi bhūteṣu yeṣāṁ brahmabuddhirutpannā
te jīvanmuktā bhavanti.

Those in whom this knowledge, that all beings are Brahman, has taken place in this manner, through the sentences of Vedanta taught by a competent teacher, they are the jīvanmuktas.

ननु जीवन्मुक्तः कः?

यथा देहोऽहं पुरुषोऽहं ब्राह्मणोऽहं शूद्रोऽहमस्मीति दृढनिश्चयस्तथा नाहं ब्राह्मणो न शूद्रो न पुरुषः किन्तु असङ्गः
सच्चिदानन्दस्वरूपः प्रकाशरूपः सर्वान्तर्यामी चिदाकाशरूपः अस्मीति दृढनिश्चयरूपापरोक्षज्ञानवान् जीवन्मुक्तः ॥

४ ॥२

nanu jīvan-muktaḥ kaḥ?
yathā deho’haṁ puruṣo’haṁ brāhmaṇo haṁ
śūdro’hamasmīti dṛḍha-niścayastathā nāhaṁ
brāhmaṇo na śūdro na puruṣaḥ kintvasangaḥ
saccidānanasvarūpaḥ prakāśarūpaḥ
sarvāntaryāmī cidākāśarūpo’smīti dṛḍha-
niścaya-rūpa-aparaokṣa-jñānavāñ jīvanmuktaḥ.

Who is a jīvanmuktah? Just as one has the firm belief that ‘I am the body’, ‘I am a male’, ‘I am a brahmin’, ‘I am a sūdra’, so also, ‘I am not a brahmin’, ‘I am not a sūdra’, ‘I am a sūdra’, ‘I am not a male’, but I am unattached, I am of the nature of saccidananda, self-effugent, the indweller in all beings, the formless consciousness like space - thus one who has a firmly ascertained immediate knowledge is called a jīvanmuktah.

ब्रह्मैवाहमस्मीत्यपरोक्षज्ञानेन निखिल-कर्म-बन्ध-विनिर्मुक्तः स्यात् ॥ ४ ॥३

brahmaivāhamasmītyaparokṣa-jñānena
nikhila-karma-bandha-vinirmuktiḥ syāt.

By the immediate knowledge that I am Brahman one becomes freed from the bondage of all karmas.

KARMA

11 Karma

कर्माणि कति विधानि सन्तीति चेत् आगामि-सञ्चित-प्रारब्ध-भेदेन त्रिविधानि सन्ति ॥ ५ ॥१

karmāṇi kati vidhāni santīti cet;
āgāmi-sañcita-prārabdha-bhedena
trividhāni santi.

Suppose if it is asked, “how many kinds of karmas are there”, (we say), karmas are of three kinds, viz., āgāmi, sañcita and prārabdha.

आगामि कर्म किम्?

āgāmi-karma kim?
What is āgāmi karma?

ज्ञानोत्पत्त्यनन्तरं ज्ञानिदेहकृतं पुण्यपापरूपं कर्म यदस्ति तद् आगामीत्यभिधीयते ॥ ५ ॥२

jñānotpattyanantaram jñāni-deha-kṛtaṁ puṇya-
pāpa-rūpaṁ karma yadasti tad āgāmītyabhidhīyate.

Whatever karma in the form of puṇya-pāpa that is there which is done by the body of a jnani after the arising of knowledge, is called āgāmi.

सञ्चितं कर्म किम्?

What is sañcita karma?
sañcitaṁ karma kim?

अनन्तकोटिजन्मनां बीजभूतं सद्यत्कर्मजातं पूर्वार्जितं तिष्ठति तत् सञ्चितं ज्ञेयम् ॥ ५ ॥३

ananta-koṭi-janmanāṁ bīja-bhūtaṁ sad
yat karmajātaṁ pūrvārjitaṁ tiṣṭhati tat sañcitaṁ jñeyam.

The result of actions performed in (all) the previous births standing in the account of jīva, which are in the seed form to give rise to countless crores of births (in future) is called sañcita (accumulated) karma.

प्रारब्धं कर्म किमिति चेत् ।

prārabdham karma kimiti cet?

What is prārabdha-karma?

इदं शरीरमुत्पाद्य इह लोके एव सुखदुःखादिप्रदं यत्कर्म तत्प्रारब्धं भोगेन नष्टं भवति प्रारब्धकर्मणां भोगादेव क्षयः

(भवति) इति (न्यायात्) ॥ ५ ॥ ४

idaṁ śarīram utpādya iha loka evaṁ sukha-

duḥkhādi-pradam yat karma tatprārabdham,

bhogena naṣṭaṁ bhavati, prārabdhakarmanām bhogādeva kṣayaḥ iti.

Having given birth to this body, the actions which give pleasure and pain in this very world is called prarabdha. That gets exhausted by experience, (as the rule is), by experience alone (their) exhaustion (takes place).

सञ्चितं कर्म ब्रह्मैवाहमस्मीति निश्चय-ज्ञानेन नश्यति ॥ ५ ॥ ५

sañcitaṁ karma brahmaivāhamasmīti niścaya jñānena naśyati.

The sañcita-karma gets destroyed by the clear knoweldge that I am indeed Brahman.

आगामि कर्मापि ज्ञानेन नश्यति । किञ्च आगामि-कर्मणां नलिनी-दल-गत-जलवद् ज्ञानिनां सम्बन्धो नास्ति ॥ ५ ॥ ६

āgāmikarmāpi jñānena nasyati, kiñca āgāmikarmanām nalinī-dala-gata-

jalavajjñāninām sambandho nāsti.

Āgāmi karma also gets destroyed by knowledge. Further, āgāmi karmas do not have any connection with jñāni like the water that obtains on the lotus leaf.

किञ्च ये ज्ञानिनं स्तुवन्ति भजन्त्यर्चयन्ति तान्प्रति ज्ञानिकृतम् आगामि-पुण्यं गच्छति । ये ज्ञानिनं निन्दन्ति द्विषन्ति

दुःख-प्रदानं कुर्वन्ति तान्प्रति ज्ञानिकृतं सर्वमागामि क्रियमाणं यदवाच्यं कर्म पापात्मकं तद्गच्छति ॥ ५ ॥ ७

kiñca ye jñāninaṁ stuvanti bhajantyarcaयanti

tān prati jñānikṛtamāgāmipunyaṁ gacchati.

ye jñāninaṁ nindanti dviṣanti duḥkha-

pradānaṁ kurvanti tānprati jñāni-kṛtaṁ

sarvamāgāmi kriyamānaṁ yadavācyaṁ karma

pāpātmakaṁ tadgacchati.

Further, those who praise a jñāni, serve him and worship him, the āgāmi-punya does by jñāni goes to them. Those who criticise a jñāni, hate him, give him pain, all the āgāmi pāpa-karma, unworthy actions, that has been done and that is being done by a jñāni, goes to them.

तथा च आत्मवित्संसारं तीर्त्वा ब्रह्मानन्दम् इहैव प्राप्नोति । तरति शोकम् आत्मविद् इति श्रुतेः ॥ ५ ॥ ८ ॥

tathā ca ātmavit saṁsāraṁ tīrtvā
brahmānandam ihaiva prāpnoti.
tarati śokamātmaviditi śruteḥ.

The one who knows the self, crosses sorrow and gains here itself the limitlessness that is Brahman which is oneself. Sruti says “The knower of self crosses the sorrow”.

तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथवा । ज्ञानसंप्राप्तिसमये मुक्तोऽसौ विगताशयः ॥ इति स्मृतेश्च ॥ ५.९

tanuṁ tyajatu vā kāśyaṁ śvapacasya gr̥he
athavā jñānasamprāptisamaye mukto'sau
vigatāśayaḥ iti smṛteśca.

Let the wise person drop the body in Kaśi or in the house of a dog eater. And that person is someone who is already free the moment he gained knowledge because he is one who has no more attachment to a place.