

श्रीशङ्कराचार्यविरचितात्मानात्मविवेकः

DIFFERENCE BETWEEN SELF AND NON-SELF

of

SHREE SHANKARAACHAARYA

Translation and Explanation

by

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INTRODUCTION

The Shrutis state that 'Self-realization' is the goal to be aspired for, by each and everyone who dons a human garb.

What is this Self? How to realize it? Why aspire for that state?

All such questions are briefly dealt with in this wonderful work of Shankara.

Shankara also explains why Upanishads are to be sought by an aspirant to guide him towards self-realization. He explains in brief the six signs that will mark a scripture as the perfect exposition, which belong to the Upanishads alone.

However when we take up the study of this text, we observe that this work is also a perfect exposition with all the six qualifying signs and can be acclaimed as an Upanishat. (Six signs- Approach/Conclusion/Repeated Practice/ Uniqueness of the fruit or result/Extolling statements/Attainment through reason)

The text starts with the basic question, why one has to aspire for Self-state and what results are achieved by such a practice.

When the conviction arises that there is only suffering in this world and 'body' alone is the cause of all the pains, Shankara advises the student that realizing one's true nature as the 'Self-in-all' alone can destroy the body-idea.

For that a student has to qualify himself with the four-fold methods of practice and that gets explained in brief.

Next, the basic essence of the text is stated by defining what Aatmaa (Self) is and what is Anaatmaa (Non-Self).

All that is Non-Self is defined again and the difference between the Self and Non-Self is explained through many examples.

In the last section, the Self of the nature of Sacchidaananda (Existence/Knowledge/Bliss) is extolled.

This work is a mini-Upanishat authored by the great knower and the study of this wonderful text will surely lead an aspirant towards the Self-Knowledge sooner than ever!

OM TAT SAT

आत्मानात्मविवेकः

दृश्यं सर्वमनात्मा स्याद्दगेवात्मा विवेकिनः
आत्मानात्मविवेकोऽयं कथितो ग्रन्थकोटिभिः ॥१॥

*All that is 'perceived' is 'Non-self'!
For the man of discrimination 'perceiving' is the 'Self (essence)'.
Through scores of compositions,
this differentiating knowledge between 'Self' and 'Non-Self' is explained.*

{The 'State of the Self' is the intermediate state (Drik) in between the perceiving subject (Drashtaa) and the perceived phenomenon (Drishyam).

The Cognition of the 'world phenomenon' is made of the threesome factor of 'Seer' 'Seen' and 'Seeing'.

'Seer' is the individual Self bound by the limitations of space and time.

'Seen' is the perceived.

'Seer' and 'Seen' always exist together. One cannot be there without the other.

The connecting factor between the 'Seer' and the 'Seen' is the 'Seeing' or 'Awareness' or 'Consciousness' or 'Knowledge'.

This indescribable state which makes the 'Seer' and 'Seen' exist as the 'world phenomenon' is 'Atman' or 'Self' or 'Brahman' or 'Chit'.

This is the true nature of the Self – 'to be aware' – 'to know'!

All that is seen as perceived phenomenon – Drishyam – is 'Not the Self'!

The 'Seeing' –Drik – alone is the 'Self'!

Who 'sees'? What is 'seen'? What is 'seeing'? How to remain as 'Drk' (pure awareness) alone without the 'Seer' and the 'Seen'?

These questions get answered briefly in this work.}

आत्मानात्मविवेकः कथ्यते ॥२॥

The difference between the Self and Non-self is explained.

CHAPTER ONE

{IGNORANCE IS THE CAUSE OF SUFFERING!}

आत्मनः किं निमित्तं दुःखं?

For what reason does the Self suffer?

शरीरपरिग्रहनिमित्तं ।

नेह वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्तीति श्रुतेः ॥३॥

Because of getting a body!

The Vedas declare that there is never the lack of likes and dislikes for the Brahman who is embodied.

शरीरपरिग्रहः केन भवति ? कर्मणा ॥४॥

If so, by what does the body gets attained? By action!

कर्म केन भवतीति चेत् ? रागादिभ्यः ॥५॥

If so, by what does 'action' occur? By attachment etc!

रागादयः कस्मात् भवतीति चेत् ? अभिमानात् ॥६॥

If so, from what do the attachments etc. rise?

Because of self-importance (egotism)!

अभिमानोऽपि कस्मात् भवति ? अविवेकात् ॥७॥

From what does 'self-importance' rise? From non-discrimination!

अविवेकः कस्मात् भवति ? अज्ञानात् ।

From what does non-discrimination rise? From Ignorance!

{अज्ञानं/IGNORANCE}

अज्ञानं केन भवतीति चेत् ? न केनापि ।

If so, by what does ignorance occur? By nothing!

अज्ञानं नाम अनादि सदसद्भ्यामनिर्वचनीयं त्रिगुणात्मकं ज्ञानविरोधि
भावरूपं यत्किञ्चिदिति वदन्ति अहमज्ञ इत्याद्यनुभवात् ।

‘Ignorance’ - is beginning less;
is indescribable as it is neither real nor unreal;
is endowed with the three Gunas – Sattva, Rajas and Tamas;
is the opposite of Knowledge;
is just something which comes to be known as existing when some one
experiences ‘ I am ignorant’ and expresses it in words.

‘देवात्मशक्तिं स्वगुणैर्निगूढाम्’ इत्यादि श्रुतेः ।

‘The innate power of the Lord which is concealed by the three Gunas’ so
the Shrutis say!

तस्मादज्ञानादविवेकी जायते ।

Therefore, because of ignorance, a non-discriminating person gets born.

अविवेकादभिमानो जायते ।

Because of non-discrimination, self-importance gets born.

अभिमानाद्रागादयो जायन्ते ।

Because of self-importance, attachments etc. get born.

रागादिभ्यः कर्माणि जायन्ते ।

Because of attachments etc, actions get born.

कर्मभ्यः शरीरपरिग्रहो जायते ।

Because of actions, the body gets obtained.

शरीरपरिग्रहात् दुःखं जायते ॥८॥

Because of getting the body, suffering rises.

दुःखस्य कदा निवृत्तिः ?

When will be the freedom from suffering?

सर्वात्मना शरीरपरिग्रहनाशे सति दुःखस्य निवृत्तिः भवति ।

If the 'cessation of getting the body' occurs by the knowledge of the 'Self in all', then the suffering ceases!

CHAPTER TWO

{सर्वात्मपदं - STATE OF 'SELF IN ALL' }

सर्वात्मपदं किमर्थं ?

Why the state of 'Self in all'?

सुषुप्त्यवस्थायां दुःखे निवृत्तेऽपि पुनरुत्थानसमये उत्पद्यमानत्वात्
वासनात्मना स्थितं भवति ॥९॥

In the state of the deep-sleep, though there is no pain at all, when one wakes up, it (pain) rises again; so it (pain) remains as the deep-rooted Vaasanaa (latent tendency).

अतस्तन्निवृत्त्यर्थं सर्वात्मपदं ।

Therefore, in order to get freedom from pain, that state of 'Self in all'!

शरीरपरिग्रहनिवृत्तिः कदा भवति ?

When does one get freedom from getting a body?

सर्वात्मना कर्मणि निवृत्ते सति ।

By the state of 'Self in all', when the action ceases to be!

कर्मनिवृत्तिः कदा भवति ?

When does one get freedom from the action?

सर्वात्मना रागादौ निवृत्ते सति ।

By the state of 'Self in all', when the attachment etc cease to be!

रागादिनिवृत्तिः कदा भवति ?

When does one get freedom from the attachment etc?

सर्वात्मना अभिमाने निवृत्ते सति ।

By the state of 'Self in all', when the egotism ceases to be!

कदा अभिमाननिवृत्तिः ?

When does one get freedom from egotism?

सर्वात्मना अविवेके निवृत्ते सति ।

By the state of 'Self in all', when the indiscrimination ceases to be!

कदा अविवेकनिवृत्तिः ?

When does one get freedom from indiscrimination?

सर्वात्मना अज्ञाने निवृत्ते सति ।

By the state of 'Self in all', when the ignorance ceases to be!

कदा अज्ञाननिवृत्तिः ?

When does one get freedom from ignorance?

ब्रह्मात्मैकत्वे जाते सति अविद्यानिवृत्तिः सर्वात्मना भवति ।

If the Brahman and Self are realized as 'one', then the freedom from ignorance occurs by the state of 'Self in all'! ॥१०॥

{IS IT NOT ENOUGH IF ONE PERFORMS THE ORDAINED ACTIONS ONLY?}

ननु नित्यानां कर्मणां विहितत्वात् नित्येभ्यः कर्मभ्यो अविद्यानिवृत्तिः
स्यात् किमर्थं ज्ञानेन इत्याशङ्क्य न कर्मादिना अविद्यानिवृत्तिः ।
तत्कुत इति चेत् ? कर्मज्ञानयोर्विरोधो भवेत् ॥११॥

As actions (rites) that are to be performed daily have been ordained by the scriptures, the ignorance will get removed by the 'daily performance of actions'; why then knowledge?

If such a doubt rises- (then the answer is)
the removal of ignorance is not possible by action etc.

How is that so, if one questions, (then the answer is)
action and knowledge are contradictory to each other!

अतो ज्ञानेनैव अज्ञाननिवृत्तिः ।

Therefore, removal of ignorance is possible only through Knowledge!

{HOW DOES ONE GET KNOWLEDGE?}

तज्ज्ञानं कुत इति चेत् ?

If so, from where does Knowledge (rise)?

विचारादेव भवति ।

आत्मानात्मविवेकविषयविचाराद्भवति ।

By rational analysis!

(Knowledge) rises by the rational analysis done by discriminating the Self from the Non-Self!

तस्मिन् विचारे को वा को वा अधिकारी ?

Who at all is qualified to do such a rational analysis?

साधनचतुष्टयसंपन्नोऽधिकारी ।

One, who practices the four-fold means, is qualified!

साधनचतुष्टयम् नाम - नित्यानित्यवस्तुविवेकः इहामुत्रफलभोगविरागः
शमादिषट्संपत्तिः मुमुक्षुत्वं चेति ।

The four-fold means are-

Discrimination of permanent and impermanent objects; Dispassion for the pleasures here and there; Wealth of tranquility etc; Desire for Liberation!

CHAPTER THREE

{साधनचतुष्टयम् /THE FOUR-FOLD MEANS}

[1]

नित्यानित्यवस्तुविवेकः

{DISCRIMINATION OF PERMANENT AND IMPERMANENT OBJECTS}

नित्यानित्यवस्तुविवेको नाम ब्रह्म सत्यं जगन्मिथ्यैवेति निश्चयः ।

‘Discrimination of permanent and impermanent objects’ means the ascertainment that ‘Brahman alone is real; the world is unreal’.

[2]

इहामुत्रफलभोगविरागः

{DISPASSION FOR THE PLEASURES ‘HERE’ AND ‘THERE’}

इह अस्मिन्लोके देहधारणव्यतिरिक्तविषये स्रक्चन्दनवनितादिसंभोगे
वान्ताशनमूत्रपुरीषादौ यथा इच्छा नास्ति तथा इच्छाराहित्यमिति
इहलोकविरागः ।

‘Here’, in this world, other than having a body, if one remains ‘without desires’ for the enjoyment of wearing garlands, applying sandal pastes on the body (decorating the body), company of the woman etc, as much as one maintains no desires for the vomit, urine and excrement etc, then it is called ‘Dispassion for the objects’ ‘here’.

अमुत्र स्वर्गलोकादिब्रह्मलोकान्तर्वर्तिषु रम्भोर्वश्यादि संभोगादि विषयेषु
तद्वत् ।

‘There’, in matters related to the enjoyment of the company of Rambha, Urvashi (divine damsels) and others who are in the heaven and Brahma’s abode, similar (dispassion should be maintained)!

[3]

शमादिषट्संपत्तिः

{WEALTH OF TRANQUILITY AND OTHER QUALITIES}

शमादिषट्कं नाम शम दम उपरति तितिक्षा समाधानं श्रद्धा ।

Wealth of tranquility etc means- Shama, Dama, Uparati, Titikshaa, Samaadhaana, and Shraddhaa!

{SHAMA}

शमो नाम अन्तरिन्द्रियनिग्रहः ।

Shama (Tranquility) means the control of the inner organ!

अन्तरिन्द्रियं नाम मनः । तस्य निग्रहः ।

The inner organ is the ‘Mind’! Its control!

श्रवणमनननिदिध्यासनव्यतिरिक्तविषयेभ्यो निवृत्तिः ।

Avoiding all other interests other than ‘listening’ ‘meditating’ and ‘contemplating’!

श्रवणादौ वर्तमानत्वं वा शमः ।

To always remain in 'listening' etc is 'Shama' or Tranquility.

{WHAT IS 'SHRAVANA'??}

श्रवणं नाम

षड्विधलिङ्गैरशेषवेदान्तानामद्वितीयवस्तुनितात्पर्यावधारणं ॥१२॥

'Listening' means –
through six signs of perfect expositions, always fully concentrating on the meanings of the statements in the Upanishads which describe the 'Second-less One' (Brahman)!

(Linga means 'sign' or 'symbol')

{SIX SIGNS OF PERFECT EXPOSITION}

षड्विधलिङ्गानि तु उपक्रमोपसंहाराभ्यासफलापूर्वतार्थवादोपपत्त्याख्यानि ।

The six signs of perfect expositions are-

- Upakrama -Approach
- Upasamhaara- Conclusion
- Abhyaasa – Repeated Practice
- Phalaapoorvataa - Uniqueness of the fruit
- Arthavaada - Extolling statements
- Upapatti – Attainment through reason

(These six signs belong to Shrutis which have Brahman as their subject-matter.)

प्रकरणप्रतिपाद्यस्यार्थस्य तदाद्यन्तयोरुपपादनमुपक्रमोपसंहारौ ।

(a) (b) When the study of a subject is undertaken, 'the complete understanding of the proof of the meanings of the statements thereof, from the beginning of the study to the proved conclusion reached at the end', is known by the terms of Upakrama and Upasamhaara.

{Undertaking the study of a proper scripture; and understanding thoroughly the topic explained in the Scripture till the conclusion is ascertained; – the Approach and Conclusion.} {There should be agreement between the commencement and the conclusion of a section.}

यथा च्छान्दोग्ये षष्ठाध्याये प्रकरणप्रतिपाद्यस्याद्वितीय वस्तुनः
एकमेवाद्वितीयमित्यादौ ऐतदात्म्यमित्यन्ते च प्रतिपादनम् ।

As it is (to quote an example), in the sixth chapter of Chaandogyia Upanishat, the topic that gets discussed is ‘*that thing which is second-less*’ through statements like – “*Ekamevaadviteeyam Brahma...*” (*Brahman is one and secondless...*); and at the end, it is concluded by reasoning that it refers to the ‘state which has this property’.

प्रकरणप्रतिपाद्यस्य तन्मध्ये पौनःपुन्येन प्रतिपादनमभ्यासः ।

(c) Abhyaasa or Repeated Practice means – proving the statement that is getting expounded in the ‘section undertaken for study’, by reasoning out again and again till it is understood thoroughly, in between the ‘commencement’ and ‘conclusion reached’ in the study.

यथा तत्रैवाद्वितीयवस्तुनो मध्ये तत्त्वमसीति नव कृत्वः प्रतिपादनम् ।

As it is (to quote an example), in the section discussing the Second-less Brahman, in between the ‘commencement’ and the ‘conclusion reached in the study’, the truth – *Tattvamasi (That Thou Art)* is repeated nine times.

(d) फलं तु प्रकरणप्रतिपाद्यस्यात्मज्ञानस्य तदनुष्ठानस्य
वा तत्र श्रूयमाणं प्रयोजनं ।

Phala फल (fruit) – is the useful result (Self-realization) that follows by listening to or practicing the Self-Knowledge propounded in the section of the Scripture undertaken for study.

यथा तत्र तत्र ‘आचर्यवान् पुरुषो वेद’ ‘तस्य तावदेव चिरं यावन्न विमोक्षये अथ संपत्स्ये’ इति अद्वितीयवस्तुज्ञानस्य तत्प्राप्तिः प्रयोजनं फलं श्रूयते ।

As it is (to quote an example), here and there the statements – ‘one who studies under a teacher knows’; ‘as long as he does not get liberated or attains Self Knowledge’; - assert that the attainment of the ‘Knowledge of that which is Second less’ is the usefulness of the result (fruit) that will be attained by such a study.

अपूर्वता तु प्रकरणप्रतिपाद्यस्याद्वितीयवस्तुनः प्रमाणान्तरविषयीकरणं ॥१३॥

Apoorvataa – (unprecedentedness) means ‘proving the Second less Brahman discussed as the subject-matter in the section of the scripture’, as it is beyond the reach of other Pramaanas (proofs).

{It is inaccessible to other ‘Pramaanas’ (Pratyaksha, Anumaana, Upamaana) other than the ‘Shrutis’. Brahman cannot be perceived, inferred or compared.}

यथा तत्रैवाद्वितीयवस्तुनो मानान्तरविषयीकरणं ।

As it is (to quote an example), there itself, the Brahman which is second less is proved, as it is beyond measurements or definitions.

प्रकरणप्रतिपाद्यस्य तत्र तत्र प्रशंसनमर्थवादः ।

(e) When the subject involved is extolled (प्रशंसन), it is to be understood as a declaration (अर्थवाद). (Statements that explain Brahman)

यथा तत्र उत तमादेशमप्राक्षो येन अश्रुतं श्रुतं भवति अमतं मतं अविज्ञातं विज्ञातमिति अद्वितीयवस्तुप्रशंसनं ॥१४॥

As it is (to quote an example), statements like ‘येन अश्रुतं श्रुतं भवति ...’ ‘by what the unheard becomes heard; by what that which is not thought of gets thought of; that which is not known becomes known’ are the praises of the Second less Brahman.

(f) प्रकरणप्रतिपाद्यार्थसाधने तत्र श्रूयमाणा युक्तिरूपपत्तिः ।
 यथा तत्र सौम्येकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं स्यात्वाचारंभणं विकारो
 नामधेयं मृत्तिकेत्येव सत्यमित्यादौ अद्वितीयवस्तुसाधने विकारस्य
 वाचारंभणमात्रत्वे युक्तिः श्रूयते ॥१५॥

The method (example, illustration /Drishtaanta) that is made use of, to prove what the Upanishads state, when listening, is उपपत्ति (Attainment).

(As in the statement –

यथा सौम्येकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं स्यात्
 वाचारंभणं विकारो नामधेयं मृत्तिक इत्येव सत्यं)

“O Good one! Just as you can know all the objects made of clay by understanding a small piece of clay at hand, you can know Brahman the essence of all, by realizing the Self”)

(As in the statement –

वाचारम्भणो विकारो नामधेयं...

‘Name is just a modification in the utterances ...’)

(Objects of clay are named differently by different sounds; but clay alone is real in them all. Similarly, though the world is filled with various shapes denoted by various sounds, Brahman alone is the essence of all.

By understanding a piece of clay which is nearby, one can understand the clay that is in all the objects made of clay. So also by contemplation on the Self, one can know the ‘Self of all’!}

In such statements, the method of explaining through examples is made use of, so as to make one achieve the state of the Secondless Brahman, by stating that all changes are just names (various sounds) denoting the modifications. ॥15॥

{This work of Shankara- ‘Aatmaanaatmavivekam’ also proves to be a perfect exposition as it is marked by all the six signs.}

{WHAT IS 'MANANA'??}

मननं तु श्रुतस्याद्वितीयवस्तुनो वेदान्तार्थानुगुणयुक्तिभिरनवरतमनुचिन्तनं ।

Cogitation means-

continuous pondering by analyzing the meanings of the statements of the Upanishads as suggested thereof, of the Second less Brahman, that has been heard.

{WHAT IS 'NIDIDHYAASANA'??}

विजातीयदेहादिप्रत्ययरहिताद्विजातीयवस्तुसजातीयप्रत्ययप्रवाहो निदिध्यासनं ।

Profound meditation (deep contemplation) means-

ascertaining the material body etc which do not belong to one's true nature, as not belonging to one's true nature; and the flood of ascertaining thoughts of that which belongs to one's true nature (Brahman), to be one's true nature.

अस्यार्थः ।

This is explained.

विजातीयदेहादिबुद्ध्यन्तजडपदार्थनिराकरणेन

सजातीयाद्वितीयवस्तुविषयप्रत्ययप्रवाहीकरणम् निदिध्यासनमित्यर्थः ॥१६॥

Profound meditation means –

rejecting the inert objects like 'the body etc, ending up with intellect', as not belonging to one's true nature; and continuous flooding of the ascertainment of the 'Second less Brahman' as one's true nature.

{DAMA}

दमो नाम बाह्येन्द्रियनिग्रहः ।

'Dama' means the control of external senses.

बाह्येन्द्रियाणि कानि ?

Which are the external organs?

कर्मेन्द्रियाणि पञ्च ज्ञानेन्द्रियाणि पञ्च ।

Five organs of action and five organs of knowledge.

तेषां निग्रहः श्रवणादिव्यतिरिक्तविषयेभ्यो निवृत्तिर्दमः ।

Their control; the avoidance of matters that are not related to 'Shravana (Listening)' etc is 'Dama'.

{UPARATI}

उपरतिर्नाम विहितानां कर्मणां विधिना परित्यागः ।

'Uparati' means the complete renunciation of the ordained actions in proper manner.

श्रवणादिष्वेव वर्तमानस्य मनसः श्रवणादौ वर्तमानं वा उपरतिः ।

Or, 'Uparati' is - when the mind which is intent on 'Listening' etc, remains stabilized in the matters related to 'Listening' etc.

{TITIKSHAA}

तितिक्षा नाम देहविच्छेदव्यतिरिक्तं शीतोष्णादिद्वंद्वसहनं ।

Titikshaa means 'bearing the dual phenomena like cold, heat etc. other than cutting of one's body'.

निग्रहशक्तावपि परापराधसोद्धृत्वं वा तितिक्षा ।

Or, the patient bearing of others' mistakes even if capable of hitting back, is Titikshaa.

{SAMAADHAANA}

समाधानं नाम श्रवणादिषु वर्तमानं मनो वासनावशाद्विषयेषु यदा यदा गच्छति तदा दोषदृष्ट्या तेषु तेषु श्रवणादिषु समाधिः समाधानं ॥१७॥

'Samaadhaana' means whenever the mind which is absorbed in the 'Listening', moves towards the objects forced by the Vaasanaas (latent impressions), then by analyzing the faults resulting from such a diversion, the mind should be turned towards the 'Listening' etc and remain absorbed in those particular scriptures 'listened to', with all its restless vibrations subdued.

{SHRADDHAA}

श्रद्धा नाम गुरुवेदान्तवाक्येषु अतीव विश्वासः ॥१८॥

'Shraddhaa' means extreme trust in the words of the Guru and Upanishads.

इदं तावत् शमादिषट्कमित्युक्तं ।

This in short is a brief description of the six-fold wealth of 'Shravana' etc.

[4]

मुमुक्षुत्वम्

{DESIRE FOR LIBERATION}

मुमुक्षुत्वं नाम मोक्षेऽतितीव्रेच्छात्वं ।

‘Mumukshutva’ means extreme craving for liberation.

एतत्साधनचतुष्टयसंपत्तिः ।

This is the wealth of four-fold means for liberation.

तद्वान् साधनचतुष्टयसंपन्नः ।

He who practices, is said to be endowed with the four-fold means for liberation.

तस्य आत्मानात्मविचारेऽधिकारः ।

He is qualified to do the analysis of Self and Non-Self.

यथा ब्रह्मचारिणः कर्तव्यान्तरं नास्ति तथास्यान्यत्कर्तव्यं नास्ति ॥१९॥

Like the person in the celibate stage, need not do any other duty apart from those ordained to him, this person (who has the wealth of the four-fold means) does not have any other duty as belonging to him.

{ If one covets only Self-Realization’, he is free to pursue it renouncing all the duties that belong to him. }

{ARE HOUSEHOLDERS QUALIFIED FOR THIS PRACTICE?}

साधनचतुष्टयसम्पत्त्यभावेऽपि गृहस्थानामात्मविचारे क्रियमाणे सति
तेन प्रत्यवायो नास्ति किन्तु अतीव श्रेयो भवति ।

Even in the absence of the four-fold means of liberation, if a person who is a house-holder does self-analysis, there is no contrariety; rather it is very much conducive for his well-being.

यथा

As it is said-

दिने दिने च वेदान्तविचाराद्भक्तिसंयुतात्
गुरुशुश्रूषया लब्धात्कृच्छाशीतिफलं भवेत् ॥

*One will get eighty times better result (achievement through duties)
achieved by hard effort
just by daily pondering on the truths of the Upanishads,
endowed with devotion (towards Brahman),
and attained by 'serving the Guru'*

इत्युक्तं ॥२०॥

So it is said.

CHAPTER FOUR

आत्मानात्मा

{SELF AND NON-SELF}

आत्मानात्मविचारः कर्तव्यमित्युक्तं ।

The analysis of 'Self and Non-Self' should be definitely done; so it is stated.

आत्मा नाम स्थूलसूक्ष्मकारणशरीरत्रयविलक्षणः पञ्चकोशव्यतिरिक्तः
अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः ॥२१॥

Aatmaa (Self) is-
different from the three bodies namely material, subtle and causal; different from the five sheaths; the witness of the three states of the mind; is of the nature of Existence, Knowledge, Bliss.

अनात्मा नाम अनृतजडदुःखात्मकं समष्टिव्यष्ट्यात्मकशरीरत्रयं ।

Non-Self means- the three bodies (gross, subtle and causal) -
of the nature of – 'unreality, inertness and pain';
of the nature of – 'an aggregate which is made up of parts each of which is consubstantially the same with the whole (Samashti)' ; and 'an individual aggregate made of parts (Vyashti)'.

{Each term here is explained now and the statement given gets proved at the end.}

{अनात्मा/NON-SELF}

CHAPTER FIVE

{शरीरत्रयम्/THREE BODIES}

शरीरत्रयं नाम स्थूलसूक्ष्मकारणशरीरत्रयं ।

The three bodies are-
the gross (material), subtle and causal bodies.

{स्थूलशरीरं/GROSS BODY}

स्थूलशरीरं नाम पञ्चीकृतभूतकार्यं कर्मजन्यं जन्मादिषड्भावविकारं ।

The gross body is-
made of five elements; born because of 'Karma'; undergoes six changes like birth etc.

{अस्ति, जायते, वर्धते, विपरिणमते, अपक्षीयते, विनश्यति (stays, is born, grows, changes, decays, dies)}

तथा चोक्तं

पञ्चीकृतमहाभूतसंभवं कर्मसंचितं
शरीरं सुखदुःखानां भोगायतनमुच्यते ॥२२॥

So it is stated-

*The body is said to be the abode
where the pains and pleasures are experienced;
it is made of five primary elements (Quintuplication process);
it is a collection of Karmas.*

{पञ्चीकरणं /‘QUINTUPLICATION PROCESS’}

पञ्चीकरणं तु

द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः
स्वस्वेतरद्वितीयांशैर्योजनात् पञ्च पञ्च ते ॥

The ‘Quintuplication process’ means-

*Each of the elements is divided into half;
and the first half of that is divided into four;
each of that joins with the second portion of every element;
they are five elements joined to all the five.*

इति ।

So it is!

{MEANING OF THE TERM DENOTING ‘BODY’}

शीर्यते वयोभिर्बाल्यकौमारयौवनवार्धक्यादिभिरिति शरीरं ।

Shareera (means) ‘that which withers away’ aging through childhood, youth, old age.

दह भस्मीकरणे इति व्युत्पत्त्या च देहः भस्मीभावं प्राप्नोति ।

‘Daha’ - ‘to burn’ - ‘burnt to ashes’ with this derivation, the ‘Deha’ - ‘the body’ attains the state of becoming ash.

ननु केचिद्देहा न भस्मीभावं प्राप्नुवन्ति केचिद्देहाः खननादि प्राप्नुवन्ति
कथमुच्यते सर्वं स्थूलादिकं स्थूलदेहजातं भस्मीभावं प्राप्नोति ।

Suppose it is said-

some (dead) bodies are not burnt to ashes; some (dead) bodies are buried;
how can it be stated that all that is gross or born out of the gross body can be
burnt to ashes?

यद्यप्येवं तथापि केनाग्निना दाहत्वं संभवतीत्यत आह सर्वेषां स्थूलदेहानां
आध्यात्मिकाधिभौतिकाधिदैविकादितापत्रयाग्निना दाहत्वं संभवति ।

Even if it is so, then, by which fire the burning happens, if it is asked, then it
is stated –

for all the gross bodies, the burning process occurs through the fire which
gives three types of heat– Aadhyaatmika; Aadhibhoutika and
Aadhidaivika.

आध्यात्मिकं नाम आत्मानं देहं अधिकृत्य वर्तत इत्यध्यात्मम् ।
अध्यात्मं च तत् दुःखं आध्यात्मिकं वातपित्तकफजातं शिरोरोगज्वरादिना
व्याधिरूपं ।

Aadhyaatmika means-

it exists as connected to one's own body; so it is Adhyaatmam.

It is Adhyaatmam and also pain; so it is Aadhyaatmika; it is of the nature of
disease like fever, head ache etc caused by wind, bile and phlegm.

आधिभौतिकं नाम भूतमधिकृत्य वर्तते इत्याधिभौतिकं
व्याघ्रतस्करादिजन्यदुःखं ।

Aadhibhoutika means-

it exists as connected to elements; so it is Aadhibhoutikam; the pain due to
tigers, thieves etc.

आधिदैविकं नाम देवमधिकृत्य वर्तते इत्याधिदैविकं शीतातपवातवर्षवैद्युतादि
दुःखं ॥२३॥

Aaadhidaivika means –

it exists as related to divinity; so it is Aaadhidaivika; it is the pain caused by cold, heat, wind, rain, lightning etc.

{सूक्ष्मशरीरं/SUBTLE BODY}

सूक्ष्मशरीरं नाम अपन्चीकृतभूतकार्यं लिङ्गं ।

सप्तदशकं नाम ज्ञानेन्द्रियाणि पञ्च कर्मेन्द्रियाणि पञ्च प्राणादिवायवः पञ्च बुद्धिर्मनश्चेति ।

Subtle body means-

that which is not made of Quintuplication; and symbolized by seventeen; seventeen means – five organs of Knowledge; five organs of Action; five winds; intellect and mind.

{ज्ञानेन्द्रियाणि/ORGANS OF KNOWLEDGE}

ज्ञानेन्द्रियाणि कानि ? श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणानि ।

What are the Organs of Knowledge? Ear; Skin; Eye; Tongue; and Nose.

श्रोत्रेन्द्रियं नाम कर्णव्यतिरिक्तं कर्णशुष्कुल्यवच्छिन्ननभोदेशाश्रयं शब्दग्रहणशक्तिमदिन्द्रियं श्रोत्रेन्द्रियमिति ।

The organ of ear -

that which is distinct from the ear; separate from the auditory passage; seated in the sky-region; the sense organ with the power of sensing the sound; is known as the organ of the ear.

त्वगिन्द्रियं नाम त्वग्व्यतिरिक्तं त्वगाश्रयं आपादतलमस्तकव्यापि शीतोष्णादिस्पर्शग्रहणशक्तिमदिन्द्रियं त्वगिन्द्रियमिति ।

The organ of skin -

that which is distinct from the skin; seated in the skin; spreading all over from the head to the bottom of the foot; the sense organ with the power of sensing the contact of cold and heat; is known as the organ of the skin.

चक्षुरिन्द्रियं नाम गोलोकव्यतिरिक्तं गोलोकाश्रयं कृष्णतारकाग्रवर्ति
रूपादिग्रहणशक्तिमदिन्द्रियं चक्षुरिन्द्रियमिति ।

The organ of eye is-

that which is distinct from the eye-organ; seated in the eye-organ; staying at the front edge of the black pupil; the sense organ with the power of sensing the shapes etc; is known as the organ of the eye.

जिह्वेन्द्रियं नाम जिह्वाव्यतिरिक्तं जिह्वाश्रयं जिह्वाग्रवर्ति
रसादिग्रहणशक्तिमदिन्द्रियं जिह्वेन्द्रियमिति ।

The organ of the tongue is-

that which is distinct from the tongue; seated in the tongue; staying at the front edge of the tongue; the sense organ with the power of sensing the taste; is known as the organ of the skin.

घ्राणेन्द्रियं नाम नासिकाव्यतिरिक्तं नासिकाश्रयं नासिकाग्रवर्ति
गन्धादिग्रहणशक्तिमदिन्द्रियं घ्राणेन्द्रियमुच्यते ।

The organ of the nose is-

that which is distinct from the nose; seated in the tongue; staying at the front edge of the nose; the sense organ with the power of sensing the smell etc; is known as the organ of the nose.

{कर्मन्द्रियाणि/ORGANS OF ACTION}

कर्मन्द्रियाणि कानि ?

Which are the organs of Action?

वाक्पाणिपादपायूपस्थानि ।

Speech, hand, foot, organ of excretion and the organs of generation.

वागिन्द्रियं नाम वाग्व्यतिरिक्तं वागाश्रयं अष्टस्थानवर्ति
शब्दोच्छारणमदिन्द्रियं वागिन्द्रियमिति ।

The organ of Speech is-
that which is distinct from the speech; seated in the speech; staying at the
eight regions; the organ which produces the sound as speech; is known as
the organ of speech.

अष्टस्थानानि उरःकण्ठशिरस्तालुजिहवादन्तौष्टनासिकाः ।

The eight regions are-
Chest ; Neck; Head; Palate; Tongue; Teeth; Lips; Nose

पाणीन्द्रियं नाम पाणिव्यतिरिक्तं करतलाश्रयं दानादानप्रतिग्रहशक्तिमदिन्द्रियं
पाणीन्द्रियमुच्यते ।

The organ of hand is-
that which is distinct from the hand; seated at the palm; the organ with the
power of giving, taking, grasping; is known as the organ of hand.

पादेन्द्रियं नाम पादव्यतिरिक्तं पादाश्रयं पादतलवर्ति
गमनागमनशक्तिमदिन्द्रियं पादेन्द्रियमिति ।

The organ of foot is-
that which is distinct from the foot; seated at the foot; stays at the bottom of
the foot; the organ with the power of going, coming; is known as the organ
of foot.

पाय्विन्द्रियं नाम गुदव्यतिरिक्तं गुदाश्रयं पुरीषोत्सर्गशक्तिमदिन्द्रियं
पाय्विन्द्रियमिति ।

The organ of excretion is-
that which is distinct from the anus; seated at the anus; the organ with the
power of excreting feces is known as the organ of excretion.

उपस्थेन्द्रियं नाम उपस्थव्यतिरिक्तं उपस्थाश्रयं मूत्रशुक्रोत्सर्गशक्तिमदिन्द्रियं
उपस्थेन्द्रियमिति ।

The organ of generation is-
that which is distinct from the organ of generation; seated at the organ of
generation; the organ with the power of excreting urine and Semen virile is
known as the organ of generation.

एतानि कर्मेन्द्रियाणि ।

These are the organs of Action.

{अन्तःकरणं/THE INNER FACULTY}

अन्तःकरणं नाम मनो बुद्धिशिचत्तमहम्कारश्चेति ।

The internal faculty is –

Mind; Intellect; understanding faculty and Ego.

मनस्थानम् गलान्तं | बुद्धेर्वदनं | चित्तस्य नाभिः | अहंकारश्च हृदयं |

The abode of the mind is throat; of the intellect, face; of the understanding faculty, navel; of the ego, heart.

एतेषां विषयाः संशयनिश्चयधारणाभिमानाः |

Their functions are-
doubt; decision; concentration; and self-importance.

अनुसन्धानात्मिकान्तःकरणवृत्तिश्चित्तं |

The process of the inner faculty which is of the nature of deliberation is known as Chitta.

अभिमानान्तःकरणवृत्तिरहंकारः |

The process of the inner faculty which feels the importance of oneself (limited self) is 'Ego.

चित्तस्य बुद्धावन्तर्भावः विषयपरिच्छित्तिरूपत्वाविशेषात् |

Chitta is the process that is inside the intellect; of the nature of accurately defining an object which is not distinct.

अहंकारस्य मनस्यन्तर्भावः तस्यापि संकल्पात्मकत्वाविशेषात् |

'Ego' is the process that is inside the mind; of the nature of conceiving from among those which are not distinct.

बुद्धेर्हर्यपूर्वो विषयः ।

For the intellect, the object is that which is not known.

चित्तस्य पूर्वानुभवः ।

For the understanding faculty, the previous experience.

मनसो बाह्याभ्यन्तरश्च ।

For the mind, the object is that which is outside and inside.

अहंकारस्य त्वनात्मोपरक्त आत्मैवेति ।

For the ego, the object is the Self attached to the non-Self.

प्राणादिवायुपञ्चकं नाम प्राणापानसमानोदानव्यानरूपाः ।

The five types of winds are of the nature of Praana, Apaana, Samaana, Udaana and Vyaana.

तेषां स्थानविशेषा उच्यन्ते ।

Their particular seats are explained-

हृदि प्राणो गुदेऽपानः समानो नाभिसंस्थितः
उदानः कण्ठदेशस्थो व्यानः सर्वशरीरगः ॥

*Praana is in the heart. Apaana is in the anal region.
Samaana stays at the navel. Udaana stays at the neck region.
Vyaana is all over the body.*

एतेषां विषयाः

Their objects-

प्राणः प्रागननवान् |

Praana is the breathing process that is before all.

अपानः अवागननवान् |

Apaana is the breathing process that moves downwards.

उदान ऊर्ध्वमननवान् |

Udaana is the breathing process that moves upwards.

समानः समीकरणवान् |

Samaana is the breathing process that assimilates.

व्यानः विष्वगननवान् ॥२४॥

Vyaana is the breathing process that pervades everywhere.

एतेषामुपवायवः पञ्च |

These have five secondary winds.

नागः कूर्मश्च कृकरो देवदत्तो धनञ्जय इति |

Naaga, Koorma, Krkara, Devadatta, Dhananjaya are the ones.

एतेषां विषयाः |
Their objects-

नागादुद्गिरणं चापि कूर्मादुन्मीलनम् तथा
धनञ्जयात् पोषणश्च देवदत्ताच्च जृम्भणं ||
कृकराच्च क्षुतं जातमिति योगविदो विदुः ||

*Those learned in Yoga state that-
Ejecting out (burping, vomiting, slavering etc) is because of Naaga.
Opening of the eyes (blinking) is because of Koorma.
Nourishment is because of Dhananjaya.
Yawning is because of Devadatta.
Sneezing (coughing etc) is because of Krkala.*

एतेषां ज्ञानेन्द्रियादीनामधिपतयो दिगादयः ||

These are the rulers of the senses of knowledge, namely 'Dik' and others.

दिग्वातार्कप्रचेतोऽशिवहनीन्द्रोपेन्द्रमित्रकाः
तथा चन्द्रश्चतुर्वक्रत्रो रुद्रः क्षेत्रज्ञ ईश्वरः ||
विशिष्टो विश्वस्रष्टा च विश्वयोनिरयोनिजः
क्रमेण देवताः प्रोक्ताः श्रोत्रादीनां यथा क्रमात् ||

Dik Vaata Arka Prachetas Ashvin Vahnee Indra Upendra Mitra
Chandra Brahma Rudra Kshetrajna Ishvara Vasishta Vishvasrashtaa
VishvaYoni Ayonija –
are the gods which rule over the 'Ear' and others.

एषु प्राणमयकोशः क्रियाशक्तिमान् कार्यरूपः | मनोमयः इच्छाशक्तिमान्
करणरूपः | विज्ञानमयो ज्ञानशक्तिमान् कर्तृरूपः |

Among these the Praana-Sheath is the power to do work and expresses as 'Work'. The Mind-Sheath is the power to desire and expresses as the instrument of work. The Intellectual sheath is the power to 'know' and expresses as the 'Agent of Work'.

एतत् सर्वं मिलितं लिङ्गशरीरमुच्यते ।

Together, all these are known as 'Linga Shareera' – Subtle Body.

कोशत्रयमुच्यते ॥२५॥

It is said to be the unit of three sheaths.

तथा चोक्तं

It is said-

पञ्चप्राणमनोबुद्धिशेन्द्रियसमन्वितं
अपन्चीकृतभूतोत्थं सूक्ष्माङ्गम् भोगसाधनं ॥२७॥

*Endowed with the five Vital Airs, Mind, Intellect, ten sense organs;
rising without the Quintuplication process;
the subtle body is the means for enjoyments.*

लीनमर्थं गमयतीति व्युत्पत्त्या लिङ्गं शरीरमित्युच्यते ।

As it makes one reach the concealed object, it is known as the 'subtle body'.

कथं लीनं ?

How concealed?

श्रवणमननादिना गमयति ज्ञापयति ।

Through listening and cogitating it makes one reach, makes one recognize.

शीर्यते इति व्युत्पत्त्या शरीरमित्युच्यते ।

‘Withers away’ - through this derivation, it is known as the ‘Shareera’ – body.

कथं शीर्यते इति चेत् ?

How it withers away?

अहं ब्रह्मास्मीति ब्रह्मात्मैकत्वज्ञानेन शीर्यते ॥२७॥

‘I AM BRAHMAN’ – by the knowledge of the identity of Brahman and the Self, it withers away.

दह भस्मीकरण इति व्युत्पत्त्या लिङ्गदेहस्य पृथिवीपुरःसरं क्षय इत्युच्यते
॥२८॥

‘Burns to ashes’ - through this derivation, the subtle body preceded by the earthly one, is said to wither away.

{कारणशरीरं/CAUSAL BODY}

कारणशरीरं नाम शरीरद्वय हेतुः ॥२९॥

The Causal body is the cause of the two bodies.

अनाद्यनिर्वचनीयं नामाभासं ब्रह्मात्मैकत्वज्ञाननिवर्त्य अज्ञानं
कारणशरीरमित्युच्यते ॥३०॥

The ignorance, the appearance which is beginning less and indescribable, which can be removed by the knowledge of the identity of the Brahman and the Self, is known as the Causal body.

तथा चोक्तं

It is stated-

अनाद्यविद्यानिर्वाच्या कारणोपाधिरुच्यते
उपाधित्रितयादन्यमात्मानमवधारयेत् ॥

*That which is beginning-less and indescribable is known as the causal fault.
The Self should be contemplated upon
as different from this three-fold phenomenon.*

शीर्यते इति व्युत्पत्त्या शरीरमित्युच्यते ।

‘Withers away’ by this derivation, it is known as ‘Shareera’-Body.

कथमिति चेत् ?

How is it so?

ब्रह्मात्मैकत्वज्ञानेन शीर्यते ।

It withers away by the knowledge of the identity of the Brahman and the Self.

दह भस्मीकरण इति व्युत्पत्त्या कारणशरीरस्य पृथिवीपुरःसरं क्षय इत्युच्यते ।

‘Burns to ashes’- through this derivation the causal body preceded by the earthly one is said to wither away.

अनृतजडदुःखात्मकमित्युक्तं ।

It is said to be by nature unreal, inert and painful.

अनृतं नाम कालत्रयेषु अविद्यमानवस्तु अनृतमुच्यते ।

Unreal means-
that which does not exist in all the three modes of time is known as 'unreal'.

जडं नाम स्वविषयपरविषयज्ञानरहितं जडं इत्युच्यते ।

Inert means-
having no knowledge of anything about oneself and the other is known as inertness.

दुःखं नाम अप्रीतिरूपं वस्तु दुःखमित्युच्यते ।

Pain means-
the unpleasant thing is known as pain.

समष्टिव्यष्टात्म्यकमित्युक्तं ।

It is said to be of the nature of 'Samashti' (Aggregate) and 'Vyashti' (Individual).

किं समष्टिः ? किं व्यष्टिः ?

What is 'Samashti'? What is 'Vyashti'?

यथा वनस्य समष्टिः यथा वृक्षस्य व्यष्टिः ।

Forest is an aggregate; tree is an individual.

यथा वा जलाशयस्य समष्टिः जलस्य व्यष्टिः ।

The lake is an aggregate; water is an individual.

तद्वदनेकशरीरसमष्टिः । एकशरीरस्य व्यष्टिः ।

Similarly the aggregate of all bodies; one body is an individual.

CHAPTER SIX

{अवस्थात्रयं/THE THREE STATES}

अवस्थात्रयं नाम जाग्रत्स्वप्नसुषुप्तयः ।

The three states are awakening, dream and deep sleep.

जागरणं नाम इन्द्रियैरर्थोपलब्धिः गरणं ।

Wakeful state means- the absorption (swallowing) of the 'object of cognition' by the sense organs.

स्वप्नो नाम जागरित संस्कारजप्रत्ययः सविषयः ।

Dream state means- the ideas (conception) of sense perceptions produced by the impressions of the experiences in the wakeful state.

सुषुप्तिर्नाम सर्वविषयज्ञानाभावः ।

Deep sleep state means- the absence of the knowledge of all objects.

जाग्रत्स्थूलशरीराभिमानी विश्वः ।

The ego connected to the gross body in the wakeful state is known as 'Vishva'.

स्वप्नसूक्ष्मशरीराभिमानी तैजसः ।

The ego connected to the subtle body in the dream state is known as 'Taijasa'.

सुषुप्ति कारणशरीराभिमानी प्राज्ञः ।

The ego connected to the causal body in the deep sleep state is known as 'Prajna'.

CHAPTER SEVEN

{कोशपञ्चकं/FIVE SHEATHS}

कोशपञ्चकं नाम अन्नमय प्राणमय मनोमय विज्ञानमय आनन्दमयाख्याः ।
अत्र मयट् प्रत्ययो विकारार्थः ।

The five sheaths are known as - Food; Vital Air; Mind; Knowledge; Bliss.
The 'Mayat' affix is to denote 'Change'

तथा च And also-

पितृभुक्तान्नजाद्वीर्यजातोऽन्नेनैव वर्धते
देहः सोऽन्नमयो नात्मा प्राक् चोर्ध्वं तदभावतः ॥३१॥

*The body is born out of the virility produced by the food eaten by the father,
grows by food only.*

It is known as the food-sheath.

It is not the Self;

as it is not there before (birth) and hereafter.

पूर्णो देहे बलं यच्छन्नक्षाणां यः प्रवर्तकः
वायुः प्राणमयो नासावात्मा चैतन्यवर्जनात् ॥३२॥

*That which is full in the body,
that which makes the senses move by giving power,
the wind is the vital air sheath.*

It is not the Self;

as it is bereft of consciousness.

अहमतां ममतां देहे गेहादौ करोति यः
कामाद्यवस्थया भ्रान्तो नासावात्मा मनोमयः ॥३३॥

*This mind sheath
which makes an abode in the body with 'I'ness and 'mine-ness',
deluded, being in the state of desire etc.*

is not the Self.

लीना सुप्तौ वपुर्बोधे व्याप्नुयादानखाग्रगा
चिच्छायोपेतधीर्नात्मा विज्ञानमयशब्दभाक् ॥३४॥

*That which remains dissolved when asleep;
that which remains pervading up to the edge of the nails when awake,
the intellect which has the reflection of the Chit,
which is known by the name of intellectual sheath is not the Self.*

काचिदन्तर्मुखा वृत्तिरानन्दप्रतिबिम्बभाक्
पुण्यभोगे भोगशान्तौ निद्रारूपेण लीयते ॥३५॥

*That state which is turned inwards;
reflects the bliss when experiencing the merits;
is absorbed and remains as sleep when the experiences are subdued.*

देहादभ्यन्तरं प्राणः प्राणादभ्यन्तरं पुनः
ततः कर्ता ततो भोक्ता गुहा सेयं परम्परा ॥३६॥

*The Vital Air is within the body;
within the Vital Force again (other sheaths are one within the other)
then the doer; then the experiencer.
This is the successive lineage each concealed within the other.*

स्थूलशरीरं अन्नमयकोशः ।

The gross body is the food-sheath.

मातृपितृभ्यां अन्ने भुङ्क्ते सति शुक्रशोणिताकारेण परिणतं
तयोः संयोगादेव देहाकारेण परिणमते ।

If the mother and father eat the food, arising as the semen virile and blood; is produced as the body by their union.

कोशवदाच्छादकत्वात्कोश इत्युच्यते ।

As it covers like a sheath, it is called a sheath.

अन्नविकारत्वे सति आत्मानमाच्छादयति ।

The food transforms and covers the Self.

कथं ?

How?

अपरिच्छिन्नमात्मानं परिच्छिन्नमिव जन्मादिभावषड्भावविकाररहितमात्मानं
जन्मादिभावषड्भाववन्तमिव तापत्रयादिरहितमात्मानं तापत्रयवन्तमिव
आच्छादयति ।

It covers – the Self which is undivided as divided; the Self free of the six-
fold changes of birth etc as having the six-fold changes of birth etc; the Self
free of the three types of heat as having the three types of heat.

यथा कोशः खड्गमाच्छादयति यथा तुषस्तण्डुलमाच्छादयति यथा वा गर्भं
जरायुरावरयति तथा प्राणमयकोशो नाम कर्मेन्द्रियाणि पञ्च प्राणादिवायवः
पञ्च एतत्सर्वं मिलितं सत् प्राणमयकोश इत्युच्यते ।

Like the case covering the sword; like the chaff covers the rice grain; like
the embryo skin covers the womb; similar is the sheath of the Vital force.
The five organs of action, the five types of winds, together are named the
sheath of the vital force.

प्राणविकारे सति वक्तृत्वादिरहितमात्मानं वक्तारमिव दानादिरहितमात्मानं
दातारमिव गमनादिरहितमात्मानं गन्तारमिव क्षुत्पिपासादिरहितमात्मानं
क्षुत्पिपासावन्तमिवावारयति ।

Because of the vibration of Praana, it envelops the Self bereft of speech-ness
etc as one who speaks; the Self bereft of charity etc as one who gives; the
Self bereft of movement as one who moves; the Self bereft of hunger and
thirst as having hunger and thirst.

मनोमयकोशो नाम ज्ञानेन्द्रियाणि पञ्च मनश्च एतत्सर्वं मिलित्वा
मनोमयकोश इत्युच्यते ।

The Mind sheath is-
the five organs of knowledge and the mind together are known as the Mind-
sheath.

कथं मनोविकारे सति संशयादिरहितमात्मानं संशयवन्तमिव
शोकमोहादिरहितमात्मानं शोकमोहादिवन्तमिव दर्शनादिरहितमात्मानं
दर्शनादिवन्तमिवावारयति ।

When the vibration of the mind is there, it envelops the Self bereft of doubt
etc as one who doubts; the Self bereft of grief and delusion etc as one who
has grief and delusion; the Self bereft of perception as one who has
perceptions.

विज्ञानमयकोशो नाम ज्ञानेन्द्रियाणि पञ्च बुद्धिश्च एतत्सर्वं मिलित्वा
विज्ञानमयकोश इत्युच्यते ।

The Knowledge sheath is-
the five organs of knowledge and the intellect together are known as the
Knowledge-sheath.

कर्तृत्वभोक्तृत्वादयभिमानेन इहलोकपरलोकगामी व्यावहारिक जीव इत्युच्यते ।

॥३७॥

Because one identifies with the doer-ship and enjoyer-ship, he is called a
'Jeeva' who lives through the many experiences of life and moves between
the 'here and hereafter' worlds.

विज्ञानविकारत्वे सति अकर्तारमात्मानं कर्तारमिव अविज्ञातारमात्मानं
विज्ञातारमिव निश्चयरहितमात्मानं निश्चयवन्तमिव जाड्यादिरहितमात्मानं
जाड्यादिवन्तमिवावारयति ।

When the vibration of the understanding is there, it envelops the Self bereft of doer ship etc as one who is the agent of an action; the Self bereft of cognitive understanding as one who understands; the Self bereft of decision as one who makes decisions; the Self bereft of inertness (or stupidity) as one who is inert (or stupid).

आनन्दमयकोशो नाम प्रियमोदप्रमोदवृत्तिमत् अज्ञानप्रधानमन्तःकरणं
आनन्दमयकोश इत्युच्यते ।

The Bliss sheath is-
the inner faculty dominated by ignorance; which is expressed as the pleasures of seeing, possessing and enjoying, is known as Bliss-sheath.

कथं प्रियमोदप्रमोदरहितमात्मानं प्रियमोदप्रमोदवन्तमिव अभोक्तारमात्मानं
भोक्तारमिव परिच्छिन्नसुखरहितमात्मानं परिच्छिन्नसुखवन्तमिव
आच्छादयति ।

When the vibration of the bliss is there, it envelops the Self bereft of the pleasures of seeing, possessing and enjoying, as one who has the pleasures of seeing, possessing and enjoying; the Self bereft of enjoyment as one who enjoys; the Self bereft of limited bliss as one who experiences limited pleasures.

इष्टपुत्रादि दर्शनजं प्रियं ।

‘Priya’ means the joy rising when the favored people like son etc are seen.

प्रियलाभनिमित्तो हर्षो मोदः ।

‘Moda’ refers to the joy rising when one acquires what is favored.

स एव च प्रकृष्टो हर्षः प्रमोदः ।

‘Pramoda’ refers to the same joy when it is excessive.

एतेषु कोशेषु मध्ये विज्ञानमयो ज्ञानशक्तिमान् कर्तृरूपः ।

Among these sheaths, the ‘Intellectual sheath’ has the power to ‘know’ (cognize) and is of the nature of the ‘doer’.

मनोमयः इच्छाशक्तिमान् करणरूपः ।

The ‘Mind sheath’ has the power to ‘desire’ and is of the nature of the ‘instrument’.

प्राणमयः क्रियाशक्तिमान् कार्यरूपः ।

The ‘Vital Air sheath’ has the power to ‘do action’ and is of the nature of the ‘action’.

तत्र हेतुमाह ।

The reasons are explained.

योग्यत्वादेवमेतेषां विभाग इति वर्णयन्ति ।

Because of the variations in functions, they are explained as different.

एतत् कोशत्रयं मिलितं सूक्ष्मशरीरमित्युच्यते ।

The three sheaths together are known as the subtle body.

समष्टिव्यष्टी शास्त्रान्तरादिवशेषतो ज्ञेये ।

The aggregate and the individual are to be understood properly as explained in the Scriptures.

शरीरत्रयविलक्षणमुच्यते ॥३८॥

The tri-body phenomenon is stated to be different (from the Self).

कथं ?

How?

सत्यस्वरूपः असत्यस्वरूपो न भवति ।

That which is real by nature cannot be unreal by nature.

असत्यस्वरूपः सत्यस्वरूपो न भवति ।

That which is unreal by nature cannot be real by nature.

ज्ञानस्वरूपः जडस्वरूपो न भवति ।

That which is knowledge by nature cannot be inert by nature.

जडस्वरूपः ज्ञानस्वरूपो न भवति ।

That which is inert by nature cannot be knowledge by nature.

एवं सुखस्वरूपो दुःखस्वरूपो न भवति ।

Similarly, that which is happiness by nature cannot be pain by nature.

दुःखस्वरूपः सुखस्वरूपो न भवति ।

That which is pain by nature cannot be happiness by nature.

{ आत्मा/SELF }

CHAPTER EIGHT

{ साक्षित्वं/WITNESS STATE }

एवं शरीरत्रयविलक्षणमुक्त्वा अवस्थात्रयसाक्षित्वमुच्यते ॥३९॥

Having explained the differences of the three bodies, the (changeless) state which witnesses the three (altering) states (of the mind) is explained.

कथं ?

How?

जाग्रदवस्था जाता जाग्रदवस्था भवति जाग्रदवस्था भविष्यति ।

The waking experience arises; the waking state remains and will become the waking experience (as compared to dream state).

स्वप्नावस्था जाता स्वप्नावस्था भवति स्वप्नावस्था भविष्यति ।

The dream experience arises; the dream state remains; will become the dream experience (as compared to the waking state).

सुषुप्त्यवस्था जाता सुषुप्त्यवस्था भवति सुषुप्त्यवस्था भविष्यति ।

The deep sleep state arises; the deep sleep state remains; will become the deep sleep experience (as compared to the other two states).

एवामवस्थात्रयमविकारतया जानाति ।

(Self) remains changeless and knows in this manner, the three different states of experiences.

अत आत्मनः पञ्चकोशविलक्षणत्वं दृष्टान्तरूपेण प्रतिपादयति ।

Now, the Self which is different from the five sheaths is explained through an example.

ममेयं गौः ममायं वत्सः ममायं कुमारः ममेयं कुमारी ममेयं स्त्री
एवमादिपदार्थवान् पुरुषो न भवति ।

‘This is my cow’ ‘This is my child’ ‘This is my son’ ‘This is my daughter’
‘This is my wife’ – He who possesses objects like this is not the ‘Self
appearing connected to the body’.

तेभ्यो विलक्षणः ।

(Self) He is different.

तथा मम अन्नमयकोशः मम प्राणमयकोशः मम मनोमयकोशः
मम विज्ञानमयकोशः मम आनन्दमयकोशः ।

So also- my food sheath; my Praana sheath; my mind sheath; my knowledge sheath; my bliss sheath.

एवं पञ्चकोशवानात्मा न भवति ।

He who possesses the five sheaths like this is not the Self.

तेभ्यो विलक्षणः साक्षी ।

He is the witness different from all these.

अशब्दमस्पर्शमरूपमव्ययं तथा
 अरसं नित्यमगन्धवच्च यत्
 अनाद्यन्तं महतः परम् ध्रुवं
 निचाय्य तं मृत्युमुखात् प्रमुच्यते
 इत्यादि श्रुतेः ॥४०॥

*That which is not heard; not touched;
 that which has no form; that which does not deteriorate;
 that which is tasteless; that which is always without smell;
 (that which is beyond the reach of senses)
 That which is beginning less and endless;
 that which is Supreme beyond the 'Mahat';
 that which is stable;
 by realizing that, one is freed from the mouth of death.*

CHAPTER NINE

{सत् चित् आनन्द स्वरूप आत्मा }

इदानीमात्मनः सच्चिदानन्दस्वरूपत्वमुच्यते ।

Now the Self, which is in essence 'Existence' 'Knowledge' 'Bliss' is explained.

सद्रूपत्वं नाम केनाप्यबाध्यमानत्वेन कालत्रयेऽप्येकरूपेण विद्यमानत्वमुच्यते ।

Principle of Existence means-
to remain the same in all the three modes of time without any affectations.

चिद्रूपत्वं नाम साधनान्तरनिरपेक्षया स्वयंप्रकाशमाणः सन्
स्वस्मिन्नारोपितसर्वपदार्थावभासकवस्तुत्वं चिद्रूपत्वमित्युच्यते ।

Principle of Knowledge means-
though self-shining without the need of any other instrument of seeing,
that which by nature reveals all the objects superimposed on itself.

आनन्दस्वरूपं नाम परमप्रेमास्पदत्वं नित्यनिरतिशयत्वमानन्दत्वमित्युच्यते ।

Principle of Bliss means-
the state of bliss which is the receptacle of supreme love, which remains as
unsurpassable bliss always.

“नित्यविज्ञानमानन्दं ब्रह्म रतिः दातुः परायणं” इति श्रुतेः ।

Brahman is Eternal; Knowledge; Bliss; is the 'munificent Supreme Shelter
for the giver (performer of rites)'
-So the Shrutis state.

एवं नित्यशुद्धबुद्धमुक्तस्वभावं ।

In this manner,
(Self) is eternal, pure and always free by nature.

ब्रह्मास्मीति संशयासंभावनाविपरीतभावनाराहित्येन यस्तु जानाति स
जीवन्मुक्तो भवतीति ॥४१॥

‘I AM BRAHMAN’ he who realizes this, without the contradictory idea,
without giving way to doubt, becomes one who is liberated while living.

{ CONCLUSION }

{अनात्मा नाम अनृतजडदुःखात्मकं समष्टिव्यष्ट्यात्मकशरीरत्रयं ॥

Non-Self means- the three bodies (gross, subtle and causal) –
of the nature of – ‘unreality, inertness and pain’;
of the nature of – ‘an aggregate which is made up of parts each of which is
consubstantially the same with the whole (Samashti)’ ; and ‘an individual
aggregate made of parts (Vyashti)’.

आत्मा नाम स्थूलसूक्ष्मकारणशरीरत्रयविलक्षणः पञ्चकोशव्यतिरिक्तः
अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः ॥

Aatmaa (Self) is-
different from the three bodies namely material, subtle and causal; different
from the five sheaths; the witness of the three states of the mind; is of the
nature of Existence, Knowledge, Bliss. }

॥ देहं नाहं ब्रह्मैवाहम् ॥

इति

श्रीपरमहंसपरिव्राजकाचार्यश्रीमद्गोविन्दभगवत्पूज्यपादशिष्य
श्रीशङ्कराचार्यविरचितः
आत्मानात्माविवेकः समाप्तः ।

AATMAANAATMAVIVEKA

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ENDS