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| 1. | Not a god, a human, or any other species of life (<i>ātmā na devo na naro na tiryak sthāvaro na ca</i>) | Introduction to Jīva-tattva (<i>Anuccheda</i> 19) |
| 2. | Distinct from the body, the senses, and so on (<i>na deho nendriyaṃ naiva manaḥ prāṇo na nāpi dhīḥ</i>) | -" |
| 3. | Not inert (<i>na jaḍaḥ</i>) | The Jīva Is Not Inert (<i>Anuccheda</i> 20) |
| 4. | Not mutable (<i>na vikārī</i>) | The Jīva Is Free of Modifications (<i>Anuccheda</i> 21) |
| 5. | Not mere consciousness (<i>jñāna-mātrātmako na ca</i>) | The Jīva Is Not Mere Consciousness (<i>Anuccheda</i> 22) |
| | -" | The Jīva Has Potencies in addition to Jñāna (<i>Anuccheda</i> 23) |
| | -" | The Jīva's Potency Is Intrinsic (I-III) (<i>Anucchedas</i> 24-26) |
| 6. | Conscious of itself (<i>svasmai svayam-prakāśaḥ</i>) | The Jīva Is Self-Aware (<i>Anuccheda</i> 27.1) |
| 7. | Self-luminous (<i>svayam-prakāśa</i>) | The Jīva Is Self-Luminous (<i>Anuccheda</i> 27.2) |
| 8. | Of one form (<i>eka-rūpa</i>) | The Jīva Is Uniform, Self-Situated, Conscious, Pervasive, and of the Nature of Consciousness and Bliss (<i>Anuccheda</i> 28) |
| 9. | Situated in its own essential nature (<i>svarūpa-bhāk</i>) | -" |
| 10. | Conscious (<i>cetana</i>) | -" |
| 11. | Pervades the body (<i>vyāpti-śīla</i>) | -" |
| 12. | Intrinsically of the nature of consciousness and bliss (<i>cid-ānandātmaka</i>) | -" |
| 13. | The referent of the pronoun "I" (<i>aḥam-artha</i>) | The Jīva Is the Referent of "I" (I-III) (<i>Anucchedas</i> 29-31) |
| 14. | Distinct in each body (<i>prati-kṣetraṃ bhinnaḥ</i>) | A Distinct Jīva in Each Body (<i>Anuccheda</i> 32) |
| 15. | Atomic (<i>aṇu</i>) | The Jīva Is Atomic in Size (<i>Anucchedas</i> 33-34) |
| 16. | Eternal (<i>nitya</i>) | The Jīva Is Eternal, Unblemished, and Endowed with Knowership and Agency (<i>Anuccheda</i> 35) |
| 17. | Unblemished (<i>nirmala</i>) | -" |
| 18. | Endowed with knowership (<i>jñātrtva</i>) | -" |
| 19. | Endowed with agency (<i>karṭṛtva</i>) | -" |
| 20. | Endowed with experiential capacity (<i>bhokṭṛtva</i>) | Experiential Capacity Is Rooted in the Jīva (<i>Anuccheda</i> 36) |
| 21. | It is by nature always an integrated part of Paramātmā (<i>paramātmāika-śeṣatva-svabhāva</i>) | The Jīva Is an Integrated Part of Paramātmā (<i>Anuccheda</i> 37) |