

Discrimination between the self and the nonself

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.

Verse 2

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

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॥ ५॥
sariraparigrahah kena bhavati? karmaṇa.

What causes identification with the body? Action?

5) कर्म केन भवतीति चेत्? रागादिभ्यः॥ ६॥
karma kena bhavatiti cet? rāgādibhyāḥ.

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

6) रागादयः कस्माद्वन्तीति चेत्? अभिमानात॥ ७॥
rāgādayāḥ kasmādbhvantiti cet? abhimānāt.

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

7) अभिमानोपि कस्माद्वन्तीति अविवेकात॥ ८॥
abhimānopi kasmādbhvantiti avivekāt.

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

8) अविवेकः कस्माद्वन्तीति? अज्ञानात। अज्ञानं केन भवतीति चेतं न केनापि। अज्ञानं नाम अनादि सदसनामनिर्वचनीयं त्रिगुणात्मकं ज्ञानिवर्णवध्यं यत्तिर्विदिति वदन्ति अहंकरं इत्यादनुभवत॥ देवतामशक्तिः स्वगुणोिंगूढामु इत्यादिभ्ये॥ ९॥
avivekaḥ kasmādbhvantii? ajñānāt, ajñānām kena bhavatiti cet na kenāpi, ajñānām
nāma anādi sadasadbhyāmanirvācanyam triguṇātmakam jñānavirodhi bhāvarūpam
yatkiściditii vaddanti dhamajña ityādyanyabhavat,
devatmaāśaktiś svagunairnirgūdham ityādiśrutēḥ.

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 guṇas, 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 guṇas (Śve. Up. 1-3).

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.

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? Even though 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).

शरीरपरिग्रहनिवृत्ति: कदा भवति? सर्वत्मना कर्मणि निवृत्ते सति।
sariraparigrahanirvrttiḥ kadā bhavati? sarvatmanā karmanī nivṛtte sati.
When does the possession of the body get terminated? When action ceases with its cause.

कर्मनिवृत्ति: कदा भवति? सर्वत्मना रागादृश निवृत्ते सति।
karmnirvrttiḥ kadā bhavati? sarvatmanā rāgādau nivṛtte sati.
When does the action cease? When likes etc., are eliminated with their cause.

रागाधिनिवृत्ति: कदा भवति? सर्वत्मना अभिमाने निवृत्ते सति।
rāgādhinirvrttiḥ kadā bhavati? sarvatmanā abhimāne nivṛtte sati.
When do likes etc., get eliminated? When ego (ahaṅkāra) gets eliminated with its cause.

कदा अभिमाननिवृत्ति?: सर्वत्मना अविवेके निवृत्ते सति।
kadā abhimānanirvrttiḥ? sarvatmanā aviveke nivṛtte sati.
When does the ahaṅkarā get eliminated? When non-discrimination gets eliminated with its cause.

कदा अविवेकनिवृत्ति?: सर्वत्मना अज्ञाने निवृत्ते सति।
kadā avivekanirvrttiḥ? sarvatmanā ajñāne nivṛtte sati.
When is the elimination of non-discrimination? When ignorance gets eliminated completely.

11) कदा अज्ञाननिवृत्ति?:
brahmātmaiekahe jāte sati avidyānirvrttiḥ: sarvatmanā jñānenaiva bhavati. ॥ ११ ॥
kadā ajñānanirvrttiḥ? brahmātmaiekahe jāte sati avidyānirvrttiḥ sarvatmanā jñānenaiva bhavati.  
Verse 11
When does ignorance get eliminated? When the knowledge of identity between brahman and ātmā dawns, does the total cessation of ignorance take place.

12) नन्दानिवृत्ति: कर्मक्षो अविवेकनिवृत्ति: स्यात्किमर्थ ज्ञानेन?
nanda nirvṛtte: karmkṣo avivekenirvṛtte: syāt kīmṛth jñāne?
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.

How does that knowledge 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 knowledge? One who has four fold qualification is a qualified person.

Sādhanacatuṣṭyaḥ nāma - ¹ nityānityavastuvivekah, ² ihāmutra phalabhogavirāghaḥ, ³ śama diṣṭaṁ sampattiḥ, ⁴ mumukṣutvaṁ cati.

Four fold qualification 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.
nityānityavastuviveko nāma – brahma satyaṁ, jaganmithyaiveti niścayaḥ.

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

इह असिम्नः लोके देहधारणव्यतिरिक्तविषयोऽसकतन्त्रवाचितं द्विबारे जगत्तविषयं।
अभिन्न स्वर्गलोकान्तपं्द्रतेऽविषयं रम्भोविश्वासान्नादिक्षेत्रं तद्वत।
iha asmin loke dehadhāraṇavyatiriktvāsvayayam sakctantravāchitam dvibhare jagatāsvayayam
abhinna svargalokeantarpandvāretāsvayayam vāmṛavāṣyādīssambhogāvādīsvayayeśu 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 ‘Rambha’, Urvasi etc. that are realms beginning from ‘svarga’ upto ‘brahma-loka’.

शमामिद्विज, नाम - शम-दमोपरति-तितिक्षा-समाधानें श्रद्धा।
śāmāmiḍvij, nāma - śama-damoparati-titikṣā-samādhanāṁ śraddhā.

The group of six accomplishments beginning with śama are; śama, dama, uparati, titikṣā, samadhanā, śraddhā.

शमो नाम अन्तरिन्द्रियनिब्रह्म:। अन्तरिन्द्रियं नाम मन:।तस्य निग्रहः
अवणमननिद्रित्यात्मत्वतितिक्षेऽन्य निर्वृत्ति:। अवणादौ वर्त्तमानतवं वा शाम:।
śamo nāma antarindriyanigrahaḥ. antarindriyaṁ nāma manah. tasya nigrahaḥ
śravanamanananditudhyanavatiriktavāśayebhyo nivṛttiḥ. śravanādau
vartamānatvāṁ vā śamaḥ.

Śama means control over internal organ. Internal organ means mind. Its control means its withdrawal from the objects other than śravana (listening to the scriptures),
manana (reflecting upon them) and nididhyāsana (meditating upon them). Or to be occupied with śravaṇa etc. is śama.

14) श्रवण नाम पश्चिमस्यश्रवणात्मकोद्वारस्यध्वनिकालस्यात्मकं तत्त्वार्थवाचारणम् || ५ ॥
śravaṇam nāma śaṇvidhariṅgārasaṣṭavedāntānāmadvītiyavastunī
tātparyāvadhāraṇam.

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

षष्ठिःस्थित्ति तु उपक्रमोपसामिहराभ्यासप्रद्धाराशर्यादेशप्रत्यवाक्यानि।
śaṇvidhariṅgāni tu upakramopasāminhārabhyāsaphalā-
pūrvatārthavādopapattyākhyāni.

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

प्रकरणप्रतिपाद्यस्य तद्राध्य तृतीयोरुपपादनमुपक्रमोपसा
प्रयानं प्रकरणप्रतिपाद्यस्य तृतीयवस्तुः: प्रकरणप्रतिपाद्यस्य तृतीयवस्तुः
एकामेववादित्यमित्याद। ऐत्त्यमित्याद च
prakarana-pratipadyasyarthaḥ tadādyantarupapādana-
amupakramopasāminhārau. yathā chāndogyāḥ śaṭṭhādhīyāye
prakarana-pratipadyasyādvītiyavastunāḥ ekamevādvītiyamityādau
aitadātmyamityante ca pratipādanam.

The presentation of the subject matter of a section at its beginning (upakrama) and end (upasāminhāra) is upakrama-
upasāminhāra. 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 तत्त्वाद्य पीन: पुनः प्रतिपादनम्भ्य:। यथा तत्राद्वितीयवस्तुः मद्ये
tattvamayīti navakṛtvah pratipādanam.
prakarana-pratipadyasya tannadhyān paunahpunyena pratipādanamabhyāsah.
yathā tatraivaśvātiyavastunāḥ madhyā tattvasaṇīti 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”.

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.

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.

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*prakaraṇapratipādyasya tatra tatra praśamsanamamārtha-vādah. yathā atra 'uta tamādeśamapākṣiḥ yenāsrutam śrutaṁ bhavati amatāṁ matam avijnātam*
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.

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.
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.

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 śravanā etc., is dama.

Uparati means renunciation of enjoined actions in a stipulated way. Or uparati is when mind is engaged only in śravanā etc.
Whenever mind engaged in śravana etc., goes to the objects impelled by the vāsanās, every time bringing it back and engaging it again in śravana etc., by the help of seeing faults in the objects, is samādhāna.

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

Mumukṣutva is to have an intense desire for liberation.

Verse 18

These are four-fold qualifications. One who possesses them is sādhana-catuṣṭayasampattiḥ. 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.
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) आत्मानात्माविचारः कर्तन्य इत्युक्तम्। आत्मा नाम स्थूलसूक्ष्मकारणश्रीरीत्रयविलुप्तः पञ्चकोशायतिरितिः। अवस्थात्रयसपीती सचिविदान्नत्रस्वरूपः॥ २०॥

śādhanacatuṣṭayasampattyabhāve’pi grhausthānāmātmaśavicāre kriyamāṇe sati tena pratyavāyo nāsti, kintu atīva śreyo bhavati. yathā-dine dine ca vedāntavicārād bhaktisamnyutāt, guruṣuṣrūṣaśā śadbhāt kṛcchaśītiphalaṁ bhavet. Ityuktam. Verse 19

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 seaths, 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 अनूज्जडः खामकं समयवत्या यत्मकश्रीरीत्रयम्। शरीरश्च नाम स्थूलसूक्ष्मकारणश्रीरीत्रयम्॥ २१॥

anātma nāma anṛṣṭaṇaḥkārtavyāḥ karmakārin māyayāstāyāścaryāścaryāsam. sarītrayaṁ nāma sthūlasūkṣmakāraṇaḥsarītrayaṁ. 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) स्थूलश्रीरेण नाम पञ्चीकृतभूतकार्यं कर्मजन्यं जन्मादिपिद्विकार्यम्। तथा चोकम्। पञ्चीकृतभूतसम्भवं कर्मसृष्टिम्। शरीरेण सुखदहुः खानां भोगायतनमुच्यते॥ इति (अत्मभोि, २१)॥ २२॥

sthūlasūkṣmakāraṇaḥ nāma paṅcikṛtyabhabhūtakāryaṁ karmajanyam jannmadādisaṁbhāvaṁ karmācaitavā. tathā coktaṁ, paṅcikṛtyabhabhūtasambhavaṁ karmasaṁcitam, sarīraṁ sukhadahukhamāṁ 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).

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.

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

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) sarveśāṁ sthūladehānaṁ ādhyātmikādhibhautikādhibhautikādhitādhitākatāmarṣitvānāṁ dāhatvaṁ sambhavati. ādhyātmikāṁ nāma ātmānaṁ deham adhiṅkṛtya vartata ityādhyātmam. ādhyātmicca tad duḥkham ādhyātmikāṁ vātapātikāpahajātarāṁ śiśrōgajvarādūnāṁ vyādhirūpam. ādhibhautikāṁ nāma bhūtamadhiṅkṛtya varttate ityādhibhautikāṁ vyāghraśakardānādudūkhām. ādhibhautikām nāma devaṁ adhiṅkṛtya varttate ityādhibhautikāṁ śītātapaśācavā-saivyādyutādudūkhām. 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 ādhyātmaka. 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 ādhibhautika. The pain which is related to the gods is ādhibhautika, e.g., the pain caused by cold, heat, wind, rain, lightning, etc.

25) suṣumnaśariṁ nāma apatiṁśatābhūtakāryaṁ saṃpaṭśakaṁ lingam. saṃpaṭśakaṁ nāma jñānendriyaṁ pañca, karmendriyaṁ pañca, prāṇādiveśvāvah 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.
Which are the sense organ of perception? Ear, skin (sense of touch), eyes, tongue (sense of taste), and nose (sense of smell).

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.

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.

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.
rasādīgrahaṇaśaktimaṇḍindriyaṁ jihvendriyaṁ iti.
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.

Verse 26
26) प्राणेन्द्रियं नाम, नासिकाव्यतिरिक्तं नासिकाश्रयं नासिकायवर्त्ति गन्धादिग्रहणशक्तिमदिनिद्रयं प्राणेन्द्रियममुत्यते || २६ ||
ghranendriyaṁ nāma, nāsikāvyatiriktam nāsikāśrayam nāsikāgravartī
gandhādīgrahaṇaśaktimaṇḍindriyaṁ ghranendriyamucyate.
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.

karmendriyāni kāni? vaśyanipādaprāyasāvāni. vaśyandriyaṁ nāma,
vāgvyatiriktaṁ vāgaśrayam aṣṭasthānavartī sābhodāraṇaśaktimaṇḍindriyaṁ
vāgindriyamitī. aṣṭa sthānāni - urākhaṇṭhaśāśirasūlaṇijhādantauṣṭhanāsikāḥ.
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.

pāṇindriyāṁ nāma, pāṇiyvyatiriktaṁ karatalāśrayam
dānādānapratigrahaṇaśaktimaṇḍindriyaṁ pāṇiṇdriyamityucyate.
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.

pādeṇḍriyāṁ nāma pāḍvyatiriktaṁ pāḍāśrayam pāḍātālavartī gamanāgamanaśaktimaṇḍindriyaṁ
pādeṇḍriyamitī.
padendriyam namas padavyatiriktaṁ padasrayam padatalavartti
gamanagamanaśaktimadindriyam padendriyamīti.

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.

pāvyindicryaṁ nāma, gudvayatiriktaṁ gudāśrayam
purīotsargaśaktimadindriyam pāvyindicryāmi.

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

upasthendriyam nāma, upasthavyatiriktaṁ upasthāśrayam
mūtraśukrotsargaśaktimadindriyam upasthendriyamīti.

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) etāni karmendriyāni. Verse 27

These are the organs of action.

28) antaḥkaraṇam nāma mano buddhiścittamahaṅkāraśceti. manassthānam

galāntam. Buddhervadanaṁ. cittasya nābhiḥ. ahaṅkārasya ṛṣayam. eteṣāṁ

visayaḥ samśayaniścayadharāṇaṁabhimānāḥ. anusandhānātmikāntaḥ-

karaṇavṛttiścittam. abhimānāntaḥkaraṇavṛttiḥabhikāraṁ. cittasya

buddhāsvantarbhāvaḥ, visayaparichittirūpaṁvatvāviveṣāt. ahaṅkāraṁ

manasyantarbhāvaḥ, tasyāpi saṅkalpaṁmatvāviveṣāt. buddheryapūrvo
viṣayā. cittaśya pūrvanubhavaḥ. manaso bāhyābhyaṅtaraśca. ahaṅkārasya tvanātmoparaka ātmāvaieti.

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) प्राणादिवायुप्रकटेऽनाम प्राणपानसमानोदानव्यानरूपः। तेषां स्थानविशेषा उच्चन्ते।

ह्रदि प्राणो गुदेद्धपन: समानो नाभिदेशत्।
उदन: कण्ठदेशस्थो व्यान: सर्वशरीरगः॥
एतेषा विषया: प्राण: प्राणगमनवान। अपान: अवागमनवान। उदन उर्ध्वगमनवान।
समान: समीकरणवान। व्यान: विष्णुगमनवान॥ २९॥

prāṇādīvāyu-pūrṇaḥ kārṇaḥ nāma prāṇāpānasamāno-dānavyānarūpah. teṣāṁ sthānaviśeṣā ucyante:

ḥṛadi prāṇo gudepānah samāno nābhidesaṭaḥ.
udānah kanthadeśastho vyānah sarvaśātragaḥ.
eteṣāṁ viṣayāḥ. prāṇaḥ prāṣgamanavān. apānah avāgmanavān. udānah urdhvagamanavān.

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 – pṛaṇa goes upward, apāna goes downward, udāna is the ascending vital force, samāna is that which assimilates, vyāna pervades the whole body.

30) Āteṣāmupavāyavaḥ pañca - nāgaḥ kūrmaśca kṛkaro devadatto dhanaṇjaya iti. āteṣāṁ visayāḥ - nāgādurgidgirāñcāpi kūrmaudumilanaṁ tathā, dhanaṇjayaḥ poṣaṇānca devadattācca jṛmbhaṇam, kṛkarācca kṣutaṁ jātamiti yogavido vīduḥ. 

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

31) Āteṣāṁ ḫaṅeṃṇāśaṅdāśaṇāmādhāpantaḥ tipiḥ. Dīvagatakapacetotpabhavaṇḍopaṇḍavamitraṇaḥ: 

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.

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 (Ātma-bodha, 12).

लीनमर्थ गमयतीति व्युपत्त्या लिङ्गम शरीरमित्युच्यते। कथं लीनम्? श्रवणमननादिना
गमयति ज्ञापयति। शीर्षयत इति व्युपत्त्या शरीरमित्युच्यते। कथं शीर्षयते इति चेत्? अहं
ब्रह्मास्मिति ब्रह्मात्मेकत्वज्ञानेन शीर्षयते।

“Which makes us know the concealed meaning” by this derivation it is called liṅga śārīra. 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 śārīra. How does it get destroyed? It gets
destroyed by the knowledge 'I am bhraman'.

33) दहा भस्मिकरणे इति व्युपत्त्या लिङ्गदेहस्य पृथिवीपुरः सर्वं क्षयं इत्युच्चते ॥ ३३ ॥

daha bhasmikaraṇa iti vyutpatyā liṅgadehasya prthiṇipuraḥsaram kṣaya ityucyate.  

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

कारणशरीरे नाम, शरीरद्याहेतुः। अनायनिर्विचनीय साभासं ब्रह्मात्मेकज्ञाननिवर्त्यम्।
अन्यानं कारणशरीरमित्युच्यते।
kāraṇaśarīraṁ nāma, śarīradvayahetuḥ. anādyanirvacanīyaṁ 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 चेततः -
अनायनिर्विचनीय साभासं कारणोपाधिरूप्ते।
उपाधिन्वित्वादन्त्यमात्मानमवधारयेत्। आत्मवधारयेत् ॥ ३३ ॥
tathā coktam -
anādyavidyānyorocayā kāraṇopādhirucyate,
upādhitritayādanyamātmānamavadhārayet. (Ātmabodha-13)

As is said:
"The beginningless ignorance that is undescrivable 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) शरीयते इति व्युपत्त्या शरीरमित्युच्यते। कथमिति चेत् ? ब्रह्मात्मेकज्ञानेन शरीयते।

śiryate iti vyutpatyā śarīramityucyate. kathamiti cet ?
brahmātmaikatva jñānena śiryate. daha bhasmikaraṇa iti vyutpatyā kāraṇaśarīrasya prthiṇipurassaram kṣaya iti ucyate

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 dāh in the sense of burning, the casual body gets destructed beginning with the destruction of the earth.

35) अनूतजङ्गदुःखात्मकमित्युतम्। अनूतृत नाम कालङ्ग्रेषु अविद्यामानवस्तु अनूत्मुच्यते। जर्द नाम स्वविषयपरविषयान्यानहिं वस्तु जड़म् इत्युच्यते। दुःख नाम अप्रौतिस्मयं वस्तु दुःखात्मकमित्युतम्। किं समाधि: ? यथा वनस्य समाधि:। किं व्याधि: ? यथा वृक्षस्य व्याधि:। यथा वा जलाशयस्य समाधि: जलस्य व्याधि:।

तदन्तकाशरीरसमाधि:। एकशरीरस्य व्याधि:॥ ३५॥

anṛtajāduduḥkhaṁ atmaṁ avadānavaṁ avyāmānaṁ avastu
anṛtamūc进而. jādūṁ nāma sovyāsaya paravyāsaya ajnānaṁ vair anṛtāṁ va jādūṁ ityucyate.
duḥkham nāma aprītirūpaṁ vastu duḥkhamityucyate.
tadvadanekeśarīrasamaśītyā. ekaśarīrasya vyāśītyā 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.

अवस्थानन्तर्यां नाम जागरणसुभासुमुखः। जागरणं नाम इन्द्रियार्थोपलभ्यत्वारपि जागरणम्।

avasthātārayaṁ nāma jāgratvapnasusūpyaṁ. jāgaranāṁ nāma indriyairarthaṁ upalabdhirjāgaranāṁ.

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.
svapno nāma jāgaritasaṁskāra-japratyayāh saviṣayaḥ.
In the dream (the jīva) experiences the objects born of the impressions of the waking state.

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

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

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

36) suṣuptikāraṇa sarirābhīmāni praśnaḥ
Verse 36
svapnasūkṣmasarirābhīmāni praśnaḥ

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

kośapakṣaḥ nāma - annamaya-prāṇamaya-manomaya-vijñānāmasrayaḥ. atra mayaṭpratya yo vikārārthe. tatha ca
koṣapaṇi 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 mayaṭ is in the sense of modification. As is said:

Pitṛbhūṇo nāma nātma praṇā prāṇānena vṛttate.
Dvēṣḥ: sātmakā prāṇaḥ chātāḥ tadābhyantat: (P. d. 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.

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 conciousness.

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.

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.
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) देहादाह्यतर्ते | प्राणः प्राणाद्ब्यतर्ते मनः |
ततः कर्त्ता ततो भोक्ता गुहा सेव्य परम्परा || ३७ || (प. द. २/२)
dehādabhyantarān prāṇah prāṇādabhyantarān manah,
tatha karitā tato bhoktā guhā seyam paramparā. (Pañcadaśi, 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 sucession is the cave.

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 scabbord veils the sword, just as husk veils the rice grain or just as the placenta veils the embryo.

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.
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 बुद्धिः प्रति सर्वं मिलितं विज्ञानमयकोश इत्युच्यते। कर्त्तव्योऽकृत्यार्थार्थमानेन इहलोककपर्वतोकागमी व्यावहारिको जीव इत्युच्यते। विज्ञानविकारले सति अक्तर्मात्मानं कर्तारामिव, अविज्ञातात्मानं विज्ञातारामिव, निर्देशरहितात्मानं निर्देशवन्तामिव, जाद्यदिरहितात्मानं जाद्यदिरहितात्मानं जाद्यदिरहितात्मानं जाद्यदिरहितात्मानं जाद्यदिरहितात्मानं जाद्यदिरहितात्मानं जाद्यदिरहितात्मानं जाद्यदिरहितात्मानं जाद्यदिरहितात्मानं जाद्यदिरहितात्मानं जाद्यदिरहितात्मानं जाद्यदिरहितात्मानं जाद्यदिरहितात्मानं जाद्यदिरहितात्मानं जाद्यदिरहितात्मानं जाद्यदिरहितात्मानं जाद्यदिरहितात्मानं जाद्यदिरहितात्मानं

vijñānamayakośo nāma jñānendriyāni pañca buddhiśca etat sarvāṁ mūlitvā
vijñānamayakośa ityucyate. kartṛtvabhoıkṛtvādyabhimāṇena
ihalokaparalokagāmi vyāvahārīko jīva ityucyate. vijñānavikāratve sati
akartāramātmānāṁ kartāramiva, avijñātāramātmānāṁ vijñātāramiva,
niscayarahitātmānāṁ niscayavantamiva, jādyaDIRahitātmānāṁ
jādyaDIRahitātmānāṁ jādyaDIRahitātmānāṁ jādyaDIRahitātmānāṁ jādyaDIRahitātmānāṁ

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 प्रयमोदप्रमोदसृतितमतः अन्नाधारायणमततः करणमूः आनन्दमयकोश इत्युच्यते। कथं? प्रयमोदप्रमोदहितमात्मानं प्रयमोदप्रमोदवन्तमिव, अभोक्तारामिव, परिन्क्षत्सुखहितमात्मायां परिन्क्षत्सुखवन्तमिव आच्छादयति।

इष्टपूर्वप्रवस्तिनिर्यात्मावयूः। प्रयमोदप्रमोदहितमात्मानं प्रयमोदप्रमोदवन्तमिव लघुभावी सत्यमेव अस्ति। स एवं च प्रकृत्यं इस्यं। प्रमोदः || ३८ ||

27
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*.

Among these sheaths, the inintellectual 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 (*kartrūpa* 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 Vedanta books.

40) \textit{ātmānāḥ śārīratrayāvilākaṇatvamucyate. katham? satyasvarūpāḥ}\n\textit{asatyasvarūpāḥ na bhavati. asatyasvarūpāḥ satyasvarūpāḥ na bhavati. }\n\textit{jñānasvarūpāḥ jaḍasvarūpāḥ na bhavati jñānasvarūpāḥ na bhavati.}\n\textit{evam sukhasvarūpāḥ duḥkhasvarūpāḥ na bhavati. duḥkhasvarūpāḥ sukhasvarūpāḥ na bhavati.}\n
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 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) \textit{eavāṃ śārīratrayāvilākaṇatvamucyate. katham? jağadavastha jātā, jañānato jañānato bhavati, jañānato bhaviṣyati. svāpaṇavastha jātā, svāpaṇavastha bhavati, svāpaṇavastha bhaviṣyati. svuṣṭavyaṣṭha jātā, svuṣṭavyaṣṭha bhavati, svuṣṭavyaṣṭha bhaviṣyati. Evaṃ vaṣṭrayaṣṭhānāya jānāti.}\n
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 आत्मान: पञ्चकोशविविक्षणतः दृष्टान्तरूपेण प्रतिपाद्ययेत्। ममेवः गौः, ममायः वत्सः, ममेवः कुमारी, ममेवः खीरी, पञ्चमायिद्विविक्षयान्त्रिको न भवति। तेभ्यो विविक्षणः। तथा मम अनन्यकोशः, मम प्रणयकोशः, मम मनोमयकोशः, मम भिज्ञानमयकोशः, मम आनन्दमयकोशः। एवं पञ्चकोशवानात्मा न भवति। तेभ्यो विविक्षणः, सायत्री। अनन्यमयस्वरूपमयवर्षेन तथासर्वा नित्यमण्डलमयवति। अनाचार्यनात्मतः परं ध्यायं नित्यायं तं मृत्युमुक्तात् प्रमुच्यते (कठ.उ. १-२-१५)।। इत्यादि दिनितं।।

atha atimah panchakośaśaśavikṣaṇatvam drśṭaṁtarūpaṇa pratipādayati. mameyaṁ gauḥ, mameyaṁ vatsaḥ, mameyaṁ kumāri, mameyaṁ strī, evamādipadārthavāṇipuruṣa na bhavati. tebhyo vilakaṇaḥ. tathā mama annamayaḥ, mama prāṇamayaḥ, mama manomayaḥ, mama vijñānamayaḥ, mama ānandamayaḥ. evam panchakośavānātram na bhavati. tebhyo vilakaṇaḥ sākṣi. asabdamasparsaṁaraṇapamaṁyayaṁ tathārashāṁ nityamagandhavaccaṁ yāt, anādyanantaṁ mahāṁ param dhruvaṁ nicāyaṁ tam mṛtyumukhaṁ pramucyate. (Ka.Up. 1-3-15) ityādiśruteḥ.

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.”
(Kaṭhopaniṣad, 1-3-15).

43) इदानीमात्मनः सचिविद्वारस्वलस्वधर्मपुरुषं। सदृष्टवत् नाम केनाप्राणाध्यामानवेन कात्तर्ययेवःकेक्षपृणे विद्यामानत्तमुच्यते। चिदृष्टवत् नाम साधनान्तरानिगपेक्षतया स्वर्यावसितामय: सन सर्वस्मिन्नापरिपेक्षयोऽवपदार्थिवाभविस्तन्तृतवासत्तम निरपद्धतिमिन्युच्यत। आन्द्रस्वलस्वधर्मपुरुषं नाम परमेवार्यपदूल, नित्यनिरार्पितवल्लक्ष्यात्मकस्वतुत्तम किन्तुमिन्युच्यते।

idānimātmānaḥ saccidānātmandasvarūpavāmyucyate. Sadrūpavānāḥ nāma kenāpyābādhyaṃātvena kālātrayāpyekarūpeṇa vidyāmaṇatvāmyucyate. cidrūpavānāḥ nāma sādhanāntaranirapekṣatayā svayam prakāśamānaḥ san svasminnāropitasarvaspadārthāvabhāsakavastutvam cidrūpavamityucyate. ānandasvarūpavānāḥ nāma paramapremāspadatvam, nityaniratisyavāmānandattovamityucyate. nityavijñānamānandamān brahma rātīr dātāḥ parāyaṇam i ‘ti śrutēḥ.

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’ (Br U., 3-9-28).

44) एवं नित्यशुद्धज्ञसुक्ष्मव्यक्तिनां ब्रह्माःस्मास्मितिः संश्चायास्मात्वाविविधतोभवनाराहित्येन वस्तु ज्ञानात्मस जीवनमुक्तो भवताति।

evaṁ nityaśuddhabuddhamuktasvabhāvam brahmāhamasmīti
svarṣayāśambhabhūtadvāpitarabhāvanārāhityena yasti jānati sa jīvanmukto bhavatīti.

Verse 44

In this manner, one who knows, ‘I am eternal, pure, knowlegeable, (of the nature of knowleedge) brahmhan, without any doubt, sense of impossibility, or opposite
understanding, becomes free while living.

Thus ends the ātmātma-viveka composed by Śrīmatparamahamsaparivṛjakācārya Śrimadadhyāsaṅkarācārya, a disciple of Śrimadgovindabhagavatpūjyapāda.

ॐ तत सतः