Pañcadaśī - Chapter 1 - Tattvavivēka prakaraṇam
Discrimination about the real nature

INVOCATION

Verse 1: Maṅgalācaraṇa – An Auspicious Invocation

नमः श्रीशंकर आनन्द गुरुपाद अम्बुजन्मने । सविलासमहामोह ग्राहग्रास एक कर्मणे ॥ १॥
namaḥ śrīśaṃkara ānanda gurupāda ambujanmane | savilāsamahāmoha grāhagrāsa eka karmaṇe || 1||

Salutation to the lotus feet of my Guru Sri Sankarananda whose only work is to destroy the monster of the most fundamental ignorance together with its effect, the phenomenal universe.

Verse 2: Anubandha-catuṣṭaya

तत्-पाद-अम्बुरुह-द्वन्द्व-सेवा-निर्मल-चेतसाम् । सुख-बोधाय तत्त्वस्य विवेकः अयम् विधीयते ॥ २॥
tat-pāda-amburuha-dvandva-sevā-nirmala-cetasām | sukha-bodhāya tattvasya vivekaḥ ayam vidhīyate || 2||

This discussion about the discrimination of Truth (Brahman) (from untruth) is being initiated for the easy understanding of those whose hearts have been purified by serving the lotus feet of the guru.

BRAHMAN: The Absolute Reality

THE THREE STATES OBSERVED

Verse 3: The Waking State

शब्द-स्पर्श-आदयः वेद्याः वैचित्र्यात् जागरे पृथक् । ततः विभक्ता तत्-संवित् ऐक-रूप्यात् न भिद्यते ॥ ३॥
śabda-sparśa-ādayaḥ vedyāḥ vaicitryāt jāgare pṛthak | tataḥ vibhaktā tat-saṃvit aika-rūpyāt na bhidyate || 3||

In the waking state, the objects to be known such as sound, touch etc. are distinct from each other and hence give us varied experiences. However, consciousness because of which you know them, is distinct from those things which are known. It is always one and does not differ but is the same.

Verse 4: The Dream State

तथा स्वप्ने अत्र वेद्यम् तु न स्थिरम् जागरे स्थिरम् । तत्-भेदः अतः तयोः संवित् एक-रूपा न भिद्यते ॥ ४॥
tathā svapne atra vedyam tu na sthiram jāgare sthiram | tat-bhedaḥ ataḥ tayoḥ saṃvit eka-rūpā na bhidyate || 4||

In the case of dream, objects that are known are momentary. In the waking, they are relatively more stable. Therefore, there is difference between them. But consciousness is identical both in the waking and dream state. It does not differ.

Verse 5: The Deep Sleep State

सुप्त-उत्थितस्य सौषुप्त-तमः-बोधः भवेत् स्मृतिः । सा च अवबुद्ध-विषया अबुद्धम् तत् तदा तमः ॥ ५॥
supta-utthitasya sauṣupta-tamaḥ-bodhaḥ bhavet smṛtiḥ | sā ca avabuddha-viṣayā abuddham tat tadā tamaḥ || 5||

A sleeper awakes from his deep sleep and says 'I knew nothing' because that is all he remembers. This remembrance of 'not knowing' is opposed to remembrance of objects seen in waking and dream. Not knowing – Ignorance is itself the object of knowledge.

Verse 6: Summary For a Day-Cycle

स बोधः विषयात् भिन्नः न बोधात् स्वप्न-बोध-वत् । एवम् स्थान-त्रये अपि एका संवित् तद्वत् दिन-अन्तरे ॥ ६॥

sa bodhaḥ viṣayāt bhinnaḥ na bodhāt svapna-bodha-vat | evam sthāna-traye api ekā saṃvit tadvat dina-antare || 6||

This consciousness (in the deep sleep state) is indeed distinct from the object (here, ignorance), but not from itself, as is the consciousness in the state of dream. Thus in all the three states the consciousness (being homogeneous) is the same. It is so in other days too.

THE SELF IS SAT-CHIT-ANANDA

Verse 7: SAT is Forever, CIT is Self-Effulgent

मास-अब्द-युग-कल्पेषु गत-आगम्येषु अनेकधा । न उदेति न अस्तम् एति एका संवित् एषा स्वयम्-प्रभा ॥ ७॥

māsa-abda-yuga-kalpeṣu gata-āgamyeṣu anekadhā | na udeti na astam eti ekā saṃvit eṣā svayam-prabhā || 7||

Through many months, years, yugas and cycles of creation, both in the past and future, consciousness is always the same. It never rises and sets like the sun, it is ever homogenous and uniform. This consciousness is self-effulgent - chit.

Verse 8: ANANDA is Most Dear

इयम् आत्मा पर-आनन्दः पर-प्रेम-आस्पदम् यतः । मा न भूवम् हि भूयासम् इति प्रेम आत्मनि ईक्ष्यते ॥ ८॥

iyam ātmā para-ānandaḥ para-prema-āspadam yataḥ | mā na bhūvam hi bhūyāsam iti prema ātmani īkṣyate || 8||

This consciousness which is our true nature is what we are seeking in two ways-happiness and love. Even though we look for happiness in the objects and love through different individuals, actually the source of happiness and love is yourself.

Verse 9: ANANDA is Umatched

तत्-प्रेम-आत्म-अर्थम् अन्यत्र न एवम् अन्य-अर्थम् आत्मनि । अतः तत् परमम् तेन परम-आनन्दता आत्मनः ॥ ९॥

tat-prema-ātma-artham anyatra na evam anya-artham ātmani | ataḥ tat paramam tena parama-ānandatā ātmanaḥ || 9||

Whatever love one has elsewhere (in wife, husband, children etc.) is for the sake of oneself. The Self is loved for oneself and not for anyone else. Therefore, the love for oneself is the most exalted. This love for self is also love for fullness that is our nature.

Verse 10: Identity Between Self and Brahman

इत्थम् सत्-चित्-पर-आनन्दः आत्मा युक्त्या तथाविधम् । परम् ब्रह्म तयोः च ऐक्यम् श्रुति-अन्तेषु उपदिश्यते ॥ १०॥

ittham sat-cit-para-ānandaḥ ātmā yuktyā tathāvidham | param brahma tayoḥ ca aikyam śruti-anteṣu upadiśyate || 10||

In this way, Atma is existence, consciousness and limitlessness is established by reasoning. The very aim of the teaching of the Shruti is to show us identity between self and Brahman.

EXPANSION ON ANANDA

Verse 11: The Blissful Nature of the Self

अभाने न परम् प्रेम भाने न विषये स्पृहा । अतः भाने अपि अभाता असौ परम-आनन्दता आत्मनः ॥ ११॥

abhāne na param prema bhāne na viṣaye spṛhā | ataḥ bhāne api abhātā asau parama-ānandatā ātmanaḥ || 11||

If the nature of limitless Ananda of atma is not known, we would not have love for it. If it is known, the desire for sense objects cannot be there. Therefore, limitless Ananda though experienced through objects, is not known as ones nature.

Verse 12: The Example: Vedic Chanting

अध्येतृ-वर्ग-मध्य-स्थ-पुत्र-अध्ययन-शब्दवत् । भाने अपि अभानम् भानस्य प्रतिबन्धेन युज्यते ॥ १२॥
adhyetṛ-varga-madhya-stha-putra-adhyayana-śabdavat | bhāne api abhānam bhānasya pratibandhena yujyate || 12||

The example is given of something known yet unknown. In a vedic chanting class room, chanting of one child may not be clear. This child's chanting is known and yet it is unknown as his voice gets merged with others. Similar is the case with fullness. Because we seek it, it is known. But because we seek it in objects, it is unknown. It is proper to say that the fullness 'is known yet unknown'.

Verse 13: Definition of “Pratibandha”

प्रतिबन्धः अस्ति भाति इति व्यवहार-अर्ह-वस्तुनि । तम् निरस्य विरुद्धस्य तस्य उत्पादनम् उच्यते ॥ १३॥
pratibandhaḥ asti bhāti iti vyavahāra-arha-vastuni | tam nirasya viruddhasya tasya utpādanam ucyate || 13||

Nirasya: This is something that hinders one thing from being perceived. ii) Viruddhasya: Not only is the perception hindered, but a “counter experience” is produced. Both these together constitute a Pratibandha.

Verse 14: The Application: Avidya Obstructs Bliss

तस्य हेतुः समान-अभिहारः पुत्र-ध्वनि-श्रुतौ । इह अनादिः अविद्या एव व्यामोह-एक-निबन्धनम् ॥ १४॥
tasya hetuḥ samāna-abhihāraḥ putra-dhvani-śrutau | iha anādiḥ avidyā eva vyāmoha-eka-nibandhanam || 14||

With respect to the audibility of son's voice, the cause of obstruction is the simultaneous chanting with many others. Where is in the case of Self, the main cause of erroneous knowledge is the beginningless ignorance alone.

THE WORLD: Vedantic Theory of Creation

THE CAUSAL CREATION

Verse 15: Brahman ➔ Prakriti

चित्-आनन्द-मय-ब्रह्म-प्रतिबिम्ब-समन्विता । तमः-रजः-सत्त्व-गुणा प्रकृतिः द्विविधा च सा ॥ १५॥
cit-ānanda-maya-brahma-pratibimba-samanvitā | tamaḥ-rajaḥ-sattva-guṇā prakṛtiḥ dvividhā ca sā || 15||

Prakriti is manifestation of Brahman, (pure limitless consciousness) and is composed of sattva, rajas and tamas. It is of two kinds.

Verse 16: (a) Prakriti ➔ Maya & Avidya (b) Brahman + Maya ➔ Ishwara

सत्त्व-शुद्धि-अविशुद्धिभ्याम् माया-अविद्ये च ते मते । माया-बिम्बः वशीकृत्य ताम् स्यात् सर्वज्ञः ईश्वरः ॥ १६॥
sattva-śuddhi-aviśuddhibhyām māyā-avidye ca te mate | māyā-bimbaḥ vaśīkṛtya tām syāt sarvajñaḥ īśvaraḥ || 16||

The two types of Prakriti are Maya and Avidya. When the element of sattva is pure, Prakriti is known as Maya; when impure (being mixed up with rajas and tamas) it is called Avidya. The one who appears as Maya and wields Prakriti, is the omniscient Ishvara.

Verse 17: Brahman + avidyā ➔ prājña (jīva)

अविद्या-वशगः तु अन्यः तत्-वैचित्र्यात् अनेकधा । सा कारण-शरीरम् स्यात् प्राज्ञः तत्र अभिमानवान् ॥ १७॥

avidyā-vaśagaḥ tu anyaḥ tat-vaicitryāt anekadhā | sā kāraṇa-śarīram syāt prājñaḥ tatra abhimānavān || 17||

On the other hand, Jiva is under the control of avidya. It has multiplicity due to infinite variety of permutation and combination of Rajas and Tamas with Sattva. Avidya gives rise to causal body and the one who is identified with the causal body is Prajnah.

THE SUBTLE CREATION

Verse 18: Birth of the Tanmatras (Subtle Elements)

तमः-प्रधान-प्रकृतेः तत्-भोगाय ईश्वर-आज्ञया । वियत्-पवन-तेजः-अम्बु-भुवः भूतानि जज्ञिरे ॥ १८॥

tamaḥ-pradhāna-prakṛteḥ tat-bhogāya īśvara-ājñayā | viyat-pavana-tejaḥ-ambu-bhuvaḥ bhūtāni jajñire || 18||

At the command of Isvara (and) for the experience of Prajna the five subtle elements, ether, air, fire, water and earth, arose from the part of Prakriti in which Avidya predominates.

Verse 19: Birth of the Jñānendriyas (Organs of Knowledge)

सत्व-अंशैः पञ्चभिः तेषाम् क्रमात् धी-इन्द्रिय-पञ्चकम् । श्रोत्र-त्वक्-अक्षि-रसन-घ्राण-आख्यम् उपजायते ॥ १९॥

sattva-aṃśaiḥ pañcabhiḥ teṣām kramāt dhī-indriya-pañcakam | śrotra-tvak-akṣi-rasana-ghrāṇa-ākhyam upajāyate || 19||

From the sattva part of the five subtle elements of Prakriti arose in turn the five subtle sensory organs of hearing, touch, sight, taste and smell.

Verse 20: Birth of the Antaḥkaraṇa (Inner Instrument)

तैः अन्तः-करणम् सर्वैः वृत्ति-भेदेन तत् द्विधा । मनः विमर्श-रूपम् स्यात् बुद्धिः स्यात् निश्चय-आत्मिका ॥ २०॥

taiḥ antaḥ-karaṇam sarvaiḥ vṛtti-bhedena tat dvidhā | manaḥ vimarśa-rūpam syāt buddhiḥ syāt niścaya-ātmikā || 20||

From a combination of them all (i.e. sattva portions of the five subtle elements) arose the inner instrument called antahkarana. Due to difference of function, it is divided into two. Manas (mind) is that aspect whose function is doubting and buddhi (intellect) is that whose functions are discrimination and determination.

Verse 21: Birth of the Karmendriyas (Organs of Action)

रजः-अंशैः पञ्चभिः तेषाम् क्रमात् कर्म-इन्द्रियाणि तु । वाक्-पाणि-पाद-पायु-उपस्थ-अभिधानानि जज्ञिरे ॥ २१॥

rajaḥ-aṃśaiḥ pañcabhiḥ teṣām kramāt karma-indriyāṇi tu | vāk-pāṇi-pāda-pāyu-upastha-abhidhānāni jajñire || 21||

From the rajas portion of the five elements arose in turn the organs of actions known as the organ of speech, the hands, the feet, and the organs of excretion and generation.

Verse 22: Birth of the Prāṇas (the Vital Airs)

तैः सर्वैः सहितैः प्राणः वृत्ति-भेदात् सः पञ्चधा । प्राणः अपानः समानः च उदान-व्यानौ च ते पुनः ॥ २२॥

taiḥ sarvaiḥ sahitaiḥ prāṇaḥ vṛtti-bhedāt saḥ pañcadhā | prāṇaḥ apānaḥ samānaḥ ca udāna-vyānau ca te punaḥ || 22||

From a combination of them all (i.e. the rajas portions of the five subtle elements) arose the vital air (Prana). Again, due to difference of function it is divided into five. They are Prana, Apana, Samana, Udana and Vyana.

Verse 23: The Components of the Subtle Body (Liṅga Śarīra)

बुद्धि-कर्म-इन्द्रिय-प्राण-पञ्चकैः मनसा धिया । शरीरम् सप्तदशभिः सूक्ष्मम् तत् लिङ्गम् उच्यते ॥ २३॥

buddhi-karma-indriya-prāṇa-pañcakaiḥ manasā dhiyā | śarīram saptadaśabhiḥ sūkṣmam tat liṅgam ucyate || 23||

The five sensory organs, the five organs of action, the five vital airs, mind and intellect, all the seventeen together form the subtle body, which is called the Suksma or linga sharira.

Verse 24: Consciousness: From Causal to Subtle Body

प्राज्ञः तत्र अभिमानेन तैजसत्वम् प्रपद्यते । हिरण्यगर्भताम् ईशः तयोः व्यष्टि-समष्टिता ॥ २४॥

prājñaḥ tatra abhimānena taijasatvam prapadyate | hiraṇyagarbhatām īśaḥ tayoḥ vyaṣṭi-samaṣṭitā || 24||

By identifying himself with the subtle body (and thinking it to be his own), Prajna becomes known as Taijasa, and Isvara as Hiranyagarbha. Their difference is the one between the individual and the collective (i.e. one is identified with a single subtle body and the other with the totality which manifests all subtle bodies).

Verse 25: Differentiating Collective From Individual

समष्टिः ईशः सर्वेषाम् स्व-आत्म-तादात्म्य-वेदनात् । तत्-अभावात् ततः अन्ये तु कथ्यन्ते व्यष्टि-संज्ञया ॥ २५॥

samaṣṭiḥ īśaḥ sarveṣām sva-ātma-tādātmya-vedanāt | tat-abhāvāt tataḥ anye tu kathyante vyaṣṭi-saṃjñayā || 25||

Isvara (as Hiranyagarbha) is called totality because it is the cause of the subtle bodies (of the universe). The other (the Taijasa) is called 'individual' because it lacks this knowledge (and is conscious only of his self, being identified with his own subtle body).

THE GROSS CREATION

Verse 26: The Birth of the Gross Elements

तत्-भोगाय पुनः भोग्य-भोग-आयतन-जन्मने । पञ्चीकरोति भगवान् प्रत्येकम् वियत्-आदिकम् ॥ २६॥

tat-bhogāya punaḥ bhogya-bhoga-āyatana-janmane | pañcīkaroti bhagavān pratyekam viyat-ādikam || 26||

Ishvara thereafter grossifies each of the five elements beginning from space to create the sense objects and physical body for the experience of Jiva.

Verse 27: The Pañcīkaraṇa Process of Quintuplication

द्विधा विधाय च एकैकम् चतुर्धा प्रथमम् पुनः । स्व-स्व-इतर-द्वितीय-अंशैः योजनात् पञ्च पञ्च ते ॥ २७॥

dvidhā vidhāya ca ekaikam caturdhā prathamam punaḥ | sva-sva-itara-dvitīya-aṃśaiḥ yojanāt pañca pañca te || 27||

Dividing each element into two equal halves and one half of each again into four (equal parts) the Lord mixed the subtle elements so that each gross element thus formed contains one half of its own peculiar nature and one eighth of that of each of the other four.

Verse 28: (a) Evolutes of the Gross Body (b) Collective Consciousness: Subtle to Gross (c) Individual Consciousness: Subtle to Gross

तैः अण्डः तत्र भुवनम् भोग्य-भोग-आश्रय-उद्भवः । हिरण्यगर्भः स्थूले अस्मिन् देहे वैश्वानरः भवेत् । तैजसाः विश्वताम् याताः देव-तिर्यक्-नर-आदयः ॥ २८॥

taiḥ aṇḍaḥ tatra bhuvanam bhogya-bhoga-āśraya-udbhavaḥ | hiraṇyagarbhaḥ sthūle asmin dehe vaiśvānaraḥ bhavet | taijasāḥ viśvatām yātāḥ deva-tiryak-nara-ādayaḥ || 28||

From the gross elements the Brahmanda- gross universe is born. In the Brahmanda, the fourteen lokas are born. In them, the sense objects and enjoyer are born, Hiranyagarbha abiding in the gross body becomes Virat (vaishvanara). Similarly, taijasas attaining the attaining the status of Vishva become deities, animals, human beings etc.

THE JIVA: The Individual in Ignorance

TRAP OF SAMSARA – "Births & Deaths"

Verse 29: The Plight of Jivas in Samsara

ते पराक्-दर्शिनः प्रत्यक्-तत्त्व-बोध-विवर्जिताः । कुर्वते कर्म भोगाय कर्म कर्तुम् च भुञ्जते ॥ २९॥
te parāk-darśinaḥ pratyak-tattva-bodha-vivarjitāḥ | kurvate karma bhogāya karma kartum ca bhuñjate || 29||

They are engrossed in the external sense objects because they lack the knowledge of oneself. They do actions for the sake of enjoyments and reap the results (only) to perform (further) actions.

Verse 30: The Result – Endless Births

नद्याम् कीटाः इव आवर्तात् आवर्त-अन्तरम् आशु ते । व्रजन्तः जन्मनः जन्म लभन्ते न एव निर्वृतिम् ॥ ३०॥
nadyām kīṭāḥ iva āvartāt āvarta-antaram āśu te | vrajantaḥ janmanaḥ janma labhante na eva nirvṛtim || 30||

Like insects (fallen) in a river quickly going from one whirlpool to another, they, going from birth to birth, do not attain liberation at all.

Verse 31: How Worms May Be Saved

सत्-कर्म-परिपाकात् ते करुणा-निधिना उद्धृताः । प्राप्य तीर-तरु-छायाम् विश्राम्यन्ति यथा-सुखम् ॥ ३१॥
sat-karma-paripākāt te karuṇā-nidhinā uddhṛtāḥ | prāpya tīra-taru-chāyām viśrāmyanti yathā-sukham || 31||

When the good deeds performed by them in past births bear fruit, the worms being lifted from the river by a compassionate person and placed under the shade of a tree on the bank, enjoy some rest.

Verse 32: How Jivas Can Be Saved – Guru Upasadana

उपदेशम् अवाप्य एवम् आचार्यात् तत्त्व-दर्शिनः । पञ्च-कोश-विवेकेन लभन्ते निर्वृतिम् पराम् ॥ ३२॥
upadeśam avāpya evam ācāryāt tattva-darśinaḥ | pañca-kośa-vivekena labhante nirvṛtim parām || 32||

Similarly, having got the teaching from a master who knows the truth, they attain liberation by discriminating self from 5 koshas (which as though cover atma).

ENCASED IN THE FIVE SHEATHS

Verse 33: Names of the Five Sheaths

अन्नम् प्राणः मनः बुद्धिः आनन्दः च इति पञ्च ते । कोशाः तैः आवृतः स्व-आत्मा विस्मृत्य संसृतिम् व्रजेत् ॥ ३३॥
annam prāṇaḥ manaḥ buddhiḥ ānandaḥ ca iti pañca te | kośāḥ taiḥ āvṛtaḥ sva-ātmā vismṛtya saṃsṛtim vrajet || 33||

The five koshas of the Self are those of the food, the vital air, the mind, the intellect and experiential happiness. Enveloped in them, one forgets ones real nature and becomes subject to transmigration.

Verse 34: The Origin of the Five Sheaths (part 1)

स्यात् पञ्चीकृत-भूत-उत्थः देहः स्थूलः अन्न-संज्ञकः । लिङ्गे तु राजसैः प्राणैः प्राणः कर्म-इन्द्रियैः सह ॥ ३४॥
syāt pañcīkṛta-bhūta-utthaḥ dehaḥ sthūlaḥ anna-saṃjñakaḥ | liṅge tu rājasaiḥ prāṇaiḥ prāṇaḥ karma-indriyaiḥ saha || 34||

The gross body, born of 5 gross elements is called annamaya kosha. The vital airs together with the organs of action present in the subtle body form pranamya kosha.

Verse 35: The Origin of the Five Sheaths (part 2)

सात्त्विकैः धी-इन्द्रियैः साकम् विमर्श-आत्मा मनः-मयः । तैः एव साकम् विज्ञान-मयः धीः निश्चय-आत्मिका ॥ ३५॥

sāttvikaiḥ dhī-indriyaiḥ sākam vimarśa-ātmā manaḥ-mayaḥ | taiḥ eva sākam vijñāna-mayaḥ dhīḥ niścaya-ātmikā || 35||

The mind along with the sense organs which are the effects of Sattva is called manomaya kosha. The intellect whose nature is decisiveness together with the sense organs becomes Vijnanamaya kosha.

CREATION OF THE FALSE PERSONALITY

Verse 36: The Origin of the Five Sheaths (part 3)

कारणे सत्त्वम् आनन्द-मयः मोद-आदि-वृत्तिभिः । तत्-तत्-कोशैः तु तादात्म्यात् आत्मा तत्-तत्-मयः भवेत् ॥ ३६॥

kāraṇe sattvam ānanda-mayaḥ moda-ādi-vṛttibhiḥ | tat-tat-kośaiḥ tu tādātmyāt ātmā tat-tat-mayaḥ bhavet || 36||

The sattva guna that is in the causal body with its modifications such as Priya, Moda and Pramoda is Anandmaya. Atma due to its identification with different koshas becomes one with them.

MOKSHA: Liberation From Samsara

REMOVAL OF THE FIVE SHEATHS

Verse 37: How to Remove the Sheaths?

अन्वय-व्यतिरेकाभ्याम् पञ्च-कोश-विवेकतः । स्व-आत्मानम् ततः उद्धृत्य परम् ब्रह्म प्रपद्यते ॥ ३७॥

anvaya-vyatirekābhyām pañca-kośa-vivekataḥ | sva-ātmānam tataḥ uddhṛtya param brahma prapadyate || 37||

By differentiating the Self from the five koshas through the method of distinguishing between the variable and the invariable, one can arrive at one's own Self and attain the highest- Brahman.

Verse 38: Scanning the Dream State

अभाने स्थूल-देहस्य स्वप्ने यत् भानम् आत्मनः । सः अन्वयः व्यतिरेकः तत्-भाने अन्य-अनवभासनम् ॥ ३८॥

abhāne sthūla-dehasya svapne yat bhānam ātmanaḥ | saḥ anvayaḥ vyatirekaḥ tat-bhāne anya-anavabhāsanam || 38||

The physical body present in one's consciousness is absent in the dreaming state, but the pure consciousness, persists (in both the waking and dreaming states). There is the invariable presence (anvaya) of the Self as consciousness. Though the self is present, the connection to physical body is not; so the latter is a variable factor (vyatireka).

Verse 39: Scanning the Deep Sleep State

लिङ्ग-अभाने सुषुप्तौ स्यात् आत्मनः भानम् अन्वयः । व्यतिरेकः तु तत्-भाने लिङ्गस्य अभानम् उच्यते ॥ ३९॥

liṅga-abhāne suṣuptau syāt ātmanaḥ bhānam anvayaḥ | vyatirekaḥ tu tat-bhāne liṅgasya abhānam ucyate || 39||

Similarly, in the state of deep sleep, the subtle body is not perceived, but the Self invariably witnesses that state. While the self persists in all states (Anvaya) the subtle body is not perceived in deep sleep and so it is called a variable factor (Vyatireka).

Verse 40: The Three Sheaths of the Subtle Body

तत्-विवेकात् विविक्ताः स्युः कोशाः प्राण-मनः-धियः । ते हि तत्र गुण-अवस्था-भेद-मात्रात् पृथक्-कृताः ॥ ४०॥
tat-vivekāt viviktāḥ syuḥ kośāḥ prāṇa-manaḥ-dhiyaḥ | te hi tatra guṇa-avasthā-bheda-mātrāt pṛthak-kṛtāḥ || 40||

By discrimination of the subtle body (and recognition of its variable, transient character), the Koshas such as the mind, intellect, and vital airs are understood to be different from the Self, for the koshas are conditions of the three gunas, and differ from each other (qualitatively and quantitatively.)

Verse 41: Scanning the “Fourth” State

सुषुप्ति-अभाने भानम् तु समाधौ आत्मनः अन्वयः । व्यतिरेकः तु आत्म-भाने सुषुप्ति-अनवभासनम् ॥ ४१॥
suṣupti-abhāne bhānam tu samādhau ātmanaḥ anvayaḥ | vyatirekaḥ tu ātma-bhāne suṣupti-anavabhāsanam || 41||

Avidya (manifested as the causal body of anandamaya kosha) is negated in the state of deep meditation (in which neither subject nor object is experienced), but the Self persists in that state; so it is the invariable factor. But the causal body is a variable factor, for though the Self persists, it does not.

Verse 42: Summing Up the Results

यथा मुञ्जात् इषीका एवम् आत्मा युक्त्या समुद्धृतः । शरीर-त्रितयात् धीरैः परम् ब्रह्म एव जायते ॥ ४२॥
yathā muñjāt iṣīkā evam ātmā yuktyā samuddhṛtaḥ | śarīra-tritayāt dhīraiḥ param brahma eva jāyate || 42||

Just as from the munja grass, its core is extracted, so the Self can be distinguished through reasoning from the three bodies (or the five Koshas). Then the Self is recognised as the highest consciousness.

SELF-ENQUIRY: ANALYSIS OF "TAT TVAM ASI"

Verse 43: Introduction to “Tat Tvam Asi”

पर-अपर-आत्मनोः एवम् युक्त्या सम्भावित-ऐकता । तत्-त्वम्-असि-आदि-वाक्यैः सा भाग-त्यागेन लक्ष्यते ॥ ४३॥
para-apara-ātmanoḥ evam yuktyā sambhāvita-aikatā | tat-tvam-asi-ādi-vākyaiḥ sā bhāga-tyāgena lakṣyate || 43||

In this way the identity of Brahman and Jiva is demonstrated through reasoning. This identity is taught in the sacred texts in sentences such as 'That thou art'. Their method of explaining the truth is through giving up opposed aspects of tat and tvam.

Verse 44: The Direct Meaning of “Tat”, Ishvara

जगतः यत् उपादानम् मायाम् आदाय तामसीम् । निमित्तम् शुद्ध-सत्त्वाम् ताम् उच्यते ब्रह्म तत्-गिरा ॥ ४४॥
jagataḥ yat upādānam māyām ādāya tāmasīm | nimittam śuddha-sattvām tām ucyate brahma tat-girā || 44||

Brahman which having taken Prakriti with predominant tamas (as the upadhi) becomes the material cause of the creation and predominant sattva becomes Maya the efficient cause of the world. This Brahman is referred to as 'That’ in the text 'That thou art'.

Verse 45: The Direct Meaning of “Tvam”, the Jiva

यदा मलिन-सत्त्वाम् ताम् काम-कर्म-आदि-दूषिताम् । आदत्ते तत् परम् ब्रह्म त्वम्-पदेन तदा उच्यते ॥ ४५॥
yadā malina-sattvām tām kāma-karma-ādi-dūṣitām | ādatte tat param brahma tvam-padena tadā ucyate || 45||

When Brahman superimposes itself as Avidya, that is, sattva mixed with rajas and tamas, creating desires and activities, then it is referred to as ‘you’.

Verse 46: How “THAT” Equals “You” (Ishvara = Jiva)

त्रितयीम् अपि ताम् मुक्त्वा परस्पर-विरोधिनीम् । अखण्डम् सत्-चित्-आनन्दम् महा-वाक्येन लक्ष्यते ॥ ४६॥

tritayīm api tām muktvā paraspara-virodhinīm | akhaṇḍam sat-cit-ānandam mahā-vākyena lakṣyate || 46||

When the three mutually contradictory aspects of Maya are rejected, there remains the one Brahman whose nature is existence, consciousness which is limitless. This is pointed out by the great saying 'That thou art'.

Verse 47: Example: “This is that Devadatta”

सः अयम् इति-आदि-वाक्येषु विरोधात् तत्-इदन्तयोः । त्यागेन भागयोः एकः आश्रयः लक्ष्यते यथा ॥ ४७॥

saḥ ayam iti-ādi-vākyeṣu virodhāt tat-idantayoḥ | tyāgena bhāgayoḥ ekaḥ āśrayaḥ lakṣyate yathā || 47||

In the sentence ‘This is that Devadatta’, ‘this’ and ‘that’ refer to different time, place and circumstances. When the particular connotations of ‘this’ and ‘that’ are rejected, the same locus Devadatta is indicated.

Verse 48: Application: “That Thou Art”

माया-अविद्ये विहाय एवम् उपाधी पर-जीवयोः । अखण्डम् सत्-चित्-आनन्दम् परम् ब्रह्म एव लक्ष्यते ॥ ४८॥

māyā-avidye vihāya evam upādhī para-jīvayoḥ | akhaṇḍam sat-cit-ānandam param brahma eva lakṣyate || 48||

Similarly, having discarded Maya and Avidya Upadhis , the limitless non-dual Sat-chit-ananda Brahman alone is indicated.

STAGES OF GROWTH IN UNDERSTANDING

Verse 49: Objection: Brahman Cannot Exist

स-विकल्पस्य लक्ष्यत्वे लक्ष्यस्य स्यात् अवस्तुता । निर्विकल्पस्य लक्ष्यत्वम् न दृष्टम् न च सम्भवि ॥ ४९॥

sa-vikalpasya lakṣyatve lakṣyasya syāt avastutā | nirvikalpasya lakṣyatvam na dṛṣṭam na ca sambhavi || 49||

(Objection): If the denoted object (of 'That thou art' i.e., Brahman) is with attributes, then it becomes mithya like any other object. If it is without attributes, it is neither seen nor it is possible to conceive.

Verse 50: Reply: Brahman Is “Attributeless”

विकल्पः निर्विकल्पस्य सविकल्पस्य वा भवेत् । आद्ये व्याहतिः अन्यत्र अनवस्था-आत्म-आश्रय-आदयः ॥ ५०॥

vikalpaḥ nirvikalpasya savikalpasya vā bhavet | ādye vyāhatiḥ anyatra anavasthā-ātma-āśraya-ādayaḥ || 50||

(Reply with a counter question): Does the objection you have raised relate to Brahman without attributes (nirvikalpa) or with attributes (savikalpa)? If the first, you are caught in your own trap; if the second, it involves logical fallacies of infinite regression.

Verse 51: The Unreality of All Attributes

इदम् गुण-क्रिया-जाति-द्रव्य-सम्बन्ध-वस्तुषु । समम् तेन स्वरूपस्य सर्वम् एतत् इति इष्यताम् ॥ ५१॥

idam guṇa-kriyā-jāti-dravya-sambandha-vastuṣu | samam tena svarūpasya sarvam etat iti iṣyatām || 51||

These defects are similar in the categories like attribute, action, species, substance and relation. Thereby all these attributes be accepted as superimposed on a thing that is free from it.

Verse 52: The Self From the Ultimate Standpoint

विकल्प-तत्-अभावाभ्याम् असंस्पृष्ट-आत्म-वस्तुनि । विकल्पितत्व-लक्ष्यत्व-सम्बन्ध-आद्याः तु कल्पिताः ॥ ५२॥

vikalpa-tat-abhāvābhyām asaṃspṛṣṭa-ātma-vastuni | vikalpitatva-lakṣyatva-sambandha-ādyāḥ tu kalpitāḥ || 52||

The Self is untouched by doubts about the presence or absence of relationships, because everything is superimposed on it and not its real attribute.

SADHANA: The Means to Perfection

THE CORE OF VEDANTIC SADHANA

Verse 53: Sravana & Manana

इत्थम् वाक्यैः तत्-अर्थ-अनुसन्धानम् श्रवणम् भवेत् । युक्त्या सम्भावितत्व-अनुसन्धानम् मननम् तु तत् ॥ ५३॥
ittham vākyaiḥ tat-artha-anusandhānam śravaṇam bhavet | yuktyā sambhāvitatva-anusandhānam mananam tu tat || 53||

Discovery of the true nature of the individual self and the Lord with the aid of the great sayings (like Tat Tvam Asi) is what is known as Sravana. And to arrive at it through logical reasoning is what is called Manana.

Verse 54: Nididhyasana

ताभ्याम् निर्विचिकित्से अर्थे चेतसः स्थापितस्य यत् । एकतानत्वम् एतत् हि निदिध्यासनम् उच्यते ॥ ५४॥
tābhyām nirvicikitse arthe cetasaḥ sthāpitasya yat | ekatānatvam etat hi nididhyāsanam ucyate || 54||

And, when by Sravana and Manana the mind develops a firm and undoubted conviction, and dwells constantly on the thus ascertained Self alone, it is called unbroken meditation (Nididhyasana).

THE LEAP INTO SAMADHI

Verse 55: From Savikalpa to Nirvikalpa Samadhi

ध्यातृ-ध्याने परित्यज्य क्रमात् ध्येय-एक-गोचरम् । निर्वात-दीप-वत् चित्तम् समाधिः अभिधीयते ॥ ५५॥
dhyātṛ-dhyāne parityajya kramāt dhyeya-eka-gocaram | nirvāta-dīpa-vat cittam samādhiḥ abhidhīyate || 55||

When the mind gradually discards the ideas of the meditator and the act of meditation and is absorbed in the Self, steady like the flame of a lamp in a breezeless spot, it is called samadhi.

Verse 56: Tracing the Brahmākāra Vṛtti

वृत्तयः तु तदानीम् अज्ञाताः अपि आत्म-गोचराः । स्मरणात् अनुमीयन्ते व्युत्थितस्य समुत्थितात् ॥ ५६॥
vṛttayaḥ tu tadānīm ajñātāḥ api ātma-gocarāḥ | smaraṇāt anumīyante vyutthitasya samutthitāt || 56||

Even if unknown in samadhi, vrittis that appreciate atma are inferred from the recollection of the one who has come out of samadhi.

Verse 57: The Striving to Establish Samadhi

वृत्तीनाम् अनुवृत्तिः तु प्रयत्नात् प्रथमात् अपि । अदृष्ट-असकृत्-अभ्यास-संस्कार-सचिवात् भवेत् ॥ ५७॥
vṛttīnām anuvṛttiḥ tu prayatnāt prathamāt api | adṛṣṭa-asakṛt-abhyāsa-saṃskāra-sacivāt bhavet || 57||

The mind continues to be fixed on Brahman as a result of the effort made prior to its achievement and helped by the merits of previous births and the strong impression created through constant efforts.

Verse 58: Attainment of Nirvikalpa Samadhi

यथा दीपः निवात-स्थः इति-आदिभिः अनेकधा । भगवान् इमम् एव अर्थम् अर्जुनाय नि-अरूपयत् ॥ ५८॥
yathā dīpaḥ nivāta-sthaḥ iti-ādibhiḥ anekadhā | bhagavān imam eva artham arjunāya ni-arūpayat || 58||

The same idea Sri Krishna pointed out to Arjuna in various ways e.g., when he compares the steady mind to the flame of a lamp in a breezeless spot.

DHARMA: Laws of Phenomenal Existence

DHARMA VERSUS KARMA

Verse 59: Dharma Takes the Place of Karma

अनादौ इह संसारे सञ्चिताः कर्म-कोटयः । अनेन विलयम् यान्ति शुद्धः धर्मः विवर्धते ॥ ५९॥

anādau iha saṃsāre sañcitāḥ karma-koṭayaḥ | anena vilayam yānti śuddhaḥ dharmaḥ vivardhate || 59||

By this samadhi, the countless results of actions, accumulated in this beginningless samsara over past and present births, are destroyed, and pure punya (helpful to the realisation of Truth) grows.

Verse 60: "A Rain-Cloud of Dharma"

धर्म-मेघम् इमम् प्राहुः समाधिम् योग-वित्तमाः । वर्षति एषः यतः धर्म-अमृत-धाराः सहस्रशः ॥ ६०॥

dharma-megham imam prāhuḥ samādhim yoga-vittamāḥ | varṣati eṣaḥ yataḥ dharma-amṛta-dhārāḥ sahasraśaḥ || 60||

The experts in Yoga call this samadhi 'a rain cloud of punya' because it pours forth countless showers of nectar in the form of punya.

DHARMA – THE FRUIT OF NIRVIKALPA SAMADHI

Verse 61: Rooting Out Viparīta & Sañcita

अमुना वासना-जाले निःशेषम् प्रविलापिते । स-मूल-उन्मूलिते पुण्य-पाप-आख्ये कर्म-सञ्चये ॥ ६१॥

amunā vāsanā-jāle niḥśeṣam pravilāpite | sa-mūla-unmūlite puṇya-pāpa-ākhye karma-sañcaye || 61||

The entire network of desires is fully destroyed and the accumulated results of actions known as Punya and Papa are fully rooted out by this samadhi.

Verse 62: Taking Delivery of the Truth

वाक्यम् अप्रतिबद्धम् सत् प्राक् परोक्ष-अवभासिते । कर-आमलक-वत् बोधम् अपरोक्षम् प्रसूयते ॥ ६२॥

vākyam apratibaddham sat prāk parokṣa-avabhāsite | kara-āmalaka-vat bodham aparokṣam prasūyate || 62||

Then the mahavakya, freed from the obstacles (of doubt and ambiguity), gives rise to a direct knowledge of the Truth, as a fruit in one's palm – Truth which was earlier comprehended indirectly.

Verse 63: Indirect Knowledge Burns the Sins

परोक्षम् ब्रह्म-विज्ञानम् शाब्दम् देशिक-पूर्वकम् । बुद्धि-पूर्व-कृतम् पापम् कृत्स्नम् दहति वह्नि-वत् ॥ ६३॥

parokṣam brahma-vijñānam śābdam deśika-pūrvakam | buddhi-pūrva-kṛtam pāpam kṛtsnam dahati vahni-vat || 63||

The indirect knowledge of Brahman obtained from the Guru who teaches the meaning of the mahavakya, burns up like fire all sins, until the gain of final knowledge.

Verse 64: Direct Knowledge Burns the Sinner!

अपरोक्ष-आत्म-विज्ञानम् शाब्दम् देशिक-पूर्वकम् । संसार-कारण-अज्ञान-तमसः चण्ड-भास्करः ॥ ६४॥

aparokṣa-ātma-vijñānam śābdam deśika-pūrvakam | saṃsāra-kāraṇa-ajñāna-tamasaḥ caṇḍa-bhāskaraḥ || 64||

The direct knowledge of the Self obtained from the Guru's teaching of the Mahavakya, is like the scorching sun, that dispels the very darkness of Avidya, the root of all transmigratory existence- life of becoming.

CONCLUSION

Verse 65: Summary of the Whole Text

इत्थम् तत्त्व-विवेकम् विधाय विधि-वत् मनः समाधाय । विगलित-संसृति-बन्धः प्राप्नोति परम् पदम् नरः न चिरात् ॥ ६५॥

ittham tattva-vivekam vidhāya vidhi-vat manaḥ samādhāya | vigalita-saṃsṛti-bandhaḥ prāpnoti param padam naraḥ na cirāt || 65||

Thus a man distinguishes the Self from the five koshas, concentrates the mind on it according to the scriptural injunctions, becomes free from the bonds of repeated births and deaths and immediately attains the highest.

इति तत्त्व-विवेकः समाप्तः ॥

iti tattva-vivekaḥ samāptaḥ ||