



# Tattva Gitā

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*sannyasin anamika*

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# Tattva Gita



Sannyasin Anamika

## Introduction

The Tattva Gita belongs among the small, quiet pearls of Sanskrit literature. It is not part of a great epic, not a chapter from a mythological tale, and not the voice of a well-known hero. It is a monastic text, born in the atmosphere of inner renunciation and silent contemplation — a little book that does not seek to teach, but to unveil.

The word Tattva means essence, truth, that which truly is. The Tattva Gita is therefore not a textbook, but a guide toward the core: the Self that is free from form, movement, and change. The verses do not speak about gods, rituals, or duties, but about the inner clarity that appears when the mind comes to rest.

The origin of the text cannot be determined with certainty. Traditionally, it is attributed to an unknown sage from the early monastic traditions — a time when spiritual knowledge was not claimed,

but passed on like a silent stream. Symbolically, one may say that the Tattva Gita arises from the period in which humanity learned to listen to the inner light rather than to outer authority. In that sense, it is timeless: a voice that can speak today just as clearly as it did thousands of years ago.

The purpose of this little book is simple: to invite the reader to recognize the essence of the Self, not through effort, but through silence. The verses are short, clear, and direct. They ask for no belief, no philosophical background, no ritual foundation. They ask only for an open heart and a willingness to listen to what has always already been present.

This little book is intended for those who long for simplicity, inner peace, and a direct experience of truth. For those who wish to let the noise of the world subside and behold their own core. For those who sense that spiritual growth does not arise from gathering more, but from holding on to less.

May this Tattva Gita be a silent companion on your path — a gentle reminder that truth is not far away, but at the center of your own consciousness.



## Verse I

तत्त्वं ज्ञेयम् आत्मनः स्वरूपं प्रकाशते।

*Tattvaṁ jñeyam ātmanah svarūpaṁ prakāśate.*

Tattvaṁ – the essence, jñeyam – that which must be known, ātmanah – of the Self, svarūpaṁ – true form, one's own nature, prakāśate – shines forth, reveals itself, becomes visible.

### **Translation**

“The true nature of the Self — the essence that must be known in its true form, in Its own nature — shines forth, reveals itself, and becomes visible.”

### **Meaning**

This verse describes the beginning of insight: not by seeking outside yourself, but within, where the Self reveals itself. The “Tattva” (Essence) is not an object of knowledge, but an inner recognition — the moment in which consciousness recognizes itself as Light.

### ***Core message***

*When the seeker turns inward, the essence of the Self begins to shine within him — knowledge becomes light.*





## Verse II

ज्ञानं चित्तस्य शुद्धेः कारणं भवति

*Jñānaṁ cittasya śuddheḥ kāraṇaṁ bhavati*

Jñānaṁ — knowledge, insight, cittasya — of the mind, of inner consciousness, śuddheḥ — of purity, clarity, kāraṇaṁ — cause, source, bhavati — becomes, is, arises.

## **Translation**

“Insight purifies the mind and makes the inner source clear and visible once more.”

## **Meaning**

The return to the inner source does not come through dogma or ritual, but through clear insight. When consciousness truly understands — not merely intellectually, but existentially — the mind naturally becomes quiet, clear, and transparent.

## ***Core message***

*True knowledge purifies the mind; clarity is the natural fruit of insight.*



### Verse III

चित्ते शान्तिः आत्मज्ञानस्य फलम् उच्यते।

*Citte śāntiḥ ātmajñānasya phalam ucyate.*

Citte — in the mind, śāntiḥ — peace, rest, silence,  
ātmajñānasya — of knowing the Self, phalam —  
fruit, result, ucyate — is said, is called.

## **Translation**

“When the Self is recognized, the mind becomes still. Inner peace is the fruit of knowing the Self.”

## **Meaning**

Peace cannot be forced through willpower, discipline, or technique. It arises naturally when consciousness discovers its own nature and is no longer veiled by restlessness, desire, or fear. The mind becomes still because it no longer has anything to seek.

## ***Core message***

*Peace is the natural fruit of Self-knowledge; when you come home to yourself, the mind becomes still by itself.*



## Verse IV

अविद्या बन्धस्य मूलं इत्युक्तं मुनिभिः।

*Avidyā bandhasya mūlaṁ ity uktam munibhiḥ.*

Avidyā — ignorance, not-seeing, bandhasya — of bondage, inner entanglement, mūlaṁ — root, origin, iti — thus, so, uktam — said, declared, munibhiḥ — by the sages, the seers.

## **Translation**

“The sages have declared that ignorance is the root of inner bondage.”

## **Meaning**

This verse points to an ancient insight: bondage does not arise from circumstances, from other people, or from life itself — but from not seeing the true nature of the Self.

As long as the veil of ignorance remains, the mind stays entangled, searching, and restless. When ignorance disappears, it becomes clear that the veil of bondage never truly existed.

With this, the sages emphasize that liberation arises through clear seeing.

## ***Core message***

*Bondage arises from not-seeing; when insight awakens, the veil falls away by itself.*



## Verse V

वैराग्यं मोक्षमार्गस्य द्वारम् इति विदुषाम् मतम्।

*Vairāgyam mokṣamārgasya dvāram iti viduṣām  
matam.*

Vairāgyam — detachment, freedom from attachment, mokṣamārgasya — of the path to liberation, dvāram — gate, access, entrance, iti — thus, so, viduṣām — of the wise, the knowers, matam — view, insight, understanding.

## **Translation**

“The wise say that freedom from attachment is the gate to liberation.”

## **Meaning**

One must come to understand that liberation begins with letting go — not as cold distance without compassion, but as a warm clarity in which nothing can hold you captive anymore. It is not necessary to withdraw from the world, but to stop clinging to what comes and goes. When the mind no longer grasps at experiences, ideas, desires, or identities, the path to inner freedom becomes visible by itself.

## ***Core message***

*Detachment opens the gate to freedom; whoever no longer clings to experiences, ideas, desires, or identities becomes naturally free.*





## Verse VI

मनः संयमः साधनानां प्रथमं इति कथ्यते।

*Manah saṁyamah sādhanānām prathamam iti  
kathayate.*

Manah — the mind, thought, saṁyamah — mastery, gathering, inner discipline, sādhanānām — of the practices, of the means of spiritual growth, prathamam — the first, the beginning, the foundation, iti — thus, so, kathayate — is said, is declared.

## **Translation**

“It is said that mastery of the mind begins with the foundation of spiritual growth: the practice of inner discipline.”

## **Meaning**

All spiritual practices — meditation, contemplation, study, silence — become fruitful only when the mind no longer continually flows outward toward distraction, desire, or restlessness, but turns toward inner collectedness. Suppression of the mind is not recommended.

When the mind is no longer scattered, every spiritual means becomes powerful and effective, clear and simple.

## ***Core message***

*A disciplined mind is the gateway to all spiritual growth; when thought comes to rest, the path becomes clear.*



## Verse VII

विचारः सत्यावबोधस्य साधनं इति मन्यते।

*Vicārah satyāvabodhasya sādhanam iti manyate.*

Vicārah — inquiry, contemplation, inner reflection,  
satyāvabodhasya — of the understanding of truth,  
sādhanam — means, instrument, path, iti — thus, so,  
manyate — is accepted, is regarded.

### **Translation**

“Inner reflection is regarded as the instrument through which truth is understood.”

### **Meaning**

Truth does not reveal itself through belief or intellectual reasoning, but through deep self-inquiry. The mind is both friend and enemy. As an enemy, it is the source of delusion; as a friend, it allows its own nature to be examined until the essence becomes visible. Learn to look carefully at your mind, openly and without fear.

### ***Core message***

*Truth becomes clear through inner inquiry; whoever looks quietly and honestly sees what truly is.*



## Verse VIII

सत्सङ्गः मनोविकासस्य हेतुः इति श्रूयते।

*Satsaṅgaḥ manovikāśasya hetuḥ iti śrūyate.*

Satsaṅgaḥ — the company of truth, of the wise, of pure influence, manovikāśasya — of the growth of the mind, inner development, hetuḥ — cause, source, iti — thus, so, śrūyate — is heard, is said, is taught.

### **Translation**

“It is said that dwelling in the company of pure truth is the cause of inner growth.”

### **Meaning**

It is an ancient spiritual key that the mind grows according to what it joins itself with. This may be a sage, a text, silence, a pure conversation, or an inner attitude that connects you with truth. When the mind joins itself to pure influence, it naturally becomes clearer, wider, gentler, and wiser. Inner growth is therefore not an achievement, but a resonance: the mind becomes like that with which it associates.

### ***Core message***

*Surround yourself with truth; the mind naturally grows toward clarity.*



## Verse IX

ध्यानं चित्तस्य एकाग्रतायाः साधनं इति कथ्यते।

*Dhyānaṁ cittasya ekāgratāyāḥ sādhanam iti  
kathayate.*

Dhyānaṁ — meditation, inner stillness, cittasya — of the mind, ekāgratāyāḥ — one-pointedness, directedness, concentration, sādhanam — means, instrument, path, iti — thus, so, kathayate — is said, is declared.

### **Translation**

“It is said that inner stillness is reached by directing the mind toward one and the same aim.”

### **Meaning**

When the mind is no longer scattered, but is directed toward one and the same aim, it settles into deep silence and becomes transparent, simple, and strong.

### ***Core message***

*Meditation gathers the mind; in one-pointed silence, clarity is born.*





## Verse X

समत्वं योगस्य लक्षणं इति गीयते।

*Samatvaṁ yogasya lakṣaṇaṁ iti gīyate.*

Samatvaṁ — equanimity, balance, inner steadiness,  
yogasya — of yoga, of unity, of spiritual  
connectedness, lakṣaṇaṁ — characteristic, sign,  
quality, iti — thus, so, gīyate — is sung, is said, is  
taught.

### **Translation**

“Inner balance — equanimity — is sung as the sign of spiritual unity.”

### **Meaning**

Equanimity does not mean indifference, but a quiet, lucid balance in which opposites such as joy and sorrow, gain and loss, no longer disturb the heart.

When the mind is no longer carried away by outer circumstances, it becomes a mirror of the Self: clear, still, and even.

According to the wise, this is the touchstone of spiritual maturity.

### ***Core message***

*Equanimity is the sign of inner unity; whoever remains balanced lives in truth.*



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## Verse XI

भक्तिः परमात्मनः प्राप्तेः साधनं इति स्मृतम्।

*Bhaktiḥ paramātmanaḥ prāpteḥ sādhanam iti  
smṛtam.*

Bhaktiḥ — devotion, loving surrender,  
paramātmanaḥ — of the highest Self, of the Divine,  
prāpteḥ — for attaining, reaching, sādhanam —  
means, path, instrument, iti — thus, so, smṛtam — is  
remembered, is regarded, is taught.

## **Translation**

“Loving surrender is taught as the means of attaining the highest Self.”

## **Meaning**

When the heart opens in love for the Divine, the Self becomes a living presence. Knowledge without love remains dry, and love without insight remains blind. Both are meant to be united in a dance of heart and consciousness.

Devotion is therefore not the worship of something outside yourself, but a loving recognition of the Divine within.

## ***Core message***

*Loving devotion opens the heart to the highest Self; in love, unity is experienced.*



## Verse XII

शान्तिः आत्मविद्यायाः फलम् इति निगद्यते।

*Śāntiḥ ātmavidyāyāḥ phalam iti nigadyate.*

Śāntiḥ — peace, inner rest, silence, ātmavidyāyāḥ — of the knowledge of the Self, phalam — fruit, result, iti — thus, so, nigadyate — is declared, is said, is taught.

## **Translation**

“It is said that inner peace is the fruit of knowing the true Self.”

## **Meaning**

When the mind comes to rest through discipline, inquiry, meditation, and devotion, a peace naturally arises that does not depend on circumstances. This peace is the natural result of knowing the Self — not as an idea, but as a living experience of unity.

The wise say that all paths ultimately meet here: in a peace that seeks nothing more, because it embraces everything.

## ***Core message***

*True knowledge brings peace; in knowing the Self, the heart comes fully to rest.*



### Verse XIII

वैराग्यं चित्तशुद्धेः कारणं इति सुविदितम्।

*Vairāgyam cittaśuddheḥ kāraṇam iti suviditam.*

Vairāgyam — detachment, freedom from attachment, cittaśuddheḥ — for the purification of the mind, kāraṇam — cause, source, means, iti — thus, so, suviditam — well known, clearly taught.



## **Translation**

“It is well known that freedom from attachment is the means by which the mind is purified.”

## **Meaning**

When the mind is continually occupied and attaches itself to possessions, ideas, roles, desires, or memories, it becomes heavy, burdened, and restless. Let things come and go without allowing them to stir the inner being.

In that space, clarity, lightness, purity, and transparency arise. This insight is affirmed by all traditions: not as a total renunciation of life, but as the release of the inner grasping that clouds the mind.

## ***Core message***

*Detachment purifies the mind; whoever let's go becomes free and clear.*



## Verse XIV

सत्यनिष्ठा धर्ममार्गस्य आधारः इति कथ्यते।

*Satyaniṣṭhā dharmamārgasya ādhāraḥ iti  
kathayate.*

Satyaniṣṭhā — steadfastness in truth, fidelity to truth,  
dharmamārgasya — of the path of dharma, of right  
action, ādhāraḥ — foundation, basis, support, iti —  
thus, so, kathayate — is said, is declared.

## **Translation**

“Steadfastness in truth is the foundation of the path of dharma — of right action.”

## **Meaning**

When truth is the foundation, choices become simple, actions become pure, and life becomes a natural expression of dharma.

Truth is not something one uses, but something in which one is rooted. From that rootedness arises a life that vibrates in harmony with oneself, with others, and with the Absolute.

## ***Core message***

*Truth is the ground of right living; whoever remains faithful to truth naturally walks the path of dharma.*



## Verse XV

अहिंसा सर्वभूतेषु करुणायाः स्वरूपं इति मन्यते।

*Ahiṃsā sarvabhūteṣu karuṇāyāḥ svarūpaṁ iti  
manyate.*

Ahiṃsā — non-violence, non-harming, gentleness,  
sarvabhūteṣu — toward all beings, in all living  
beings, karuṇāyāḥ — of compassion, mercy,  
svarūpaṁ — true nature, essence, form, iti — thus,  
so, manyate — is accepted, is regarded.

## **Translation**

“Non-violence toward all beings is regarded as the true nature of compassion.”

## **Meaning**

Ahimsā, non-violence, is not merely an ethical rule, but the natural expression of compassion.

When the heart truly awakens in compassion, it simply cannot harm — not in actions, not in words, not in thoughts.

This does not mean becoming passive, but acting from a gentle strength that embraces the well-being of all beings.

The wise say that compassion is not an emotion, but a state of being in which you recognize the other as yourself. From that recognition, non-violence flows naturally.

## ***Core message***

*Non-violence is the living form of compassion; whoever lives with a gentle heart harm nothing.*



## Verse XVI

धैर्यं साधकस्य मार्गे अनिवार्यं इति निश्चीयते।

*Dhairyaṁ sādhakasya mārge anivāryaṁ iti  
niścīyate.*

Dhairyaṁ — patience, steadfastness, inner strength,  
sādhakasya — of the spiritual seeker, practitioner,  
mārge — on the path, along the way, anivāryaṁ —  
inevitable, necessary, indispensable, iti — thus, so,  
niścīyate — is established, is confirmed.

## **Translation**

“It is confirmed that patience and steadfastness are indispensable for the spiritual seeker on the path.”

## **Meaning**

This verse touches a quiet truth that every seeker discovers sooner or later: the path asks for patience. Not the patience of merely waiting, but the patience of remaining, of gently persevering, of returning again to the inner center.

It is the strength that does not push, does not pull, but simply remains present — even when the mind storms, even when progress seems slow, even when silence does not come at once. Without this quiet steadfastness, no practice can bear fruit.

## ***Core message***

*Patience is the silent strength of the seeker; whoever remains steadfast reaches the inner goal. Patience is the ground in which insight takes root.*



## Verse XVII

मौनं अन्तःशक्तेः प्रस्फुटनस्य कारणं इति अभिधीयते।

*Maunaṁ antaḥśakteḥ prasphuṭanasya kāraṇaṁ iti  
abhidhīyate.*

Maunaṁ — silence, stillness, inner quiet,  
antaḥśakteḥ — of inner strength, inner capacity,  
prasphuṭanasya — of unfolding, blossoming forth,  
kāraṇaṁ — cause, source, means, iti — thus, so,  
abhidhīyate — is said, is declared, is taught.



## **Translation**

“It is said that silence is the source through which inner strength comes into bloom.”

## **Meaning**

When the mind is still and words come to rest, a deeper capacity becomes perceptible. Silence is not emptiness — silence is a source.

Silence is not absence, but a space in which the inner being unfolds by itself. Whoever cultivates silence recognizes their own strength.

## ***Core message***

*Silence opens the door to inner strength; in mauna, the essence becomes visible.*



## Verse XVIII

प्रज्ञा योगाभ्यासस्य अन्तिमफलम् इति सूच्यते।

*Prajñā yogābhyāsasya antimaphalam iti sūcyate.*

Prajñā — wisdom, deep insight, clear knowing,  
yogābhyāsasya — of the practice of yoga,  
antimaphalam — the final fruit, the highest result, iti  
— thus, so, sūcyate — is indicated, is suggested, is  
taught.

### **Translation**

“It is said that deep insight is the final fruit of the practice of yoga.”

### **Meaning**

Yoga — in its deepest meaning — is not a series of techniques, but a path toward insight: insight into yourself, into the nature of the mind, and into the silent Presence that lies beneath everything.

When discipline, meditation, silence, devotion, and detachment ripen together, a clear knowing naturally arises that does not waver. This wisdom is not a collection of ideas, but a direct recognition of truth.

### ***Core message***

*Deep insight is the highest fruit of the path of yoga; when the heart becomes still, clear wisdom appears by itself.*



## Verse XIX

समर्पणं ईश्वरस्य अनुग्रहे हेतुर्भवति इति श्रूयते।

*Samarpanam īśvarasya anugrahe hetuḥ bhavati iti  
śrūyate.*

Samarpanam — surrender, entrusting oneself, allowing everything to rest completely, īśvarasya — of the Divine, of the highest Reality, anugrahe — in grace, blessing, inner support, hetuḥ — cause, occasion, key, bhavati — becomes, is, iti — thus, so, śrūyate — is heard, is taught, is said.

## **Translation**

“It is said that surrender to the Divine is the key to receiving inner grace.”

## **Meaning**

This verse brings forward a gentle yet profound truth: grace arises when the seeker learns to surrender.

Surrender is not passivity, but an inner relaxation of the ego — the releasing of the urge to control everything, explain everything, and direct everything by oneself.

When the seeker opens the heart and says, “Let me be guided,” a subtle current of grace begins to flow — an inner support that does not come from outside, but from the deepest Self.

The wise say that surrender does not mean giving up but ceasing to fight. In that silence, the Divine can reveal itself.

## ***Core message***

*Surrender opens the door to grace; whoever allows the inner being to guide them is carried from within.*

## Verse XX

ध्यानं मनसः एकाग्रतायाः उपायः इति प्रसिद्धम्।

*Dhyānaṁ manasaḥ ekāgratāyāḥ upāyaḥ iti  
prasiddham.*

Dhyānaṁ — meditation, inner concentration, silent attention, manasaḥ — of the mind, ekāgratāyāḥ — one-pointedness, directedness, focus, upāyaḥ — means, way, method, iti — thus, so, prasiddham — well known, generally recognized, traditionally taught.

## **Translation**

“It is well known that meditation is the means by which the mind is gathered into one-pointed focus.”

## **Meaning**

The mind moves by nature — thoughts, impressions, memories, plans. Meditation is the gentle returning of this movement to one clear point.

When the mind becomes one-pointed, distraction, restlessness, and inner noise fall away. In that clarity, the Self becomes visible, like the moon reflected in still water.

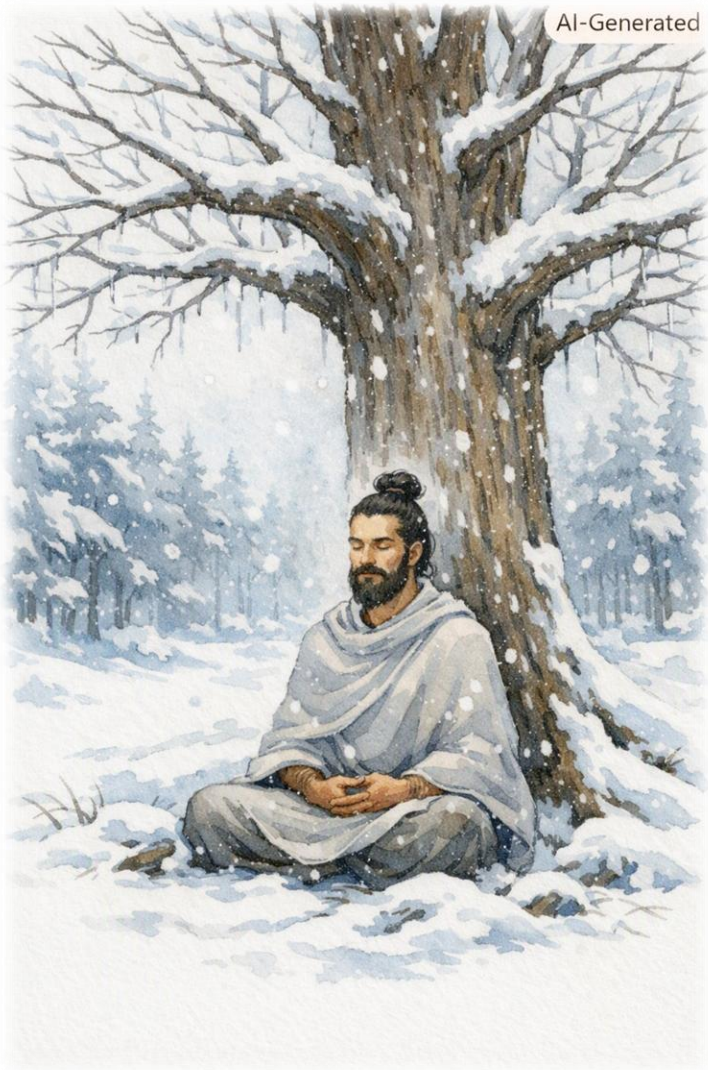
This insight is timeless, universal, and affirmed by all schools: meditation is the key to inner unity.

## ***Core message***

*Meditation brings the mind into one-pointedness; in silent focus, the inner being grows clear.*



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## Verse XXI

श्रद्धा साधनानां मूलं इति वेदेषु प्रतिपाद्यते।

*Śraddhā sādhanānām mūlaṁ iti vedeṣu  
pratipādyate.*

Śraddhā — trust, inner faith, deep conviction,  
sādhanānām — of all spiritual practices and  
disciplines, mūlaṁ — root, basis, foundation, iti —  
thus, so, vedeṣu — in the Vedas, in the sacred  
scriptures, pratipādyate — is set forth, is taught, is  
declared.

## **Translation**

“In the Vedas it is declared that trust is the foundation of all spiritual practice.”

## **Meaning**

It is a quiet but essential truth that without inner trust no practice can bear fruit. Inner trust is not blind belief, but a certain knowing in the heart: the knowing that the path has meaning, and that the inner light truly exists.

When trust is present, discipline becomes light, meditation becomes natural, silence becomes inviting, and surrender becomes safe.

The Vedas say that just as a tree cannot grow without roots, the spiritual path cannot ripen without trust. This trust is not something you force; it awakens when you begin to feel the first fruits of inner peace. Then the path is no longer an effort, but a coming home.

## ***Core message***

*Trust is the root of all practice; whoever trusts grows naturally toward the inner light.*

## Verse XXII

उत्साहः साधनस्य प्रवर्तकः इति संकीर्त्यते।

*Utsāhaḥ sādhanasya pravartakaḥ iti saṅkīrtyate.*

Utsāhaḥ — enthusiasm, inner energy, willingness,  
sādhanasya — of practice, of spiritual discipline,  
pravartakaḥ — that which sets in motion, activates,  
inspires, iti — thus, so, saṅkīrtyate — is sung, is  
declared, is taught.

## **Translation**

“Enthusiasm is the energy that sets spiritual practice in motion.”

## **Meaning**

Where patience gives stability, enthusiasm gives the spark that keeps the path alive.

Here, enthusiasm is not excitement, but a gentle inner willingness: the feeling that you gladly return to meditation, that you walk the path with an open heart, and that you experience practice not as a burden, but as a quiet joy.

Without this inner warmth, discipline becomes dry, silence becomes heavy, and meditation becomes mechanical. But when enthusiasm is present, the path becomes light, flowing, and natural — as though life itself were carrying you.

## ***Core message***

*Enthusiasm is the quiet spark of the spiritual path; whoever practices with joy is naturally carried.*



### Verse XXIII

नित्याभ्यासः चित्तस्थैर्यस्य संवर्धकः इति निश्चीयते।

*Nityābhyāsaḥ cittasthairyasya saṁvardhakaḥ iti  
niścīyate.*

Nityābhyāsaḥ — continual practice, daily practice,  
cittasthairyasya — of steadiness of mind, inner  
stability, saṁvardhakaḥ — that which strengthens,  
nourishes, allows to grow, iti — thus, so, niścīyate —  
is established, is confirmed.

## **Translation**

“Continual practice strengthens the inner stability of the mind.”

## **Meaning**

It is a timeless truth shared by all spiritual traditions: what you do daily shapes the mind.

Continual practice does not mean strain or force, but a gentle, regular return inward: meditation, silence, breath, attention, devotion.

When practice becomes a natural habit, the mind begins to grow steady. Thoughts become less stormy, emotions less compelling, and the inner light becomes clearer.

The wise say that stability does not arise from intensity, but from consistency — like a drop of water slowly hollowing out stone through repetition.

## ***Core message***

*Through regular practice, the mind becomes steady; whoever returns daily to silence grows naturally.*



## Verse XXIV

विवेकः मोक्षमार्गस्य दीपकः इति प्राचीनैः अभिहितम्।

*Vivekaḥ mokṣamārgasya dīpakaḥ iti prācīnaiḥ  
abhihitam.*

Vivekaḥ — discernment, clear insight, the ability to see what is true, mokṣamārgasya — of the path to liberation, to inner freedom, dīpakaḥ — lamp, light, that which illumines, iti — thus, so, prācīnaiḥ — by the ancients, by the sages of old, abhihitam — has been said, declared, taught.

## **Translation**

“The sages of old have said that discernment is the light on the path toward inner liberation.”

## **Meaning**

Discernment is the inner light that reveals what is real and what is merely appearance, what is lasting and what is passing, what is the Self and what is only movement of the mind.

Without this discernment, the path becomes misty and the seeker may become entangled in thoughts, emotions, and convictions, losing the sense of direction. But when discernment awakens, the path becomes clear, as though a lamp had been lit in a dark room.

The sages of old emphasized that this insight is indispensable for inner liberation.

## ***Core message***

*Discernment is the light of liberation; whoever sees clearly becomes free.*





## Verse XXV

सम्यग्दर्शनं आत्मज्ञानस्य द्वारम् इति प्रथ्यते।

*Samyagdarśanam ātmajñānasya dvāram iti  
prathyate.*

Samyagdarśanam — right vision, clear seeing, pure insight, ātmajñānasya — of knowledge of the Self, dvāram — door, access, gate, iti — thus, so, prathyate — is recognized, is said, is taught.

## **Translation**

“It is recognized that pure insight is the gateway to knowledge of the Self.”

## **Meaning**

Pure insight does not mean clear thinking alone, but a right way of seeing: seeing without projection, perceiving without judgment, looking without the filter of desire or fear.

When vision becomes pure, the Self is no longer hidden behind mental noise. Reality shows itself as it is — still, simple, and transparent.

## ***Core message***

*Pure seeing is the key; pure insight opens the gate to knowledge of the true Self.*



## Verse XXVI

वैराग्यं संसारबन्धस्य छेदकं इति नीतिषु वर्ण्यते।

*Vairāgyam saṁsārabandhasya chedakam iti nītiṣu  
varṇyate.*

Vairāgyam — detachment, freedom from attachment, saṁsārabandhasya — of the bondage of saṁsāra, of worldly boundness, chedakam — that which cuts through, breaks, liberates, iti — thus, so, nītiṣu — in the ethical teachings, in the wisdom traditions, varṇyate — is described, is explained.

## Translation

“In the wisdom traditions, detachment is described as the cutting of the bonds that bind us to the world.”

## Meaning

Worldly bondage does not mean the world itself, but the inner attachment to desire, fear, possession, roles, and the continual identification with the changing mind.

When the seeker learns to let go without struggle, saṃsāra loses its hold. Detachment then becomes an inner sword that cuts not through conflict, but through pure insight.

## Core message

*Detachment frees one from inner bondage; whoever let's go becomes free. One lives freely in the world but is no longer of the world.*



## Verse XXVII

शमः चित्तवृत्तीनां निग्रहः इति योगे प्रथितम्।

*Śamaḥ cittavṛttīnām nigrahaḥ iti yoge prathitam.*

Śamaḥ — calmness, inner quiet, bringing to stillness, cittavṛttīnām — of the movements of the mind, mental fluctuations, nigrahaḥ — mastery, soft restraint, calming, iti — thus, so, yoge — in the yoga tradition, prathitam — known, taught, recognized.

## **Translation**

“In the yoga tradition, inner calm is known as the stilling of the movements of the mind.”

## **Meaning**

Inner calm is not a forced silence, but a gentle stillness that arises when the mind is no longer carried away by thoughts.

The movements of the mind are like waves on water: they come and go, yet they do not disturb the whole lake. When they become quiet, the water grows smooth and clear, effortlessly reflecting the light of the Self.

The yoga tradition says that inner calm is the basis of all deeper practice: without inner stillness, meditation cannot deepen and insight cannot arise.

## ***Core message***

*Inner calm arises when the mind comes to rest; in silence, the Self becomes clearly visible.*



## Verse XXVIII

दमः इन्द्रियनिग्रहस्य साधनं इति श्रुतिषु निर्दिष्टम्।

*Damaḥ indriyanigrahasya sādhanam iti śrutiṣu  
nirdiṣṭam.*

Damaḥ — self-restraint, discipline, inner mastery,  
indriyanigrahasya — of the restraint of the senses,  
sādhanam — means, instrument, path, iti — thus, so,  
śrutiṣu — in the sacred scriptures, in the revelations,  
nirdiṣṭam — is indicated, is set forth, is taught.

## **Translation**

“In the sacred scriptures it is taught that restraint of the senses is the means to self-mastery.”

## **Meaning**

Self-mastery is a key to inner freedom. The senses continually draw the mind outward: sound, image, taste, touch, scent. When these impulses are not brought into calmness, the mind becomes restless, scattered, and unsettled.

Inner restraint does not mean repression, but gentle, conscious mastery: you allow the senses to function, yet they no longer lead you away from the inner center.

## ***Core message***

*When the senses come to rest, the mind becomes clear, and space opens for meditation, insight, and peace.*





## Verse XXIX

उपरतिः बाह्यविषयेषु अनासक्तिः इति मुनिभिः कथ्यते।

*Uparatiḥ bāhyaviṣayeṣu anāsaktiḥ iti munibhiḥ  
kathyate.*

Uparatiḥ — withdrawal, inner return, the letting go of outer occupations, bāhyaviṣayeṣu — in external objects, worldly matters, outer stimuli, anāsaktiḥ — non-attachment, freedom from dependence, iti — thus, so, munibhiḥ — by the sages, the contemplatives, kathyate — is said, is taught.

## **Translation**

“The sages say that inner withdrawal means freedom from attachment to outer objects, stimuli, and worldly movements.”

## **Meaning**

This does not mean leaving the world but no longer being dependent on its movements and attractions. You still live in the world, yet you are no longer of the world.

When the mind is no longer pulled outward by stimuli, desires, activities, and distractions, a natural inner calm begins to arise by itself.

The sages say that this state is not reached through force but arises as the fruit of clear insight.

## ***Core message***

*Inner withdrawal is freedom from attachment; whoever is no longer dependent on outer things lives in peace.*



### Verse XXX

तितिक्षा दुःखसहनं यतिः इति साधुषु प्रशस्यते।

*Titikṣā duḥkhasahanam yatiḥ iti sādhuṣu  
praśasyate.*

Titikṣā — forbearance, the capacity to endure difficulties, duḥkhasahanam — the bearing of pain, discomfort, and adversity, yatiḥ — discipline, inner mastery, ascetic strength, iti — thus, so, sādhuṣu — among the wise, the noble, the pure, praśasyate — is praised, is highly valued.

## Translation

“Among the wise, the capacity to endure difficulties, together with discipline and inner mastery, is highly praised.”

## Meaning

This does not mean that you do not suffer, but that you do not collapse under the pressure of circumstances. You remain present, clear, and gentle — even when life is stormy.

The wise say that this forbearance is a form of inner discipline: a strength that is not hard, but resilient, like a tree that bends with the wind without losing its roots.

## *Core message*

*Forbearance is inner strength; whoever carries difficulties gently and steadfastly remains free in the world.*



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## Verse XXXI

श्रद्धा ज्ञानप्राप्तेः अनिवार्या इति आचार्यैः प्रतिपाद्यते।

*Śraddhā jñānaprāpteḥ anivāryā iti ācāryaiḥ  
pratipādyate.*

Śraddhā — trust, inner faith, deep conviction,  
jñānaprāpteḥ — for the attainment of knowledge, the  
reaching of insight, anivāryā — inevitable,  
necessary, indispensable, iti — thus, so, ācāryaiḥ —  
by the teachers, the masters, the guides, pratipādyate  
— is set forth, is taught, is declared.

## **Translation**

“The masters teach that deep trust is indispensable for the attainment of insight.”

## **Meaning**

This does not mean blind belief, but a quiet openness through which insight can enter. When trust is absent, the heart closes, and knowledge cannot truly blossom.

The teachers emphasize that this trust is necessary: it is the ground in which wisdom grows, just as a seed can sprout only in soil that receives and supports it.

## ***Core message***

*Deep trust opens the heart to insight; whoever trusts the path receives true knowledge.*



## Verse XXXII

समाधिः चित्तस्य परमानन्दे लयः इति योगविदां मतम्।

*Samādhiḥ cittasya paramānande layaḥ iti  
yogavidāṁ matam.*

Samādhiḥ — complete concentration, total one-pointedness, inner absorption, cittasya — of the mind, paramānande — in supreme bliss, in the highest inner joy, layaḥ — merging, dissolution, disappearing into, iti — thus, so, yogavidāṁ — according to the knowers of yoga, the yogis, matam — view, understanding, teaching.



## **Translation**

“According to the knowers of yoga, samadhi means the dissolution of the mind into the highest inner bliss.”

## **Meaning**

This does not refer to a trance, a dulling of awareness, or a dreamlike state. It is a state of complete clarity, in which the mind no longer moves, no longer searches, and is no longer divided.

The mind becomes still like a lake without waves. In that stillness, a happiness appears that does not depend on circumstances, possessions, or relationships, but arises from the Self.

The yogis say that in samadhi the mind is not destroyed, but dissolves, absorbed into a reality greater than thought.

It is the completion of meditation, the crown of the path, the silent recognition of who one truly is.

## ***Core message***

*Samadhi is the merging of the mind with the highest inner bliss.*

### Verse XXXIII

निर्विकल्पसमाधिः चित्तस्य अद्वयभावे स्थितिः इति तत्त्वविदां  
अभिप्रायः।

*Nirvikalpasamādhiḥ cittasya advayabhāve sthitiḥ  
iti tattvavidāṃ abhiprāyaḥ.*

Nirvikalpasamādhiḥ — the highest form of samādhi, without thought-constructs, without duality, cittasya — of the mind, advayabhāve — in the state of non-duality, the absence of two-ness, sthitiḥ — abiding, stability, establishment, iti — thus, so, tattvavidāṃ — according to the knowers of truth, the wise, abhiprāyaḥ — view, understanding, teaching.

## **Translation**

“According to the knowers of truth, the highest form of samadhi is the abiding of the mind in the state of non-duality, beyond thought.”

## **Meaning**

In ordinary experience there is always duality: I and the world, the observer and the observed, the seeker and the sought.

But in the highest form of samadhi, this division dissolves completely. The mind becomes established in non-duality, where there is no longer inner and outer, no time, no movement, and no thought.

It is not emptiness, but a fullness that includes everything. Not silence alone, but the source from which silence arises.

The knowers of the highest truth say that this is the final fulfilment: a state in which the Self knows itself without the intervention of thought.

It is not an experience that comes and goes, but a timeless presence in which the seeker disappears and only truth remains.

### ***Core message***

*Nirvikalpa-samadhi is the abiding of the mind in non-duality; when all duality falls away, only the Self remains.*



## Verse XXXIV

सत्त्वशुद्धिः आत्मदर्शनस्य पूर्वभूमिः इति ऋषिभिः निर्दिष्टम्।

*Sattvaśuddhiḥ ātmadarśanasya pūrvabhūmiḥ iti  
ṛṣibhiḥ nirdiṣṭam.*

Sattvaśuddhiḥ — purity of the heart, clarity of the inner being, ātmadarśanasya — for the vision of the Self, for Self-realization, pūrvabhūmiḥ — preceding ground, necessary foundation, iti — thus, so, ṛṣibhiḥ — by the seers, the sages, the ṛṣis, nirdiṣṭam — is indicated, is taught, is declared.

## **Translation**

“The sages have taught that purity of the heart is the necessary foundation for Self-realization.”

## **Meaning**

Purity of the heart does not mean morality or asceticism, but inner transparency: a heart that is not clouded by resentment, fear, jealousy, or the continual noise of desire.

When the inner being becomes pure, the Self appears, just as the moon is reflected in still water.

The seers emphasize that this purity is the preceding ground: without this foundation, the vision of the Self cannot take place.

It is not an effort, but a slow blossoming of the heart through continual meditation, silence, honesty, simplicity, and the letting go of illusion.

## ***Core message***

*A pure heart is the ground of Self-realization; when the inner being becomes clear, the Self reveals itself naturally.*



## Verse XXXV

वासनाक्षयः मोक्षमार्गे अनिवार्यः इति योगशास्त्रे प्रतिपाद्यते।

*Vāsanākṣayaḥ mokṣamārgē anivāryaḥ iti  
yogaśāstre pratipādyate.*

Vāsanākṣayaḥ — the fading of impressions, the dissolution of deeply rooted tendencies, mokṣamārgē — on the path toward liberation, anivāryaḥ — inevitable, necessary, indispensable, iti — thus, so, yogaśāstre — in the yoga scriptures, in the classical literature of yoga, pratipādyate — is set forth, is taught, is explained.

## **Translation**

“In the classical yoga scriptures, it is taught that the dissolution of deeply rooted tendencies is necessary on the path toward liberation.”

## **Meaning**

Within the mind lie old traces of memories, fears, desires, and patterns that repeatedly set things in motion without our being aware of them.

As long as these impressions remain active, the mind continues to react, seek, avoid, and true freedom is hindered.

For this reason, the yoga scriptures speak of the gradual dissolution of these inner traces — not through suppression, but through deep insight, meditation, silence, and the refusal to keep feeding old patterns.

When these tendencies fade, the mind becomes light, transparent, and unburdened, and the path toward liberation is no longer blocked.

## ***Core message***

*Liberation asks for the fading of old impressions; when inner tendencies dissolve, the mind becomes free.*



## Verse XXXVI

मनोनाशः आत्मसाक्षात्कारस्य अन्तिमसोपानम् इति वेदान्ते  
प्रतिपाद्यते।

*Manonāśaḥ ātmasākṣātkārasya antimasopānam  
iti vedānte pratipādyate.*

Manonāśaḥ — the dissolution of the mind, the falling away of mental constructs, ātmasākṣātkārasya — for the direct realization of the Self, antimasopānam — the final step, the ultimate stage, iti — thus, so, vedānte — in the Vedānta tradition, pratipādyate — is set forth, is taught.

## **Translation**

“In the Vedanta tradition it is taught that the dissolution of the mind is the final step toward the direct realization of the Self.”

## **Meaning**

This does not mean that thought disappears, but that identification with thought dissolves. The mind loses its central position and becomes transparent, like a thin veil through which the light of the Self shines effortlessly.

The Vedanta tradition says that this process is the final step on the way to direct Self-realization.

All earlier steps — purity, detachment, insight, meditation, and samadhi — prepare this single moment: the moment in which the seeker sees that the mind was never a separate reality, but only a movement within the Self.

When this illusion falls away, only presence remains — only consciousness, only the timeless Self.

The dissolution of the mind is therefore not destruction, but liberation: the falling away of the last veil between the seeker and their own true nature.

### ***Core message***

*When the mind dissolves as a separate entity, the Self is finally recognized.*



## Verse XXXVII

ज्ञानोत्पत्तिः विवेकस्य फलम् इति तत्त्वदर्शिभिः अभिधीयते।

*Jñānotpattiḥ vivekasya phalam iti tattvadarśibhiḥ  
abhidhīyate.*

Jñānotpattiḥ — the arising of knowledge, the dawn of insight, vivekasya — of discernment, clear seeing, phalam — fruit, result, natural outcome, iti — thus, so, tattvadarśibhiḥ — by the seers of truth, the wise, abhidhīyate — is said, is declared, is taught.

## **Translation**

“The seers of truth say that the arising of insight is the natural fruit of clear discernment.”

## **Meaning**

Clear seeing is the ability to distinguish between That which remains and what is transient, between the Self and the movements of the mind, between truth and appearance.

When this discernment deepens, insight arises not from books or reasoning, but from direct inner experience.

The sages who see the truth say that this insight arises as naturally as a flower opens when touched by the sun.

## ***Core message***

*When discernment ripens, insight arises naturally; clear seeing gives birth to true knowledge.*



### Verse XXXVIII

अविद्यानिवृत्तिः आत्मज्ञानस्य उदयः इति वेदाः वदन्ति।

*Avidyānivr̥ttiḥ ātmajñānasya udayaḥ iti vedāḥ  
vadanti.*

Avidyānivr̥ttiḥ — the disappearance of ignorance, the dissolution of misconception, ātmajñānasya — of knowledge of the Self, udayaḥ — arising, appearance, breakthrough, iti — thus, so, vedāḥ — the Vedas, the ancient scriptures, vadanti — say, teach, declare.

## **Translation**

“The Vedas teach that the disappearance of ignorance is the dawning of Self-knowledge.”

## **Meaning**

Self-knowledge does not arise by adding something, but by removing something. Avidya means ignorance — not stupidity, but a deeply rooted misconception: the belief that one is a separate, limited being, bound to body, thoughts, emotions, and circumstances. When this misconception dissolves, knowledge of the true Self appears, not as something new, but as something that has always been present.

The Vedas say that this process is like a sunrise: the sun is not lit anew but becomes visible when the clouds disappear. Self-knowledge is therefore not an achievement, not a goal to be reached, but an unveiling — the falling away of what had covered the sight.

### ***Core message***

*Self-knowledge appears when ignorance dissolves; truth comes not by addition, but by unveiling.*





## Verse XXXIX

मुमुक्षुत्वं मोक्षे दृढेच्छा इति सर्वेषु शास्त्रेषु प्रतिपाद्यते।

*Mumukṣutvaṁ mokṣe dṛḍhecchā iti sarveṣu  
śāstreṣu pratipādyate.*

Mumukṣutvaṁ — the longing for liberation, a deep inner yearning for freedom, mokṣe — toward liberation, toward mokṣa, dṛḍha-icchā — firm will, strong wish, unwavering intention, iti — thus, so, sarveṣu śāstreṣu — in all scriptures, in all spiritual traditions, pratipādyate — is set forth, is taught, is emphasized.

## **Translation**

“In all spiritual scriptures it is emphasized that a deep longing for liberation is essential for attaining freedom.”

## **Meaning**

In every tradition, one universal principle returns: true liberation asks for a deep, steadfast longing for freedom. This is not an escape from life, but an inner yearning for truth, for peace, for the end of inner bondage.

It is the calling voice within the heart that says, “There must be something deeper than this.” And that voice remains through joy, through pain, through silence, until the path opens.

The scriptures emphasize that this longing must become a firm will — not a passing interest, but an inner direction that no longer wavers.

When this longing becomes strong, the whole being is directed toward truth. Thoughts, choices, habits, attention — everything begins to arrange itself around one point: inner freedom.

This longing for liberation is therefore the spark that lights the path. Without this yearning, the path remains theoretical; with it, the path becomes alive, warm, and real.

### *Core message*

*Liberation asks for a steadfast and unwavering longing for freedom; when the heart truly yearns, the path opens by itself.*



Verse XXXX

मोक्षः आत्मस्वरूपे अवस्थितिः इति सर्ववेदान्तसारः।

*Mokṣaḥ ātmasvarūpe avasthitiḥ iti  
sarvavedāntasāraḥ.*

Mokṣaḥ — liberation, freedom, release, ātma-svarūpe — in the true nature of the Self, avasthitiḥ — abiding, dwelling, being firmly established, iti — thus, so, sarva-vedānta-sāraḥ — the essence of all Vedanta teaching, the core of all teachings.

## **Translation**

“The essence of all Vedanta teaching is that liberation means being firmly established in the true nature of the Self.”

## **Meaning**

This closing verse gathers everything that has been built up in the preceding verses: liberation is not a condition, not an experience, not a heaven, but simply abiding in who one truly is.

Liberation is often imagined as something to be attained, a distant destination, an exceptional state. But Vedanta says: it is nothing other than resting firmly in the true Self.

When all veils have fallen away — the veils of ignorance, attachment, sensory restlessness, old impressions, and mental identification — only the silent, timeless Presence remains, which has always already been there.

## ***Core message***

*Liberation is simply resting in the true Self; when all veils fall away, only That remains.*

### **Verse XXXXI**

Śāntiḥ — peace, stillness, final rest, mokṣasya — of liberation, of freedom, svarūpam — true nature, essence, form, iti — thus, so, tattvajñaiḥ — by the knowers of truth, pracakṣate — is declared, is taught, is clearly seen.

### **Translation**

“The knowers of truth declare that peace is the true nature of liberation.”

### **Meaning**

Liberation is often imagined as movement, attainment, or victory, but the sages speak of it as peace. Not a peace that depends on outer conditions, but a stillness that remains when all seeking has come to rest.

When the mind no longer grasps, resists, fears, or searches, the natural state of the Self shines forth as quiet fullness. This peace is not the absence of life, but the clear presence of truth within life.

### ***Core message***

*Peace is the true face of liberation; when all seeking ends,  
the Self rests.*



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Sannyasin Anamika lives in seclusion as a karma-yogi and mystic. He shares his knowledge and experience through writings and publications. His spiritual quest of more than forty years brought him into contact with many Eastern and Western traditions, which he studied and practised with devotion.

Along the way, he also encountered deception, manipulation, and the misuse of spiritual authority. Over the years, he learned to discern the true from the false, and stepped away from rigid, institutionalised traditions more concerned with preserving their structures than with supporting the sincere seeker in their inner unfolding.

The Tattva Gita belongs among the small, quiet pearls of Sanskrit literature. It is not part of a great epic, not a chapter from a mythological tale, and not the voice of a well-known hero. It is a monastic text, born in the atmosphere of inner renunciation and silent contemplation — a little book that does not seek to teach, but to unveil.

The purpose of this little book is simple: to invite the reader to recognize the essence of the Self, not through effort, but through silence. The verses are short, clear, and direct. They ask for no belief, no philosophical background, no ritual foundation. They ask only for an open heart and a willingness to listen to what has always already been present.

This little book is intended for those who long for simplicity, inner peace, and a direct experience of truth. For those who wish to let the noise of the world subside and behold their own core. For those who sense that spiritual growth does not arise from gathering more, but from holding on to less.

May this Tattva Gita be a silent companion on your path — a gentle reminder that truth is not far away, but at the center of your own consciousness.