The fleshy body is gross one whereas the self is subtle and the body is made up of desires together with the organs of sense and action, and the vital forces and intellect constitute the subtle body.

Ignorance is the cause. The pure consciousness remains as the witness, the illuminator. The reflection of the pure consciousness attached to the intellect (due to ignorance) becomes the agent of good and bad actions.

The individual self in the reflected consciousness in the subtle body, always migrates (through birth and death) in the two worlds under the influence of its actions. Hence one should discriminate the pure consciousness from the reflection on the intellect with great effort.
The waking and dreaming states only are the fields for the activities of the reflected consciousness. But in deep sleep (the reflected consciousness along with the intellect) being merged in ignorance, the pure consciousness illumines ignorance only.

The reflected consciousness is the cause of different functions in the waking and dreaming states. But it ceases to exist in deep sleep and the pure consciousness illumines the ignorance only. It amounts to this: the immutable pure consciousness alone remains in itself in the state of deep sleep when everything else disappears.

Even in the state of wakefulness, the quiet state of the intellect is illumined by the pure consciousness. Even the activities of the intellect along with the reflection of the pure consciousness are illumined by the pure consciousness.

Water boiled by fire causes scalding of the body because of the association with heat. Similarly the intellect illumined
by the pure consciousness reveals other objects by the association with the reflection of that (pure consciousness).

(7)

रूपादी गुणोद्धारादिविकल्पा बुद्धिसः त्रिक्रियः।
ता: त्रिक्रियः विषयेः सार्थ भासयन्ति चित्तिर्मंतः॥

Notions such as good and evil in form etc. (of objects of senses) are activities relating to the intellect. It is considered that the pure consciousness illumines these activities of the mind together with the objects (of the sense).

Notions such as "This is good", "This is bad" relating to sense-objects are caused by intellectual activities and not by pure consciousness. The pure consciousness does not get affected by any modification.

(8)

रूपाच्च गुणोद्धारायं विविधा केवला चिति:॥
सैवानुवर्तन्ते रूपसादीनां विकल्पेने॥

The absolute pure consciousness is distinct from the form and notions of good and evil. The pure consciousness verily stands behind the cognition of form, taste and the like.

(9)

क्षणे क्षणेन्द्रताथाभूता धीविकल्पत्रिविन्त्यतन् तु।
मुकासु सूत्रवदः बुद्धिविकल्पेषु चित्तिस्तथा॥
Every moment, the modifications of the intellect are variable, but not the pure consciousness, although the pure consciousness exists in all the modifications like a thread in a string of pearls.

While the modifications of the mind are varying every moment, the pure consciousness remains unchanging.

(10)

मुक्ताभिःरावृत्त सूत्रं मुक्तयोर्मध्य ईक्ष्यते।
तथा वृत्तिविकल्पोऽश्रितं सप्तम धात्रे विकल्पं।

(Just as) the thread covered by the pearls is perceived in between two pearls, so also the pure consciousness (hidden) by the modifications of the intellect becomes clearly visible in between any two modifications.

(11)

नष्टे पूर्वविकल्पे तु यावदन्यस्य नोदय।
अहं ब्रह्मसूति वाक्येन सोशयमर्यादिभिन्दृपि।

The unmodified pure consciousness shines forth clearly in the midst of two modifications (of the intellect) when the preceding one has ceased and the other is yet to appear.

(12)

एकदिश्तिक्षणेऽवेव विकल्पस्य निरोधनम।
अमेणाभ्यस्यस्तां यत्सद्भवानुभवकाद्विंमि।
The suppression of a modification should be practised carefully in this manner by the aspirants desiring to experience Brahman duly for one, two, three moments and so on.

(13)

सत्वकल्पकजीवोऽपि ब्रह्म स्यात्मिनिर्विकल्पकम् I
आहं ब्रह्महम् वाक्येन सोऽस्यमोऽभिधीयते II

The individual self now subject to modifications (of the intellect) may become (identical with) Brahman, devoid of modifications by realising through the statement "I am Brahman" - that is the idea conveyed (in this treatise).

The individual self remains affected by modifications until it is initiated by a preceptor and has undergone the disciplines and has realised the oneness with Brahman of the form of pure existence-knowledge-bliss.

(14)

सत्वकल्पकविभोऽहं ब्रह्मके निर्विकल्पकम् I
स्वतः सिद्धा विकल्पस्ते निरोद्धव्या: प्रयत्नतः II

The reflected consciousness with modifications viz. "I" is really one with Brahman, the undifferentiated. These self-evident modifications have to be suppressed with all efforts.

[One has to strive constantly to suppress the modifications arising out of ignorance of the true nature of the Self.]

(15)

शक्यं सत्वनिरोधेन समाधियोगिना प्रियं I
तदशक्तिके क्षणं रुद्धवा श्रद्धालंब्धवतात्मनं II
If one is able, one can suppress all modifications and have perfect concentration cherished by the Yogins. If one is not able to do so, the earnest seeker can restrain for a moment and realise his own Brahmanhood.

[Two ways have been advocated in this verse: one for a person capable of controlling his modifications and the other for a person not capable of doing so.]

(16)

ब्रह्माणिष्यद्रवीत्वात् स्वस्य चिन्तयेदु बुद्धिवृत्तिमः।
वाक्यवृत्त्या यथा शक्तिः ज्ञातवयम् ह्वम्भरयतां सदा॥

The earnest seeker should meditate his own Brahmanhood by means of the faculties of the mind. Having comprehended the truth by means of the statement (I am Brahman), one should practise this always as such as he can.

(Here the term vākya refers to the statement "I am Brahman" explained in this text viz. in the Brhadāraṇyako-panisad 1.4,10.)

(17)

तत्चिन्त्यानं तत्कथनमन्ययोन्यं तत्प्रयोधनम्।
एतदेकपर्ष्ये च ब्रह्मच्छायसं विदुर्वधा:॥

The wise men knew the practice of Brahmanhood (as consisting of) meditating, discussing, enlightening one another about and cherishing this as the one supreme end.
[The practice consists of meditating with the mind divested of all other objects, to speak about the same in the light of the teachings of Vedanta and to cherish the idea of one's own identity with pure consciousness.]

(18)

वहात्मत्वेवदूर्भहात्मत्वेदादवर्ष कृतकृत्यता ।

यदा तदायं स्मितं मुक्तिसो नात्र संस्कारः: ॥

One is liberated indeed without any doubt whenever and wherever he may die if one has the fulfilment of one's effort in (attaining) the firmness in the thought of one's identity with Brahman, just like the firmness ordinarily man has - in the thought of his identity with the body.