Verse 1

We shall explain to those who are endowed with the four fold qualifications, the mode of discrimination which is the means of liberation. [Verse 1]

Verse 2

What are the four-fold qualifications? The capacity to discriminate between the permanent and the impermanent, dispassion to the enjoyment of the fruits of one's actions here and hereafter, the group of six accomplishments (inner wealth) beginning with sama and the yearning for liberation. [Verse 2]
Verse 3

What is meant by discrimination between the permanent and the impermanent? The Reality alone is eternal, everything else is ephemeral. This conviction alone is the discrimination between the permanent and the impermanent. [Verse 3]

Verse 4

What is dispassion? The absence of the desire for the enjoyments (of the fruits of one's actions) in this world and in heaven. [Verse 4]

Verse 5. 1

What is dispassion? The absence of the desire for the enjoyments (of the fruits of one's actions) in this world and in heaven. [Verse 5. 1]
Verse 5.2

What is Sama? It is control or mastery over the mind. [Verse 5.2]

Verse 5.3

What is Dama? It is the control of the external sense organs such as the eyes etc. [Verse 5.3]

Verse 5.4

What is uparama or Uparati (as it is also known)? It is the strict observance of one’s own dharma (duty). [Verse 5.4]

Verse 5.5

What is titiksa? It is the endurance of heat and cold, pleasure and pain etc. [Verse 5.5]
Verse 5. 6

What is the Nature of Sraddha? Faith in the words etc., of the Guru and Vedanta (Scriptures) is Sraddha. [Verse 5. 6]

Verse 6. 1

What is Samadhanam? It is the single-pointedness of the mind. [Verse 6. 1]

Verse 6. 2

What is Mumuksutvam? Let me attain liberation. This intense desire is Mumuksutvam. [Verse 6. 2]

Verse 7

This is the four-fold qualification. Thereafter, they become fit for the enquiry into the Truth. [Verse 7]
**Verse 8**

What is enquiry into the Truth? It is the firm conviction that the Self is real and all, other than That, is unreal. [Verse 8]

**Verse 9**

What is the Self? That which is other than the gross, subtle and causal bodies, beyond the five sheaths, the witness of the three states of consciousness and of the nature of Existence-consciousness-bliss is the Self. [Verse 9]
Verse 10

That which is made up of the five great elements that have undergone the process of pancikarana, born as a result of the good actions of the past, the counter of experiences like joy, sorrow etc and subject to the six modifications namely, to potentially exist, to be born, to grow, to mature, to decay and to die - is the gross body. [Verse 10]

Verse 11. 1

What is the subtle body? That which is composed of the five great elements which have not undergone grossification, born of the good actions of the past, the instrument for the experience of joy, sorrow etc, constituted of seventeen items, namely, the five sense organs of perception, the five sense organs of action, the five pranas, the mind and the intellect - is the subtle body. [Verse 11]
Verse 11. 2

The five sense organs of perception are the ears, skin, eyes, tongue and nose. The presiding deities of the sense organs of perception are space of the ears, Air of the skin, the Sun of the eyes, Water of the tongue and the Asvini-kumaras of the nose. The field of experience of the sense organs of perception are - cognition of sound for the ear, cognition of touch for the skin, cognition of form for the eyes, cognition of taste for the tongue and cognition of smell for the nose. [Verse 11. 2]
The five sense organs of action are - speech, the hands, the legs, the anus and the genitals. The presiding deities of the organs of action are - Agni (fire) of speech, Indra of the hands, Visnu of the legs, Yama of the anus and Prajapati of the genitals. The function of speech is to speak, that of the hands to grasp things, of the legs locomotion, of the anus elimination of waste and of the genitals pleasure (procreation). [Verse 11. 3]
### Verse 12

| कारणशारीर किम्? | Kārana śārīram kīm?
| अनिर्वच्याच्याद्विद्यारूपं शरीरद्वयस्य कारणात्रेण | Anirvācyaḥ ācyādvidyārūpaṃ śarīradvayaśya kāranaṁ ātīram
| सत्स्वरूपांनं निर्विकल्पकरूपं यद्वस्ति तत्कारणशारीरम्। | satsvarūpaṃ ānyānaṃ nirvikalpa-karūpaṃ yadastī tatkāraṇaśārīram।

That which is inexplicable, beginningless, in the form of ignorance, the sole cause of the two bodies (gross and subtle), ignorant of one's own true nature, free from duality - is the causal body. [Verse 12]

### Verse 13. 1

| अवस्थात्रयं किम्? | Avasthātrayam kīm?
| जाग्रत्स्वप्नसुषुप्त्यवस्था:। | Jāgratsvapnasusuptyavasthāḥ।

What are the three states? They are the waking, dream and deep sleep states. [Verse 13. 1]
Verse 13. 2

What is the waking state? The state of experience in which the sense objects like sound are perceived through the sense organs like the ears, is the waking state. The Self, identifying with the gross body, is then called Visva. [Verse 13. 2]

Verse 13. 3

For the question, what is the dream state, the explanation is the world that is projected while in sleep from the impressions born of what was seen and heard in the waking state is called the dream state. The Self identified with the subtle body is called Teijasa. [Verse 13. 3]
Then what is the deep sleep state? That state about which one says later, "I did not know anything, I enjoyed good sleep," is the deep sleep state. The Self identified with the causal body is called Prajna. [Verse 13. 4]

What are the five sheaths? They are annamaya, pranamaya, manomaya, vijnanamaya and anandamaya. [Verse 14. 1]
Verse 14. 2

That which is born from the essence of food, grows by the essence of food and merges into the earth, which is of the nature of food is called the food sheath or the gross body. [Verse 14. 2]

Verse 14. 3

What is Pranamaya kosa? The five physiological functions like Prana etc and the five organs of action like speech etc together form the vital air sheath. [Verse 14. 3]

Verse 14. 4

What is Manomaya kosa? The mind and the five sense organs of perception together form the mental sheath. [Verse 14. 4]
Verse 14. 5

What is Vijnanamaya? The intellect and the five sense organs of perception together is the intellectual sheath. It is subtler than and pervades the former three sheaths. It control the other three. It constitutes the intellect and the five sense organs or perception. The five sense are common to both the mental and intellectual sheaths as perception involves both the mind and the intellect. [Verse 14. 5]

Verse 14. 6

What is anandamaya kosa? Established in ignorance, which is of the form of the causal body, of impure nature, united with thoughts like priya etc is the bliss sheath. These are the five sheaths. [Verse 14. 6]
Verse 15

Just as bangles, ear-rings, house etc known as Mine are all other than the knower "me", so too, the five sheaths etc are known by the Self as "my body, my pranas, my mind, my intellect and my knowledge" and are therefore not the Self. [Verse 15]

Verse 16. 1

Then what is the Self? It is of the nature of Existence, Consciousness, Bliss. [Verse 16. 1]

Verse 16. 2

What is Existence? That which remains unchanged in the three periods of time (Past, Present and future) is Existence. [Verse 16. 2]
**Verse 16. 3**

<table>
<thead>
<tr>
<th>चित्त किम्। ज्ञानस्वरूपः?</th>
<th>Cīt kim? Jñānasvarūpah</th>
</tr>
</thead>
</table>
What is Consciousness? It is of the nature of absolute knowledge. [Verse 16. 3]

**Verse 16. 4**

<table>
<thead>
<tr>
<th>आनन्दः कः? सुखस्वरूपः।</th>
<th>Āandah kah? Sukhasvarūpah</th>
</tr>
</thead>
</table>
What is Bliss? It is of the nature of absolute happiness. [Verse 16. 4]

**Verse 16. 5**

<table>
<thead>
<tr>
<th>एवं सचिदानन्दस्वरूपं स्वात्मानं विजानीयात्।</th>
<th>Evam saccidānandasvarūpam svātmānam vijāniyāt</th>
</tr>
</thead>
</table>
Thus one should know oneself to be of the nature of Existence-Consciousness-Bliss. [Verse 16. 5]

**Verse 17**

<table>
<thead>
<tr>
<th>अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः।</th>
<th>Atha catuṛvimsatitattvotpattiprakāram vaksyāmah</th>
</tr>
</thead>
</table>
Now we shall explain the evolution of the twenty four factors. [Verse 17]
Verse 18

Depending on Brahman, maya exists, which is of the nature of the three qualities of Sattva, Rajas and Tamas. [Verse 18]

Verse 19

From that (Maya), space was born from space, air from air, fire from fire, water from water, earth. [Verse 19]
Among these five great elements, out of the sattvic aspect of space, the organ of hearing, the ear, evolved from the sattvic aspect of air, the organ of touch, the skin, evolved from the sattvic aspect of fire, the organ of sight the eye, evolved from the sattvic aspect of water, the organ of taste, the tongue, evolved from the sattvic aspect of earth, the organ of smell, the nose, evolved. [Verse 20]
From the total sattvic aspect of these five elements the inner instrument of the mind, intellect, ego and memory are formed. The mind is of the nature of indecision. The intellect is of the nature of decision. The ego is of the nature of the notion of doership. Memory is of the nature of thinking or recollection. The presiding deity of the mind is the Moon, of the intellect, Brahma, of the ego, Rudra and of memory, Vasudeva. [Verse 21]
Verse 22 and 23

Among these five elements, from the rajas aspect of space, the organ of speech, is formed. From the rajas aspect of air, the organ of grasping, the hands are formed. From the rajas aspect of fire, the organ of locomotion, the legs are formed. From the rajas aspect of water, the organ of procreation, is formed. From the rajasic aspect of earth, the anus, is formed. From the total rajas aspect of these five elements the five vital airs, pranas are formed.

[Verse 22 and 23]
From the tamas aspect of these five elements, the grossified five elements are born If it is asked to this Pancikarana takes place, it is as follows:

1) The tamas aspect of each of the five elements divides into two equal parts.
2) One half of each remain intact.
3) The other half of each gets divided into four equal parts.
4) Then to the intact half of one element, on eight portion from each of the other four elements gets joined.
5) Then Pancikarana is complete.
6) From these five grossified elements the gross body is formed.
Verse 26

Thus, there is identity between the microcosm and the macrocosm. [Verse 26]

Verse 27 to 31

The reflection of Brahman, which identifies itself with the gross body is called the Jiva. This Jiva by nature, takes Isvara to be different from himself or herself. The Self conditioned by ignorance (Maya) is called Isvara. So long as the notion that the jiva and Isvara are different remains, which is due to the difference in the conditioning, till then, here is no redemption from Samsara which is of the form of repeated birth, death etc. Due to that reason, the notion that the jiva is different from Isvara should not be accepted. [Verse 27 to 31]
But the jiva is endowed with ego and his knowledge is limited, whereas, isvara is without ego and is omniscient. Then how can there be identity, as state in the Mahavakya (great statement) - That thou art, between these two who are possessed of contradictory characteristics? [Verse 32]
If there is such a doubt, no (it is not so) That literal meaning of the word "thou" is the one identified with the gross and subtle bodies. The implied meaning of the word "thou" is pure awareness which is free from all conditionings and which is appreciated in the state of Samadhi. So also the literal meaning of the word "That" is isvara having omniscience etc. The implied meaning of the word "That" is the pure awareness, free from all conditionings. Thus there is no contradiction regarding the identify between the jiva and isvara from the standpoint of awareness. [Verse 33 and 34]
Verse 35

Thus by the words of Vedanta and the teachings of the Satguru those in whom the vision of the Truth is born in all beings, are liberated while living (Jivanmuktah). [Verse 35]

Verse 36.1

Then who is a Jivan mukta? Just as one has firm belief "I am the body", "I am a man", "I am a brahmin", "I am a sudra", in the same way one who by his immediate knowledge (aparoksa jnana) has firmly ascertained "I am not a brahmin", "I am not a sudra", "I am not a man" but "I am unattached" and of the nature of Existence-Consciousness-Bliss, effulgent, the indweller of all and the formless awareness is a Jivanmukta [Verse 36. 1]
Verse 36. 2

By immediate knowledge that I am Brahman alone, one becomes free from bondage of all karmas (actions). [Verse 36. 2]

Verse 37. 1

If it is asked - how many kinds of karmas are there, (the reply is) there are three kinds of karmas viz Agami, Sancita and Prarabdha. [Verse 37. 1]

Verse 37. 2

The results of actions, good or bad performed by the body of the realised soul (Jnani) after the dawn of knowledge is known as agami. [Verse 37. 2]
### Verse 37. 3

The result of actions performed in (all) previous births which are in seed form to give rise to endless crores of births (in future) is called sancita (accumulated) karma. [Verse 37. 3]

### Verse 37. 4

Having given birth to this body, the actions which give result in this very world, in the form of happiness or misery and which can be destroyed only by enjoying or suffering them is called Prarabdha karma. [Verse 37. 4]
Verse 38. 1

Sancita karma is destroyed by the firm knowledge, "I am Brahman alone". [Verse 38. 1]

Verse 38. 2

The agami karma is also destroyed by knowledge and the wise man is not affected by the water on it (padma patram ivambhasa). [Verse 38. 2]
Further, to those who praise, serve and worship the wise man, go the results of the actions done by the wise man. To those who criticise, hate or cause pain to the wise man go the results of all unpraise worthy and sinful actions done by the wise man. [Verse 38. 3]
Thus the knower of the Self, having crossed samsara, attains supreme Bliss here itself. The Sruti affirms - the knower of the Self goes beyond all sorrow. Let the wise man cast off his body in Kasi or in the house of a dog-eater (it is immaterial because) at the time of gaining knowledge (itself) he is liberated, being freed from all the results of his actions. So assert the Smrtis too. [Verse 38. 4]