

# Tattva Bodhaḥ

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॥ श्रीः ॥

by Śaṅkarācārya

Compiled and edited under the guidance of  
Śrī Svāmī Vāgīśānanda Sarasvatī

## Introduction Part 1

by Śrī Svāmī Vāgīśānanda Sarasvatī

### Tattva

The word tattva(m) is synonymous with svatantra-sat. Svatantra means 'independent' (while paratantra means 'dependent'). Sat means 'existence' or 'reality'. Independent existence is un-negatable; self-existent. That which is self-existent is tattva(m).

### Bodhaḥ

The word bodhaḥ means 'knowledge', and is a synonym of the word jñāna. This begs the question, knowledge of what? The answer is in the title of this booklet. The 'knowledge' of tattva; the bodhaḥ of 'reality' (tattvam); the 'knowledge' of 'tat/that' is what this text is teaching. It is the 'knowledge' of absolute-existence. This is the scope of Tattvabodhaḥ, Vedānta and the Upaniṣads.

### Prakaraṇa Grantha

The Upaniṣads, the esoteric portions of the Vedas dealing with the nature of 'reality', are often distilled into smaller, succinct texts called prakaraṇa granthas. Prakaraṇa granthas re-assemble the teachings of the Upaniṣads into a form that is easier for the student to assimilate and digest.

### Tattvamasi

The scope or topic of Vedānta is tattvamasi, which can be seen as the ultimate equation (tat tvam asi; 'that you are'). 'Tat' indicates Īśvara (the Lord), which is jagat karaṇam; the cause of the known and unknown universe. 'Tvam' is you; the individual, conscious-

being. These two 'bodies' are shown to be 'equal' by the word *asi*, signifying the one-ness or *aikyam* between you and the Lord, which balances the equation. This equation (you and God are equal) is the central teaching of Vedānta. Sometimes a scriptural text will emphasize 'you', and all the things you think you are which, in truth, you are not; the realization being that all the conclusions you have made about yourself, God and the universe, based on perception and inference (being the only means of knowledge available to you as a human being) are incorrect. Vedānta sees you in a completely different light. Vedānta sees you as un-negate-able, independent existence; as *svatantra sat*; as *tattva(m)*.

Extracted and edited from the lecture series 'Tattva Bodhaḥ', Chapter 1, given by Śrī Svāmī Vāgīśānanda Sarasvatī.

## Introduction Part 2

by Śrī Svāmī Paramārthānanda Sarasvatī

Tattvabodhaḥ focuses on the *jñāna yoga* spiritual discipline, otherwise known as self-inquiry. The Bhagavad Gītā is a complete and comprehensive textbook because it deals with *karma yoga* (the yoga of action), *upāsana yoga* (the yoga of meditation) and *jñāna yoga* (the yoga of 'knowledge'). Tattvabodhaḥ does not deal with *karma yoga* or *upāsana yoga*. It focuses on *jñāna yoga* alone.

Tattvabodhaḥ is studied because it presents a specific method of self-inquiry. Like many other 'spiritual' textbooks, it introduces the student to many of the technical terms required for conducting this self-inquiry. Any particular field has its own technical terms (in Sanskrit they are called *paribhāṣa śabdāḥ*; in English we say jargon). Just as there are technical terms in medicine, law, science, music and cricket, one requires technical terms for the purpose of self-inquiry. In Tattvabodhaḥ, many of these technical terms are systematically presented and beautifully defined. Therefore,

Tattvabodhaḥ serves two purposes. It gives one the method of inquiry leading to self-knowledge, and lays out some of the technical terms to help the spiritual seeker gain that knowledge.

Tattvabodhaḥ was written by Śāṅkarācārya. Some say it was written by Ādi Śāṅkara himself. Some say it was not Ādi Śāṅkarācārya but one of the Śāṅkarācāryas in the teaching lineage (*paramparā*) descended from Ādi Śāṅkarācārya. In our tradition, any Śāṅkara coming in that particular teaching lineage is called a Śāṅkarācārya. It does not matter whether Tattvabodhaḥ was written by Ādi or a later Śāṅkara. It was written by a great *ācārya*.

Tattvabodhaḥ is a small book in prose form. Some scriptural texts are in metrical form or poetry like the Bhagavad Gītā. The Bhagavad Gītā may be chanted, whereas only the opening prayer of Tattvabodhaḥ may be chanted.

There is a traditional methodology used for studying *prakaraṇa granthaḥ* (books based on the topics and terminology taken from the Upaniṣads and condensed into a more assimilable form). This methodology may be broken down into three techniques, based on the points of view used to express the knowledge gained by their use; *śruti* (guided by the Vedic wisdom generally, and the Upaniṣads specifically), *yuktiḥ* (guided by reasoning and logic) and *anubhavaḥ* (guided by our own day-to-day experiences). We keep these three methodologies at hand with every *prakaraṇa granthaḥ* studied (along with the guidance of a traditional teacher), to be able to extract the maximum benefit from the text.

Extracted and edited from the lecture series 'Introduction to Vedānta', Chapter 1 and 'Ṣaḍ-Darśanam', chapter 9, given by Śrī Svāmī Paramārthānanda Sarasvatī.

N.B.: The title of this booklet is Tattvabodhaḥ, and what one gains by the study of this booklet is also Tattvabodhaḥ. This version of Tattvabodhaḥ is slightly different from the original. A more detailed section describing the five *prāṇas* has been added.

॥ तत्त्वबोधः ॥

# Tattva Bodhaḥ

The Knowledge of Truth  
by Śaṅkarācārya

॥ शान्तिपाठः ॥

śāntipāṭhaḥ

ॐ सह नाववतु ।

सह नौभुनक्तु ।

सह वीर्यं करवावहै ।

तेजस्विनावधीतमस्तु ।

मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om saha nāvavatu  
saha naubhunaktu  
saha vīryam karavāvahai  
tejasvināvadhītamastu  
mā vidviṣāvahai  
Om śāntiḥ śāntiḥ śāntiḥ

Om

May He protect us (both)

May He nourish us (both)

May we (both) acquire the capacity  
(to study and understand the scriptures)

May our studies be brilliant

May we not argue with each other

Om peace peace peace

॥ तत्त्वबोधः ॥

## Tattva Bodhaḥ

ॐ वासुदेवेन्द्रयोगीन्द्रं

नत्वा ज्ञानप्रदं गुरुम् ।

मुमुक्षूणां हितार्थाय

तत्त्वबोधोऽभिधीयते ॥

Oṃ vāsudevendrayogīndraṃ  
natvā jñānapradaṃ gurum  
mumukṣūṇāṃ hitārthāya  
tattvabodhobhidhīyate

Salutations to Vāsudevendra, the King of yogis;  
the teacher and bestower of wisdom, who  
gives us the knowledge of truth for the benefit  
of all who seek liberation.

साधन-चतुष्टय-सम्पन्नाधिकारिणां मोक्ष

साधनभूतं तत्त्वविवेकप्रकारं वक्ष्यामः ।

sādhana-catuṣṭaya-sampannādhikāriṇāṃ mokṣa  
sādhanabhūtaṃ tattvavivekaprakāraṃ vakṣyāmaḥ

We shall describe the means of discriminative inquiry that leads to  
the discriminative knowledge of truth, which is the immediate  
means of liberation (through knowledge) for those endowed  
with the four-fold qualifications.

साधनचतुष्टय किम् ।

sādhanacatuṣṭaya kim

What are the four-fold qualifications?

१ नित्यानित्यवस्तुविवेकः ।

1 nityānityavastuvivekaḥ

1) The four-fold qualifications include the discriminative  
knowledge of the difference between the time-less  
and the time-bound,

२ इहामुत्रार्थफलभोगविरागः ।

2 ihāmutrārthaphalabhogavirāgaḥ

2) ...dispassion for (objectivity toward) enjoyment of  
experiences (objects of awareness), which are the results of  
actions in this world as well as in the celestial worlds,

३ शमादिषट्कसंपत्तिः ।

3 śamādiṣṭkasampattiḥ

3) ...the six-fold disciplines giving inner wealth starting with śama,

४ मुमुक्षुत्वं चेति ॥

4 mumukṣutvaṁ ceti

4) ...and the burning desire for liberation.

नित्यानित्यवस्तुविवेकः कः ।

nityānityavastuvivekaḥ kaḥ

What is the meaning of 'the discriminative inquiry that leads to the discriminative knowledge of the difference between the time-less and the time-bound'?

नित्य वस्तु एकं ब्रह्म । तद्व्यतिरिक्तं सर्वमनित्यम् ।

अयमेव नित्यानित्यवस्तुविवेकः ॥

nitya vastu ekaṁ brahma tadvyatiriktaṁ sarvamanityam  
ayameva nityānityavastuvivekaḥ

'Time-less-ness' is the absolute, unobjectifiable, limitless-being Brahman. Everything other than Brahman is 'time-bound'.

विरागः कः ।

virāgaḥ kaḥ

What is 'dispassion'?

इहस्वर्गभोगेषु इच्छाराहित्यम् ।

ihasvargabhogeṣu icchārāhityam

'Dispassion' (objectivity) is the lack of binding desires for material enjoyment in this or in any field of experience.

शमादिसाधनसम्पत्तिः का ।

śamādisādhanasampattiḥ kā

What are the six-fold disciplines?

शमो-दम-उपरम-तितिक्षा-श्रद्धा-समाधानं चेति ।

śamo-dama-uparama-titikṣā-śraddhā-samādhānaṁ ceti  
The six-fold disciplines include śamaḥ, damaḥ, upamaḥ, titikṣā, śraddhā and samādhānaṁ.

शमः कः ।

śamaḥ kaḥ

What is śamaḥ?

मानोनिग्रहः ।

manonigrahaḥ

Śamaḥ is mental and emotional mastery involving prayerful non-resistance to (and validation of) the mind\*.

\*This involves dropping all forms of inner and outer control.

दमः कः ।

damaḥ kaḥ

What is damaḥ?

चक्षुरादिबाह्येन्द्रियनिग्रहः ।

cakṣurādibāhyendriyanigrahaḥ

Damaḥ is prayerful emotional and sense-organ management that eventually leads to śamaḥ.

उपरमः कः ।

uparamaḥ kaḥ

What is uparamaḥ?

स्वधर्मानुष्ठानमेव ।

svadharmānuṣṭhānameva

Uparamaḥ is attentively performing one's daily, sacred duties.

तितिक्षा का ।

titikṣā kā

What is titikṣā?

शीतोष्णसुखदुःखादिसहिष्णुत्वम् ।

śītoṣṇasukhaduḥkhādisahiṣṇutvam

Titikṣā is the cheerful attitude of forbearance (equanimity) when exposed to experiential contrasts like hot-cold, pleasure-pain, loud-quiet, etc.

श्रद्धा कीदृशी ।

śraddhā kīdṛśī

What is the nature of śraddhā?

गुरुवेदान्तवाक्येषु विश्वासः श्रद्धा ।

guruvedāntavākyaṣu viśvāsaḥ śraddhā

Śraddhā is a clear conviction and trust that the teacher, the teaching and the methodology of Vedānta (being true) is an independent (appropriate, adequate and valid) means by which to 'gain' self-knowledge (mokṣa)\*.

\*Just as one has the confidence and conviction that the eyes can 'see' color, so too does the student have confidence and conviction in Vedānta.

समाधानं किम् ।

samādhānaṁ kim

What is samādhānaṁ?

चित्तैकाग्रता ।

cittaikāgratā

Samādhānaṁ is one-pointed focus; the ability to concentrate for a length of time; a distraction-free mind.

मुमुक्षुत्वं किम् ।

mumukṣutvaṁ kim

What is 'the desire for liberation'?

मोक्षो मे भूयात् इति इच्छा ।

mokṣo me bhūyāt iti icchā

The intense, one-pointed desire: 'Let me be free!'

\*Freedom from all psychological suffering.

एतत् साधनचतुष्टयम् ।

etat sādhanacatuṣṭayam

These are the 'four-fold qualifications'.

ततः तत्त्वविवेकस्य अधिकारिणः भवन्ति ।

tataḥ tattvavivekasya adhikāriṇaḥ bhavanti

After attaining the four-fold qualifications, the student is ready for the discriminative knowledge of truth.

तत्त्वविवेकः कः ।

tattvavivekaḥ kaḥ

What is 'the discriminative knowledge of truth'?

आत्मा सत्यं तदन्यत् सर्वं मिथ्येति ।

ātmā satyaṁ tadanyat sarvaṁ mithyeti

'The discriminative knowledge of truth' is the clear understanding that my immediate essential nature (ātmā/'I' am) is un-negate-able; self-existent; all-pervasive. Everything else is mithyā (dependently existant)\*.

\*For example, the blueness of sky, though 'seen', is negated by a cognitive understanding that space is colorless. The attribute of blue-ness is mithyā (dependently existant); not separate from colored space even though perceived and experienced that way.

आत्मा कः ।

ātmā kaḥ

What is ātmā (what am 'I')?

स्थूलसूक्ष्मकारणशरीरात् व्यतिरिक्तः पञ्चकोशातीतः

सन् अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः

सन् यः तिष्ठति स आत्मा ।

stūlasūksmakāraṇaśarīrāt vyatiriktaḥ pañcakośātītaḥ  
san avasthātrayasākṣī saccidānandasvarūpaḥ  
san yaḥ tiṣṭhati sa ātmā

'I' (ātmā) am the one who is distinctly different\* from the gross, subtle and causal bodies; who is beyond the five kośas (five universal misconceptions); who abides as the self-evident witness to the three states of experience of the nature of existence-awareness-fullness.

\*Just as 'water' is distinctly different from 'wave', 'bubble', 'foam', 'ocean', etc. 'Water', giving existence to these attributes, is independent from and unaffected by all attributes.

स्थूलशरीरं किम् ।

sthūlaśarīraṁ\* kim

What is meant by the 'gross body'?

\*Śarīraṁ; from the root 'śr': Destruction; that which, by its very nature is ephemeral; that which goes through constant modification.

पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं सुखदुःखादिभोगायतनं

शरीरम् अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यतीति

षड्विकारवत् एतत् स्थूलशरीरम् ।

pañcīkṛtapañcamahābhūtaiḥ kṛtaṁ satkarmajanyaṁ  
sukhaduḥkhādibhogāyatanam śarīram asti jāyate vardhate  
vipariṇamate apakṣiyate vinaśyatīti ṣaḍvikāravat etat sthūlaśarīram

The 'gross body' is that which is composed of the grossified five original elements (space, air, fire, waters\*, earth); that which is born due to puṇya karma (predominantly good actions); that which is a temporary tenement in which to experience happiness, sorrow, pleasure, pain, etc.; that which is

\*Waters (āpaḥ), in the scope of the Vedas, is always plural.

endowed with the six-fold modifications;  
is born, is, grows, undergoes modification, decays, dies.

सूक्ष्मशरीरं किम् ।

sūkṣmaśrīraṁ kim

What is the 'subtle body'?

अपञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं सुखदुःखादिभोगसाधनं

पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि पञ्चप्राणादयः मनश्चैकं बुद्धिश्चैका

एवं सप्तदशाकलाभिः सह यत् तिष्ठति तत् सूक्ष्मशरीरं ।

apañcīkṛtapañcamahābhūtaiḥ kṛtaṁ satkarmajanyaṁ  
sukhaduḥkhādibhogasādhanam pañcājñānendriyāṇi  
pañcakarmendriyāṇi pañcaprāṇādayaḥ manaścaikam  
buddhiścaikā evaṁ saptadaśākālābhiḥ saha yat tiṣṭhati  
tat sūkṣmaśrīraṁ

The 'subtle\* body' is that which is composed of the five subtle elements before grossification; that which is born due to predominant puṇya karma (past good actions); that which is the instrument for the experience of differing degrees of pleasure, pain, etc.; that which is composed of 17\*\* parts (or having 17 functions); the five subtle organs of knowledge, the five subtle organs of action, the five functions of prāṇaḥ (the vital airs), which are all pervaded\*\*\* by the antaḥkaraṇam (the inner instrument), listed here as manaḥ (mind) and buddhiḥ (intellect).

\*Subtle in the sense of being unseen, unseeable and outside the scope of 'science'; 'known' only through Vedānta pramāṇam. \*\*Some texts will say 16 (by only identifying the antaḥkaraṇam). Others will say 19 when adding cittam and ahaṅkāraḥ to the functions of the antaḥkaraṇam. Note that some texts will list only one function with the implication that all functions of the antaḥkaraṇam are covered.

\*\*\*The more internal, the more pervasive; closer to the 'nature' of 'I'.

श्रोत्रं त्वक् चक्षु रसना घ्राणम् इति पञ्चज्ञानेन्द्रियाणि ।

śrotraṁ tvak caḥṣū rasanā ghrāṇam iti pañcājñānendriyāṇi\*

The pañcājñānendriyāṇi (five subtle organs of knowledge)\*\* include śrotraṁ (hearing), tvak (touch), caḥṣū (sight), rasanā (taste) and ghrāṇam (smell).

\*Indriya: That which shines because of its ability to reflect existence-awareness. \*\*These subtle organs of knowledge are not the gross, physical organs. The physical apertures through which these subtle organs function are called golakas. For example, the physical eyes see because the subtle organ (caḥṣū, pervaded by the mind) projects through the gross, physical eye 'covering' the sense objects.

श्रोत्रस्य दिग्देवता । त्वचो वायुः । चक्षुषः सूर्यः । रसनाया

वरुणः । घ्राणस्य अश्विनौ । इति ज्ञानेन्द्रियदेवताः ।

śrotrasya digdevatā tvaco vāyuḥ caḥṣuṣaḥ sūryaḥ rasanāyā  
varuṇaḥ grāṇasya aśvinau iti jñānendriyadevatāḥ

The presiding deities\* for the pañcājñānendriyāṇi (five subtle organs of knowledge) are as follows: 'Dik' for śrotraṁ (hearing), 'Vāyu' for tvak (touch), 'Sūrya' (the sun) for caḥṣu (sight), 'Varuṇa' for rasanā (taste) and the Aśvins for ghrāṇam (smell).

\*Īśvara as infinite-intelligent-order manifesting as the sense powers. These powers are given; not created by the jīva.

श्रोत्रस्य विषयः शब्दग्रहणम् ।

śrotrasya viṣayaḥ śabdagrahaṇam

The scope of the subtle organ of the ears is the cognition of sound.

त्वचो विषयः स्पर्शग्रहणम् ।

tvaco viṣayaḥ sparśagrahaṇam

The scope of the subtle organ of the skin is the cognition of touch\*.

\*The organ of touch pervades the entire body.

चक्षुषो विषयः रूपग्रहणम् ।

cakṣuṣo viṣayaḥ rūpagrahaṇam

The scope of the subtle organ of the eyes is the cognition of form and color.

रसनाया विषयः रसग्रहणम् ।

rasanāyā viṣayaḥ rasagrahaṇam

The scope of the subtle organ of the tongue is the cognition of taste.

घ्राणस्य विषयः गन्धग्रहणमिति ।

ghrāṇasya viṣayaḥ gandhagrahaṇamiti

The scope of the subtle organ of the nose is the cognition of smell.

वाक्पाणिपादपायूपस्थानीति पञ्चकर्मेन्द्रियाणि ।

vākpaṇipādapāyūpasthānīti pañcakarmendriyāṇi

The pañcakarmendriyāṇi (five subtle organs of action)\* include vāk (speech), pāṇiḥ (the hands), pādaḥ (the legs), pāyū (the organ of excretion) and upasthaḥ (the genitals).

\*These subtle organs of action are not the gross, physical organs. The physical apertures through which these organs function are called golakas. For example, the gross, physical hands move because the subtle organ (pāṇendriyam, backed and pervaded by the mind and the pañcaprāṇas) enables their activity.

वाचो देवता वह्निः । हस्तयोरिन्द्रः । पादयोर्विष्णुः ।

पायोर्मृत्युः । उपस्थस्य प्रजापतिः । इति कर्मेन्द्रियदेवताः ।

vāco devatā vahniḥ hastayorindraḥ pādayeriṣṇuḥ  
pāyormṛtyuḥ upasthasya prajāpatiḥ iti karmendriyadevatāḥ

The presiding deities\* for the pañcakarmendriyāṇi (five subtle organs of action) include: 'Vahniḥ' or fire for vāk (speech), 'Indra' for pāṇiḥ/hasta (the hands), 'Viṣṇu' for pādaḥ (the legs), 'Mṛtyu' for pāyū (the organ of excretion) and 'Prajāpati' for upasthaḥ (the genitals).

\*Īśvara as infinite-intelligent-order manifesting as the activity powers. These powers are given; not created by the jīva.

वाचो विषयः भाषणम् ।

vāco viṣayaḥ bhāṣaṇam

The scope of activity for the subtle organ of speech is speaking.

पाण्योर्विषयः वस्तुग्रहणम् ।

pāṇyorviṣayaḥ vastugrahaṇam

The scope of activity for the subtle organ of the two hands is to grasp, handle and manipulate objects.

पादयोर्विषयः गमनम् ।

pādayeriṣayaḥ gamanam

The scope of activity for the subtle organ of the two legs is moving from place to place.

पायोर्विषयः मलत्यागः ।

pāyorviṣayaḥ malatyāgaḥ

The scope of activity for the subtle organ of excretion is to eliminate waste.

उपस्थस्य विषयः आनन्द इति ।

upasthasya viṣayaḥ ānanda iti

The scope of activity for the subtle organ of the genitals is pleasure.

वायवः प्राण-अपान-व्यान-उदान-समानाः ।

vāyavaḥ prāṇa-apāna-vyāna-udāna-samānāḥ

The five functions of prāṇaḥ\* (the five subtle, physiological processes; vital airs) include prāṇa, apāna, vyāna, udāna and samānāḥ\*\*.

\*The five prāṇas are different functions of the same force, categorized by how they act in conjunction with the gross body.

\*\*This and the next five ślokas (which are not in the original Tattvabodha) are taken from 'Vedānta Sāra' (ślokas 77 – 82) by Sadānanda Yogendra Sarasvatī.

प्राणो नाम प्राग्गमनवान् नासाग्रस्थानवर्त्ती ।

prāṇo nāma prāggamanavān nāsāgrasthānavarttī

The first function of prāṇaḥ is called prāṇa\*. This corresponds to the function of respiration. Prāṇa has forward and outward movement; the tip of the nose being its primary location.

\*The word prāṇa may also be used to describe all five functions.

अपानो नाम अवाग्गमनवान् पाय्वादिस्थानवर्त्ती ।

apāno nāma avāggamanavān pāyvādīsthānavarttī

The second function of prāṇaḥ is called apāna. This corresponds to the function of excretion. Apāna has downward movement; the kidneys and bowels being its primary location.

व्यानो नाम विष्वग्गमनवान् अखिलशरीरवर्त्ती ।

vyāno nāma viṣvaggamanavān akhilaśarīravarttī

The third function of prāṇaḥ is called vyāna. This corresponds to the function of circulation. Vyāna moves throughout the body; the heart and circulatory system being its primary location.

उदानो नाम कण्ठस्थानीय ऊर्ध्वगमनवान् उत्क्रमणवायुः ।

udāno nāma kaṇṭhasthānīya  
ūrdhvagamanavān utkramaṇavāyuh

The fourth function of prāṇaḥ is called udāna. This corresponds to the function of ejection (anti-peristalsis; like vomiting, etc). Specifically, udāna is the force that ejects the jīva along with other components of the subtle body at the moment of gross body death. Udāna moves upward; the throat being its primary location.

समानो नाम शरीरमध्यगतः अशितपीत-अन्नादि-समीकरणकरः ।

samāno nāma śarīramadhyagataḥ  
aśitapīta-annādi-samīkaraṇakaraḥ

The fifth function of prāṇaḥ is called samāna. This corresponds to the function of digestion (solids and liquids). Samāna moves through the middle section of the body; the liver, glands and stomach being its primary location.

कारणशरीरं किम् ।

kāraṇaśarīraṁ kim

What is meant by the 'causal body'?

अनिर्वाच्य-अनादि-अविद्यारूपं शरीरद्वयस्य कारणमात्रं

सत्स्वरूप-अज्ञानं निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम् ।

anirvācya-anādi-avidyārūpaṁ śarīradvayasya kāraṇamātraṁ  
satsvarūpa-ajñānaṁ nirvikalpakarūpaṁ yadasti tatkāraṇaśarīram

The 'causal body' is of the nature of indefinable\*, beginning-less ignorance; it is the cause of the gross and subtle bodies; it manifests these bodies due to ignorance regarding the essential nature of 'I' as experiential-divisionless-ness-being (which is sat).

\*Not definable in the categories of 'existent' or 'non-existent'.

अवस्थात्रयं किम् ।

avasthātrayaṁ kim

What are the three states of experience?

जाग्रत् स्वप्न सुषुप्ति अवस्थाः ।

jāgrat-svapna-suṣupti-avasthāḥ

The three states of experience are jāgrat (waking), svapna (dreaming sleep) and suṣupti (deep, dreamless sleep).

जाग्रदवस्था का ।

jāgradavasthā kā

What is the waking-state of experience?

श्रोत्रादिज्ञानेन्द्रियैः शब्दादिविषया ज्ञायन्ते इति यत् सा जाग्रदवस्था ।

śrotrādijñānendriyaiḥ śabdādiviṣayā jñāyante  
iti yat sā jāgradavasthā

The waking-state of experience is that state in which the objects of perception are contacted by the subtle organs of knowledge (via the golakas) backed and pervaded by the inner instrument.

स्थूलशरीराभिमानि आत्मा विश्व इत्युच्यते ।

sthūlaśarīrābhimāni ātmā viśva ityucyate

'I'/ātmā, identifying with the gross body  
is called viśva.

स्वप्नावस्था का इति चेत् जाग्रदवस्थायां यत् दृष्टं यत् श्रुतं

तज्जनितवासनया निद्रासमये यः प्रपञ्चः प्रतीयते सा स्वप्नावस्था ।

svapnāvasthā kā iti cet jāgradavasthāyāṁ yat dṛṣṭaṁ yat śrutam  
tajjanitavāsanayā nidrāsamaye yaḥ prapañcaḥ pratiyate sā  
svapnāvasthā

If asked; 'What is the dream-state?', the answer would be: The dream-state is that state of experience which is projected from what is seen, heard, etc., in the waking-state of experience\*.

\*One can only access the dream-state via the deep, dreamless-state. Note that it is possible that impressions in the dream-state are also from past lives.

सूक्ष्मशरीराभिमानि आत्मा तैजस इत्युच्यते ।

sūkṣmaśarīrābhimāni ātmā taijasa ityucyate

`I'/ātmā, identifying with one in the form of the subtle body (during dream-state) is called taijasa (shining thoughts)\*.

\*Shining due to the fact that the thought's sentience is borrowed.

अतः सुषुप्त्यवस्था का ।

ataḥ suṣuptyavasthā kā

Then please explain: What is the deep, dreamless-state of experience?

अहं किमपि न जानामि सुखेन मया निद्रानुभूयते ।

( सुखम् अहम् अश्वाप्सम् ) इति सुषुप्ति अवस्था ।

aham kimapi na jānāmi sukheṇ mayā nidrānubhūyate  
(sukham aham aśvāpsam) iti suṣupti avasthā

The deep, dreamless-state of experience is only re-cognized after it is 'experienced'. Thus, I say, 'I slept fully and was very happy.'\*

\*The presumption being that 'I' am the one who slept. 'I' am the one who awoke.

कारणशरीराभिमानि आत्मा प्राज्ञ इत्युच्यते ।

kāraṇaśarīrābhimāni ātmā prājña ityucyate

`I'/ātmā identifying with the causal body is called prājña.

पञ्चकोशाः के ।

pañcakośāḥ ke

What are the five kośas\* (universal misconceptions due to self-ignorance)\*\*?

\*Kośavat acchādagatvat kośaḥ iti ucyate: Conveying the idea of 'a covering due to ignorance'; like a physical cover. \*\*Just as one, through ignorance, mistakes a rope to be a snake.

अन्नमयः प्राणमयः मनोमयः विज्ञानमयः आनन्दमयः च इति ।

annamayāḥ prāṇamayāḥ manomayāḥ  
vijñānamayāḥ ānandamayāḥ ca iti

The five kośas include annamayāḥ, prāṇamayāḥ, manomayāḥ, vijñānamayāḥ and ānandamayāḥ.

अन्नमयः कः ।

annamayāḥ kaḥ

What is annamayāḥ (modified food)?

अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य अन्नरूपपृथिव्यां

यद्विलीयते तत् अन्नमयः कोशः स्थूलशरीरम् ।

annarasenaiva bhūtvā annarasenaiva vṛddhiṃ prāpya  
annarūpapṛthivyāṃ yadvilīyate tat annamayāḥ  
kośaḥ sthūlaśarīram

The annamaya-kośa\* is that which is born of the essence of modified\*\* food; which grows by the essence of modified food alone; which is in the form of modified food; which, upon death, resolves back into the earth; which is the physical (gross) body.

\*Annam: Food.

\*\*Mayaḥ vikāre: Used in the sense of modification; that which is time-bound; that which undergoes constant change.

प्राणमयः कः ।

prāṇamayāḥ kaḥ

What is prāṇamayāḥ (modified vital air)?

प्राणाद्याः पञ्चवायवः वागादि इन्द्रियपञ्चकं प्राणमयः कोशः ।

prāṇādyāḥ pañcavāyavaḥ vāgādi indriyapañcakam  
prāṇamayah kośah

The prāṇamaya-kośa is that which is modified by the five functions of prāṇa (physiological functions/vital airs), integrated with the pañcakarmendriyāṇi (the five subtle organs of action). It is an aspect of the sūkṣmaśrīraṁ (the subtle body).

मनोमयः कोशः कः ।

manomayah kośah kaḥ

What is manomaya-kośah (modified mind)?

मनः च ज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति स मनोमयः कोशः ।

manaḥ ca jñānendriyapañcakam militvā yo bhavati  
sa manomayah kośah

The manomaya-kośa\* is composed of the vacillation/doubt/emotional aspect of the antaḥkaraṇam (inner instrument), integrated with the pañcajñānendriyāṇi (the five subtle organs of knowledge). It is an aspect of the sūkṣmaśrīraṁ (the subtle body).

\*Manah: Mind.

विज्ञानमयः कः ।

vijñānamayah kaḥ

What is vijñānamayah (modified intellect)?

बुद्धिज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति स विज्ञानमयः कोशः ।

buddhijñānendriyapañcakam militvā yo bhavati sa  
vijñānamayah kośah

The vijñānamaya-kośa\* is composed of the decision/intellect/reasoning/will/deliberate-thought aspect of the antaḥkaraṇam (inner instrument), integrated with the pañcajñānendriyāṇi (the five subtle organs of knowledge). It is an aspect of the sūkṣmaśrīraṁ (the subtle body).

\*Vijñāna (buddhiḥ): Intellect.

आनन्दमयः कः ।

ānandamayah kaḥ

What is ānandamayah?

एवमेव कारणशरीरभूत अविद्यास्थ मलिनसत्त्वं

प्रियादिवृत्तिसहितं सत् आनन्दमयः कोशः ।

evameva kāraṇaśarīrabhūta avidyāstha malinasattvaṁ  
priyādivṛttisahitaṁ sat ānandamayah kośah

In this manner, the ānandamaya-kośa is that universal misconception abiding in ignorance in the form of the kāraṇaśarīraṁ (causal body) and is composed of impure sattva\*, along with mental modifications\*\*.

\*The mind still imbued with self-ignorance which will create error upon waking.

\*\*The three thought-modes (vṛtti): Priyah/ desired object seen –  
modah/ desired object obtained - pramodah/ desired object enjoyed.

एत् कोशपञ्चकम् ।

etat kośapañcakam

These are the five universal  
misconceptions due to self-ignorance.

मदीयं शरीरं मदीयाः प्राणाः मदीयं मनश्च मदीया बुद्धिः मदीयम्

अज्ञानम् इति स्वेनैव ज्ञायते तद्यथा मदीयत्वेन ज्ञातं

कटककुण्डलगृहादिकं स्वस्मात् भिन्नं तथा पञ्चकोशादिकं

मदीयत्वेन ज्ञातम् । आत्मा न भवति ।

maḍiyam śarīram maḍiyāḥ prāṇāḥ maḍiyam manaśca maḍiyā  
buddhiḥ maḍiyam ajñānam iti svenaiva jñāyate tadyathā  
maḍiyatvena jñātam kaṭakakuṇḍalagrḥādikaṁ svasmāt bhinnam  
tathā pañcakośādikaṁ maḍiyatvena jñātam  
ātmā na bhavati

Just as a bangle, an earring, a house, etc., thought to be 'mine', are distinctly different from 'me'. So too, the objects of awareness that comprise the five universal misconceptions, thought to be 'me/mine', are in actuality not 'me/the ātmā' at all. One can therefore discern the error to the conclusion, made due to self-ignorance (made by perception-inference); 'my' body, 'my' physiological functions, 'my' mind, 'my' intellect, 'my' ignorance; recognizing clearly that 'I'/ātmā am none of these objects of awareness.

आत्मा तर्हि कः ।

ātmā tarhi kaḥ

Then what am 'I'/ātmā?

सच्चिदानन्दस्वरूपः ।

saccidānandasvarūpaḥ

Non-experiential-limitless-fullness\*.

\*Sat-Cit-Ānanda.

सत् किम् ।

sat kim

What is Sat?

कालत्रयेऽपि तिष्ठति इति सत् ।

kālatrayepi tiṣṭhati iti sat

Sat is that which exists in past, present and future,  
and yet, is unopposed to time.

चित् किम् ।

cit kim

What is Cit?

ज्ञानस्वरूपः ।

jñānasvarūpaḥ

Cit is the nature of quality-less\* consciousness.

\*Unqualified by knower-knowledge-known.

आनन्दः कः ।

ānandaḥ kaḥ

What is Ānanda?

सुखस्वरूपः ।

sukhasvarūpaḥ

Ānanda\* is the knowledge that one's immediate nature is non-experiential-cognitive-fullness.

\*This has nothing to do with experiential happiness.

एवं सच्चिदानन्दस्वरूपं स्वात्मानं विजानीयात् ।

evaṁ saccidānandasvarūpaṁ svātmānaṁ vijānīyāt

In this manner, one has to know\* (without vagueness, doubt or error) that one's essential nature is non-experiential-limitless-fullness\*\*.

\*This knowledge is revealed with the help of a traditional teacher of Vedānta using Vedic scriptures for a long period of time. \*\*The implied meaning of these three words (Sat-Cit-Ānanda) is 'understood' after all conceptual meanings have been negated.

अथ चतुर्विंशति तत्त्वोत्पत्तिप्रकारं वक्ष्यामः ।

atha caturvīmśati tattvotpattiprakāraṁ vakṣyāmaḥ

(Now that the nature of 'I'/ātmā has been described):  
Hereafter, we will unfold the origin of the phenomenal (material) manifestation's twenty-four essential principles (grossification process).

ब्रह्माश्रया सत्त्वरजस्तमोगुणात्मिका माया अस्ति ।

brahmāśrayā sattva-rajastamogūṇātmikā māyā asti

Māyā, being dependent on Brahman for its existence, is endowed with three 'string-like' aspects\*; sattva (knowledge), rajas (activity) and tamas (inertness).

\*Also described as 'qualities'.

ततः आकाशः सम्भूतः ।

tataḥ ākāśaḥ sambhūtaḥ

From māyā's (as-though) manifestation from Brahman, ākāśaḥ (space) manifests.

आकाशाद्वायुः ।

ākāśādvāyuḥ

From ākāśaḥ (space), vāyuḥ (air) manifests.

वायोस्तेजः ।

vāyostejaḥ

From vāyuḥ (air), tejas\* (fire) manifests.

\*Brightness/effulgence; agni.\*\*

\*\*Aragami: The medium through which the offering to the devatā passes.

तेजस आपः ।

tejasa āpaḥ

From tejas (fire), āpaḥ\* (waters) manifest.

\*Jalam.

अद्भ्यः पृथिवी ।

adbhyaḥ pṛthivī

From āpaḥ (waters), pṛthivī (earth) manifests.

एतेषां पञ्चतत्त्वानां मध्ये आकाशस्य

सात्त्विकांशात् श्रोत्रेन्द्रियं सम्भूतम् ।

eteṣāṃ pañcatattvānām madhye ākāśasya  
sāttvikāṃśāt śrotrendriyaṃ sambhūtam

The śrotrendriyaṃ (subtle organ of hearing) manifests from the sattva (knowledge) aspect of ākāśaḥ (space).

वायोः सात्त्विकांशात् त्वगिन्द्रियं सम्भूतम् ।

vāyoḥ sāttvikāṃśāt tvagindriyaṃ sambhūtam

The tvagindriyaṃ (subtle organ of touch) manifests from the sattva (knowledge) aspect of vāyuḥ (air).

अग्नेः सात्त्विकांशात् चक्षुरिन्द्रियं सम्भूतम् ।

agneḥ sāttvikāṃśāt cakṣurindriyaṃ sambhūtam

The cakṣurindriyaṃ (subtle organ of sight) manifests from the sattva (knowledge) aspect of agni (fire).

जलस्य सात्त्विकांशात् रसनेन्द्रियं सम्भूतम् ।

jalasya sāttvikāṃśāt rasanendriyaṃ sambhūtam

The rasanendriyaṃ (subtle organ of taste) manifests from the sattva (knowledge) aspect of jalam (waters).

पृथिव्याः सात्त्विकांशात् घ्राणेन्द्रियं सम्भूतम् ।

pr̥thivyāḥ sāttvikāṃśāt ghrāṇendriyaṃ sambhūtam

The ghrāṇendriyaṃ (subtle organ of smell) manifests from the sattva (knowledge) aspect of pr̥thivī (earth).

एतेषां पञ्चतत्त्वानां समष्टि-सात्त्विकांशात् ।

eteṣāṃ pañcatattvānām samaṣṭi-sāttvikāṃśāt

The four-fold functions of the antaḥkaraṇam (inner instrument) manifest from the combined sattva (knowledge) aspects of the five elements.

मनोबुद्ध्यहङ्कार-चित्तान्तःकरणानि सम्भूतानि ।

manaobuddhyahaṅkāra-cittāntaḥkaraṇāni sambhūtāni

The four-fold functions of the inner instrument (antaḥkaraṇam) include manaḥ, buddhiḥ, cittam and ahaṅkāraḥ.

सङ्कल्पविकल्पात्मकं मनः ।

saṅkalpavikalpātmakaṃ manaḥ

The functions of manaḥ (mind) include vacillation, doubt and the emotions.

निश्चयात्मिका बुद्धिः ।

niścayātmikā buddhiḥ

The functions of the buddhiḥ (intellect) include reasoning, knowledge, recognition, will and deliberate-thought.

चिन्तनकर्तृ चित्तम् ।

cintanakartṛ cittam

The function of cittam is memory.

अहङ्कर्त अहङ्कृतिः ।  
ahaṅkarta ahaṅkṛtiḥ

The purpose of the ahaṅkāraḥ (notional 'I')  
is the sense of doer-ship; ego; the ability to 'transact'  
in the current field of experience\*.

\*The notional 'I' has no external place, yet owns up/identifies with/sits on top of all the other functions  
of the antaḥkaraṇam. The presence of which is identified by internal-external possessiveness; the  
qualities of 'I'-ness and 'My'-ness.

मनसो देवता चन्द्रमाः । बुद्धेर्ब्रह्मा । चित्तस्य

वासुदेवः । अहङ्कारस्य रुद्रः ।

manaso devatā\* candramāḥ buddherbrahmā cittasya  
vāsudevaḥ ahaṅkārasya rudraḥ

The presiding deities for the antaḥkaraṇam (inner instrument)  
include: 'Candramāḥ' (moon) for manas (mind), 'Brahmā-jī' (the  
creator) for buddhiḥ (intellect), 'Vāsudeva' (Viṣṇu, the sustainer) for  
cittam (memory) and 'Rudra' (Śiva, the destroyer) for the  
ahaṅkāraḥ (notional 'I'/ego).

\*Īśvara as infinite-intelligent-order manifesting as the mind (including all four functions).  
These functions are given; not created by the jīva.

एतेषां पञ्चतत्त्वानां मध्ये आकाशस्य

राजसांशाद्वाग्निन्द्रियं सम्भूतम् ।

eteṣāṃ pañcatattvānām madhye ākāśasya  
rājasāṁśādvāgindriyaṃ sambhūtam

The vāgindriyaṃ (subtle organ of speech) manifests  
from the rajas (activity) aspect of ākāśaḥ (space).

वायोः राजसांशात्पाणीन्द्रियं सम्भूतम् ।

vāyoḥ rājasāṁśātpāṇīndriyaṃ sambhūtam

The pāṇīndriyaṃ (subtle organ of the hands)  
manifests from the rajas (activity) aspect of vāyuḥ (air).

वह्ने राजसांशात्पादेन्द्रियं सम्भूतम् ।

vahne rājasāṁśātpādeṅdriyaṃ sambhūtam

The pādeṅdriyaṃ (subtle organ of the legs) manifests from the  
rajas (activity) aspect of vahne\* (fire).

\*Agni.

जलस्य राजसांशात् गुदेन्द्रियं सम्भूतम् ।

jalasya rājasāṁśātgudeṅdriyaṃ sambhūtam

The gudendriyaṃ\* (subtle organ of excretion) manifests  
from the rajas (activity) aspect of jalam (waters).

\*Pāyū.

पृथिव्या राजसांशादुपस्थेन्द्रियं सम्भूतम् ।

ṛthivyā rājasāṁśādupasthendriyaṃ sambhūtam

The upasthendriyaṃ (subtle organ of the genitals)  
manifests from the rajas (activity) aspect of ṛthivī (earth).

एतत् प्राणादिपञ्चकम् आकाशादिगत-रजोशेभ्यो

मिलितेभ्य उत्पद्यते ।

etat prāṇādipañcakam ākāśādigata-rajomśebhyo  
militebhya utpadyate

Prāṇāḥ is born of the of the collective rajas (activity) aspects of the five elements\*.

\*This entry from 'Vedānta Sāra' has been added.

एतेषां पञ्चतत्त्वानां तामसांशात् पञ्चीकृत पञ्चतत्त्वानि भवन्ति ।

eteṣāṃ pañcatattvānām  
tāmasāṃśāt-pañcīkṛta-pañcatattvāni bhavanti

From the tamas (inertness) aspect of the five elements, the grossified elements called sthūla-bhūtāni come to manifestation.

पञ्चीकरणं कथमिति चेत् । एतेषां पञ्चमहाभूतानां तामसांशस्वरूपम्

एकमेकं भूतं द्विधा विभज्य एकमेकं अर्धं पृथक्कृष्णीं व्यवस्थाप्य

अपरमपरमर्धं चतुर्धा विभज्य स्वार्धभिन्नेषु अर्धेषु स्वभ

गचतुष्टयसंयोजनं कार्यम् । तदा पञ्चीकरणं भवति ।

pañcīkaraṇam kathamiti cet eteṣāṃ pañcamahābhūtānām  
tāmasāṃśasvarūpam ekamekaṃ bhūtaṃ dvidhā vibhajya  
ekamekaṃ ardham pṛthaktūṣṇīṃ vyavasthāpya  
aparamaparamardham caturdhā vibhajya svārdhabhinneṣu  
ardheṣu svabhāgacatuṣṭayasamyojanam kāryam tadā pañcīkaraṇam  
bhavati

If it is asked as to how the (as-though) process of pañcīkaraṇam (grossification/making each element five-fold) takes place, the answer would be: The tamas (inert) aspect from each of the five original elements divides into halves. One half of the original tamas (inert) aspect of each element remains as such; the other half sub-divides into quarters. Each sub-divided quarter recombines with each of the remaining halves of the other four elements. In this manner, the process of pañcīkaraṇam\* occurs.

\*For example, ākāśaḥ, after undergoing pañcīkaraṇam, will be composed of 50% of its own tamas aspect, plus 1/8th tamas vāyuh, 1/8th tamas agni, 1/8th tamas jalām and 1/8th tamas pṛthivī. This applies to all five of the grossified elements.

एतेभ्यः पञ्चीकृतपञ्चमहाभूतेभ्यः स्थूलशरीरं भवति ।

etebhyaḥ pañcīkṛtapañcamahābhūtebhyaḥ sthūlaśarīraṃ bhavati  
The sthūlaśarīraṃ (gross body) is manifest from the tamas (inert) aspect of five elements that have undergone pañcīkaraṇam (grossification).

एवं पिण्डब्रह्माण्डयोः ऐक्यं सम्भूतम् ।

evam piṇḍabrahmāṇḍayoḥ aikyam sambhūtam

In this manner, the essential non-difference between the piṇḍa\* (microcosm) and brahmāṇḍa\* (macrocosm) may be understood.

\*Metaphorical oval.

स्थूलशरीराभिमानि जीवनामकं ब्रह्मप्रतिबिम्बं भवति । स

एव जीवः प्रकृत्या स्वस्मात् ईश्वरं भिन्नत्वेन जानाति ।

sthūlaśarīrābhimāni jīvanāmakam brahmapratibimban  
bhavati sa eva jīvaḥ prakṛtyā svasmāt īśvaraṃ bhinnatvena  
jānāti

The one who has identified with the gross body is called jīva and is merely a reflected version of Brahman. This jīva has erroneously concluded that Īśvara\* is distinctly different from itself.

\*Infinite-intelligent-being as the material, knowledge-cause of the universe; everything known and unknown within the category of name-form-function.

अविद्योपाधिः सन्नात्मा जीव इत्युच्यते ।

avidyopādhiḥ sannātmā jīva ityucyate

'I'/ātmā, being endowed with avidyā (the attribute of ignorance) is called the jīva (the individual/microcosm).

मायोपाधिः सन् आत्मा ईश्वर इत्युच्यते ।

māyopādhiḥ san ātmā īśvara ityucyate

Ātmā, being endowed with the (as-though) attribute of māyā (material-cause), is called Īśvara (macrocosm).

एवम् उपाधिभेदात् जीवेश्वरभेददृष्टिः यावत्पर्यन्तं तिष्ठति

तावत्पर्यन्तं जन्ममरणादिरूपसंसारो न निवर्तते ।

evam upādhibhedāt jīveśvarabhedadr̥ṣṭiḥ yāvatparyantaṁ tiṣṭhati  
tāvatparyantaṁ janmamaraṇādirūpasamsāro na nivartate

In this manner, saṁsāra (the painful cycle of birth-death transmigration) continues as long as it is concluded (because of a seeming difference in 'as-though' false attributes) that there is a real difference between the jīva and Īśvara.

तस्मात् कारणात् न जीवेश्वरयोः भेदबुद्धिः स्वीकार्या ।

tasmāt kāraṇāt na jīveśvarayoḥ bhedabuddhiḥ svīkāryā

Therefore, the conclusion that there is a real difference between the jīva and Īśvara is not acceptable because it is not true\*.

\*This 'seeming' difference is resolved through proper inquiry.

ननु साहङ्कारस्य किञ्चिज्ञस्य जीवस्य निरहङ्कारस्य सर्वज्ञस्येश्वरस्य

तत्त्वमसीति महावाक्यात् कथम् अभेदबुद्धिः स्यात्

उभयोः विरुद्धधर्माक्रान्तत्वात् ।

nanu sāhañkārasya kiñcijñāsya jīvasya nirahañkārasya  
sarvajñāsyeśvarasya tattvamasīti mahāvākyāt katham  
abhedabuddhiḥ syāt ubhayoḥ viruddhadharmākraṅtatvāt

The question is raised: How can there be knowledge of one-ness between the jīva (the individual; the one with the notional 'I' or ego; the one of limited knowledge) and Īśvara (devoid of ego; who is all-knowledge; who is 'revealed' by the mahāvākya\* tattvamasi – 'that you are')? They are possessed of contradictory qualities, completely opposed to each other in nature.

\*A statement from the Upaniṣads revealing the one-ness between the microcosm (individual) and the macrocosm (total).

इति चेन्न । स्थूलसूक्ष्मशरीराभिमानी

त्वम्पदवाच्यार्थः । उपाधिविनिर्मुक्तं समाधिदशासम्पन्नं

शुद्धं चैतन्यं त्वम्पदलक्ष्यार्थः ।

iti cenna sthūlasūkṣmaśarīrābhimānī tvampadavācyārthaḥ  
upādhibinirmuktaṁ samādhidaśāsampannaṁ śuddhaṁ caitanyaṁ  
tvampadalakṣyārthaḥ

The answer is simply 'it is not so'! The immediate meaning of the word 'you' (in the mahāvākya 'tattvamasi') refers to the one who identifies with the gross and subtle bodies. The implied meaning of the word 'You' refers to quality-less consciousness\*, free of false attributes (upādhiḥ); completely free from any 'as-though' limiting factors; 'I-am' resolved in clear knowledge of division-less being quality-less awareness, unopposed to the appearance of division.

\*In-and-through the knower-knowledge-known.

एवं सर्वज्ञत्वादिविशिष्ट ईश्वरः तत्पदवाच्यार्थः । उपाधिशून्यं

शुद्धचैतन्यं तत्पदलक्ष्यार्थः ।

evam sarvajñatvādiviśiṣṭa īśvaraḥ tatpadavācyārthaḥ upādhiśūnyam  
śuddhacaitanyam tatpadalakṣyārthaḥ

Similarly, the immediate meaning of the word 'that' (in the mahāvākya 'tattvamasī') refers to Īśvara (the one endowed with attributes like all-knowership, etc.). The implied meaning of the word 'that' is pure consciousness, free from all limiting factors (upādhiḥ).

एवं च जीवेश्वरयोः चैतन्यरूपेण अभेदे बाधकाभावः ।

evam ca jīveśvarayoḥ caitanyarūpeṇa abhede bādhakābhāvaḥ

In this manner, the jīva (the individual) and Īśvara (the total) have as their 'essence', a non-difference in the nature of pure-consciousness. There is only an 'as-though' difference between the two. Therefore, in view of this 'non-difference', there is a complete absence of contradiction.

एवं च वेदान्तवाक्यैः सद्गुरूपदेशेन च सर्वेष्वपि भूतेषु येषां

ब्रह्मबुद्धिः उत्पन्ना ते जीवन्मुक्ताः भवन्ति ।

evam ca vedāntavākyaīḥ sadgurūpadeśena ca sarveṣvapi bhūteṣu  
yeṣāṃ brahmabuddhiḥ utpannā te jīvanmuktāḥ bhavanti

In this manner, because of the knowledge of 'one-ness resolving in pure-awareness', gained through listening to Vedānta śravaṇam (a specific method of live teaching) taught by a sadguru (one who recognizes all as Brahman), all the notions about 'I' are cognitively destroyed. One 'sees' oneself as a jīvanmuktāḥ (liberated while living).

ननु जीवन्मुक्तः कः ।

nanu jīvanmuktaḥ kaḥ

Please clarify; what is the jīvanmuktaḥ (living liberated)?

यथा देहोऽहं पुरुषोऽहं ब्राह्मणोऽहं शूद्रोऽहमस्मीति दृढनिश्चयः तथा

नाहं ब्राह्मणो न शूद्रो न पुरुषः किन्तु असङ्गः सच्चिदानन्द स्वरूपः

प्रकाशरूपः सर्वान्तर्यामी चिदाकाशरूपोऽस्मि इति

दृढ-निश्चय-रूप-अपरोक्ष-ज्ञानवान् जीवन्मुक्तः ।

yathā deho'haṁ puruṣo'haṁ brāhmaṇo'haṁ śūdro'hamasmīti  
dṛḍhaniścayaḥ tathā nāhaṁ brāhmaṇo na śūdro na puruṣaḥ kintu  
asaṅgaḥ saccidānanda svarūpaḥ prakāśarūpaḥ sarvāntaryāmī  
cidākāśarūpo'smi iti dṛḍa-niścaya-rūpa-aparokṣa-jñānavān  
jīvanumktaḥ

Just as generally, before proper inquiry into one's true nature, one has the firm conclusion that 'I am a body', 'I am a human', 'I am a brāhmaṇa', 'I am a śūdra', etc.; so too does the one who has clear knowledge\*: 'I am not a brāhmaṇa or a śūdra or a human, but am unassociated; of the nature of existence-awareness-fullness; self-effulgent; abiding in-and-through all things and beings\*\*; is of the nature of space-like awareness. So is the absolute conviction of the jīvanmuktaḥ; a person of firm, abiding recognition (without vagueness, doubt or error) of the self-evident fact that 'I am' limitless (not mediated by any sensory perception).

\*Through Vedānta śravaṇam.

\*\*In-and-through the knower-knowledge-known but not the knower-knowledge-known.

ब्रह्मैवाहमस्मि इति अपरोक्षज्ञानेन

निखिलकर्मबन्धविनिर्मुक्तिः स्यात् ।

brahmaivāhamasmi iti aparokṣajñānena  
nikhilakarmabandhavinirmuktiḥ syāt

There is freedom from all associations to karma by the immediate knowledge\* that I alone am Brahman (full and complete).

\*Through Vedānta śravaṇam.

कर्माणि कति विधानि सन्तीति चेत्

आगामि-सञ्चित-प्रारब्ध-भेदेन त्रिविधानि सन्ति ।

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

If it is asked; 'How many types of karmas are there?', the answer would be: Because of three inherent differences, karmas are distinguished as: āgāmi, sañcita and prārabdha.

आगामि कर्म किम् ।

āgāmi karma kim

What is āgāmi karma (for the wise person)\*?

\*In reference to the jīvanmuktaḥ, but also applicable to the jīva.

ज्ञानोत्पत्ति अनन्तरं ज्ञानिदेहकृतं पुण्यपापरूपं

कर्म यदस्ति तत् अगामि इति अभिधीयते ।

jñānotpatti anantaram jñānidehakṛtaṁ puṇyapāparūpaṁ  
karma yadasti tat āgāmi iti abhidhīyate

That karma performed by the body-mind complex now-now and will fructify in the future is defined as āgāmi karma and takes the form of puṇya and pāpa (pleasure and pain). Āgāmi karma becomes falsified after the clarity of knowledge for the jñāni (wise person) has taken place.

सञ्चितं कर्म किम् ।

sañcitaṁ karma kim

What is sañcita karma?

अनन्तकोटिजन्मनां बीजभूतं सत् यत् कर्मजातं

पूर्वार्जितं तिष्ठति तत् सञ्चितं ज्ञेयम् ।

anantakoṭijanmanām bījabhūtaṁ sat yat karmajātaṁ  
pūrvārjitaṁ tiṣṭhati tat sañcitaṁ jñeyam

Sañcita (accumulated results from all words and actions done in the past), is that bundle of karmas accumulated over countless lifetimes\*, currently in un-manifested seed form, which will become manifest in countless future lifetimes.

\*Human and equivalent; bodies with 'agency' (not plant or animal).

प्रारब्धं कर्म किम् इति चेत् ।

prārabdhaṁ karma kim iti cet

If asked, 'What is prārabdha karma?'

इदं शरीरम् उत्पाद्य इह लोक एवं सुखदुःखादिप्रदं यत् कर्म तत्

प्रारब्धं । भोगेन नष्टं भवति । प्रारब्धकर्मणां भोगादेव क्षय इति ।

idaṁ śarīram utpādya iha loka evaṁ sukhaduḥkhādipradaṁ yat  
karma tat prārabdhaṁ bhogena naṣṭaṁ bhavati  
prārabdhakarmanām bhogādeva kṣaya iti

Prārabdha karma (a finite number of results from past lives which are in the process of being exhausted by the individual in the present lifetime) is that type of karma which created the present body-mind complex and is manifesting now-now as different degrees of pleasure and pain. Prārabdha karma can only be destroyed by going through 'experiences'.

सञ्चितं कर्म ब्रह्मैवाहमस्मीति निश्चयात्मकज्ञानेन नश्यति ।

sañcītaṁ karma brahmaivāhamasmīti niścayātmakajñānena naśyati

Sañcita karma (the total, un-manifested, accumulated results from all past lives\*) is destroyed by the clear knowledge that 'I alone am Brahman.'\*\*

\*Human and equivalent. \*\*Limitless, full and complete.

आगामिकर्म अपि ज्ञानेन नश्यति ।

किञ्च आगामिकर्मणां नलिनीदलगतजलवत्

ज्ञानिनां सम्बन्धो नास्ति ।

āgāmikarma api jñānena naśyati kiñca āgāmikarmaṇām  
nalīnīdalagatajalavat jñāninām sambandho nāsti

Further, āgāmi karma is also destroyed by this same, clear knowledge. Just like water falling off a lotus leaf, the wise person is untouched by āgāmi karma, having no agency to create it.

किञ्च ये ज्ञानिनं स्तुवन्ति भजन्ति अर्चयन्ति तान् प्रति

ज्ञानिकृतं आगामि पुण्यं गच्छति ।

kiñca ye jñāninaṁ stuvanti bhajanti arcayanti tān prati  
jñānikṛtaṁ āgāmi puṇyaṁ gacchati

Further still, the āgāmi puṇya karma (of the wise person) is transferred to those who praise, serve and worship the wise person.

ये ज्ञानिनं निन्दन्ति द्विषन्ति दुःखप्रदानं कुर्वन्ति तान् प्रति ज्ञानिकृतं

सर्वमागामि क्रियमाणं यदवाच्यं कर्म पापात्मकं तद्गच्छति ।

ye jñāninaṁ nindanti dviṣanti duḥkhapradānaṁ kurvanti tān prati  
jñānikṛtaṁ sarvamāgāmi kriyamānaṁ yadavācyaṁ karma  
pāpātmakaṁ tadgacchati

Yet further still, the āgāmi pāpa karma (of the wise person) is transferred to those who abuse, hate and give discomfort to the body of the wise person.

तथा च आत्मवित् संसारं तीर्त्वा ब्रह्मानन्दं इहैव प्राप्नोति ।

tathā ca ātmavit saṁsāraṁ tīrtvā brahmānandaṁ ihaiva prāpnoti  
Thus, the 'knower' of ātmā is liberated while the body is still living, crossing saṁsāra and owning up the knowledge of Brahman as limitless-fullness (here-and-now) that neither arrives nor departs.

" तरति शोकमात्मवित् इति श्रुतेः । "

tarati śokamātmavit iti śruteḥ

This is so because in the Vedas\* it is said; 'The 'knower' of ātmā is freed from all forms of psychological suffering.'

\*Chāndogya Upaniṣad; chapter 7.

" तनुं त्यजतु वा काश्यां श्वपचस्य गृहे अथवा ।

ज्ञानसम्प्राप्तिसमये मुक्तोऽसौ विगताशयः । इति स्मृतेश्च । "

tanuṁ tyajatu vā kāśyāṁ śvapacasya gṛhe athavā  
jñānasamprāptisamaye muktosau vīgataśayaḥ iti smṛteśca

It is also stated; 'Let that wise person (who has attained clear knowledge without vagueness, doubt or error) drop the body either in Kāśī\*, or in the abode of a dog-eater\*\*; it matters not which. That person has no preference of place, as liberation has already been gained through knowledge.

\*It is a popular belief that if one dies in Kāśī (modern-day Varanasi), one will 'travel' to a 'higher' field of experience (loka or heaven).

\*\*At the time of writing, this was considered to be the lowest form of human existence.

ॐ इति तत्त्वबोधप्रकरणं समाप्तम् ॥

Om iti tattvabodhaprakaraṇam samāptam

Thus, the text Tattvabodhaḥ is completed.

॥ शान्तिपाठः ॥

śāntipāṭhaḥ

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om pūrṇamadaḥ pūrṇamidaṁ pūrṇāt pūrṇamudatcyate  
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate

Om śāntiḥ śāntiḥ śāntiḥ

Om

All is Fullness

This is 'full'

From Fullness, this 'full' is made manifest

Removing this 'full' from Fullness,

Fullness alone remains

Om peace peace peace

श्री स्वामी वागीशानन्द सरस्वती

Śrī Svāmī Vāgīśānanda Sarasvatī

Śrī Svāmī Vāgīśānanda Sarasvatī is a senior disciple of Pūjya Śrī Svāmī Dayānanda Sarasvatī, and has been studying and teaching Vedānta since 1975.

Svāmī jī was in his teens when he became fascinated with mystical poetry and non-dualistic philosophies. In 1975, at the age of 19, he left his home in the United States and traveled to India to study in a traditional gurūkulam. After graduating from a three-year residential course in Vedānta and Sanskrit, he attended four subsequent three-year courses in the United States and in India.

Using the traditional methodology called sampradāya, Svāmī Vāgīśānanda 'unlocks' the scriptures of Vedānta, thereby removing the veil of ignorance; the cause of all human suffering. He is a traditional samnyāsi (a renunciant who is committed to a life of knowledge and has taken a vow of non-injury). A master of the South Indian Kṛṣṇa Yajur Veda style of chanting, Svāmī jī has traveled the world teaching Sanskrit, Vedic chanting and Vedānta.

॥ हरिः ॐ ॥

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