

## Śānti Mantras

ॐ स ह नाववतु । स ह नौ भुनक्तु ।  
सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु ।  
मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

*om sa ha nāvavatu / sa ha nau bhunaktu  
sa ha vīryam karavāvahai / tejasvīnāvadhītamastu  
mā vidviṣāvahai / om śāntiḥ śāntiḥ śāntiḥ (1)*

*sāh* - he; *ha* - indeed; *nau* - both of us; *avātu* - may protect; *sāh* - he; *ha* - indeed; *nau* - both of us; *bhunaktu* - may nourish; *saha* - together; *vīryam karavāvahai* - may we acquire the capacity (to study and understand the scriptures); *tejasvī* - brilliant; *nau* - for us; *adhītam* - what is studied; *astu* - let it be; *mā vidviṣāvahai* - may we not disagree with each other; *om śāntiḥ śāntiḥ śāntiḥ* - om peace, peace, peace

May the Lord indeed, protect both of us. May he indeed, nourish both of us. May we together acquire the capacity (to study and understand the scriptures). May our study be brilliant. May we not disagree with each other. *Om* peace, peace, peace.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥ ५ ॥

*om pūrṇamadaḥ pūrṇamidaṁ pūrṇātpūrṇamudacyate  
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate  
om śāntiḥ śāntiḥ śāntiḥ (5)*

*pūrṇam* - is fullness; *adaḥ* - that; *pūrṇam* - is fullness; *idaṁ* - this; *pūrṇāt* - from that fullness; *pūrṇam* - this fullness; *udacyate* - has come; *pūrṇasya* - of that fullness; *pūrṇam* - this fullness; *ādāya* - having removed; *pūrṇam* - the fullness; *eva* - only; *avaśiṣyate* - remains; *om śāntiḥ śāntiḥ śāntiḥ* - om peace, peace, peace

That is fullness, this is fullness. From that fullness this fullness came. From that fullness this fullness removed, what remains is fullness. *Om* peace, peace, peace.

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# Prayers

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## Guru Vandanam

श्रुतिस्मृतिपुराणानाम् आलयं करुणालयम् ।  
नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥ १ ॥

*śrutismṛtipurāṇānām ālayam karuṇālayam  
namāmi bhagavadpādam śaṅkaram lokaśaṅkaram (1)*

*śruti-smṛti-purāṇānām* - of the *śruti* (*Vedas*), *smṛti* (*Gītā* etc.) and *purāṇas*; *ālayam* - the abode; *karuṇālayam* - the repository of compassion; *namāmi* - I salute; *bhagavat-pādam* - one who is revered; *śaṅkaram* - *Ādi Śaṅkarācārya*; *loka-śaṅkaram* - the one who gives happiness to the world

I salute *Ādi Śaṅkarācārya*, the abode of the *śruti* (*Vedas*), *smṛti* (*Gītā* etc.) and *purāṇas*, the repository of compassion, the one who gives happiness to the world and one who is revered.

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।  
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥ २ ॥

*śaṅkaram śaṅkarācāryam keśavam bādarāyaṇam  
sūtrabhāṣyakṛtau vande bhagavantau punaḥ punaḥ (2)*

*śaṅkaram* - Lord *Śiva*; *śaṅkarācāryam* - the great teacher *Ādi Śaṅkarācārya*; *keśavam* - Lord *Viṣṇu*; *bādarāyaṇam* - *Śrī Vyāsa*; *sūtra-bhāṣya-kṛtau* - those who wrote the aphorisms (*Brahma-śūtras*) and the commentaries (*Bhāṣyas*); *vande* - I salute; *bhagavantau* - the venerable ones; *punaḥ punaḥ* - again and again

I salute, again and again, the great teacher *Ādi Śaṅkarācārya*, who is Lord *Śiva* and *Bādarāyaṇa*, who is Lord *Viṣṇu*, the venerable ones who wrote the *Bhāṣyas* and the *Brahma-śūtras* respectively.

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।  
व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥ ३ ॥

*īśvaro gururātmeti mūrttibhedavibhāgine  
vyomavadvyāptadehāya dakṣiṇāmūrttaye namaḥ (3)*

*īśvaraḥ* - the Lord; *guruḥ* - the teacher; *ātmā* - the self; *iti* - thus; *mūrti-bheda-vibhāgine* - the one who appears (as though) divided; *vyomavat* - like space; *vyāpta-dehāya* - to one who is all pervasive; *dakṣiṇāmūrttāye* - to Lord *Dakṣiṇāmūrti*; *namaḥ* - salutation

Salutation to Lord *Dakṣiṇāmūrti*, who is all pervasive like space, but who appears (as though) divided as the Lord, the teacher and the self.

गुकारस्त्वन्धकारी वै रुकारस्तन्निवर्त्तकः ।  
अन्धकारनिरोधित्वाद् गुरुरित्यभिधीयते ॥ ४ ॥

*gukārastvandhakāro vai rukārastannivarttakah*  
*andhakāranirodhitvād gururityabhidhīyate (4)*

*gukārah* - the syllable 'gu'; *tu* - indeed; *andhakārah* - (stands for) darkness (of ignorance); *vai* - indeed; *rukārah* - the syllable 'ru'; *tad-nivarttakah* - its remover; *andhakāra-nirodhitvāt* - because he destroys the darkness (of ignorance); *guruḥ* - a guru; *iti* - thus; *abhidhīyate* - is so called

The syllable 'gu' stands for darkness (of ignorance) and 'ru' represents its remover. A guru is so called because he removes the darkness (of ignorance).

सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् ।  
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥ ५ ॥

*sadāśivasamārambhām śaṅkarācāryamadhyamām*  
*asmadācāryaparyantām vande guruparamparām (5)*

*sadāśiva-samārambhām* - beginning with the ever auspicious Lord *Śiva*; *śaṅkarācārya-madhyamām* - *Ādi Śaṅkarācārya* in the middle; *asmadācārya-paryantām* - up to our teacher; *vande* - I salute; *guru-paramparām* - the lineage of teachers

I salute the lineage of teachers, beginning with the ever auspicious Lord *Śiva*, (linked by) *Ādi Śaṅkarācārya* in the middle and extending up to my own teacher.

आत्मानात्मविवेकः  
ātmānātmāvivekaḥ

Discrimination between the self and the nonself

मङ्गलाचरणम्  
maṅgalācaraṇam

- 1) दृश्यं सर्वमनात्मा स्याद्दृगेवात्मविवेकिनः।  
आत्मानात्मविवेकोऽयं कथितो ग्रन्थकोटिभिः ॥ १ ॥

*dr̥śyaṁ sarvamanātmā syāddṛgevātmavivekinaḥ,  
ātmānātmāviveko 'yaṁ kathito granthakoṭibhiḥ.*

Verse 1

For a person of discrimination , all that is seen is nonself and the seer is the self; by crores of texts this is said to be the discrimination between the self and the nonself.

- 2) आत्मानात्मविवेकः कथ्यते ॥ २ ॥

*ātmānātmāvivekaḥ kathyate.*

Verse 2

The discrimination between the self and the non-self is being narrated.

- 3) आत्मनः किन्निमित्तं दुःखम् ? शरीरपरिग्रहनिमित्तम्। न ह वै सशरीरस्य सतः  
प्रियाप्रिययोरपहतिरस्ति इति श्रुतेः ॥ ३ ॥

*ātmanaḥ kinnimittam duḥkham ? śarīraparigrahanimittam, na ha vai saśarīrasya  
sataḥ priyāpriyayorapahatirasti iti śruteḥ*

Verse 3

What is cause for sorrow in the self? The sorrow is caused by the possession of ( identification with ) the body. According to the Śruti : For the one who is identified with the body , there can be no elimination of the desirable and the undesirable (Ch. Up. 8-12--1 ).

4) शरीरपरिग्रहः केन भवति ? कर्मणा ॥ ४ ॥  
*sarīraparigrahaḥ kena bhavati ? karmaṇā.*

Verse 4

What causes identification with the body? Action?

5) कर्म केन भवतीति चेत् ? रागादिभ्यः ॥ ५ ॥  
*karma kena bhavatīti cet ? rāgādibhyaḥ.*

Verse 5

What is the cause for the action? Likes and dislikes.

6) रागादयः कस्माद्भवन्तीति चेत् ? अभिमानात् ॥ ६ ॥  
*rāgādayaḥ kasmādbhavantīti cet ? abhimānāt.*

Verse 6

What is the cause for the likes and dislikes? Ego (identification) is the cause.

7) अभिमानोऽपि कस्माद्भवति ? अविवेकात् ॥ ७ ॥  
*abhimāno'pi kasmādbhavati ? avivekāṭ.*

Verse 7

Even that ego ( identification) is because of what? It is because of nondiscrimination .

8) अविवेकः कस्माद्भवति ? अज्ञानात्। अज्ञानं केन भवतीति चेत् न केनापि। अज्ञानं नाम अनादि सदसद्भ्यामनिर्वचनीयं त्रिगुणात्मकं ज्ञानविरोधि भावरूपं यत्किञ्चिदिति वदन्ति अहमज्ञ इत्याद्यनुभवात्। देवात्मशक्तिं स्वगुणैर्निगूढाम् इत्यादिश्रुतेः ॥ ८ ॥

*avivekaḥ kasmādbhavati? ajñānāt, ajñānaṁ kena bhavatīti cet na kenāpi, ajñānaṁ nāma anādi sadasadbhyāmanirovacanīyaṁ triguṇātmakeṁ jñānavirodhi bhāvarūpaṁ yatkiñciditi vadanti ahamajña ityādyanubhavāt, devātmaśaktiṁ svaguṇairnigūḍhām ityādiśruteḥ.*

Verse 8

What is the cause for nondiscrimination? Ignorance is the cause. What is the cause for ignorance ? There is no cause for ignorance . Ignorance is said to be something which is beginningless, which cannot be described as being or

nonbeing, which is made up of the three *gunas*, which is dispelled by knowledge and which is something positive, though intangible. Its existence is established from such experiences as “ I am ignorant”. According to the Śruti: (They realised) the power of God hidden or concealed in its own *gunas* (Śve. Up. 1-3).

- 9) तस्मादज्ञानादविवेको जायते। अविवेकादभिमानो जायते। अभिमानाद्रागादयो जायन्ते। रागादिभ्यः कर्माणि जायन्ते। कर्मभ्यः शरीरपरिग्रहो जायते। शरीरपरिग्रहाद्दुःखं जायते ॥ ९  
*tasmādajñānādaviveko jāyate, avivekādabhimāno jāyate. abhimānādrāgādayo jāyante. rāgādibhyaḥ karmāṇi jāyante.*

*karmabhyaḥ śarīraparigraho jāyate. śarīraparigrahādduḥkham jāyate. Verse 9*

Of that ignorance is born nondiscrimination. Of nondiscrimination is born identification. Of identification are born likes etc. Of likes etc. are born actions. Possession of a body is born of actions. Sorrow is born of possession of ( or identification with ) the body.

- 10) दुःखस्य कदा निवृत्तिः? सर्वात्मना शरीरपरिग्रहनाशे सति दुःखस्य निवृत्तिर्भवति। सर्वात्मपदं किमर्थम्? सुषुप्त्यवस्थायां दुःखे निवृत्तेऽपि पुनरुत्थानसमये उत्पद्यमानत्वाद् वासनात्मना स्थितं भवति। अतस्तन्निवृत्त्यर्थं सर्वात्मपदम् ॥ १० ॥

*duḥkhasya kadā nivṛtṭiḥ? sarvātmanā śarīraparigrahanāśe sati duḥkhasya nivṛtṭirbhavati. sarvātmapadam kimartham? suṣuptyavasthāyām duḥkhe nivṛtte'pi punarutthānasamaye utpadyamānatvād vāsanātmanā sthitam bhavati. atastannivṛtṭyartham sarvātmapadam. Verse 10*

When does the cessation of sorrow take place ? Cessation of sorrow takes place when there is a cessation of ( termination to ) the possession of the body , with its cause. Why is the word ‘*sarvātmanā*’ ( with its cause ) used ? Eventhough the sense of sorrow does get eliminated at the time of deep sleep, it rises again at the time of waking. Therefore, it was there in the form of ‘*vāsanā*’ (deep impression) in the deep sleep. So the word ‘*sarvātmanā*’ (with its cause) is used to include the elimination of (even

the *vāsanā*).

शरीरपरिग्रहनिवृत्तिः कदा भवति ? सर्वात्मना कर्मणि निवृत्ते सति।

*sarīraparigrahanivṛtṭiḥ kadā bhavati ? sarvātmanā karmaṇi nivṛtte sati.*

When does the possession of the body get terminated?

When action ceases with its cause .

कर्मनिवृत्तिः कदा भवति ? सर्वात्मना रागादौ निवृत्ते सति।

*karmanivṛtṭiḥ kadā bhavati ? sarvātmanā rāgādau nivṛtte sati.*

When does the action cease? When likes etc., are eliminated with their cause.

रागादिनिवृत्तिः कदा भवति? सर्वात्मना अभिमाने निवृत्ते सति।

*rāgādinivṛtṭiḥ kadā bhavati? sarvātmanā abhimāne nivṛtte sati.*

When do likes etc., get eliminated? When ego (*ahaṅkāra*) gets eliminated with its cause.

कदा अभिमाननिवृत्तिः? सर्वात्मना अविवेके निवृत्ते सति।

*kadā abhimānanivṛtṭiḥ? sarvātmanā aviveke nivṛtte sati.*

When does the *ahaṅkāra* get eliminated? When non-discrimination gets eliminated with its cause.

कदा अविवेकनिवृत्तिः? सर्वात्मना अज्ञाने निवृत्ते सति।

*kadā avivekanivṛtṭiḥ? sarvātmanā ajñāne nivṛtte sati.*

When is the elimination of non-discrimination? When ignorance gets eliminated completely.

11) कदा अज्ञाननिवृत्तिः?

ब्रह्मात्मैकत्वे जाते सति अविद्यानिवृत्तिः सर्वात्मना ज्ञानेनैव भवति ॥ ११ ॥

*kadā ajñānanivṛtṭiḥ? brahmātmaikatve jāte sati avidyānivṛtṭiḥ sarvātmanā jñānenaiiva bhavati.* Verse 11

When does ignorance get eliminated? When the knowledge of identity between *brahman* and *ātmanā* dawns, does the total cessation of ignorance take place.

12) ननु नित्यानां कर्मणां विहितत्वात् नित्येभ्यः कर्मभ्यो अविद्यानिवृत्तिः स्यात् किमर्थं ज्ञानेन?

इत्याशङ्क्य न कर्मादिना अविद्यानिवृत्तिः। तत्कृत इति चेत्? कर्मज्ञानयोर्विरोधो भवेत्। अतो ज्ञानेनैव अज्ञाननिवृत्तिः ॥ १२ ॥

*nanu nityānām karmaṇām vihitatvāt nityebhyaḥ karmabhyo avidyānivorṭtiḥ syāt kimartham jñānena? ityāśaṅkya na karmādinā avidyānivorṭtiḥ | tatkuta iti cet? karmajñānayorvirodho bhavet. ato jñānenaiva ajñānavorṭtiḥ. Verse 12*

Doubt: But daily duties are enjoined ( by the Vedas ), so by ( performance of ) daily duties alone the ignorance will get destroyed, what is the need for the knowledge?

Answer: By action etc. (i.e. including meditation ) ignorance cannot get destroyed. If you ask why, (the answer is ) there is an opposition between action and knowledge . Therefore ignorance is destroyed only by knowledge.

- 13) तज्ज्ञानं कुत इति चेत् ? विचारादेव भवति। आत्मानात्मविवेकविषयविचाराद् भवति। तस्मिन् विचारे को वा को वा अधिकारी ? साधनचतुष्टयसम्पन्नोऽधिकारी ॥ १३ ॥

*tajjñānam kuta iti cet ? vicārādeva bhavati. ātmānātmaivivekaviṣayavicārād bhavati. tasmīn vicāre ko vā ko vā adhikārī ? sādhanacatuṣṭayasampanno' dhikārī. Verse 13*

How does that knoweledge take place? By 'vicāra' (deliberation) alone. By deliberation upon the self and the nonself alone does the knowledge take place. Who is qualified for that knoweldge? One who has four fold qualification is a qualified person.

साधनचतुष्टयं नाम - १ नित्यानित्यवस्तुविवेकः, २ इहामुत्रफलभोगविरागः, ३ शमादिषट्-सम्पत्तिः, ४ मुमुक्षुत्वंचेति।

*sādhanacatuṣṭayam nāma - 1 nityānityavastuvivekaḥ, 2 ihāmutraphalabhogavirāgaḥ, 3 śamādiṣaṭ sampattiḥ, 4 mumukṣutvaṁceti.*

Four fold qulification are : 1. the capacity to discriminate between the permanent and the impermanent, 2. dispassion for the enjoyments of the fruits ( of one's actions ) here and hereafter , 3. the group of six accomplishments beginning with 'śama' .., and 4. the yerning for liberation.

नित्यानित्यवस्तुविवेको नाम – ब्रह्म सत्यं, जगन्मिथ्यैवेति निश्चयः।



*nityānityavastuviveko nāma – brahma satyaṃ, jaganmithyāiveti niścayaḥ.*

'Brahman' is 'satya' and 'jagat' is 'mithya'. , this conviction is the discrimination between the permanent and the impermanent.

इह अस्मिन् लोके देहधारणव्यतिरिक्तविषये स्रक्कन्दनवनितादिसम्भोगे वान्ताशनमूत्रपुरीषादौ यथा इच्छा नास्ति, तथा इच्छाराहित्यमिति इहलोकविरागः।

अमुत्र स्वर्गलोकादिब्रह्मलोकान्तर्वर्तिषु रम्भोर्वश्यादिसम्भोगादिविषयेषु तद्वत्।

*iha asmin loke dehadhāraṇavyatiriktaviṣaye sraḥcandanavanitādisambhoge vāntāśanamūtrapuriṣādau yathā icchā nāsti, tathā icchārāhityamiti ihalokavirāgaḥ. amutra svargalokādibrahmalokāntarvartīṣu rambhorvaśyādisambhogādiviṣayeṣu tadvat.*

Here in this world , just as one does not have a desire for vomitted food, for urine and stool, so also one does not have a desire for the enjoyment of such objects of pleasure as a garland , sandal paste and a woman , which are not necessary for sustaining the body ,-this is dispassion for this world. And also for the enjoyments of the celestial damsels namely 'Rambhā', Urvaśī etc. that are realms beginning from 'svarga' upto 'brahmaloka'.

शमादिषट्कं नाम - शम-दमोपरति-तितिक्षा-समाधानं श्रद्धा।

*śamādiṣaṭkaṃ nāma - śama-damoparati-titiksā-samādhānaṃ śraddhā .*

The group of six accomplishments beginning with śama are; śama, dama, uparati, titiksā, samadhāna, śraddhā.

शमो नाम अन्तरिन्द्रियनिग्रहः। अन्तरिन्द्रियं नाम मनः। तस्य निग्रहः

श्रवणमनननिदिध्यासनव्यतिरिक्तविषयेभ्यो निवृत्तिः। श्रवणादौ वर्तमानत्वं वा शमः।

*śamo nāma antarindriyanigrahaḥ. antarindriyaṃ nāma manaḥ. tasya nigrahaḥ śraṇamānananididhyāsanavyatiriktaviṣayebhyo nivṛttiḥ. śraṇādau vartamānatvaṃ vā śamaḥ.*

Śama means control over internal organ. Internal organ means mind. Its control means its withdrawal from the objects other than śravaṇa (listening to the scriptures),

*manana* (reflecting upon them) and *nididhyāsana* (meditating upon them). Or to be occupied with *śravaṇa* etc. is *sāma*.

14) श्रवणं नाम षड्विधलिङ्गैरशेषवेदान्तानामद्वितीयवस्तुनि तात्पर्यावधारणम् ॥ १४ ॥

*śravaṇam nāma ṣaḍvidhaliṅgairāśeṣavedāntānamadvitīyavastuni tātparyāvadhāraṇam.*

Verse 14

*Śravaṇa* means the ascertainment through the six characteristic signs, that the purport of all the Vedāntas is in one nondual truth.

षड्विधलिङ्गानि तु उपक्रमोपसंहाराभ्यासफलापूर्वतार्थवादोपपत्त्याख्यानि ।

*ṣaḍvidhaliṅgāni tu upakramopasaṁhārābhyāsaphalā-pūrvatārthavāḍopapattīākhyāni.*

The six characteristic signs are: the beginning and the conclusion , repetition, originality, result, praise and reasoning.

प्रकरणप्रतिपाद्यस्यार्थस्य तदाद्यन्तयोरुपपादनमुपक्रमोपसंहारौ । यथा छान्दोग्ये षष्ठाध्याये प्रकरणप्रतिपाद्यस्याद्वितीयवस्तुनः एकमेवाद्वितीयमित्यादौ ऐतदात्म्यमित्यन्ते च प्रतिपादनम् ।

*prakaraṇapratipādyasyārthasya tadādyantayorupapādanamupakramopasaṁhārau. yathā chāndogye ṣaṣṭhādhyāye prakaraṇapratipādyasyādvitīyavastunaḥ ekamevādvitīyamityāḍau aitadātmyamityante ca pratipādanam.*

The presentation of the subject matter of a section at its beginning (*upakrama*) and end (*upasaṁhāra*) is *upakrama-upasaṁhāra*. As for instance, in the Chāndogya Upaniṣad, in the sixth chapter, the subject matter, namely the nondual *brahman* is presented at the beginning, in the words, “One only without a second” (6-2-1), and again at the end, in the words, “In it, all that exists has its self” (6-8-7).

प्रकरणप्रतिपाद्यस्य तन्मध्ये पौनःपुन्येन प्रतिपादनमभ्यासः । यथा तत्रैवाद्वितीयवस्तुनो मध्ये तत्त्वमसीति नवकृत्वः प्रतिपादनम् ।

*prakaraṇapratipādyasya tanmadhye paunaḥpunyena pratipādanamabhyāsaḥ. yathā tatraivādvitīyavastuno madhye tattvamasīti navakṛtvah pratipādanam.*

Repetition is the frequent presentation of the subject-matter in the section. As, for instance, in the same section, *brahman*, the one without a second, is repeated nine times in the sentence, "Thou art that".

फलन्तु प्रकरणप्रतिपाद्यस्यात्मज्ञानस्य तदनुष्ठानस्य वा तत्र श्रूयमाणं प्रयोजनम्। यथा तत्र तत्र आचार्यवान् पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्ये अथ सम्पत्स्ये इति अद्वितीयवस्तुज्ञानस्य तत्प्राप्तिः प्रयोजनं फलं श्रूयते।

*phalantu prakaraṇapratipādyasyātmaññānasya tadanuṣṭhānasya vā tatra śrūyamāṇaṁ prayojanam. yathā tatra tatra ācāryavān puruṣo veda tasya tāvadeva cirāṁ yāvanna vimokṣye atha sampatsye iti advitīyavastujñānasya tatprāptiḥ prayojanaṁ phalaṁ śrūyate.*

The result is the utility of the subject matter of a section – e.g. self-knowledge – or its practice as mentioned at different places. As, for instance, in the same section, the words, "The man who has teacher knows *brahman*. He has to wait only till he is delivered from the body; then he becomes united with *brahman* (6-14-2). Here the utility of the knowledge of *brahman*, the one without a second, is its attainment.

अपूर्वता तु प्रकरणप्रतिपाद्यस्याद्वितीयवस्तुनः प्रमाणान्तराविषयीकरणम्। यथा तत्रैवाद्वितीयवस्तुनो मानान्तराविषयीकरणम्।

*apūrvatā tu prakaraṇapratipādyasyādvitīyavastunah pramāṇāntarāviṣayīkaraṇam. yathā tatraivādvitīyavastuno mānāntarāviṣayīkaraṇam.*

Originality means that the subject matter of the section is not available through any other source of knowledge. As, for instance, in that very section, *brahman*, the one without a second, is not knowable through any other means except the Śrutis.

प्रकरणप्रतिपाद्यस्य तत्र तत्र प्रशंसनमर्थवादः। यथा अत्र ' उत तमादेशमप्राक्षीः येनाश्रुतं श्रुतं भवति अमतं मतम् अविज्ञातं विज्ञातमिति अद्वितीयवस्तुप्रशंसनम्।

*prakaraṇapratipādyasya tatra tatra praśaṁsanamarthavādaḥ. yathā atra 'uta tamādeśamaprākṣiḥ yenaśrutam śrutam bhavati amataṁ matam avijñātam*

Eulogy is the praising of the subject-matter of the section at different places. As, for instance, in the same section the words, “Have you ever asked for that instruction by which one hears what has not been heard, one thinks what has not been thought, one knows what has not been known?” (6-1-3), have been spoken in praise of *brahman*, the one without a second.

- 15) प्रकरणप्रतिपाद्यार्थसाधने तत्र श्रूयमाणा युक्तिरुपपत्तिः। यथा तत्र 'सोम्यैकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यमि'त्यादौ अद्वितीयवस्तुसाधने विकारस्य वाचारम्भणमात्रत्वे युक्तिः श्रूयते ॥ १५ ॥

*prakaraṇapratipādyārthasādhane tatra śrūyamāṇā yuktirupapattiḥ. yathā tatra 'somyaikena mṛtpiṇḍena sarvaṁ mṛṇmayam vijñātaṁ syādvācārambhaṇam vikāro nāmadheyam mṛttiketyeva satyamim'ityādau advitīyavastusādhane vikārasya vācārambhaṇamātratve yuktiḥ śrūyate.* Verse 15

Demonstration is the reasoning in support of the subject matter of a section adduced at different places. As, for instance, in the section in question, the words, “My dear, as by one lump of clay all that is made of clay is known – every modification being but an effort of speech, a name, and the clay, the only reality about it” (6-1-4), furnish the argument that modifications are merely an effort of speech, to establish *brahman*, the one without a second.

- 16) मननन्तु श्रुतस्याद्वितीयवस्तुनो वेदान्तार्थानुगुणयुक्तिभिरनवरतमनुचिन्तनम्। विजातीयदेहादिप्रत्ययरहिताद्विजातीयवस्तुसजातीयप्रत्ययप्रवाहो निदिध्यासनम्। अस्यार्थः। विजातीयदेहादिबुद्ध्यन्तजडपदार्थनिराकरणेन सजातीयाद्वितीयवस्तुविषयप्रत्ययप्रवाहीकरणं निदिध्यासनमित्यर्थः ॥ १६ ॥

*mananantu śrutasyādvitīyavastuno vedāntārthānugūṇayuktibhiranavaratamanucintanam. Vijātīyadehādipratyayarahitādvijātīyavastusajātīyapratyayapravāho nididhyāsanam. asyārthah. vijātīyadehādibuddhyantajadapadārthanirākaraṇena sajātīyādvitīyavastuviṣayapratyayapravāhīkaraṇam nididhyāsanamityarthah.* Verse 16

*Manana* is a constant reflection on the nondual truth that one has listened to (from the teacher) in keeping with the reasoning advanced in Vedāntas. *Nididhyāsana* is a thought flow of similar thoughts, free from dissimilar thoughts of body etc. This is the meaning: Maintaining the constant thought–flow of similar thoughts of the nondual truth, at the exclusion of the dissimilar thoughts centered on the inert things beginning from the body to the intellect is *nididhyāsana*.

दमो नाम बाह्येन्द्रियनिग्रहः। बाह्येन्द्रियाणि कानि ? कर्मेन्द्रियाणि पञ्च ज्ञानेन्द्रियाणि पञ्च। तेषां निग्रहः श्रवणादिव्यतिरिक्तविषयेभ्यो निवृत्तिर्दमः।

*damo nāma bāhyeन्द्रियānigrahaḥ . bāhyeन्द्रiyāṇi kāni ? karmēन्द्रiyāṇi pañca jñāneन्द्रiyāṇi pañca. teṣāṃ nigrahaḥ śravaṇādīvyatiriktaviṣayebhyo nivṛttirdamaḥ.*

Control of external sense organs is *dama*. Which are the external sense organs? Five sense organs of action and five sense organs of perception. Restraining them from the things other than *śravaṇā* etc., is *dama*.

उपरतिर्नाम विहितानां कर्मणां विधिना परित्यागः। श्रवणादिष्वेव वर्तमानस्य मनसः श्रवणादौ वर्तमानत्वं वा उपरतिः।

*uparatirnāma vihitānāṃ karmaṇāṃ vidhinā parityāgaḥ. śravaṇādīṣveva vartamānasya manasaḥ śravaṇādau vartamānatvaṃ vā uparatiḥ.*

*Uparati* means renunciation of enjoined actions in a stipulated way. Or *uparati* is when mind is engaged only in *śravaṇā* etc.

तितिक्षा नाम देहविच्छेदव्यतिरिक्तं शीतोष्णादिद्वन्द्वसहनम्। निग्रहशक्तावपि परापराधसोढृत्वं वा तितिक्षा।

*titikṣā nāma dehavicchedavyatiriktam śītoṣṇādīdvandvasahanam. nigrahaśaktāvapi parāparādhasoḍhṛtvaṃ vā titikṣā.*

*Titikṣā* means bearing with the pairs of opposites, such as cold and heat etc., with the care that it does not annihilate the body. Or, *titikṣā* may mean enduring the offence of the other, even when one has the capability of punishing.

समाधानं नाम, श्रवणादिषु वर्तमानं मनो वासनावशाद्विषयेषु यदा यदा गच्छति तदा दोषदृष्ट्या तेषु तेषु श्रवणादिषु समाधिः समाधानम्।

*samādhānaṁ nāma, śravaṇādiṣu vartamaṇaṁ mano vāsanāvāśādvīṣayeṣu yadā yadā gacchati tadā doṣadr̥ṣṭyā teṣu teṣu śravaṇādiṣu samādhīḥ samādhānam.*

Whenever mind engaged in *śravaṇā* etc. , goes to the objects impelled by the *vāsanās* , every time bringing it back and engaging it again in *śravaṇa* etc., by the help of seeing faults in the objects, is *samādhāna*.

17) श्रद्धा नाम, गुरुवेदान्तवाक्येषु अतीव विश्वासः। इदं तावत् शमादिषु मित्युक्तम् ॥ १७ ॥

*śraddhā nāma, guruvedāntavākyaṣu atīva viśvāsaḥ. idaṁ tāvat śamādiṣaṭkamityuktam*

Verse 17

A deep faith in the statements of the teacher and the Vedānta is *śraddhā*. Thus is stated the meaning of *śamādiṣaṭka*.

मुमुक्षुत्वं नाम, मोक्षेऽतितीव्रेच्छावत्वम्।

*mumukṣutvaṁ nāma, mokṣe'atītivrecchāvatvam.*

*Mumukṣutva* is to have an intense desire for liberation.

18) एतत्साधनचतुष्टयसम्पत्तिः, तद्वान् साधनचतुष्टयसम्पन्नः। तस्य आत्मानात्मविचारेऽधिकारः। यथा ब्रह्मचारिणः कर्तव्यान्तरं नास्ति, तथास्यान्यत् कर्तव्यं नास्ति ॥ १८ ॥

*etatsādhanacatuṣṭayasampattiḥ, tadvān sādhanacatuṣṭayasampannaḥ. tasya ātmānātma vicāre' dhikāraḥ. yathā brahmacāriṇaḥ kartavyāntaraṁ nāsti, tathāsyaṇyat kartavyaṁ nāsti.*

Verse 18

These are four-fold qualifications. One who possesses them is *sādhanacatuṣṭayasampanna* . He is fit for deliberation on self and non-self. Just as a celibate has no duty (other than studying the Vedas and serving the teacher), so also this *mumukṣu* has no other duty.

19) साधनचतुष्टयसम्पत्त्यभावेऽपि गृहस्थानामात्मविचारे क्रियमाणे सति

तेन प्रत्यवायो नास्ति, किन्तु अतीव श्रेयो भवति। यथा-

दिने दिने च वेदान्तविचाराद् भक्तिसंयुतात्।

गुरुशुश्रूषया लब्धात् कृच्छ्राशीतिफलं भवेत् ॥ इत्युक्तम् ॥ १९ ॥

*sādhana catuṣṭayasampattya bhāve'pi gr̥hasthānāmātma vicāre kriyamāṇe sati tena pratyavāyo nāsti, kintu atīva śreyo bhavati. yathā-*

*dine dine ca vedāntavicārād bhaktisamyutāt,*

*guruśuśrūṣayā labdhāt kṛcchrāśītiphalam bhavet. Ityuktam.*

*Verse 19*

However, householders, who are not equipped with these four-fold qualifications, not only do not incur sin by deliberating upon the self, but also a great good comes to them. As is said: "Everyday deliberating upon Vedānta with devotion, and by serving the teacher, one gets the result similar to that of 80 *krucchra-vrata*."

- 20) आत्मानात्मविचारः कर्तव्य इत्युक्तम्। आत्मा नाम स्थूलसूक्ष्मकारणशरीरत्रयविलक्षणः पञ्चकोशव्यतिरिक्तः अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः ॥ २० ॥

*ātmānātma vicārah kartavya ityuktam. ātmā nāma*

*sthūlasūkṣmakāraṇaśarīratrayavilakṣaṇaḥ pañcakośavyatiriktaḥ*

*avasthātrayasākṣī saccidānandasvarūpaḥ.*

*Verse 20*

It is said that one should discriminate between the self and non-self. Self is distinct from the gross, subtle and causal bodies, beyond the five sheaths, witness of the three states (of experience – waking, dream and deep sleep) and is of the nature of existence, knowledge and *ānanda*.

- 21) अनात्मा नाम अनृतजडदुःखात्मकं समष्टिव्यष्टयात्मकशरीरत्रयम्। शरीरत्रयं नाम स्थूलसूक्ष्मकारणशरीरत्रयम् ॥ २१ ॥

*anātmā nāma anṛtajadaduḥkhātmakaṁ samaṣṭivyāṣṭayātmakaśarīratrayam.*

*śarīratrayam nāma sthūlasūkṣmakāraṇaśarīratrayam.*

*Verse 21*

The nonself is of the nature of falsehood, inertia and sorrow; made up of three bodies at the level of individual and total. The gross, subtle and causal bodies are the three bodies.

- 22) स्थूलशरीरं नाम पञ्चीकृतभूतकार्यं कर्मजन्यं जन्मादिषड्भावविकारम्। तथा चोक्तम् – पञ्चीकृतमहाभूतसम्भवं कर्मसञ्चितम्। शरीरं सुखदुःखानां भोगायतनमुच्यते ॥ इति (अत्मबोध, ११) ॥ २२ ॥

*sthūlaśarīraṁ nāma pañcīkṛtabhūtakāryaṁ karmajanyaṁ janmādiṣaḍbhāvaavikāram. tathā*

*coktam, pañcīkṛtamahābhūtasambhavaṁ karmasañcitam, śarīraṁ sukhaduḥkhānām*

*bhogāyatanamucyate iti.*

*Verse 22*

The gross body is made up of five grossified elements, is born of action and it under goes six fold modifications beginning from birth. As is said : “The gross body is born of five-fold combination of the great elements, is acquired on account of the resultant taints of past actions and is seat of enjoyment of pleasure and pain” (Ātmabodha, 11).

23) पञ्चीकरणन्तु - द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः।

स्वस्वेतरद्वितीयांशैर्योजनात् पञ्च पञ्च ते॥ इति॥ २३॥ (प .द. १।२७)

*pañcīkaraṇantu – dvidhā vidhāya caikaikam caturdhā prathamam punaḥ ,  
svasvetaradvitīyāṁśairyōjanāt pañca pañca te iti. (Pa . Da. 1 | 27) Verse 23*

Grossification is: By dividing each element into two equal parts, and sub-dividing the first half of each element into four equal parts, and then adding to the other half of each element one sub-division of each of the remaining four, each element becomes five in one.

शीर्यते वयोभिर्बाल्यकौमारयौवनवार्द्धक्यादिभिरिति शरीरम्। दह भस्मीकरणे इति व्युत्पत्त्या च देहः भस्मीभावं प्राप्नोति।

*śīryate vayobhirbālyakaumārāyauvanavārdhakyādibhiriti śarīram. daha  
bhasmīkarane iti vyutpattyā ca dehaḥ bhasmībhāvaṁ prāpnoti .*

That which decays with the age, by childhood, youthfulness , and old age is *śarīram*. Derived from the root *dah*, meaning ‘to burn’ (to bring to ashes), *deha* is that which burns to ashes.

ननु केचिद्देहा न भस्मीभावं प्राप्नुवन्ति, केचिद्देहाः खननादि प्राप्नुवन्ति, कथमुच्यते सर्वं स्थूलादिकं स्थूलदेहजातं भस्मीभावं प्राप्नोति, यद्यप्येवं तथापि केनाग्निना दाहत्वं सम्भवतीत्यत आह –

*nanu keciddehā na bhasmībhāvaṁ prāpnuvanti, keciddehāḥ kṣanānādi  
prāpnuvanti, kathamucyate sarvaṁ sthūlādikaṁ sthūladehajātaṁ bhasmībhāvaṁ  
prāpnoti, yadyapyevaṁ tathāpi kenāgninā dāhatvaṁ sambhavatītyata āha –*

Doubt: But some bodies do not burn, some bodies are buried, how can it be said that all the gross bodies burn to ashes?

Reply: Even if this is so, by some fire the bodies do burn.



- 24) सर्वेषां स्थूलदेहानाम् आध्यात्मिकाधिभौतिकाधिदैविकादितापत्रयाग्निना दाहत्वं सम्भवति। आध्यात्मिकं नाम आत्मानं देहम् अधिकृत्य वर्तते इत्यध्यात्मम्। अध्यात्मञ्च तद् दुःखम् आध्यात्मिकं वातपित्तकफजातं शिरोरोगज्वरादिना व्याधिरूपम्। आधिभौतिकं नाम भूतमधिकृत्य वर्तते इत्याधिभौतिकं व्याघ्रतस्करादिजन्यदुःखम्। आधिदैविकं नाम देवमधिकृत्य वर्तते इत्याधिदैविकं शीतातपवातवर्षवैद्युतादिदुःखम् ॥ २४ ॥

*sarveṣāṃ sthūladehānām ādhyātmikādhībhautikādhīdaiivikādītapatrayāgninā dāhatvaṃ sambhavati. ādhyātmikaṃ nāma ātmānaṃ deham adhikṛtya vartata ityādhyātmam. ādhyātmañca tad duḥkham ādhyātmikaṃ vātapittakaphajātaṃ śīrorogajvarādīnā vyādhirūpam. ādhībhautikaṃ nāma bhūtamadhikṛtya varttate ityādhībhautikaṃ vyāghrataskarādījananyaduḥkham. ādhīdaiivikaṃ nāma devam-adhikṛtya varttate ityādhīdaiivikaṃ śītātapavātavarṣavaidyutādīduḥkham. 24*

All the bodies get burnt by the three fires created by one's own body, by other living beings and by divine factors (destiny). That which is related to the individual body is called *ādhyātma*. The pain related to the body is *ādhyātmika*. It is of the nature of disease caused by the three humours, viz., vital air, bile and phlegm, headache, fever, etc. The pain caused by other living beings viz. tiger, thief etc. is *ādhībhautika*. The pain which is related to the gods is *ādhīdaiivika*, e.g., the pain caused by cold, heat, wind, rain, lightning, etc.

- 25) सूक्ष्मशरीरं नाम अपञ्चीकृतभूतकार्यं सप्तदशकं लिङ्गम्। सप्तदशकं नाम ज्ञानेन्द्रियाणि पञ्च, कर्मेन्द्रियाणि पञ्च, प्राणादिवायवः पञ्च, बुद्धिर्मनश्चेति ॥ २५ ॥

*sūkṣmaśarīraṃ nāma apañcīkṛtabhūtakāryaṃ sapṭadaśakaṃ liṅgam. sapṭadaśakaṃ nāma jñānendriyāṇi pañca, karmendriyāṇi pañca, prāṇādivāyavaḥ pañca, buddhirmanaśceti. Verse 25*

The subtle body is composed of five (subtle) elements prior to their undergoing the process of grossification. It has seventeen components. The 17 components are the five sense organs of perception, the five sense organs of action, the five vital forces, beginning with *prāṇa*, the mind and the intellect.

ज्ञानेन्द्रियाणि कानि ? श्रोत्रत्वक्कक्षुर्जिह्वाघ्राणानि ।

*jñānendriyāṇi kāni ? śrotrativakcākṣurjihvāghrāṇāni.*

Which are the sense organ of perception? Ear, skin (sense of touch), eyes, tongue (sense of taste), and nose (sense of smell).

श्रोत्रेन्द्रियं नाम, कर्णव्यतिरिक्तं कर्णशङ्कुल्यवच्छिन्नभोदेशाश्रयं शब्दग्रहणशक्तिमदिन्द्रियं श्रोत्रेन्द्रियमिति ।

*śrotrendriyaṃ nāma, karṇavyatiriktaṃ karṇaśaṅkulyavacchinnabhodeśāśrayaṃ śabdagrahaṇaśaktimadindriyaṃ śrotrendriyamiti.*

That which is other than the ear, which rests in the space conditioned by the outer part of the ear (leading to the auditory passage) and which has the ability to hear is the sense of hearing.

त्वगिन्द्रियं नाम, त्वग्व्यतिरिक्तं त्वगाश्रयम् आपादतलमस्तकव्यापि शीतोष्णादिस्पर्शग्रहणशक्तिमदिन्द्रियं त्वगिन्द्रियमिति ।

*tvagindriyaṃ nāma, tvagvyatiriktaṃ tvagāśrayam āpādatalamastakavyāpi śītoṣṇādisparśagrahaṇaśaktimadindriyaṃ tvagindriyamiti.*

That which is other than the skin, which rests in the skin, which pervades the body from the feet to the head and which has the ability to perceive the sense of cold, heat etc. is the sense of touch.

चक्षुरिन्द्रियं नाम, गोलोकव्यतिरिक्तं गोलोकाश्रयं कृष्णतारकाग्रवर्ति रूपादिग्रहणशक्तिमदिन्द्रियं चक्षुरिन्द्रियमिति ।

*caṅsurindriyaṃ nāma, golokavyatiriktaṃ golokāśrayaṃ kṛṣṇatārakāgravartī rūpādigrahaṇaśaktimadindriyaṃ caṅsurindriyamiti .*

That which is other than the aperture of eye, which rests on the eye ball, remaining on the top of black star (in the eye) and which has the ability to perceive the form etc. is the sense of seeing.

जिह्वेन्द्रियं नाम, जिह्वाव्यतिरिक्तं जिह्वाश्रयं जिह्वाग्रवर्त्ति रसादिग्रहणशक्तिमदिन्द्रियं जिह्वेन्द्रियमिति ।

*jihvendriyaṃ nāma, jihvāvyatiriktaṃ jihvāśrayaṃ jihvāgravartti*

*rasādigrahaṇaśaktimadindriyaṃ jihvendriyamiti.*

That which is other than the tongue, which rests on the tongue, which remains at the tip of the tongue and which has the ability to perceive taste etc. is the sense of the taste.

- 26) घ्राणेन्द्रियं नाम , नासिकाव्यतिरिक्तं नासिकाश्रयं नासिकाग्रवर्ति गन्धादिग्रहणशक्तिमदिन्द्रियं घ्राणेन्द्रियमुच्यते ॥ २६ ॥

*ghrāṇendriyaṃ nāma, nāsikāvvyatiriktam nāsikāśrayam nāsikāgravarti  
gandhādigrahaṇaśaktimadindriyaṃ ghrāṇendriyamucyate.*

Verse 26

That which is other than the nose, which rests in the nose, which is at the tip of the nose, and which has the ability to perceive the sense of the smell is called the sense of the smell.

कर्मेन्द्रियाणि कानि ? वाक्पाणिपादपायूपस्थानि। वागिन्द्रियं नाम, वाग्व्यतिरिक्तं वागाश्रयम् अष्टस्थानवर्ति शब्दोच्चारणशक्तिमदिन्द्रियं वागिन्द्रियमिति। अष्ट स्थानानि - उरःकण्ठशिरस्तालुजिह्वादन्तौष्ठनासिकाः ।

*karmendriyaṇi kāni? vākpāṇipādapāyūpasthāni. vāgindriyaṃ nāma,  
vāgvvyatiriktam vāgāśrayam aṣtasthānavarti śabdoccāraṇaśaktimadindriyaṃ  
vāgindriyamiti. aṣṭa sthānāni - uraḥkaṇṭhaśśirastālujihvōadantauṣṭhanāsikāḥ.*

Which are the organs of action? Speech, hands, legs, anus, and the genitals. That which is other than the speech, which rests on the speech, which has eight seats to rest and which has ability to utter the words, is the organ of the speech. The eight seats are: heart, throat, head, palate, tongue, teeth, lip and nose.

पाणीन्द्रियं नाम, पाणिव्यतिरिक्तं करतलाश्रयं दानादानप्रतिग्रहशक्तिमदिन्द्रियं पाणीन्द्रियमित्युच्यते।

*pāṇīndriyaṃ nāma, pāṇivvyatiriktam karatalāśrayam  
dānādānapratigrahaśaktimadindriyaṃ pāṇīndriyamityucyate.*

That which is other than the hands, which rests on the hands and which has the ability to give, to receive and to grasp is the organ of hands.

पादेन्द्रियं नाम पादव्यतिरिक्तं पादश्रयं पादतलवर्त्ति गमनागमनशक्तिमदिन्द्रियं पादेन्द्रियमिति।

*pāḍendriyaṃ nāma pāḍavyatiriktam pāḍāśrayaṃ pāḍatalavartti  
gamaṇāgamaṇaśaktimadindriyaṃ pāḍendriyamiti.*

That is which is other than the legs, which rests on legs, which has its seat on the sole of the foot and which has the ability to go and come, is the organ of legs.

पाख्विन्द्रियं नाम, गुदव्यतिरिक्तं गुदाश्रयं पुरीषोत्सर्गशक्तिमदिन्द्रियं पाख्विन्द्रियमिति।

*pāyṃvindriyaṃ nāma, gudavyatiriktam gudāśrayaṃ  
purīṣotsargaśaktimadindriyaṃ pāyṃvindriyamiti.*

That which is other than the anus, which rests on the anus, which has the ability of excretion is the organ of anus.

उपस्थेन्द्रियं नाम, उपस्थव्यतिरिक्तं उपस्थाश्रयं मूत्रशुक्रोत्सर्गशक्तिमदिन्द्रियम्  
उपस्थेन्द्रियमिति।

*upasthendriyaṃ nāma, upasthavyatiriktam upasthāśrayaṃ  
mūtraśukrotsargaśaktimadindriyam upasthendriyamiti .*

That which is other than the genitals, which rests on the genitals, which has ability to excrete the urine and semen is the organ of genitals.

27) एतानि कर्मेन्द्रियाणि ॥ २७ ॥

*etāni karmendriyāṇi.*

Verse 27

These are the organs of action.

28) अन्तःकरणं नाम मनो बुद्धिश्चित्तमहङ्कारश्चेति। मनःस्थानं गलान्तम्। बुद्धेर्वदनम्।

चित्तस्य नाभिः। अहङ्कारस्य हृदयम्। एतेषां विषयाः

संशयनिश्चयधारणाभिमानाः। अनुसन्धानात्मिकान्तःकरणवृत्तिश्चित्तम्।

अभिमानान्तःकरणवृत्तिरहङ्कारः। चित्तस्य बुद्धावन्तर्भावः,

विषयपरिच्छित्तिरूपत्वाविशेषात्। अहङ्कारस्य मनस्यन्तर्भावः, तस्यापि

सङ्कल्पात्मकत्वाविशेषात्। बुद्धेर्ह्यपूर्वो विषयः। चित्तस्य पूर्वानुभवः। मनसो

बाह्याभ्यन्तरश्च। अहङ्कारस्य त्वनात्मोपरक्त आत्मैवेति ॥ २८ ॥

*antaḥkaraṇaṃ nāma mano buddhiścittamaḥkāraśceti. manassthānaṃ  
galāntam. Buddhervadanam. cittasya nābhiḥ. ahaṅkārasya hṛdayam. eteṣāṃ  
viṣayāḥ saṃśayaniścayadhāraṇābhimānāḥ. anusandhānātmikāntaḥ-  
karaṇavṛttiścittam. abhimānāntaḥkaraṇavṛttirahaṅkāraḥ. cittasya  
buddhāvantarbhāvaḥ, viṣayaparicchittirūpatvāviśeṣāt. ahaṅkārasya  
manasyantarbhāvaḥ, tasyāpi saṅkalpātmakatvāviśeṣāt. buddherhyapūro*

*viṣayaḥ. cittasya pūrvānubhavaḥ. manaso bāhyābhyantaraśca. ahaṅkārasya  
tvanātmoparakta ātmaiveti.* Verse 28

The mind, the intellect, the ego and the memory (or the thinking faculty) - this is the inner organ. The mind has its seat in the neck, the intellect in the mouth, the thinking faculty in the navel and ego in the heart. To will, to determine, to think (or to remember) and to assert respectively are their functions. *Citta* or memory is that modification of the inner organ that remembers. *Ahaṅkāra* or ego is that modification of the inner organ that is characterized by assertion (identification). The memory (or the thinking faculty) is included in the intellect, because both are similar in being of the form of knowledge of the object. Ego is included in mind, because ego also is of the nature of volition. Intellect objectifies the objects that are not known before. The object of memory is that which is experienced before. The mind objectifies the inner and outer objects. The object of the ego is the self identified with the nonself.

- 29) प्राणादिवायुपञ्चकं नाम प्राणापानसमानोदानव्यानरूपाः। तेषां स्थानविशेषा उच्यन्ते।  
हृदि प्राणो गुदेऽपानः समानो नाभिदेशतः।  
उदानः कण्ठदेशस्थो व्यानः सर्वशरीरगः ॥

एतेषां विषयाः। प्राणः प्राग्गमनवान्। अपानः अवाग्गमनवान्। उदान उर्ध्वगमनवान्।  
समानः समीकरणवान्। व्यानः विष्वग्गमनवान्॥ २९॥

*prāṇādivāyupañcakam nāma prāṇāpānasamānodānavyānarūpāḥ. teṣāṃ  
sthānaviśeṣā ucyante:*

*hṛadi prāṇo gude'pānaḥ samāno nābhideśataḥ.*

*udānaḥ kaṅṭhadeśastho vyānaḥ sarvaśarīragaḥ .*

*eteṣāṃ viṣayāḥ. prāṇaḥ prāggamanavān. apānaḥ avāggamanavān. udāna  
urdhvagamanavān. samānaḥ samīkaraṇavān. vyānaḥ viṣvaggamanavān.* 29

*Prāṇa, apāna, vyāna, udāna, and samāna* are the five vital airs (physiological functions). Their locations are to be stated:

“*Prāṇa* rests in the heart, *apāna* in the anus, *samāna* in the

naval, *udāna* in the throat, *vyāna* in the entire body".  
 Their objects/ fields of the experiences – *prāṇa* goes upward, *apāna* goes downward, *udāna* is the ascending vital force, *samāna* is that which assimilates, *vyāna* pervades the whole body.

- 30) एतेषामुपवायवः पञ्च - नागः कूर्मश्च कृकरो देवदत्तो धनञ्जय इति। एतेषां विषयाः – नागादुद्गिरणञ्चापि कूर्मादुन्मीलनं तथा। धनञ्जयात् पोषणञ्च देवदत्ताच्च जृम्भणम् ॥ कृकराच्च क्षुतं जातमिति योगविदो विदुः ॥ ३० ॥

*eteṣāmupavāyavaḥ pañca – nāgaḥ kūrmaśca kṛkaro devadatto dhanañjaya iti. eteṣāṃ viṣayāḥ - nāgādudgiraṇaṅcāpi kūrmaḍunmīlanam tathā, dhanañjayāt poṣaṅaṅca devdattācca jṛmbhaṅam, kṛkarācca kṣutam jātamiti yogavido viduḥ.*

Verse 30

The secondary vital airs are *nāga*, *kūrma*, *kṛkara*, *devadatta* and *dhanañjaya*. Their fields of experiences are: *nāga* is responsible for eructation and belching, *kūrma* for opening of the eye lids, *dhanañjaya* for the nourishing the body, *devadatta* for yawning, *kṛkara* for hunger; this is what the knowers of *yoga* say

- 31) एतेषां ज्ञानेन्द्रियादीनामधिपतयो दिगादयः। दिग्वातार्कप्रचेतोऽश्विबह्वीन्द्रोपेन्द्रमित्रकाः। तथा चन्द्रश्वतुर्वक्रो रुद्रः क्षेत्रज्ञ ईश्वरः ॥ विशिष्टो विश्वस्त्रष्टा च विश्वयोनिरयोनियः। क्रमेण देवताः प्रोक्ताः श्रोत्रादीनां यथाक्रमात् ॥ ३१ ॥

*eteṣāṃ jñānendriyādīnām adhipatayo digādayaḥ. digvātārkapracetō'śvibahvīndropendramitrakāḥ, tathā candraścaturvaktro rudraḥ kṣetrajña īśvaraḥ. viśiṣṭo viśvasraṣṭā ca viśvayonirayonijaḥ, kramena devatāḥ proktāḥ śrotrādīnāṃ yathākramāt.*

Verse 31

The presiding deities for the sense organs of the perception etc. are: Space, Air, Sun, Varuṇa, Asvinikumāras. (For organ of actions are:), Fire, Indra, Viṣṇu, Mitra and Prajāpati. (For the *antaḥkaraṇa*/ inner organ are:) Moon (for *manas*), Bhrahmā (for *buddhi*), Rudra (for *ahaṅkāra*), and Kṣetrajña (for *citta*). (For the vital airs are:) Īśvara, Viśiṣṭa, Viśvasraṣṭā, Viśvayoni and Ayonija. These are said to be the

presiding deities of ear etc., respectively.

- 32) एषु प्राणमयकोषः क्रियाशक्तिमान् कार्यरूपः। मनोमयः इच्छाशक्तिमान् करणरूपः। विज्ञानमयो ज्ञानशक्तिमान् कर्तृरूपः। एतत् सर्वं मिलितं लिङ्गशरीरमित्युच्यते। कोषत्रयमुच्यते। तथा चोक्तम्- पञ्चप्राणमनोबुद्धिदशेन्द्रियसमन्वितम्। अपञ्चीकृतभूतोत्थं सूक्ष्माङ्गं भोगसाधनम् ॥ ३२ ॥ (आत्मबोध, १२)

*eṣu prāṇamayakoṣaḥ kriyāśaktimān kāryarūpaḥ. manomayaḥ icchāśaktimān karanarūpaḥ. vijñānamayo jñānaśaktimān kartṛrūpaḥ. etat sarvaṁ militaṁ liṅgaśarīramityucyate. koṣatrayamucyate. tathā cuktam pañcaprāṇamanobuddhidadaśeन्द्रiyasamnvitam, apañcīkṛtabhūtottham sūkṣmāṅgam bhogasādhanam.*

Verse 32

Of these, vital air sheath is possessed of the ability to act and is of the nature of effect. The mental sheath is possessed of the ability to desire and is of the nature of instrument. The intellectual sheath is possessed of the ability to know and is of the nature of the subject/ doer of action. All these together form the subtle body. They are also called the three sheaths (*prāṇamaya*, *manomaya* and *vijñānamaya*). Thus it is said: The subtle body is composed of the five vital airs, mind, intellect and the ten senses, is born of the ungrossified great elements, and is the instrument of experiencing pain and pleasure (*Ātmabodha*, 12).

लीनमर्थं गमयतीति व्युत्पत्त्या लिङ्गं शरीरमित्युच्यते। कथं लीनम्? श्रवणमननादिना गमयति ज्ञापयति। शीर्यत इति व्युत्पत्त्या शरीरमित्युच्यते। कथं शीर्यते इति चेत्? अहं ब्रह्मास्मीति ब्रह्मात्मैकत्वज्ञानेन शीर्यते।

*līnamarthaṁ gamayatīti vyutpatyā liṅgaṁ śarīramityucyate. katham līnam? śravaṇamananādinā gamayati jñāpayati. śīryata iti vyutpatyā śarīramityucyate. katham śīryate iti cet? ahaṁ brahmāsmīti brahmātmaikatvājñānena śīryate.*

“Which makes us know the concealed meaning” by this derivation it is called *liṅga śarīra*. How (does it make us know) the concealed? It makes us know by hearing, reflecting etc. By the derivation ‘that which is destroyed’ it is called *śarīra*. How does it get destroyed? It gets

destroyed by the knowledge 'I am *bhraman*'.

33) दह भस्मीकरण इति व्युत्पत्त्या लिङ्गदेहस्य पृथिवीपुरःसरं क्षय इत्युच्यते ॥ ३३ ॥

*daha bhasmīkaraṇa iti vyutpatyā liṅgadehasya pṛthivīpuraḥsaraṁ kṣaya ityucyate.* Verse 33

“*dah* in the sense of burning”, derived from the root , the destruction begins with that of earth.

कारणशरीरं नाम, शरीरद्वयहेतुः । अनाद्यनिर्वचनीयं साभासं ब्रह्मात्मैक्यज्ञाननिवर्त्यम् अज्ञानं कारणशरीरमित्युच्यते ।

*kāraṇaśarīraṁ nāma, śarīradvayahetuḥ. anādyanirvachānīyaṁ sābhāsaṁ brahmātmaikyajñānanivarttyam ajñānaṁ kāraṇaśarīramityucyate.*

Casual body is the cause for the other two bodies. That ignorance which is beginningless, which cannot be described, which has reflection of (of *brahman*) in it, and which is eliminated only by the knowledge of identity between *brahman* and the self is the casual body.

तथा चोक्तम् -

अनाद्यविद्यानिर्वाच्या कारणोपाधिरुच्यते ।

उपाधित्रितयादन्यमात्मानमवधारयेत् ॥ आत्मबोध ॥ १३ ॥

*tathā cōktam -*

*anādyavidyānirvācyā kāraṇopādhirucyate, upādhitritayādanyamātmānamavadhārayet. (Ātmabodha-13)*

As is said:

“The beginningless ignorance that is undescribable is known as the casual body. One should understand the self as separate from these three limiting adjuncts viz. the gross, the subtle and the casual.”

34) शीर्यते इति व्युत्पत्त्या शरीरमित्युच्यते । कथमिति चेत् ? ब्रह्मात्मैकत्वज्ञानेन शीर्यते ।

दह भस्मीकरण इति व्युत्पत्त्या कारणरीरस्य पृथिवीपुरःसरं क्षय इति उच्यते ॥ ३४ ॥

*śīryate iti vyutpattyā śarīramityucyate. kathamiti cet ?*

*brahmātmaikatvājñānena śīryate. daha bhasmīkaraṇa iti vyutpattyā kāraṇaśarīrasya pṛthivīpurassaraṁ kṣaya iti ucyate* Verse 34

Because it is destroyed, it is called *śarīra*. If there is question 'how?', (the answer is) that it gets destroyed by the



knowledge of identity between *brahman* and the self.  
Derived from the root *dah* in the sense of burning, the  
casual body gets destructed beginning with the destruction  
of the earth.

- 35) अनृतजडदुःखात्मकमित्युक्तम्। अनृतं नाम कालत्रयेषु अविद्यमानवस्तु अनृतमुच्यते।  
जडं नाम स्वविषयपरविषयज्ञानरहितं वस्तु जडम् इत्युच्यते। दुःखं नाम अप्रीतिरूपं वस्तु  
दुःखमित्युच्यते। समष्टिव्यष्ट्यात्मकमित्युक्तम्। किं समष्टिः ? यथा वनस्य समष्टिः। किं  
व्यष्टिः ? यथा वृक्षस्य व्यष्टिः। यथा वा जलाशयस्य समष्टिः जलस्य व्यष्टिः।  
तद्वदनेकशरीरसमष्टिः। एकशरीरस्य व्यष्टिः ॥ ३५ ॥

*anṛtajadaduḥkhātmakamityuktam. anṛtaṁ nāma kālatrayeṣu avidyamānavastu  
anṛtamucyate. jaḍam nāma svaviṣayaparaviṣayajñānarahitaṁ vastu jaḍam ityucyate.  
duḥkhaṁ nāma aprītirūpaṁ vastu duḥkhamityucyate.*

*samaṣṭivyāṣṭayātmakamityuktam. kiṁ samaṣṭiḥ ? yathā vanasya samaṣṭiḥ. kiṁ  
vyāṣṭiḥ ? yathā vṛkṣasya vyāṣṭiḥ. yathā vā jalāśayasya samaṣṭiḥ jalasya vyāṣṭiḥ.  
tadvadanekaśārīrasamaṣṭiḥ. ekaśārīrasya vyāṣṭiḥ* Verse 35

( It was said that the nonself is) false, inert /not self-  
illuminating, and of the nature of sorrow. False is that  
which is not present in all the three periods of time. Inert  
is that which knows neither itself, nor others. That which is  
not pleasing is sorrowful. Of the nature of individual and of  
the nature of total was said. What is totality? What is  
individuality? Just as forest is totality, whereas a tree is  
individual. Or else, a reservoir of water is totality; whereas  
water is individual. So also many bodies make totality.  
One body is individual.

अवस्थात्रयं नाम जाग्रत्स्वप्नसुषुप्तयः। जागरणं नाम इन्द्रियैरर्थोपलब्धिर्जागरणम्।

*avasthātrayaṁ nāma jāgratsvapnasuṣuptayah. jāgaranaṁ nāma  
indriyairarthopalabdhirjāgaranam.*

Three states are waking, dream and deep sleep. The state  
in which there is a perception of the objects by the sense  
organs of perception, is the waking state.

स्वप्नो नाम जागरितसंस्कारजप्रत्ययः सविषयः ।

*svapno nāma jāgaritasamskārajapratyayah savīṣayah.*

In the dream (the *jīva*) experiences the objects born of the impressions of the waking state.

सुषुप्तिर्नाम सर्वविषयज्ञानाभावः ।

*suṣuptirnāma sarvaviṣayajñānābhāvaḥ.*

In the deep sleep state there is an absence of the knowledge of all the objects.

जाग्रत्स्थूलशरीराभिमानी विश्वः ।

*jāgratsthūlaśarīrābhimānī viśvaḥ.*

In the waking state (the self) identified with the gross body is called *viśva* .

स्वप्नसूक्ष्मशरीराभिमानी तैजसः ।

*svapnasūkṣmaśarīrābhimānī taijasaḥ.*

In dream , identified with subtle body, (the self) is called *taijasa*.

36) सुषुप्तिकारणशरीराभिमानी प्राज्ञः ॥ ३६ ॥

*suṣuptikāraṇaśarīrābhimānī prājñah*

*Verse 36*

And in deep sleep, identified with the casual body (the self) is called *prājña*.

कोशपञ्चकं नाम - अन्नमय-प्राणमय-मनोमय-विज्ञानमयानन्दमयाख्याः । अत्र मयद्वत्ययो विकारार्थे । तथा च -

*kośapañcakam nāma - annamaya-prāṇamaya-manomaya-*

*vijñānamayānandamayākhyāḥ. atra mayatpratyayo vikārārthe. tathā ca*

The group of five sheaths is the food sheath, the vital air sheath, the mental sheath, the intellect sheath and the enjoyer sheath. Here the suffix *mayat* is in the sense of modification. As is said :

पितृभुक्त्वान्नजाद् वीर्याज्जातोऽन्नेनैव वर्द्धते ।

देहः सोन्नमयो नात्मा प्राक् चोर्ध्वं तदभावतः ॥ (प. द. ३/३)

*pitṛbhuktānnajād vīryājāto'nnenaiva varddhate,  
dehaḥ sonnamayo nātmā prak cordhvaṁ tadabhāvataḥ* (Pañcadaśī, 3-3).

“The body which is produced from the seed and the blood of the parents, which are in turn formed out of the food eaten by them, grows by the food only. It is not the self, for it does not exist either before birth or after death .

पूर्णो देहे बलं यच्छन्नक्षणां यः प्रवर्त्तकः।

वायुः प्राणमयो नासावात्मा चैतन्यवर्जनात्॥ (प. द. ३/५)

*pūrṇo dehe balam yacchannaksāṇām yaḥ pravarttakah,  
vāyuh praṇamayo nāsāvātmā caitanyavarjanāt.* (Pañcadaśī , 3-5)

The vital airs which pervade the body and give power and motion to the eyes and to other senses constitute the vital sheaths. It is not the self because it is devoid of consciousness.

अहन्तां ममतां देहे गेहादौ च करोति यः ।

कामाद्यवस्थया भ्रान्तो नासावात्मा मनोमयः ॥ (प. द. ३/६)

*ahantām mamatām dehe gehādau ca karoti yaḥ,  
kāmadyaavasthayā bhrānto nāsāvātmā manomayaḥ.* (Pañcadaśī , 3-6)

That which gives rise to ideas of ‘I’ and ‘mine’ with regards to one’s body, house and so forth, is the mental sheath. It is not the self because it has desires and is subject to delusion.

लीना सुप्तौ वपुर्बोधे व्याप्तुयादानखाग्रगा ।

चिच्छायोपेतधीर्नात्मा विज्ञानमयशब्दभाक् ॥ (प. द. ३/७)

*līnā suptau vapurbodhe vyāpnyādānakhāgragā,  
cicchāyopetadhīrnatmā vijñānamayaśabdabhāk.* (Pañcadaśī, 3-7)

The intellect which has reflection of pure consciousness, and which pervades the whole body up to the tips of fingers in the waking state, but which disappears in the deep sleep, is known as the intellect sheath. It also is not the self because it too is changeable.

काचिदन्तर्मुखा वृत्तिरानन्दप्रतिबिम्बभाक्।

पुण्यभोगे भोगशान्तौ निद्रारूपेण लीयते॥ (प. द. ३/९)

*kācidantarmukhā vṛttirānandapratibimbabhāk,  
punyabhoge bhogaśāntau nidrārūpeṇa līyate. (Pañcadaśī, 3-9)*

There is a position or function (of the intellect ) which, at the time of enjoying the fruits of good actions, goes little farther inward and catches the reflection of *ānanda* and at the end of this enjoyment, merges in deep sleep.

37) देहादाभ्यन्तरं प्राणः प्राणादभ्यन्तरं मनः।

ततः कर्त्ता ततो भोक्ता गुहा सेयं परम्परा ॥३७॥ (प. द. ३/२)

*dehādabhyantarām prāṇaḥ prāṇādabhyantarām manaḥ,*

*tataḥ karttā tato bhoktā guhā seyaṁ paramparā. (Pañcadaśī, 3-2) Verse 37*

Within the physical sheath is the vital air sheath, within the vital air sheath is the mental sheath, still within is the intellectual sheath or the agent sheath and still within is the enjoyer sheath. This succession is the cave .”

स्थूलशरीरम् अन्नमयकोशः । मातृपितृभ्यामन्ने भुक्ते सति शुक्रशोणिताकारेण परिणतं तयोः संयोगादेव देहाकारेण परिणमते। कोशवदाच्छादकत्वात् कोश इत्युच्यते। अन्नविकारत्वे सति आत्मानमाच्छादयति। कथम् अपरिच्छिन्नमात्मानं परिच्छिन्नमिव, जन्मादिषड्-भावविकाररहितमात्मानं जन्मादिषड्भाववन्तमिव, तापत्रयादिरहितमात्मानं तापत्रयवन्तमिव आच्छादयति, यथा कोशः खड्गमाच्छादयति, यथा तुषस्तण्डुलमाच्छादयति, यथा वा गर्भं जरायुरावरयति।

*sthūlaśarīram annamayakośaḥ. mātṛpitṛbhyāmanne bhukte sati*

*śukraśoṇitākāreṇa pariṇatām tayor saṁyogādeva dehākāreṇa pariṇamate.*

*kośavadācchādakatvāt kośa ityucyate. annavikāratve sati ātmānamācchādayati.*

*katham aparicchinnamātmānam paricchinnamiva,*

*janmādiṣaḍbhāvavikārarahitamātmānam janmādiṣaḍbhāvavantamiva,*

*tāpatrayādirahitamātmānam tāpatrayavantamiva ācchādayati, yathā kośaḥ*

*khadgamācchādayati, yathā tuṣastanḍulam-ācchādayati, yathā vā garbham*

*jarāyurāvarayati.*

The gross body is the physical sheath. When food is eaten by the mother and the father, the food gets transformed as blood and semen. By the union of these two, the food gets transformed in the form of the body. Since it covers like a

sheath, it is called the sheath. It is modification of food, and it veils the self. How? It makes the limitless self appear as limited, the self free from six modifications such as birth etc., appear as having the six modifications such as birth etc., the self free from three kinds of pain appear as having three kinds of pain, just as a scabbard veils the sword, just as husk veils the rice grain or just as the placenta veils the embryo.

तथा प्राणमयकोशो नाम कर्मेन्द्रियाणि पञ्च, प्राणादिवायवः पञ्च, एतत् सर्वं मिलितं सत् प्राणमय कोश इत्युच्यते। प्राणविकारे सति वक्तृत्वादिरहितमात्मानं वक्तारमिव, दानादिरहितमात्मानं दातारमिव, गमनादिरहितमात्मानं गन्तारमिव, क्षुत्पिपासादिरहितमात्मानं क्षुत्पिपासावन्तमिवावरयति।

*tathā prāṇamayakośo nāma karmendriyāṇi pañca , prāṇādivāyavaḥ pañca, etat sarvaṁ militaṁ sat prāṇamaya kośa ityucyate. prāṇavikāre sati vakṛtvādirahitamātmānaṁ vaktāramiva, dānādirahitamātmānaṁ dātāramiva, gamanādirahitamātmānaṁ gantāramiva, kṣutpipāsādirahitamātmānaṁ kṣutpipāsāvantaṁmivāvarayati.*

So also the vital air sheath consists of five organs of action, five vital airs beginning with *prāṇa*, all of these together is called the vital air sheath. When there is an identification with the vital air, the self devoid of being a speaker is made to appear as a speaker, the self who is not a giver of charity is thought of as a giver of charity, the self devoid of going etc., appears as a goer, the self devoid of hunger and thirst is made known as the one having hunger and thirst. This is how the vital air sheath covers the self.

मनोमयकोशो ज्ञानेन्द्रियाणि पञ्च मनश्च, एतत् सर्वं मिलित्वा मनोमयकोश इत्युच्यते। कथं ? मनोविकारे सति संशयादिरहितमात्मानं संशयवन्तमिव, शोकमोहादिरहितमात्मानं शोकमोहादिमन्तमिव, दर्शनादिरहितमात्मानं दर्शनादिमन्तमिवावरयति ।

*manomayakośo jñānendriyāṇi pañca manaśca, etat sarvaṁ militoḥ manomayakośa ityucyate. katham ? manovikāre sati saṁśāyādirahitamātmānaṁ saṁśayavantaṁmiva, śokamohādirahitamātmānaṁ śokamohādimantamiava, darśanādirahitamātmānaṁ darśanādimantamivāvarayati.*

The mental sheath consists of five sense organs of perception and mind. All these together is called the mental sheath. How? When there is transformation in the mind (identifying with that ) the self free from the doubt etc. is known as the one having the doubt etc; self devoid of grief and delusion is known as possessed of grief and delusion, the self free from seeing is known as the self that is a seer (possessed of seeing ), this is how the mental sheath veils the self.

विज्ञानमयकोशो नाम ज्ञानेन्द्रियाणि पञ्च बुद्धिश्च एतत् सर्वं मिलित्वा विज्ञानमयकोश इत्युच्यते। कर्तृत्वभोक्तृत्वाद्यभिमानेन इहलोकपरलोकगामी व्यावहारिको जीव इत्युच्यते। विज्ञानविकारत्वे सति अकर्तारमात्मानं कर्तारमिव, अविज्ञातारमात्मानं विज्ञातारमिव, निश्चयरहितमात्मानं निश्चयवन्तमिव, जाड्यादिरहितमात्मानं जाड्यादिमन्तमिवावरयति।  
*vijñānamayakośo nāma jñānendriyāṇi pañca buddhiśca etat sarvaṃ militvā ityucyate. kartṛtvabhoktṛtvādyabhimānena ihalokaparalokagāmī vyāvahāriko jīva ityucyate. vijñānavikāratve sati akartāramātmānaṃ kartāramiva, avijñātāramātmānaṃ vijñātāramiva, niścayarahitamātmānaṃ niścayavantamiva, jādyādirahitamātmānaṃ jādyādimantamivāvarayati.*

Five sense organs of perception and intellect are called the intellectual sheath. Because of the identification with doership and enjoyership one that transmigrates in this and the other world, is called *jīva*. Because of the identification with the intellectual sheath one knows the non-doer self as the doer, the self which is not knower as the knower, one without deliberation as the one that deliberates, self that is not possessed of ignorance as possessed of ignorance.

- 38) आनन्दमयकोशो नाम प्रियमोदप्रमोदवृत्तिमत् अज्ञानप्रधानमन्तःकरणम् आनन्दमयकोश इत्युच्यते। कथं? प्रियमोदप्रमोदरहितमात्मानं प्रियमोदप्रमोदवन्तमिव, अभोक्तारमात्मानं भोक्तारमिव, परिच्छिन्नसुखरहितमात्मानं परिच्छिन्नसुखवन्तमिव आच्छादयति। इष्टपुत्रादिदर्शनजं प्रियम्। प्रियलाभनिमित्तो हर्षो मोदः। स एव च प्रकृष्टो हर्षः प्रमोदः ॥ ३८ ॥

*ānandamayakośo nāma priyamodapramodavṛttimat  
ajñānapradhānamantaḥkaraṇam ānandamayakośa ityucyate. katham?  
priyamodapramodarahitamātmānam priyamodapramodavantamiva,  
abhoktāramātmānam bhoktāramiva, paricchinnasukharahitamātmānam  
paricchinnasukhavantamiva ācchādayati. iṣṭaputrādidarśanajam priyam.  
priyalābhanimitto harṣo modah. sa eva ca prakṛṣṭo harṣah pramodah. Verse 38*

The inner organ which is possessed of *priya*, *moda* and *pramoda* forms of thoughts and which has dominance of ignorance is known as enjoyer sheath. How? It makes one know the self devoid of *priya*, *moda*, *pramoda* as self possessed of *priya*, *moda*, and *pramoda*; the self that is not enjoyer, as an enjoyer, the self that is not possessed of limited happiness, as one possessed of limited happiness, this is how it veils (the self). The happiness born at the sight of seeing desirable son etc. is *priya*. The joy that one experiences by acquiring the dear ones, is *moda*. And that alone when rises to the highest level is called *pramoda*.

- 39) एतेषु कोशेषु मध्ये विज्ञानमयो ज्ञानशक्तिमान् कर्तृरूपः। मनोमय इच्छाशक्तिमान् करणरूपः। प्राणमयः क्रियाशक्तिमान् कार्यरूपः। तत्र हेतुमाह – योग्यत्वादेव एतेषां विभाग इति वर्णयन्ति। एतत् कोशत्रयं मिलितं सूक्ष्मशरीरमित्युच्यते। समष्टिव्यष्टी शास्त्रान्तराद्विशेषतो ज्ञेये ॥ ३९ ॥

*eteṣu kośeṣu madhye vijñānamayo jñānaśaktimān kartṛrūpaḥ. manoomaya icchāśaktimān karaṇarūpaḥ. prāṇamayah kriyāśaktimān kāryarūpaḥ. tatra hetumāha – yogyatvādeva eteṣāṃ vibhāga iti varṇayanti. etat kośatrāyām militam sūkṣmaśarīramityucyate. samasṭivyaṣṭī sāstrāntarādoiśeṣato jñeये. 39*

Among these sheaths, the intellectual sheath is possessed of the ability to know, and is of the nature of agent . The mental sheath is possessed of the ability to desire, and is of the nature of an instrument . The vital air sheath is the one that is possessed of action, and is of the nature of being an effect. The reason for giving these names (*kartṛrūpa* etc.) is their ability for respective functions, that is how (the scholars) describe . These three sheaths together is called

the subtle body. The totality of (these bodies, five sheaths, three states of experience) should be known in detail from other Vedānta books.

- 40) आत्मनः शरीरत्रयविलक्षणत्वमुच्यते। कथम्? सत्यस्वरूपः असत्यस्वरूपो न भवति। असत्यस्वरूपः सत्यस्वरूपो न भवति। ज्ञानस्वरूपः जडस्वरूपो न भवति। जडस्वरूपः ज्ञानस्वरूपो न भवति। एवं सुखस्वरूपो दुःखस्वरूपो न भवति। दुःखस्वरूपः सुखस्वरूपो न भवति ॥ ४० ॥

*ātmānaḥ śarīratrayavilakṣaṇatvamucyate. katham? satyasvarūpaḥ asatyasvarūpo na bhavati. asatyasvarūpaḥ satyasvarūpo na bhavati. jñānasvarūpaḥ jaḍasvarūpo na bhavati jaḍasvarūpaḥ jñānasvarūpo na bhavati. evaṁ sukhavarūpo duḥkhasvarūpo na bhavati. duḥkhasvarūpaḥ sukhavarūpo na bhavati.* Verse 40

Now it is being said that the self is different from the three bodies. How? That which is of the nature of truth, cannot become false. And that which is false cannot become of the nature of truth. That which is of the nature of consciousness cannot become inert. Inert cannot become the one that is of the nature of consciousness. So also, one that is of the nature of *ānanda*, cannot become sorrowful. Sorrowful cannot become *ānanda*.

- 41) एवं शरीरत्रयविलक्षणत्वमुक्त्वा अवस्थात्रयसाक्षित्वमुच्यते। कथम्? जाग्रदवस्था जाता, जाग्रदवस्था भवति, जाग्रदवस्था भविष्यति। स्वप्नावस्था जाता, स्वप्नावस्था भवति, स्वप्नावस्था भविष्यति। सुषुप्त्यवस्था जाता, सुषुप्त्यवस्था भवति, सुषुप्त्यवस्था भविष्यति। एवमवस्थात्रयमविकारतया जानाति ॥ ४१ ॥

*evaṁ śarīratrayavilakṣaṇtvoamuktvā avasthātrayasākṣitvamucyate. katham? jāgradvasthā jāta, jāgradvasthā bhavati, jāgradvasthā bhaviṣyati. svapnāvasthā jāta, svapnāvasthā bhavati, svapnāvasthā bhaviṣyati. suṣuptyavasthā jāta, suṣuptyavasthā bhavati, suṣuptyavasthā bhaviṣyati. Evamavasthātrayamavikāratayā jānāti.* Verse 41

Thus having narrated (the self) to be different from the three bodies, now its witness-hood with reference to the three states of experience is being said. How? The waking



state rises, the waking state remains, the waking state will be. The dream state rises, the dream state is, the dream state will be. The deep sleep state rises, the deep sleep state is, the deep sleep state will be. Thus these three states, the self knows remaining unchanged.

- 42) अत आत्मानः पञ्चकोशविलक्षणत्वं दृष्टान्तरूपेण प्रतिपादयति। ममेयं गौः , ममायं वत्सः, ममेयं कुमारी, ममेयं स्त्री, एवमादिपदार्थवान्पुरुषो न भवति। तेभ्यो विलक्षणः। तथा मम अन्नमयकोशः, मम प्राणमयकोशः, मम मनोमयकोशः, मम विज्ञानमयकोशः, मम आनन्दमयकोशः। एवं पञ्चकोशवानात्मा न भवति। तेभ्यो विलक्षणः साक्षी। अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत्। अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात् प्रमुच्यते (कठ.उ. १-३-१५) ॥ इत्यादिश्रुतेः ॥ ४२ ॥

*ata ātmānaḥ pañcakośavilakṣaṇatvaṁ dr̥ṣṭāntarūpeṇa pratipādayati. mameyaṁ gauḥ , mamāyaṁ vatsaḥ, mameyaṁ kumārī, mameyaṁ strī, evamādipadārthavānpuruṣo na bhavati. tebhyo vilakṣaṇaḥ. tathā mama annamayakośaḥ ,mama prāṇamayakośaḥ, mama manomayakośaḥ, mama vijñānamayakośaḥ, mama ānandamayakośaḥ. evaṁ pañcakośavānātmā na bhavati. tebhyo vilakṣaṇaḥ sākṣī. aśabdamaśparśamarūpamavyayaṁ tathā'rasaṁ nityamagandhavacca yat, anādyanantaṁ mahataḥ paraṁ dhruvaṁ nicāyya taṁ mṛtyumukhāt pramucyate. (Ka.Up. 1-3-15) ityādisruteḥ.*

Verse 42

Thereafter , that the self is different from five sheaths is being established by the illustration. This is my cow, this is my calf, this is my son, this is my daughter, this is my wife – the self is not a possessor of these things. He is different from them all. So also (a person says) my physical sheath, my vital air sheath, my mental sheath, my intellect sheath, my enjoyer sheath. Thus, the one who possesses the five sheaths is not the self. The self is distinct from all of them. He is the witness according to the Śruti :“Having realised that (the self) which is soundless, touchless, formless, imperishable, and also without taste, and smell, eternal, without beginning or end, even beyond the *mahat*, immutable, - one is released from the jaws of death”

(Kaṭhopanīṣad, 1-3-15).

- 43) इदानीमात्मनः सच्चिदानन्दस्वरूपत्वमुच्यते। सद्रूपत्वं नाम केनाप्यबाध्यमानत्वेन कालत्रयेऽप्येकरूपेण विद्यमानत्वमुच्यते। चिद्रूपत्वं नाम साधनान्तरनिरपेक्षतया स्वयं प्रकाशमानः सन् स्वस्मिन्नारोपितसर्वपदार्थावभासकवस्तुत्वम् चिद्रूपत्वमित्युच्यते। आनन्दस्वरूपत्वं नाम परमप्रेमास्पदत्वं, नित्यनिरतिशयत्वमानन्दत्वमित्युच्यते। नित्यविज्ञानमानन्दं ब्रह्म रातिः दातुः परायणमिति श्रुतेः(बृ उ, ३-९-२८) ॥ ४३ ॥  
*idānīmātmānaḥ saccidānandasvarūpatvamucyate. Sadrūpatvaṁ nāma kenāpyabādhyamānatvoena kālatraye'pyekarūpeṇa vidyamānatvamucyate. cidrūpatvaṁ nāma sādhanāntaranirapekṣatayā svayaṁ prakāśamānaḥ san svasminnāropitasarvapaḍārthāvabhāsakavastutvam cidrūpatvamityucyate. ānandasvarūpatvaṁ nāma paramapremāspadatvaṁ, nityaniratiśayatvamānandatvamityucyate. nityavijñānamānandaṁ brahma rātiḥ dātuh parāyaṇami 'ti śruteḥ.* Verse 43

Now, that the self is of the nature of existence, knowledge and *ānanda*; is being narrated. To be of the nature of existence is not being negated by anything, and remaining of the same nature at all the three periods of time. To be of the nature illumination/consciousness means to illumine without depending on the help from any other means/ source, and at the same time to illumine all the objects. To be of the nature of *ānanda* is to be of the nature of unconditional love, always to be unsurpassable *ānanda*. According to Śruti: 'Eternal', 'Which is absolute intelligence and *ānanda*, the ultimate resort of the bestower of wealth' (Bṛ U., 3-9-28).

- 44) एवं नित्यशुद्धबुद्धमुक्तस्वभावं ब्रह्माहमस्मीति संशयासम्भावनाविपरीतभावनाराहित्येन यस्तु जानाति स जीवन्मुक्तो भवतीति ॥ ४४ ॥

*evaṁ nityaśuddhabuddhamuktasvabhāvam brahmāhamasmiti saṁśayaśambhāvanāviparītabhāvanārāhityena yastu jānāti sa jīvanmukto bhavatīti.*

Verse 44

In this manner, one who knows, ' I am eternal, pure, knowledgeable, (of the nature of knowledge ) *brahmhan* , without any doubt, sense of impossibility, or opposite

understanding, becomes free while living.

इति श्रीमत्परमहंसपरिव्राजकाचार्य-श्रीमद्-  
गोविन्दभगवत्पूज्यपादशिष्यश्रीमदाद्यशङ्कराचार्यविरचितः आत्मानात्मविवेकः समाप्तः ।  
*iti śrīmatparamahaṁsaparivrājakācārya-śrīmadgovindabhagavatpūjyapādaśiṣya-*  
*śrīmadādyaśaṅkarācāryaviracitaḥ*  
*ātmānātmavivekaḥ samāptaḥ.*

Thus ends the *ātmānātmāviveka* composed by  
Śrīmatparamahaṁsaparivrājakācārya Srimadadyaśaṅkarācārya, a disciple of  
Śrīmadgovindabhagavatpūjyapāda.

ॐ तत् सत् ।