

तत्त्वबोधः Tattva-Bodhaḥ The knowledge of reality

वासुदेवेन्द्रयोगीन्द्रं नत्वा ज्ञानप्रदं गुरुम् ।
मुमुक्षूणां हितार्थाय तत्त्वबोधोऽभिधीयते ॥

vāsudevendra-yogīndraṁ natvā jñāna-pradaṁ gurum ।
mumukṣūṇāṁ hitārthāya tattvabodho'bhidhīyate ॥

Saluting Vāsudevendra, the king of Yogis, the bestower of knowledge, Tattva Bodha (the book titled knowledge of truth) is presented for the benefit of those who are desirous of liberation.

साधनचतुष्टयसम्पन्नाधिकारिणां मोक्षसाधनभूतं तत्त्वविवेकप्रकारं वक्ष्यामः ।

sādhana-catuṣṭaya-sampannādhikāriṇāṁ mokṣa-sādhana-bhūtaṁ tattva-viveka-prakāraṁ vakṣyāmaḥ ।

We shall describe the mode of discriminative knowledge of truth (which is) the (direct) means for liberation for the qualified ones who are endowed with the four fold sādhanas or qualifications.

साधनचतुष्टयं किम् ।

नित्यानित्यवस्तुविवेकः । इहामुत्रार्थफलभोगविरागः । शमादिषट्कसम्पत्तिः । मुमुक्षुत्वं चेति ।

sādhana-catuṣṭyaṁ kim ?
nityānitya-vastuvivekaḥ । ihāmutrārtha-phala-bhoga-virāgaḥ । śamādi-ṣaṭka-sampattiḥ ।
mumukṣutvaṁ ceti ।

What are the four fold means?

Discriminative knowledge between the timeless (nitya) and the time bound (anitya). Dispassion for the enjoyment of objects which are the fruit (of actions) here (in this world) and there (in heavens). The six fold wealth of śama, etc. And the desire for liberation.

नित्यानित्यवस्तुविवेकः कः ।

नित्यवस्त्वेकं ब्रह्म तद्व्यतिरिक्तं सर्वमनित्यम् । अयमेव नित्यानित्यवस्तुविवेकः ।

nityānitya-vastu-vivekaḥ kaḥ ?
nitya-vastvekaṁ brahma tad-vyatiriktaṁ sarvamanityam । ayameva nityānitya-vastu-vivekaḥ ।

What is discriminative knowledge between the timeless (nitya) and the time bound (anitya)?

The timeless is one Brahman (limitlessness). Distinct from that, all else is time bound. This is discriminative knowledge between the timeless and time bound.

विरागः कः ।

इहस्वर्गभोगेषु इच्छाराहित्यम् ।

virāgaḥ kaḥ ?

iha-svarga-bhogeṣu icchā-rāhityam ।

What is dispassion?

The absence of desire for enjoyments here and in heavens.

शमादिषट्कसम्पत्तिः का ।

शमो दम उपरमस्तितिक्षा श्रद्धा समाधानं चेति ।

śamādi-ṣaṭka-sampattiḥ kā ?

śamo dama uparamastitikṣā śraddhā samādhānam ceti ।

What is the accomplishment of the sadhana of śama, etc. ?

(They are) śama, dama, uparama, titikṣā, śraddhā and samādhānam.

शमः कः ।

मनोनिग्रहः ।

śamaḥ kaḥ ?

mano-nigrahaḥ ।

What is śama ?

Mastery over ways of thinking.

दमः कः ।

चक्षुरादिबाह्येन्द्रियनिग्रहः ।

damaḥ kaḥ ?

cakṣurādi-bāhyendriya-nigrahaḥ ।

What is dama?

Mastery over the external organs as the eye, etc.

उपरमः कः ।

स्वधर्मानुष्ठानमेव ।

uparamaḥ kaḥ ?

svadharmānuṣṭhānam eva ।

What is uparama ?

(It is) only observance of one's own duties (dharma).

तितिक्षा का ।

शीतोष्णसुखदुःखादिसहिष्णुत्वम् ।

titikṣā kā ?

śītoṣṇa-sukha-duḥkhādi-sahiṣṇutvam ।

What is titikṣā ?

Endurance of cold and heat, pleasure and pain, etc.

श्रद्धा कीदृशी ।

गुरुवेदान्तवाक्येषु विश्वासः श्रद्धा ।

śraddhā kīdrśī ।

guru-vedānta-vākyaṣu viśvāsaḥ śraddhā ।

What is the nature of śraddhā ?

Śraddhā is the trust in the words of the teacher and the scriptures.

समाधानं किम् ।

चित्तैकाग्रता ।

samādhānaṁ kim ?

cittaikāgratā ।

What is samādhānaṁ ?

A mind that has a single thing for pursuit (distraction free mind).

मुमुक्षुत्वं किम् ।

मोक्षो मे भूयादितिच्छा ।

mumukṣutvaṁ kim ?

mokṣo me bhūyāditiicchā ।

What is mumukṣutvaṁ ?

The desire “Let me have liberation (freedom)”.

एतत् साधनचतुष्टयम् ।

ततस्तत्त्वविवेकस्याधिकारिणो भवन्ति ।

etat sādhana-catuṣṭayam ।

tatastattva-vivekasyādhikāriṇo bhavanti ।

This (is) the four fold sādhana (means).

(Thereafter) consequently, (they) become qualified persons for the discriminative knowledge of truth.

तत्त्वविवेकः कः ।

आत्मा सत्यं तदन्यत् सर्वं मिथ्येति ॥

tattva-vivekaḥ kaḥ ?

ātmā satyaṁ tadanyat sarvaṁ mithyēti ॥

What is tattva-vivekaḥ, the discriminative knowledge of truth ?

Ātmā, I, is the truth; everything other than that is mithyā (apparent).

आत्मा कः ।

स्थूलसूक्ष्मकारणशरीराद्यतिरिक्तः पञ्चकोशातीतः सन्नवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन्
यस्तिष्ठति स आत्मा ।

ātmā kaḥ ?

sthūla-sūkṣma-kāraṇa-śarīrādvayatiriktaḥ pañca-kośātitaḥ sannavasthā-traya-sākṣī
saccidānanda-svarūpaḥ san yastiṣṭhati sa ātmā ।

Who am I, ātmā, the self ?

Distinct from the gross, subtle and causal bodies; being beyond the five sheaths; abides as a witness to the three states of experience; of the form of existence, consciousness and fullness; is I, ātmā, the self.

स्थूलशरीरं किम् ।

पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं सुखदुःखादिभोगायतनं शरीरमस्ति जायते वर्धते विपरिणमते
अपक्षीयते विनश्यतीति षड्विकारवदेतत्स्थूलशरीरम् ।

sthūla-śarīraṁ kim ?

pañcīkṛta-pañca-mahā-bhūtaiḥ kṛtaṁ satkarma-janyaṁ sukha-duḥkhādi-bhogāyatanaṁ śarīramasti
jāyate vardhate vipariṇamate apakṣiyate vinaśyatīti ṣaḍvikāravadetatsthūla-śarīraṁ ।

What is the gross body?

The gross body is made up of the grossified five original (great) elements; is born due to (past) good actions; the abode for the enjoyment of happiness, sorrow, etc.; is endowed with the six fold modifications of “exists-is born-grows-undergoes modification-decays and dies”.

सूक्ष्मशरीरं किम् ।

अपञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं सुखदुःखादिभोगसाधनं पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि
पञ्चप्राणादयो मनश्चैकं बुद्धिश्चैकैवं सप्तदशकलाभिः सह यत्तिष्ठति तत्सूक्ष्मशरीरम् ।

sūkṣma-śarīraṁ kim ?

apañcīkṛta-pañcamahābhūtaiḥ kṛtaṁ satkarma-janyaṁ sukha-duḥkhādi-bhoga-sādhanaṁ
pañca-jñānendriyāṇi pañca-karmendriyāṇi pañca-prāṇādayo manaścaikaṁ buddhiścaikaivaṁ
saptadaśa-kalābhiḥ saha yattiṣṭhati tatsūkṣma-śarīraṁ ।

What is the subtle body?

The subtle body is that which is made of the five original elements before grossification; is born of the (past) good actions; the instrument for the enjoyment of pleasures, sorrows, etc.; and that which abides with seventeen parts, viz five organs of perception, five organs of actions, five prāṇās, the mind and the intellect.

श्रोत्रं त्वक्चक्षु रसना घ्राणमिति पञ्चज्ञानेन्द्रियाणि ।

śrotraṁ tvakcakṣu rasanā ghrāṇamiti pañca-jñānendriyāṇi ।

The five organs of perception are: the ear, the skin, the eye, the tongue, and the nose.

श्रोत्रस्य दिग्देवता । त्वचो वायुः । चक्षुषः सूर्यः । रसनाया वरुणः । घ्राणस्याश्विनौ । इति
ज्ञानेन्द्रियदेवताः ।

śrotrasya digdevatā । tvaco vāyuh । cakṣuṣaḥ sūryaḥ । rasanāyā varuṇaḥ । ghrāṇasyāśvinau । iti
jñānendriya-devatāḥ ।

The presiding deities of the organs of perception are: dik is the deity of the ear; vāyuh for skin; sūrya, the sun, for the eyes, varuṇa for the tongue and āśvins for the nose.

श्रोत्रस्य विषयः शब्दग्रहणम् । त्वचो विषयः स्पर्शग्रहणम् । चक्षुषो विषयो रूपग्रहणम् । रसनाया विषयो रसग्रहणम् । घ्राणस्य विषयो गन्धग्रहणमिति ।

śrotrasya viṣayaḥ śabda-grahaṇam | tvaco viṣayaḥ sparśa-grahaṇam | cakṣuṣo viṣayo rūpa-grahaṇam | rasanāyā viṣayo rasa-grahaṇam | ghrāṇasya viṣayo gandha-grahaṇamiti |

The scope of the ear is the cognition of sound. The scope of the skin is the cognition of touch. The sphere of activity of the eye is the cognition of color (form). The sphere of action of the tongue is the cognition of taste. The object of the nose is the cognition of smell.

वाक्पाणिपादपायूपस्थानीति पञ्चकर्मेन्द्रियाणि ।

vāk-pāṇi-pāda-pāyūpasthānīti pañca-karmendriyāṇi |

The five organs of action are: the organ of speech, the hands, the legs, the organ of excretion, and the genitals.

वाचो देवता वह्निः । हस्तयोः रिन्द्रः । पादयोर्विष्णुः । पायोर्मृत्युः । उपस्थस्य प्रजापतिः । इति कर्मेन्द्रियदेवताः ।

vāco devatā vahniḥ | hastayorindraḥ | pādayerviṣṇuḥ | pāyormṛtyuḥ | upasthasya prajāpatiḥ | iti karmendriya-devatāḥ |

The deities of the organs of action are: Fire for the organ of speech, Indra for the hands, Viṣṇuḥ for the feet, Mṛtyu for the organ of excretion and Prajāpati for the genitals.

वाचो विषयो भाषणम् । पाण्योर्विषयो वस्तुग्रहणम् । पादयोर्विषयो गमनम् । पायोर्विषयो मलत्यागः । उपस्थस्य विषय आनन्द इति ।

vāco viṣayo bhāṣaṇam | pāṇyorviṣayo vastu-grahaṇam | pādayerviṣayo gamanam | pāyorviṣayo mala-tyāgaḥ | upasthasya viṣaya ānanda iti |

The sphere of activity of the organ of speech is speaking. The sphere of activity of the hands is to grasp objects. The function of the legs is locomotion. The function of the organ of excretion is elimination of waste products. The sphere of activity of the genitals is pleasure.

कारणशरीरं किम् ।

अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं सत्स्वरूपाज्ञानं निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम् ।

kāraṇa-śarīram kim ?

anirvācyaṇādyavidyā-rūpaṁ śarīra-dvayasya kāraṇa-mātram satsvarūpājñānam nirvikalpaka-rūpaṁ yadasti tatkāraṇa-śarīram |

What is the causal body?

The causal body is that which is of the form of indefinable, beginningless ignorance, the cause for the two bodies (gross and subtle), ignorance of one's own nature, and of the nature of total non differentiation (between objects or thoughts and the subject).

अवस्थात्रयं किम् ।

जाग्रत्स्वप्नसुषुप्त्यवस्थाः ।

avasthātrayaṁ kim ?

jāgrat-svapna-suṣuptyavaśtāḥ ।

What are the three states of experience ?

(They are) the waking, dream and deep sleep states.

जाग्रदवस्था का ।

श्रोत्रादिज्ञानेन्द्रियैः शब्दादिविषया ज्ञायन्त इति यत्सा जाग्रदवस्था । स्थूलशरीराभिमान्यात्मा विश्व इत्युच्यते ।

jāgrad-avasthā kā ?

śrotrādi-jñānendriyaiḥ śabdādi-viṣayā jñāyanta iti yatsā jāgrad-avasthā । sthūla-śarīrābhimānyātmā viśva ityucyate ।

What is the waking state?

Waking state is that state wherein the objects of cognition like sound, etc. are cognized by the organs of perception such as the ear, etc. I, ātmā, identifying with gross body, is called viśva.

स्वप्नावस्था का इति चेत् ।

जाग्रदवस्थायां यदृष्टं यच्छ्रुतं तज्जनितवासनया निद्रासमये यः प्रपञ्चः प्रतीयते सा स्वप्नावस्था । सूक्ष्मशरीराभिमान्यात्मा तैजस इत्युच्यते ।

svapnāvasthā kā iti cet ?

jāgrad-avasthāyām yaddṛṣṭaṁ yacchrutaṁ tajjanita-vāsanayā nidrā-samaye yaḥ prapañcaḥ pratiyate sā svapnāvasthā । sūkṣma-śarīrābhimānyātmā taijasa ityucate ।

If (it is asked), what is the dream state, (it is) that world which is cognized, projected by the impression born of what was seen or heard in the waking state, while in sleep. Ātmā, I, identifying with the subtle body is called taijasa.

ततः सुषुप्त्यवस्था का ।

अहं किमपि न जानामि सुखेन मया निद्रानुभूयत इति सुषुप्त्यवस्था ।

tataḥ suṣuptyavasthā kā ?

ahaṁ kimapi na jānāmi sukheṇ mayā nidrānubhūyata iti suṣuptyavasthā ।

What is the deep sleep state ?

“I do not know anything. Happily the sleep is enjoyed by me”. (This is) the deep sleep state.

कारणशरीराभिमान्यात्मा प्राज्ञ इत्युच्यते ।

kāraṇa-śarīrābhimānyātmā prājña ityucyate ।

Ātmā, I, identifying with the causal body is called prājña.

पञ्चकोशाः के ।

अन्नमयः प्राणमयो मनोमयो विज्ञानमय आनन्दमयश्चेति ।

pañcakōśāḥ ke ?

annamayāḥ prāṇamayo manomayo vijñānamaya ānandamayaśceti ।

What are the five sheaths ?

The food modified sheath, the vital air modified sheath (the physiological functions), the mind sheath, the intellect sheath and the sheath of happiness.

अन्नमयः कः ।

अन्नरसेनैव भूत्वान्नरसेनैव वृद्धिं प्राप्यान्नरूपपृथिव्यां यद् विलीयते तदन्नमयः कोशः स्थूलशरीरम् ।

annamayāḥ kaḥ ?

annarasenaiva bhūtvānnarasenaiva vṛddhiṁ prāpyānnarūpa-prthivyāṁ yad viliyate tadannamayāḥ kōśaḥ sthūla-śarīram ।

What is (called) modified food? Modification of food is the gross body, (it is) a sheath born of the essence of food, grows by the essence of food alone, and (also) resolves in the earth which is in the form of food.

प्राणमयः कः ।

प्राणाद्याः पञ्चवायवो वागादीन्द्रियपञ्चकं प्राणमयः कोशः ।

prāṇamayāḥ kaḥ ?

prāṇādyāḥ pañca-vāyavo vāgādīndriya-pañcakam prāṇamayāḥ kōśaḥ ।

What is the modification of prāṇa ?

The modification of vital air (physiological functions) is the sheath (composed of) the five vital airs (physiological functions) of prāṇa, etc. and the organs (of action) such as the organ of speech, etc.

मनोमयः कः ।

मनश्च ज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति स मनोमयः कोशः ।

manomayāḥ kaḥ ?

manaśca jñānendriya-pañcakam militvā yo bhavati sa manomayāḥ kōśaḥ ।

What is manomaya (the modification of mind) ?

The mind together with the five organs of perception is called manomaya, “the modification of mind” and (is) a sheath.

विज्ञानमयः कः ।

बुद्धिज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति स विज्ञानमयः कोशः ।

vijñānamayāḥ kaḥ ?

buddhirjñānendriya-pañcakam militvā yo bhavati sa vijñānamayāḥ kōśaḥ ।

What is vijñānamaya (the modification of intellect) ?

The intellect together with the five organs of perception is called vijñānamaya, “the modification of intellect”, (is) a sheath.

आनन्दमयः कः ।

एवमेव कारणशरीरभूताविद्यास्थमलिनसत्त्वं प्रियादिवृत्तिसहितं सत् आनन्दमयः कोशः ।

एतत्कोशपञ्चकम् ।

ānandamayāḥ kaḥ ?

evameva kāraṇa-śarīra-bhūtāvidyāstha-malina-sattvaṁ priyādi-vṛtti-sahitaṁ sat ānandamayāḥ kośaḥ
|

etatkośa-pañcakam ।

What is ānandamaya ?

Ānandamaya (is a) sheath that is abiding in ignorance (which is) of the form of the causal body, of impure sattva, together with the mental modifications like pleasure, etc. These are the five sheaths.

मदीयं शरीरं मदीयाः प्राणाः मदीयं मनश्च मदीया बुद्धिर्मदीयमज्ञानमिति स्वेनैव ज्ञायते तद्यथा

मदीयत्वेन ज्ञातं कटककुण्डलगृहादिकं स्वस्माद्भिन्नं तथा पञ्चकोशादिकं मदीयत्वेन ज्ञातमात्मा न

भवति ।

madīyaṁ śarīraṁ madīyāḥ prāṇāḥ madīyaṁ manaśca madīyā buddhirmadīyamajñānamiti svenaiva
jñāyate tadyathā madīyatvena jñātaṁ kaṭaka-kuṇḍala-grhādikaṁ svasmād-bhinnaṁ tathā
pañcakośādikaṁ madīyatvena jñātamātmā na bhavati ।

Just as bangles, earrings, house, etc. known as mine are different from oneself, so too that which is composed of five sheaths, different from oneself, known as “mine (such as) my body, my physiological functions, my mind, my intellect and my ignorance” (are known) by oneself, that is not I, the ātmā.

आत्मा तर्हि कः ।

सच्चिदानन्दस्वरूपः ।

ātmā tarhi kaḥ ?

saccidānanda-svarūpaḥ ।

Then who am I, ātmā ?

(Its) nature is saccidānanda, existence, consciousness, fullness.

सत्किम् ।

कालत्रयेऽपि तिष्ठतीति सत् ।

satkim ?

kāla-traye'pi tiṣṭhatīti sat ।

What is sat, existence ?

That which stays in all periods of time is sat, existence.

चित्किम् ।

ज्ञानस्वरूपः ।

cit kim ?

jñāna-svarūpaḥ ।

What is cit, consciousness ?

(It is) of the form of (undifferentiated) consciousness.

आनन्दः कः ।

सुखस्वरूपः ।

ānandaḥ kaḥ ?

sukha-svarūpaḥ ।

What is ānandaḥ, fullness ?

(It is) of the form of happiness (fullness).

एवं सच्चिदानन्दस्वरूपं स्वात्मानं विजानीयात् ।

evaṁ saccidānanda-svarūpaṁ svātmānaṁ vijāniyāt ।

In this manner, may one know oneself to be of the nature of existence, consciousness, fullness.

अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः ।

atha caturviṁśati-tattvotpatti-prakāraṁ vakṣyāmaḥ ।

Thereafter, (after describing ātmā), we shall explain the mode of origin of the twenty four essential principles.

ब्रह्माश्रया सत्त्वरजस्तमोगुणात्मिका मायास्ति ।

brahmāśrayā sattva-rajas-tamo-guṇātmikā māyāsti ।

Māyā having locus on Brahman, and endowed with three aspects (qualities), sattva, rajas and tamas is.

तत आकाशः सम्भूतः । आकाशाद्वायुः । वायोस्तेजः । तेजस आपः । अद्भ्यः पृथिवी ।

tata ākāśaḥ sambhūtaḥ । ākāśādvāyuḥ । vāyostejaḥ । tejasa āpaḥ । adbhyaḥ pṛthivī ।

From that (Brahman with māyā), space is born. From space, air (is born), From air, the fire (is born). From fire, water (is born). From water, the earth (is born).

एतेषां पञ्चतत्त्वानां मध्य आकाशस्य सात्त्विकांशाच्छ्रोत्रेन्द्रियं सम्भूतम् ।

eteṣāṁ pañca-tattvānāṁ madhya ākāśasya sāttvikāṁśacchrotrendriyaṁ sambhūtam ।

Among these five elements, from the sattva aspect of space is evolved the organ of hearing, the ear.

वायोः सात्त्विकांशात्त्वगिन्द्रियं संभूतम् ।

vāyoḥ sāttvikāṁśāttvag-indriyaṁ sambhūtam ।

From the sattva aspect of air is born the organ of touch, the skin.

अग्नेः सात्त्विकांशाच्चक्षुरिन्द्रियं सम्भूतम् ।

agneḥ sāttvikāṁśācchakṣur-indriyaṁ sambhūtam ।

From the sattva aspect of fire is born the organ of sight, the eye.

जलस्य सात्त्विकांशाद्रसनेन्द्रियं सम्भूतम् ।

jalasya sāttvikāṁśādrasanendriyaṁ sambhūtam ।

From the sattva aspect of water is born the organ of taste, the tongue.

पृथिव्याः सात्त्विकांशाद्ग्राणेन्द्रियं सम्भूतम् ।

pr̥thivyāḥ sāttvikāṁśādghrāṇendriyaṁ sambhūtam ।

From the sattva aspect of earth is born the organ of smell, the nose.

एतेषां पञ्चतत्त्वानां समष्टिसात्त्विकांशाद् मनोबुद्धयहंकारचित्तान्तःकरणानि सम्भूतानि ।

eteṣāṁ pañca-tattvānāṁ samaṣṭi-sāttvikāṁśād mano-buddhyahaṁkāra-cittāntaḥkaraṇāni sambhūtāni ।

From the total sattva aspect of these five elements are born the mind, intellect, ego, memory (called) the inner instrument.

सङ्कल्पविकल्पात्मकं मनः । निश्चयात्मिका बुद्धिः । अहङ्कर्ताहङ्कृतिः । चिन्तनकर्तृ चित्तम् ।

saṅkalpa-vikalpātmakaṁ manaḥ । niścayātmikā buddhiḥ । ahaṁkartāhaṁkṛtiḥ । cintana-kartṛ cittam ।

Decision and doubt are the nature of mind. Decision is the nature of intellect. I am the doer (this sense is) the ego. Cittam is the thinking process in keeping with what has gone before (memory).

मनसो देवता चन्द्रमाः । बुद्धेर्ब्रह्मा । अहङ्कारस्य रुद्रः । चित्तस्य वासुदेवः ।

manaso devatā candramāḥ । buddherbrahmā । ahaṁkārasya rudraḥ । cittasya vāsudevaḥ ।

The presiding deity of the mind is the Moon, candramā. Brahmā, the creator, is the presiding deity of the intellect. Rudra is the presiding deity of the ego. For cittam, Vāsudeva is the presiding deity.

एतेषां पञ्चतत्त्वानां मध्य आकाशस्य राजसांशाद्वागिन्द्रियं सम्भूतम् ।

eteṣāṁ pañca-tattvānāṁ madhya ākāśasya rajasāṁśādvāg-indriyaṁ sambhūtam ।

From the rajas aspect of space, among the five elements, organ of speech is born.

वायोः राजसांशात्पाणीन्द्रियं सम्भूतम् ।

vāyoḥ rajasāṁśātpāṇīndriyaṁ sambhūtam ।

From the rajas aspect of air, organs of action (hands) are born.

वह्ने राजसांशात्पादेन्द्रियं सम्भूतम् ।

vahne rajasāṁśātpādendriyaṁ sambhūtam ।

From the rajas aspect of fire are evolved (the organs of movement) legs.

जलस्य राजसांशदुपस्थेन्द्रियं सम्भूतम् ।

jalasya rajasāṁśadupasthendriyaṁ sambhūtam ।

From the rajas aspect of water, the organ of evacuation is born.

पृथिव्या राजसांशाद् गुदेन्द्रियं सम्भूतम् ।

pr̥thivyā rājasāṁśād gudendriyaṁ sambhūtam ।

From the rajas aspect of the earth, the genital organs are evolved.

एतेषां समष्टिराजसांशात्पञ्चप्राणाः संभूताः ।

eteṣāṁ samaṣṭi-rājasāṁśātpañca-prāṇāḥ sambhūtāḥ ।

From the total rajas aspect of these (five elements) are evolved the five prāṇās (physiological functions).

एतेषां पञ्चतत्त्वानां तामसांशात्पञ्चीकृतपञ्चतत्त्वानि भवन्ति ।

eteṣāṁ pañca-tattvānāṁ tāmasāṁśātpañcīkṛta-pañca-tattvāni bhavanti ।

From the tamas aspect of these five essential principles (elements), the five-elements-made-five-fold (grossified elements called) elementals are formed.

पञ्चीकरणं कथमिति चेत् ।

एतेषां पञ्चमहाभूतानां तामसांशस्वरूपमेकमेकं भूतं द्विधा विभज्यैकमेकमर्धं पृतत्तूष्णीं व्यवस्थाप्य
अपरमपरमर्धं चतुर्धा विभज्य स्वार्धभिन्नेषु अर्धेषु स्वभागचतुष्टयसंयोजनं पञ्चीकरणं भवति ।

pañcīkaraṇaṁ katham iti cet ?

eteṣāṁ pañca-mahā-bhūtānāṁ tāmasāṁśa-svarūpamekamekaṁ bhūtaṁ dvidhā

vibhajyaikamekamardhaṁ pr̥taktūṣṇīm vyavasthāpya aparamaparamardhaṁ caturdhā vibhajya
svārdha-bhinneṣu ardheṣu svabhāga-catuṣṭaya-saṁyojanaṁ pañcīkaraṇaṁ bhavati ।

If it is asked how the process of making each element five-fold (takes place), (then), the tamas aspect of each of the five (great) original elements divides into two halves; one half of each element remaining as it is (undivided); the other half (of each element) divides four fold; the combination of the (intact) half of each element with the one eighth part of the other four elements is (called) pañcīkaraṇaṁ, the process of making each element five fold.

एतेभ्यः पञ्चीकृतपञ्चमहाभूतेभ्यः स्थूलशरीरं भवति ।

etebhyaḥ pañcīkṛta-pañcamahā-bhūtebhyaḥ sthūla-śarīraṁ bhavati ।

From these five elements that have undergone pañcīkaraṇaṁ (grossification), the gross body is formed.

एवं पिण्डब्रह्माण्डयोरैक्यं सम्भूतम् ।

evaṁ piṇḍa-brahmāṇḍayoraikyam sambhūtam ।

In this manner, the identity between the piṇḍa and brahmāṇḍa, the microcosm and the macrocosm, is arrived at.

स्थूलशरीराभिमानि जीवनामकं ब्रह्मप्रतिबिम्बं भवति । स एव जीवः प्रकृत्या स्वस्मादीश्वरं भिन्नत्वेन जानाति ।

sthūla-śarīrābhimāni jīva-nāmakam brahma-pratibimbaṁ bhavati । sa eva jīvaḥ prakṛtyā
svasmādīśvaraṁ bhinnatvena jānāti ।

One who is identified with the gross body, called the jīva (is but) the reflection of Brahman. The jīva alone, by nature, knows (thinks) the Lord to be different from himself.

अविद्योपाधिः सन्नात्मा जीव इत्युच्यते ।

avidyopādhiḥ sannātmā jīva ityucyate ।

Ātmā being the one endowed with the limiting adjunct of avidyā, ignorance, is called jīva, the individual.

मायोपाधिः सन्नात्मेश्वर इत्युच्यते ।

māyopādhiḥ sannātmeśvara ityucyate ।

Ātmā being the one endowed with the limiting adjunct of māyā, is called Īśvara, the Lord.

एवमुपाधिभेदाज्जीवेश्वरभेददृष्टिर्यावत्पर्यन्तं तिष्ठति तावत्पर्यन्तं जन्ममरणादिरूपसंसारो न निवर्तते ।

evamupādhi-bhedājjīveśvara-bheda-dṛṣṭiryaavat-paryantaṁ tiṣṭhati tāvat-paryantaṁ
janma-maraṇādi-rūpa-saṁsāro na nivarttate ।

Thus, as long as the vision (conclusion) of difference between individual and the Lord, brought by the differences in the limiting adjuncts, remain, until such time, saṁsāra, the transmigration of the form of birth, death, etc., does not come to an end.

तस्मात्कारणात् न जीवेश्वरयोर्भेदबुद्धिः स्वीकार्या ।

tasmātkāraṇāt na jīveśvarayorbheda-buddhiḥ svikāryā ।

Therefore, let the notion between the jīva and Īśvara be not accepted.

**ननु साहङ्कारस्य किञ्चिज्ज्ञस्य जीवस्य निरहङ्कारस्य सर्वज्ञस्येश्वरस्य तत्त्वमसीति महावाक्यात्
कथमभेदबुद्धिः स्यात् उभयोर्विरुद्धधर्माक्रान्तत्वात् ।**

nanu sāhaṅkārasya kiñcijjñasya jīvasya nirahaṅkārasya sarvajñasyeśvarasya tat-tvam-asīti
mahā-vākyāt kathamabheda-buddhiḥ syāt ubhayorviruddha-dharmākrāntatvāt ।

How can there be the knowledge of non difference between the jīva, the individual, the one with limiting I notion (ego), of limited knowledge; and Īśvara, the Lord, the one who is devoid of ego, who is all-knowledge (come about) by the mahā-vākyā (a sentence revealing the identity between the individual and the total) “ You are that”; because the two are possessed of contradictory qualities.

इति चेन्न ।

**स्थूलसूक्ष्मशरीराभिमानी त्वम्पदवाच्यार्थः । उपाधिविनिर्मुक्तं समाधिदशासम्पन्नं शुद्धं चैतन्यं
त्वम्पदलक्ष्यार्थः ।**

iti cenna ।

sthūla-sūkṣma-śarīrābhimānī tvam-pada-vācyārthaḥ । upādhi-vinirmuktaṁ
samādhi-daśā-sampannaṁ śuddhaṁ caitanyaṁ tvam-pada-lakṣyārthaḥ ।

It is not so.

The immediate meaning of the word “you” is the one identified with the gross and subtle bodies. The implied meaning meaning of the word “you” is pure consciousness, the one free from the limiting

adjuncts, the one who obtains in a state of samādhi (in which no object is seen).

एवं सर्वज्ञत्वादिविशिष्ट ईश्वरः तत्पदवाच्यार्थः । उपाधिशून्यं शुद्धचैतन्यं तत्पदलक्ष्यार्थः ।

evaṁ sarvajñatvādi-viśiṣṭa īśvaraḥ tat-pada-vācyārthaḥ । upādhi-sūnyaṁ śuddha-caitanyaṁ tat-pada-lakṣyārthaḥ ।

Similarly, the immediate meaning of the word “that” is the Lord, the one who is endowed with (attributes like) all-knowership, etc. The implied meaning of the word “that” is pure consciousness, free from limiting adjuncts.

एवं च जीवेश्वरयोश्चैतन्यरूपेणाभेदे बाधकाभावः ।

evaṁ ca jīveśvarayośchaitanya-rūpeṇābhede bādhakābhāvaḥ ।

Thus between the jīva, the individual, and Īśvara, the Lord because there is no difference in the form of consciousness, there is no difference.

एवं च वेदान्तवाक्यैः सद्गुरूपदेशेन च सर्वेष्वपि भूतेषु येषां ब्रह्मबुद्धिरुत्पन्ना ते जीवन्मुक्ता भवन्ति ।

evaṁ ca vedānta-vākyaish sadgurūpadeśena ca sarveṣvapi bhūteṣu yeṣāṁ brahma-buddhirutpannā te jīvan-muktā bhavanti ।

In this manner, due to the sentences of the Scriptures and by the teaching of the gurū, those for whom the vision of Brahman is born in all beings, they are liberated-while-living.

ननु जीवन्मुक्तः कः ।

यथा देहोऽहं पुरुषोऽहं ब्राह्मणोऽहं शूद्रोऽहमस्मीति दृढनिश्चयस्तथा नाहं ब्राह्मणो न शूद्रो न पुरुषः

किन्त्वसङ्गः सच्चिदानन्दस्वरूपः प्रकाशरूपः सर्वान्तर्यामी चिदाकाशरूपोऽस्मीति

दृढनिश्चयरूपापरोक्षज्ञानवान् जीवन्मुक्तः ।

nanu jīvan-muktaḥ kaḥ ।

yathā deho'haṁ puruṣo'haṁ brāhmaṇo'haṁ śūdro'hamasmīti dṛḍha-niścayastathā nāhaṁ brāhmaṇo na śūdro na puruṣaḥ kintvasaṅgaḥ saccidānanda-svarūpaḥ prakāśa-rūpaḥ sarvāntaryāmī cidākāśa-rūpo'smīti dṛḍha-niścaya-rūpāparokṣa-jñānavān jīvanmuktaḥ ।

Then, who is jīvan-mukta (liberated-while-living) ?

Just as the firm conclusion “I am the body, I am a man, I am a brāhmaṇa, I am a śūdra”, so the one who has the clear knowledge “I am not a brāhmaṇa, I am not a śūdra, nor a man but I am unattached, of the nature of existence, consciousness, fullness, effulgent, one who is abiding in all beings, of the form of consciousness (limitless like space)” is a jīvan-mukta, a man of firm, abiding, immediate knowledge (not mediated by sensory perception).

ब्रह्मैवाहमस्मीत्यपरोक्षज्ञानेन निखिलकर्मबन्धविनिर्मुक्तिः स्यात् ।

brahmaivāhamasmītyaparokṣa-jñānena nikhila-karma-bandha-vinirmuktiḥ syāt ।

By the immediate knowledge “I am Brahman alone”, there shall be total release from all bondages of karma.

कर्माणि कति विधानि सन्तीति चेत् । आगामिसञ्चितप्रारब्धभेदेन त्रिविधानि सन्ति ।

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

If (asked), how many kinds of karma are there? (The answer is) they are of three types, due to differences as āgāmi-sañcita and prārabdha.

आगामिकर्म किम् ।

ज्ञानोत्पत्त्यनन्तरं ज्ञानिदेहकृतं पुण्यपापरूपं कर्म यदस्ति तदागामीत्यभिधीयते ।

āgāmi-karma kim ?

jñānotpattyanantaram jñāni-deha-kṛtaṁ puṇya-pāpa-rūpaṁ karma yadasti tadāgāmītyabhidhīyate |

What is āgāmi karma for the wise man?

After the dawn of knowledge, the karma in the form of puṇya-pāpa done by the body of the wise person is called āgāmi (that which fructifies in the future).

सञ्चितं कर्म किम् ।

अनन्तकोटिजन्मनां बीजभूतं सद् यत् कर्मजातं पूर्वार्जितं तिष्ठति तत् सञ्चितं ज्ञेयम् ।

sañcitaṁ karma kim ?

ananta-koṭi-janmanām bīja-bhūtaṁ sad yat karma-jātaṁ pūrvārjitaṁ tiṣṭhati tat sañcitaṁ jñeyam |

What is sañcita karma (accumulated result of action) ?

The sañcita (accumulated karma) is to be known as that which is the load of karma of countless millions of births, which was gathered before, and is in the seed form.

प्रारब्धं कर्म किमिति चेत् ।

इदं शरीरमुत्पाद्येह लोक एवं सुखदुःखादिप्रदं यत्कर्म तत्प्रारब्धम् । भोगेन नष्टं भवति । प्रारब्धकर्मणां भोगादेव क्षय इति ।

prārabdham karma kimiti cet ?

idaṁ śarīramutpādyeha loka evaṁ sukha-duḥkhādi-pradaṁ yatkarma tatprārabdham | bhogena naṣṭaṁ bhavati | prārabdha-karmaṇām bhogādeva kṣaya iti |

If it is asked what is prārabdha karma (the past actions that have already begun to yield results) ?

That karma, which having created the body in this world, in this manner, gives comfort, pain, etc, is prārabdha. It is destroyed by going through the experiences (it is said), “Only by going through experiences does the exhaustion of prārabdha karma take place”.

सञ्चितं कर्म ब्रह्मैवाहमस्मीति निश्चयज्ञानेन नश्यति ।

sañcitaṁ karma brahmaivāhamasmīti niścaya-jñānena naśyati |

The sañcita karma (accumulated result of action) is destroyed by the clear knowledge “Brahman alone am I”.

आगामिकर्मापि ज्ञानेन नश्यति । किञ्चागामिकर्मणां नलिनीदलगतजलवज्ज्ञानिनां सम्बन्धो नास्ति ।

āgāmi-karmāpi jñānena naśyati | kiñcāgāmi-karmaṇām nalinī-dala-gata-jalavajjñānināṁ sambandho nāsti |

āgāmi-karma also is destroyed by knowledge. Further, just as the water on the lotus leaf, wise people do not have any connection with the āgāmi-karma.

किञ्च ये ज्ञानिनं स्तुवन्ति भजन्त्यर्चयन्ति तान्प्रति ज्ञानिकृतमागामिपुण्यं गच्छति ।

kiñca ye jñāninaṁ stuvanti bhajantyarçayanti tānprati jñāni-kṛtamāgāmi-puṇyaṁ gacchati ।

Further, those who praise, serve and worship the wise person, to them the āgāmi puṇyā done by the wise person goes.

ये ज्ञानिनं निन्दन्ति द्विषन्ति दुःखप्रदानं कुर्वन्ति तान्प्रति ज्ञानिकृतं सर्वमागामि क्रियमाणं यदवाच्यं कर्म पापात्मकं तद्गच्छति ।

ye jñāninaṁ nindanti dviṣanti duḥkha-pradānaṁ kurvanti tānprati jñāni-kṛtaṁ sarvamāgāmi kriyamāṇaṁ yadavācyaṁ karma pāpātmaṁ tadgacchati ।

Further, to those who abuse (by words), hate or give discomfort to the wise person, goes all the āgāmi karma, (that is) karma being done by the jñāni, which cannot be described and which is of the nature of pāpā.

तथा च आत्मवित्संसारं तीर्त्वा ब्रह्मानन्दमिहैव प्राप्नोति ।

tathā ca ātmavitsamsāraṁ tīrtvā brahmānandamihaiḥ prāpnoti ।

And thus, the knower of ātma, I, crossing saṁsāra, gains (by knowledge) Brahman that is fullness here itself (while living).

तरति शोकमात्मविदिति श्रुतेः ।

tarati śokamātmaviditi śruteḥ ।

(That is so because) of the Śruti statement “The knower of ātma crosses sorrow.”

तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथवा ज्ञानसम्प्राप्तिसमये मुक्तोऽसौ विगताशय इति स्मृतेश्च ।

tanuṁ tyajatu vā kāśyāṁ śvapacasya gr̥he'thavā jñāna-samprāpti-samaye mukto'sau vigatāśaya iti smṛteśca ।

(This is so) because of the Smṛti also “Let him cast off the body at kāśī or at the house of a dog eater, the one who has got no particular place (of choice) is liberated even at the time of gaining knowledge”.

इति तत्त्वबोधप्रकरणं समाप्तम् ॥

iti tattvabodha-prakaraṇaṁ samāptam ॥

Thus ends the prakaraṇa called tattvabodha.