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# PANCHADASI

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## CHAPTER 1

### The Differentiation of the Real Principle

65 VERSES

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## Chapter 1 - Verse 1

नमः श्रीशंकरानन्दगुरुपादाम्बुजन्मने ।  
सविलासमहामोहग्राहग्रासैककर्मणे ॥१॥

**Namaḥ śrī śaṅkarānanda guru pādāmbu janmane,  
savilāsa mahā moha grāha grāsaika karmaṇe ॥ 1 ॥**

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

[Chapter 1 - Verse 1]

## Chapter 1 - Verse 2

तत्पादाम्बुरुहद्वन्द्वसेवानिर्मलचेतसाम् ।  
सुखबोधाय तत्त्वस्य विवेकोऽयं विधीयते ॥२॥

**Tat pādāmbu ruha dvaṅdva sevā nimarla cetasām  
sukha bodhāya tattvasya vivedo'yaṁ vidhīyate ॥ 2 ॥**

This discussion about the discrimination of Truth (Brahman) (from untruth) is being initiated for the easy understanding of those whose ears have been purified by service to the pair of lotus feet of the Teacher. [Chapter 1 - Verse 2]

## Chapter 1 - Verse 3

शब्दस्पर्शादयो वेद्या वैचित्र्याज्जागरे पृथक् ।  
ततो विभक्ता तत्संविदैकरूप्यान्न भिद्यते ॥३॥

**Śabda sparśā dayo vedyā vaici tryāj jāgare pṛthak,  
tato vibhaktā tat saṁvit aika rūpyānna bhidyate ॥ 3 ॥**

The objects of knowledge, viz., sound, touch, etc., which are perceived in the waking state, are different from each other because of their peculiarities; but the consciousness of these, which is different from them, does not differ because of its homogeneity. [Chapter 1 – Verse 3]

## Chapter 1 - Verse 4

तथा स्वप्नेऽत्र वेद्यं तु न स्थिरं जागरे स्थिरम् ।  
तद्भेदोऽतस्तयोः संविदेकरूपा न भिद्यते ॥४॥

**Tathā svapne'tra vedyaṁ tu na sthiraṁ jāgare sthiram,  
tad behdo'tastayoḥ saṁvid ekarūpa na bhidyate ॥ 4 ॥**

Similar is the case in the dream state. Here the perceived objects are transient and in the waking state they seem permanent. So there is difference between them. But the (perceiving) consciousness in both the state does not differ. It is homogeneous. [Chapter 1 – Verse 4]

## Chapter 1 - Verse 5

सुप्तोत्थितस्य सौषुप्ततमोबोधो भवेत्स्मृतिः ।  
सा चावबुद्धविषयाऽवबुद्धं तत्तदा तमः ॥५॥

**Supot thitasya sauṣṭpta tamo bodho bhavet smṛtiḥ,  
sā cāva buddha viṣayā'vabuddhaṁ tattadā tamaḥ ॥ 5 ॥**

A person awaking from deep sleep consciously remembers his lack of perception during that state. Remembrance consists of objects experienced earlier. It is therefore clear that even in deep sleep “Want of knowledge” is perceived. [Chapter 1 – Verse 5]

## Chapter 1 - Verse 6

स बोधो विषयाद्भिन्नो न बोधात्स्वप्नबोधवत् ।  
एवं स्थानत्रयेऽप्येका संवित्तद्वद्दिनान्तरे ॥६॥

**Sa bodho viṣayād bhinno na bodhāt svapna bodha vat,  
evaṁ sthāna traye'pyekā saṁvid tatvad dinān tare ॥ 6 ॥**

This consciousness (in the deep sleep state) is indeed distinct from the object (here, ignorance), but not from itself, as is the consciousness in the state of dream. Thus in all the three states the consciousness (being homogeneous) is the same. It is so in other days too. [Chapter 1 – Verse 6]

## Chapter 1 - Verse 7

मासाब्दयुगकल्पेषु गतागम्येष्वनेकधा ।  
नोदेति नास्तमेत्येका संविदेष्टा स्वयंप्रभा ॥७॥

**Māsābda yuga kalpeṣu gatā gamye ṣvane kadhā,  
nodeti nāsta metyakā samvi deṣṭā svayaṁ prabhā || 7 ||**

Through the many months, years, ages and world cycles, past and future, consciousness is the same; it neither rises nor sets (Unlike the sun); it is self-revealing. [Chapter 1 - Verse 7]

## Chapter 1 - Verse 8

इयमात्मा परानन्दः परप्रेमास्पदं यतः ।  
मा न भूवं हि भूयासमिति प्रेमात्मनीक्ष्यते ॥८॥

**Iya mātma parā nandaḥ para premāspadam yataḥ,  
mā na bhūvaṁ hi bhūyā sam iti premāt manī kṣyate || 8 ||**

This consciousness, which is our Self, is of the nature of supreme bliss, for it is the object of greatest love, and love for the Self is seen in every man, who wishes, “May I never cease to be”, “May I exist forever.” [Chapter 1 – Verse 8]

## Chapter 1 - Verse 9

तत्प्रेमात्मार्थमन्यत्र नैवमन्यार्थमात्मनि ।  
अतस्तत्परमं तेन परमानन्दतात्मनः ॥९॥

**Tat premāt mārtham anyatra naiva manyārtha mātmanah,  
atasat paramaṁ tena paramā nandata'tmanah || 9 ||**

Others are loved for the sake of the Self, but the Self is loved for none other. Therefore the love for the Self is the highest. Hence the Self is of the nature of the highest bliss. [Chapter 1 – Verse 9]

## Chapter 1 - Verse 10

इत्थं सच्चित्परानन्द आत्मा युक्त्या तथाविधम् ।  
परं ब्रह्म तयोश्चैक्यं श्रुत्यन्तेषूपदिश्यते ॥१०॥

**Ittham saccitparānanda ātmā yuktyā tathāvidham,  
param brahma tayoś caikyam śrutyan teṣū padīsyate ॥ 10 ॥**

In this way, it is established by reasoning that the individual Self is of the nature of existence, consciousness and bliss. Similar is the supreme Brahman. The identity of the two is taught in the Upanishads. [Chapter 1 – Verse 10]

## Chapter 1 - Verse 11

अभाने न परं प्रेम भाने न विषये स्पृहा ।  
अतो भानेऽप्यभाताऽसौ परमानन्दतात्मनः ॥११॥

**Abhāne na param prema bhāne na viṣaye sprhā,  
ato bhāne'pyabhātā'sau paramānandatātmanaḥ ॥ 11 ॥**

If the supreme bliss of the Self is not known, there cannot be the highest love for it. (but it is there). If it is known, there cannot be attraction for worldly objects. (That too is there) So we say, this blissful nature of the Self, though revealed, is not (strictly speaking) revealed. [Chapter 1 – Verse 11]

## Chapter 1 - Verse 12

अध्येतृवर्गमध्यस्थपुत्राध्ययनशब्दवत् ।

भानेऽप्यभानं भानस्य प्रतिबन्धेन युज्यते ॥१२॥

**Adhyeṭṛ varga madhya stha putrā dhyayana śabda vat,**

**bhāne'pyabhānaṁ bhānasya prati bandhena yujyate ॥ 12 ॥**

A father may distinguish the voice of his son chanting (the Vedas) in chorus withdrawal a number of pupils but may fail to note its peculiarities, due to an obstruction viz., its having been mingled with other voices. Similar is the case with bliss. Because of obstruction, it is proper to say that the bliss 'is known yet unknown'. [Chapter 1 – Verse 12]

## Chapter 1 - Verse 13

प्रतिबन्धोऽस्तिभातीतिव्यवहारार्हवस्तुनि ।

तं निरस्य विरुद्धस्य तस्योत्पादनमुच्यते ॥१३॥

**Prati bandho'sti bhātīti vyava hārāra hā vastuni,**

**tanni rasya viruddhasya tasyot pādanam ucyate ॥ 13 ॥**

Our experience of the articles of everyday use is that they 'Exist', the 'reveal'. Now an obstruction is that which stultifies this experience of existence and revelation and produces the counter-experience that they are not existing, they are not revealing. [Chapter 1 – Verse 13]

## Chapter 1 - Verse 14

तस्य हेतुः समानाभिहारः पुत्रध्वनिश्रुतौ ।  
इहानादिरविद्यैव व्यामोहैकनिबन्धनम् ॥१४॥

**Tasya hetuḥ samānābhi hāraḥ putra dhvaniśrutau,  
ihā nādira vidyaiva vyāmo haika niban dhanam || 14 ||**

In the above illustration the cause of the obstruction to the voice of the son being fully recognized is the chorus of voices of all the boys. Here the one cause of all contrary experiences is indeed the beginningless Avidya. [Chapter 1 – Verse 14]

## Chapter 1 - Verse 15

चिदानन्दमयब्रह्मप्रतिबिम्बसमन्विता ।  
तमोरजःसत्त्वगुणा प्रकृतिर्द्विविधा च सा ॥१५॥

**Cidānanda maya brahma prati bimba saman vitā,  
tamo rajas satva guṇā prakṛtir divividhā ca sā || 15 ||**

Prakṛti (i.e. primordial substance) is that in which there is the reflection of Brahman, that is pure consciousness and bliss and is composed of sattva, rajas and tamas (in a state of homogeneity). It is of two kinds. [Chapter 1 – Verse 15]

## Chapter 1 - Verse 16

सत्त्वशुद्ध्यविशुद्धिभ्यां मायाविद्ये च ते मते ।  
मायाबिम्बो वशीकृत्य तां स्यात्सर्वज्ञ ईश्वरः ॥१६॥

**Satva śuddhya viśuddhi bhyām māyā'vidye ca te mate,  
māyā bimbo vaśī kṛtya tāṁ syāstarvajña īśvaraḥ || 16 ||**

When the element of Sattva is pure, Prakṛti is known as Maya; when impure (being mixed up with rajas and tamas) it is called Avidya. Brahman, reflected in Maya, is known as the omniscient Isvara, who controls Maya. [Chapter 1 – Verse 16]

## Chapter 1 - Verse 17

अविद्यावशगस्त्वन्यस्तद्वैचित्र्यादनेकधा ।  
सा कारणशरीरं स्यात्प्राज्ञस्तत्राभिमानवान् ॥१७॥

**Avidyā vaśaga stvanya stad vaicitryāda nekadhā,  
sā kāraṇa śarīraṁ syāt prājñas tatrā bhimāna vān ॥ 17 ॥**

But the other (i.e. the Jiva, which is Brahman reflected in Avidya) is subjected to Avidya (impure Sattva). The Jiva is of different grades due to (degrees of) admixture (of rajas and tamas with sattva). The Avidya (nescience) is the causal body. When the Jiva identifies himself with this causal body he is called Prajna. [Chapter 1 – Verse 17]

## Chapter 1 - Verse 18

तमःप्रधानप्रकृतेस्तद्भोगायेश्वराज्ञया ।  
वियत्पवनतेजोम्बुभुवो भूतानि जज्ञिरे ॥१८॥

**Tamaḥ pradhāna prakṛte stadbho gāye śrvarā jñayā,  
viyat pavana tejo'mbu bhuvō bhūtāni jajñire ॥ 18 ॥**

At the command of Isvara (and) for the experience of Prajna the five subtle elements, ether, air, fire, water and earth, arose from the part of Prakrti in which tamas predominates. [Chapter 1 – Verse 18]

## Chapter 1 - Verse 19

सत्त्वांशैः पञ्चभिस्तेषां क्रमाद्धीन्द्रियपञ्चकम् ।  
श्रोत्रत्वगक्षिरसनघ्राणाख्यमुपजायते ॥१९॥

**Satvāṁśaiḥ pañcabhi steṣām kramād dhīn driya pañcakam,  
śrotra tvagakṣi rasana ghrāṇākhyam upajāyate ॥ 19 ॥**

From the sattva part of the five subtle elements of Prakrti arose in turn the five subtle sensory organs of hearing, touch, sight, taste and smell. [Chapter 1 – verse 19]



## Chapter 1 - Verse 20

तैरन्तःकरणं सर्वैर्वृत्तिभेदेन तद्विद्धवा ।

मनो विमर्शरूपं स्याद्बुद्धिः स्यान्निश्चयात्मिका ॥२०॥

**Tai rantaḥ karaṇam sarvai vṛtti bhedena tad dvidhā,  
mano vimarśa rūpaṁ syād buddhiḥ syān niśca yātmikā ॥ 20 ॥**

From a combination of them all (i.e. sattva portions of the five subtle elements) arose the organ of inner conception called antahkarana. Due to difference of function it is divided into two. Manas (mind) is that aspect whose function is doubting and buddhi (intellect) is that whose functions are discrimination and determination. [Chapter 1 – Verse 20]

## Chapter 1 - Verse 21

रजोशैः पञ्चभिस्तेषां क्रमात्कर्मेन्द्रियाणि तु ।

वाक्पाणिपादपायूपस्थाभिधानानि जज्ञिरे ॥२१॥

**Rajom'saiḥ pañcabhi steṣām kramāt karmen indrayāni tu,  
vāk paṇi pāda pāyupastha abhi dhānāni jajñire ॥ 21 ॥**

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

[Chapter 1 – Verse 21]

## Chapter 1 - Verse 22

तैः सर्वैः सहितैः प्राणो वृत्तिभेदात्स पञ्चधा ।

प्राणोऽपानः समानश्चोदानव्यानौ च ते पुनः ॥२२॥

**Taiḥ sarvaiḥ sahitaiḥ prāṇo vṛtti bhedāt sa pañcadhā,  
prāṇo'pānaḥ samā naśco dāna vyānau ca te punaḥ ॥ 22 ॥**

From a combination of them all (i.e. the rajas portions of the five subtle elements) arose the vital air (prana). Again, due to difference of function it is divided into five. They are prana, apana, samana, udana and vyana. [Chapter 1 – Verse 22]

## Chapter 1 - Verse 23

बुद्धिकर्मेन्द्रियप्राणपञ्चकैर्मनसा धिया ।

शरीरं सप्तदशभिः सूक्ष्मं तल्लिङ्गमुच्यते ॥२३॥

**Buddhi karmendriyaprāṇa pañcakair manasā dhiyā,  
śarīraṁ sapta daśabhiḥ sūkṣmaṁ talliṅga mucyate ॥ 23 ॥**

The five sensory organs, the five organs of action, the five vital airs, mind and intellect, all the seventeen together form the subtle body, which is called the Sukshma or linga Sharira. [Chapter 1 – Verse 23]

## Chapter 1 - Verse 24

प्राज्ञस्तत्राभिमानेन तैजसत्वं प्रपद्यते ।  
हिरण्यगर्भतामीशस्तयोर्व्यष्टिसमष्टिता ॥२४॥

**Prājña statrā bhimānena taijasatvaṁ prapadyate,  
hiraṇya garbhatā mīśas tayor vyaṣṭi samaṣṭitā ॥ 24 ॥**

By identifying himself with the subtle body (and thinking it to be his own), Prajna becomes known as Taijasa, and Ishvara as Hiranyagarbha. Their difference is the one between the individual and the collective (i.e. one is identified with a single subtle body and the other with the totality of subtle bodies). [Chapter 1 – Verse 24]

## Chapter 1 - Verse 25

समष्टिरीशः सर्वेषां स्वात्मतादात्म्यवेदनात् ।  
तदभावात्ततोऽन्ये तु कथ्यन्ते व्यष्टिसंज्ञया ॥२५॥

**Samaṣṭi rīśaḥ sarveṣāṁ svātma tādātmya vedanāt,  
tada bhāvāt tato'nye tu kathyante vyaṣṭi saṁ jñayā ॥ 25 ॥**

Ishvara (as Hiranyagarbha) is called totality because of his sense of identification with all the subtle bodies (of the universe). The other (the Taijasa) is called 'individual' because it lacks this knowledge (and is conscious only of his self, being identified with his own subtle body). [Chapter 1 - Verse 25]

## Chapter 1 - Verse 26

तद्भोगाय पुनर्भोग्यभोगायतनजन्मने ।  
पञ्चीकरोति भगवान्प्रत्येकं वियदादिकम् ॥२६॥

**Tad bhogāya puna bhogyā bhogā yatana janmane,  
pañcīkaroti bhaga vān prayekam viyadā dikam || 26 ||**

To provide the Jivas with objects of enjoyment and make the bodies fit for such enjoyment, the all-powerful Isvara has made each of the (subtle) elements partake of the nature of all others.  
[Chapter 1 – Verse 26]

## Chapter 1 - Verse 27

द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः ।  
स्वस्वेतरद्वितीयांशैर्योजनात्पञ्च पञ्च ते ॥२७॥

**Dvidhā vidhāya caikaikam caturdhā prathamam punaḥ,  
svasve tara dvitīyām śaiḥ yojanāt pañca pañca te || 27 ||**

Dividing each element into two equal halves and one half of each again into four (equal parts) the Lord mixed the subtle elements so that each gross element thus formed should contain one half of its own peculiar nature and one eighth of that of each of the other four.  
[Chapter 1– Verse 27]

## Chapter 1 - Verse 28

तैरण्डस्तत्र भुवनं भोग्यभोगाश्रयोद्भवः ।  
हिरण्यगर्भः स्थूलेऽस्मिन्देहे वैश्वानरो भवेत् ।  
तैजसा विश्वतां याता देवतिर्यङ्नरादयः ॥२८॥

Tairāṇḍa statra bhuvanam bhogya bhogā śrayod bhavaḥ ।  
hiraṇyagarbhaḥ sthūle'smin dehe vaiśvā naro bhavet ।  
Taijasā viśvatām yātā deva tiryāṅ narā dayaḥ ॥ 28 ॥

From these composite elements the cosmic egg arose, and from it evolved all the worlds as well as all the objects of experience and the bodies in which the experiences take place. When Hiraṇyagarbha identifies himself with the totality of gross bodies he is known as Vaisvanara; when Taijasa do so with individual gross bodies (e.g.) of the devas, men or lower animals, they are known as Visvas. [Chapter 1 – Verse 28]

## Chapter 1 - Verse 29

ते परादर्शिनः प्रत्यक्तत्त्वबोधविवर्जिताः ।  
कुर्वते कर्म भोगाय कर्म कर्तुं च भुञ्जते ॥२९॥

te parāg darṣi naḥ pratyak tattva bodha vivar jitāḥ  
Kurvate karma bhogāya karma kartum ca bhuñjate ॥ 29 ॥

They see only external things and are devoid of the knowledge of their true inner nature. They perform actions for enjoyment, and again they enjoy for performing action. [Chapter 1 – Verse 29]

### Chapter 1 - Verse 30

नद्या कीटा इवावर्तादावर्तान्तरमाशु ते ।  
व्रजन्तो जन्मनो जन्म लभन्ते नैव निर्वृतिम् ॥३०॥

**nadyām kīṭā ivāvartād āvartām tara māśu te,  
vrajanto janmano janma labhante naiva nirvṛtim || 30 ||**

They go from birth to birth, as worms that have slipped into a river are swept from one whirlpool to another and never attain peace. [Chapter 1 – Verse 30]

### Chapter 1 - Verse 31

सत्कर्मपरिपाकात्ते करुणानिधिनोद्धृताः ।  
प्राप्य तीरतरुच्छायां विश्राम्यन्ति यथासुखम् ॥३१॥

**Sat karma pari pākātte karuṇā nidhinod dhṛtāḥ,  
prāpya tīra taru cchāyām viśrā myanti yatha sukham || 31 ||**

When the good deeds performed by them in past births bear fruit, the worms enjoy rest being lifted from the river by a compassionate person and placed under the shade of a tree on the bank. [Chapter 1 – Verse 31]

### Chapter 1 - Verse 32

उपदेशमवाप्यैवमाचार्यात्तत्त्वदर्शिनः ।  
पञ्चकोशविवेकेन लभन्ते निर्वृतिं पराम् ॥३२॥

**Upadeśa mavā pyaivam ācāryāt tattva darśinaḥ,  
pañca kośa vivekea labhante nir vṛtim parām || 32 ||**

Similarly, the Jivas (finding themselves in the whirlpool of samsara), receive the appropriate initiation from a teacher who himself has realized Brahman, and differentiating the Self from its five sheaths attain the supreme bliss of release. [Chapter 1– Verse 32]

## Chapter 1 - Verse 33

अन्नं प्राणो मनो बुद्धिरानन्दश्चेति पञ्च ते।

कोशास्तैरावृतः स्वात्मा विस्मृत्या संसृतिं व्रजेत् ॥३३॥

**Annam prāṇo mano buddhir ānanaśceti pañca te,**

**kośā stairā vṛtaḥ svātmā vismṛtyā saṁsṛtiṁ vrajet || 33 ||**

The five sheaths of the Self are those of the food, the vital air, the mind, the intellect and bliss. Enveloped in them, it forgets its real nature and becomes subject to transmigration. [Chapter 1 – Verse 33]

## Chapter 1 - Verse 34

स्यात्पञ्चीकृतभूतोत्थो देहः स्थूलोऽन्नसंज्ञकः ।

लिङ्गे तु राजसैः प्राणैः प्राणः कर्मेन्द्रियैः सह ॥३४॥

**Syāt pañcī kṛta bhūtottho dehaḥ sthūlo'nnaśam jñākaḥ,**

**liṅge tu rājasai prāṇaiḥ prāṇaḥ karmen indriyaiḥ saha || 34 ||**

The gross body which is the product of the quintuplicate elements is known as the food sheath. That portion of the subtle body which is composed of the five vital airs and the five organs of action, and which is the effect of the rajas aspect of Prakṛti is called the vital sheath. [Chapter 1 – Verse 34]

## Chapter 1 - Verse 35

सत्त्विकैर्धीन्द्रियैः साकं विमर्शात्मा मनोमयः ।  
तैरेव साकं विज्ञानमयो धीर्निश्चयात्मिका ॥३५॥

**Sātvi kair dhīr indriyaiḥ sākaṁ vimar śātmā mano mayāḥ,  
taireva sākaṁ vijñāna mayo dhīr niścayā tmikā || 35 ||**

The doubting mind and the five sensory organs, which are the effect of sattva, make up the mind sheath. The determining intellect and the sensory organs make up the intellect sheath. [Chapter 1 – Verse 35]

## Chapter 1 - Verse 36

कारणे सत्त्वमानन्दमयो मोदादिवृत्तिभिः ।  
तत्तत्कोशैस्तु तादात्म्यादात्मा तत्तन्मयो भवेत् ॥३६॥

**Kāraṇe sattvamānanda mayo modādi vṛttibhiḥ,  
tattat kośaistu tādāt myād ātmā tat tanmayo bhavet || 36 ||**

The impure sattva which is in the causal body, along with joy and other vrttis (mental modification), is called the bliss sheath. Due to identification with the different sheaths, the self assumes their respective nature. [Chapter 1 – Verse 36]

## Chapter 1 - Verse 37

अन्वयव्यतिरेकाभ्यां पञ्चकोशविवेकतः ।  
स्वात्मानं तत उद्धृत्य परं ब्रह्म प्रपद्यते ॥३७॥

**Anvaya vyatirekā bhyāṁ pañcakośa vivekataḥ,  
svāt mānaṁ tata uddhṛtya paraṁ brahma prapa dyate || 37 ||**

By differentiating the Self from the five sheaths through the method of distinguishing between the variable and the invariable, one can draw out one's own Self from the five sheaths and attain the supreme Brahman. [Chapter 1– Verse 37]



## Chapter 1 - Verse 38

अभाने स्थूलदेहस्य स्वप्ने यद्भानमात्मनः ।  
सोऽन्वयो व्यतिरेकस्तद्भानेऽन्यानवभासनम् ॥३८॥

**Abhāne sthūla dehasya svapne yadbhāna mātmanah,  
so'nvayo vyatirekas tad bhāne'nyā nava bhāsanam || 38 ||**

The physical body present in one's consciousness is absent in the dreaming state, but the witnessing element, pure consciousness, persists (in both the waking and dreaming states). This is the invariable presence (anvaya) of the Self. Though the Self is perceived, the physical body is not; so the latter is a variable factor. [Chapter 1 – Verse 38]

## Chapter 1 - Verse 39

लिङ्गाभाने सुषुप्तौ स्यादात्मनो भानमन्वयः ।  
व्यतिरेकस्तु तद्भाने लिङ्गस्याभानमुच्यते ॥३९॥

**Liṅga bhāne suṣuptau syād ātmano bhāna manvayah,  
vyati rekastu tadbhāne liṅgasyā bhāna mucyate || 39 ||**

Similarly, in the state of deep sleep, the subtle body is not perceived, but the self invariably witnesses that state. While the self persists in all states the subtle body is not perceived in deep sleep and so it is called a variable factor. [Chapter 1 – Verse 39]

## Chapter 1 - Verse 40

तद्विवेकाद्विविक्ताः स्युः कोशाः प्राणमनोधियः ।  
ते हि तत्र गुणावस्थाभेदमात्रात्पृथक्कृताः ॥४०॥

**Tad vivekād viviktā syuḥ kośāḥ prāṇa mano dhiyah,  
te hi tatra guṇā vasthā bheda mātrāt pṛthak kṛtāḥ || 40 ||**

By discrimination of the subtle body (and recognition of its variable, transient character), the sheaths of the mind, intellect, and vital airs are understood to be different from the self, for the sheaths are conditions of the three Gunas, and differ from each other (qualitatively and quantitatively). [Chapter 1 – Verse 40]

## Chapter 1 - Verse 41

सुषुप्त्यभाने भानं तु समाधावात्मनोऽन्वयः ।  
व्यतिरेकस्त्वात्मभाने सुषुप्त्यनवभासनम् ॥४१॥

**Suṣuptya bhāne bhānantu samādhā vātmāno'nvayah,  
vyatirekas tvātma bhāne suṣuptya nava bhāsanam || 41 ||**

Avidya (Manifested as the causal body or bliss sheath) is negated in the state of deep meditation (in which neither subject nor object is experienced), but the self persists in that state; so it is the invariable factor. But the causal body is a variable factor, for though the self persists, it does not. [Chapter 1 – Verse 41]

## Chapter 1 - Verse 42

यथा मुञ्जादिषीकैवमात्मा युक्त्या समुद्धृतः ।  
शरीरत्रितयाद्धीरैः परं ब्रह्मैव जायते ॥४२॥

Yathā muñjā diṣī kaivam ātmā yuktyā samud dhṛtaḥ,  
śarīra tritayād dhīraiḥ param brahmaiva jāyate ॥ 42 ॥

As the slender, internal pith of munja grass can be detached from its coarse external covering, so the Self can be distinguished through reasoning from the three bodies (or the five sheaths). Then the Self is recognised as the supreme consciousness. [Chapter 1 – Verse 42]

## Chapter 1 - Verse 43

परापरात्मनोरेवं युक्त्या सम्भावितैकता ।  
तत्त्वमस्यादिवाक्यैः सा भागत्यागेन लक्ष्यते ॥४३॥

Parā parāt mano revaṁ yuktyā sambhā vitai katā,  
tattva masyā divākyaḥ sā bhāga tyāgena lakṣyate ॥ 43 ॥

In this way the identity of Brahman and Jiva is demonstrated through reasoning. This identity is taught in the sacred texts in sentences such as “That thou art”. Their method of explaining the truth is through the elimination of incongruous attributes. [Chapter 1 – Verse 43]

## Chapter 1 - Verse 44

जगतो यदुपादानं मायामादाय तामसीम् ।  
निमित्तं शुद्धसत्त्वां तामुच्यते ब्रह्म तद्गिरा ॥४४॥

Jagato yadu pādānaṁ māyā mādāya tāmasīm,  
nimittaṁ śuddha sasattvāṁ tāmucyate brahma tadgirā ॥ 44 ॥

Brahman becomes the material and efficient cause of the world when associated with those aspects of Maya in which there is a predominance of tamas and sattva respectively. This Brahman is referred to as “That” in the text “That thou art”. [Chapter 1 – Verse 44]

## Chapter 1 - Verse 45

यदा मलिनसत्त्वां तां कामकर्मदिदूषिताम् ।  
आदत्ते तत्परं ब्रह्म त्वंपदेन तदोच्यते ॥४५॥

**Yadā malina sattvām tām kāma karmādi dūṣitām,  
ādatte tatparam brahma tvam padena tadocyate || 45 ||**

When the supreme Brahman superimposes on Itself Avidya, that is, Sattva mixed with rajas and tamas, creating desires and activities in It, then it is referred to as 'thou'. [Chapter 1 – Verse 45]

## Chapter 1 - Verse 46

त्रितयीमपि तां मुक्त्वा परस्परविरोधिनीम् ।  
अखण्डं सच्चिदानन्दं महावाक्येन लक्ष्यते ॥४६॥

**Tritayī mapi tām muktvā paras paraviro dhinīm,  
akhaṇḍam saccidā nandam mahā vākyena lakṣyate || 46 ||**

When the three mutually contradictory aspects of Maya are rejected, there remains the one indivisible Brahman whose nature is existence, consciousness and bliss. This is pointed out by the great saying 'That thou art'. [Chapter 1 – Verse 46]

## Chapter 1 - Verse 47

सोऽयमित्यादिवाक्येषु विरोधात्तदिदन्तयोः ।  
त्यागेन भाग्येरेक आश्रयो लक्ष्यते यथा ॥४७॥

**So'ya mityā divākyeṣu virodhāt tadi dantayoḥ,  
tyāgena bhāgya reka āśrayo lakṣyate yathā || 47 ||**

In the sentence 'This is that Devatatta', this and that refer to different time, place and circumstance. When the particular connotations of this and that are rejected, Devadatta remains as their common basis. [Chapter 1 – Verse 47]

## Chapter 1 - Verse 48

मायाविद्ये विहायैवमुपाधी परजीवयोः ।  
अखण्डं सच्चिदानन्दं परं ब्रह्मैव लक्ष्यते ॥४८॥

**Māyā'vidye vihā yaivam upādhi para jīvayoḥ,  
akhaṇḍam saccidā nandam para brahmaiva lakṣyate ॥ 48 ॥**

Similarly, when the adjuncts, Maya and Avidya (the conflicting connotations in the proposition (That thou art) of Brahman, and Jiva, are negated, there remains the indivisible supreme Brahman, whose nature is existence, consciousness and bliss. [Chapter 1 – Verse 48]

## Chapter 1 - Verse 49

सविकल्पस्य लक्ष्यत्वे लक्ष्यस्य स्यादवस्तुता ।  
निर्विकल्पस्य लक्ष्यत्वं न दृष्टं न च संभवि ॥४९॥

**Savi kalpasya lakṣyavte lakṣyasya syāda vastutā,  
nirvi kalpasya lakṣyatvam na drṣṭam na ca sambhavi ॥ 49 ॥**

(Objection) : If the denoted object (of That thou art i.e., Brahman) is with attributes, then it becomes unreal. Secondly, an object without attributes is neither seen nor is possible to conceive. [Chapter 1 – Verse 49]

## Chapter 1 - Verse 50

विकल्पो निर्विकल्पस्य सविकल्पस्य वा भवेत् ।  
आद्ये व्याहतिरन्यत्रानवस्थात्माश्रयादयः ॥५०॥

**Vikalpo nirvi kalpasya savilpkasya vā bhavet,  
ādye vyāhati ranyatrā navasthā'tmā śrayā dayah ॥ 50 ॥**

(Reply with a counter question :) Does the objection you have raised relate to Brahman without attributes or with attributes? If the first, you are caught in your own trap ; if the second, it involves logical fallacies of infinite regress, resting on oneself, etc., [Chapter 1 – Verse 50]

## Chapter 1 - Verse 51

इदं गुणक्रियाजातिद्रव्यसंबन्धवस्तुषु ।  
समं तेन स्वरूपस्य सर्वमेतदितीष्यताम् ॥५१॥

**Idam guṇakriyā jāti dravya sambandha vastuṣu,  
samam tena svarūpasya sarva meta ditīṣyatām ॥ 51 ॥**

The same logical fallacies may be shown in any object having substance, species, quality, action, or relationship. So accept all these attributes as existing (superimposed on) by the very nature of thing. [Chapter 1 – Verse 51]

## Chapter 1 - Verse 52

विकल्पतदभावाभ्यामसंस्पृष्टात्मवस्तुनि ।

विकल्पितत्वलक्ष्यत्वसंबन्धाद्यास्तु कल्पिताः ॥५२॥

**Vikalpa tada bhāvā bhyām asaṁ spr̥ṣṭāt ma vastuni,  
vikalpi tatva lakṣyatva sambandhā dyāstu kalpitāḥ || 52 ||**

The Self is untouched by doubts about the presence or absence of associates, connotations and other adventitious relationships, because they are superimposed on it phenomenally. [Chapter 1 – Verse 52]

## Chapter 1 - Verse 53

इत्थं वाक्यैस्तदर्थानुसंधानं श्रवणं भवेत् ।

युक्त्या संभावितत्वानुसंधानं मननं तु तत् ॥५३॥

**Itthaṁ vākyaish tadar thānu sandhā naṁ śravaṇaṁ bhaveta,  
yuktyā sambhā vīta tvānu sandhānaṁ mana nantu tat || 53 ||**

The finding out or discovery of the true significance of the identity of the individual self and the Supreme with the aid of the great sayings (like Tattvamasi) is what is known as sravana. And to arrive at the possibility of its validity through logical reasoning is what is called manana. [Chapter 1 – Verse 53]

## Chapter 1 - Verse 54

ताभ्यां निर्विचिकित्सेऽर्थे चेतसः स्थापितस्य यत् ।  
एकतानत्वमेतद्धि निदिध्यासनमुच्यते ॥५४॥

**Tābhyām nirvicikitse'rthe cetasaḥ sthāpi tasya yat,  
eka tānatva metaddhi nidi dhyāsana mucyate || 54 ||**

And, when by Sravana and manana the mind develops a firm and undoubted conviction, and dwells constantly on the thus ascertained Self alone, it is called unbroken meditation (Ninidhyasana). [Chapter 1 – Verse 54]

## Chapter 1 - Verse 55

ध्यातृ-ध्याने परित्यज्य क्रमाद्ध्येयैकगोचरम् ।  
निवातदीपवच्चित्तं समाधिरभिधीयते ॥५५॥

**Dhyāṭṛ dhyāne pari tyajya kramād dhyeyaika gocaram,  
nivāta dīpa vaccittam samādhi rabhi dhīyate || 55 ||**

When the mind gradually leaves off the ideas of the meditator and the act of meditation and is merged in the sole object of meditation (viz., the Self), and is steady like the flame of a lamp in a breezeless it is called the super-conscious state (Samadhi). [Chapter 1 – Verse 55]

## Chapter 1 - Verse 56

वृत्तयस्तु तदानीमज्ञाता अप्यात्मगोचराः ।  
स्मरणादनुमीयन्ते व्युत्थितस्य समुत्थितात् ॥५६॥

**Vṛtta yastu tadānīm ajñātā apyā tmagō carāḥ,  
smaraṇā danu mīyante vyutthi tasya samut thitāt || 56 ||**

Though in samadhi there is no subjective cognition of the mental function, having the Self as its object, its continued existence in that state is inferred from the recollection after coming out of samadhi. [Chapter 1 – Verse 56]



## Chapter 1 - Verse 57

वृत्तीनामनुवृत्तिस्तु प्रयत्नात्प्रथमादपि ।  
अदृष्टासकृदभ्याससंस्कारसचिवाद्भवेत् ॥५७॥

**Vṛttī nāma nuvṛttistu prayat nāt pratha mādapi,  
adr̥ṣṭā sakṛda bhyāsa saṁskāra sacivād bhavet ॥ 57 ॥**

The mind continues to be fixed in Paramatman in the state of samadhi as a result of the effort of will made prior to its achievement and helped by the merits of previous births and the strong impression created through constant efforts (at getting into samadhi).  
[Chapter 1 – Verse 57]

## Chapter 1 - Verse 58

यथा दीपो निवातस्थ इत्यादिभिरनेकधा ।  
भगवानिममेवार्थमर्जुनाय न्यरूपयत् ॥५८॥

**Yathā dīpo nivāta stha ityādibhi ranekadhā,  
bhagavā nima mevā rtham arjunāya nyarū payat ॥ 58 ॥**

The same idea Sri Krsna pointed out to Arjuna in various ways e.g., when he compares the steady mind to the flame of a lamp in a breezeless spot. [Chapter 1 – Verse 58]

## Chapter 1 - Verse 59

अनादाविह संसारे संचिताः कर्मकोटयः ।  
अनेन विलयं यान्ति शुद्धो धर्मो विवर्धते ॥५९॥

**Anādā viha saṁsāre sañcitāḥ karma koṭayaḥ,  
anena vilayaṁ yānti śuddho dharmo vivar dhate ॥ 59 ॥**

As a result of this (nirvikalpa) samadhi millions of results of actions, accumulated in this beginningless world over past and present births, are destroyed, and pure dharma (helpful to the realization of Truth) grows. [Chapter 1 – Verse 59]

## Chapter 1 - Verse 60

धर्ममेघमिमं प्राहुः समाधिं योगवित्तमाः ।  
वर्षत्येष यतो धर्मामृतधाराः सहस्रशः ॥६०॥

**Dharma megha mimam prāhus samādhiṃ yoga vittamāḥ,  
varṣa tyeṣa yato dharmā mṛta dhārā ssaha sraśaḥ || 60 ||**

The experts in Yoga call this samadhi “a Rain cloud of dharma” because it pours forth countless showers of the bliss of dharma. [Chapter 1 - Verse 60]

## Chapter 1 - Verse 61

अमुना वासनाजाले निःशेषं प्रविलापिते ।  
समूलोन्मूलिते पुण्यपापाख्ये कर्मसंचये ॥६१॥

**Amunā vāsanā jale niśeṣam pravi lāpīte,  
samūlon mūlīte puṇya pāpākhye karma sañcaye || 61 ||**

The entire network of desires is fully destroyed and the accumulated actions known as merits and demerits are fully rooted out by this samadhi. [Chapter 1 – Verse 61]

## Chapter 1 - Verse 62

वाक्यमप्रतिबद्धं सत्प्राक्परोक्षावभासिते ।  
करामलकवद्बोधमपरोक्षं प्रसूयते ॥६२॥

**Vākya maprati baddham sat prāk parokṣā vabhāsīte,  
karā malaka vad bodham aparokṣam prasūyate || 62 ||**

Then the great dictum, freed from the obstacles (of doubt and ambiguity), gives rise to a direct realization of the Truth, as a fruit in one’s palm – truth which was earlier comprehended indirectly. [Chapter 1 – Verse 62]

## Chapter 1 - Verse 63

परोक्षं ब्रह्मविज्ञानं शाब्दं देशिकपूर्वकम् ।  
बुद्धिपूर्वकृतं पापं कृत्स्नं दहति वह्निवत् ॥६३॥

**Parokṣam brahma vijñānam śābdam deśika pūrvakam,  
buddhi pūrva kṛtam pāpam kṛtsnam dahati vahnivat || 63 ||**

The knowledge of Brahman obtained indirectly from the Guru, teaching the meaning of the great dictum, burns up like fire all sins, committed upto that attainment of knowledge. [Chapter 1 – Verse 63]

## Chapter 1 - Verse 64

अपरोक्षात्मविज्ञानं शाब्दं देशिकपूर्वकम् ।  
संसारकारणाज्ञानतमसश्चण्डभास्करः ॥६४॥

**Aparokṣātma vijñānam śābdam deśika pūrva kam,  
saṁsāra kāraṇa jñāna tamasaś caṇḍa bhāskaraḥ || 64 ||**

The direct realization of the knowledge of the Self obtained from the Guru's teaching of the great dictum, is like the scorching sun, that dispels the very darkness of Avidya, the root of all transmigratory existence. [Chapter 1 – Verse 64]

## Chapter 1 - Verse 65

इत्थं तत्त्वविवेकं विधाय विधिवन्मनः समाधाय ।

विगलितसंसृतिबन्धः प्राप्नोति परं पदं नरो न चिरात् ॥६५॥

*Ittham tattva vivekaṁ vidhāya vidhi vanmanas samādhāya*

*vigalita saṁsṛt bandhaḥ prāpnoti param padam nara na cirāt || 65 ||*

Thus a man distinguishes the Self from the five sheaths, concentrates the mind on It according to the scriptural injunctions, becomes free from the bonds of repeated births and deaths and immediately attains the supreme bliss. [Chapter 1 – Verse 65]