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VEDANTASARA

OF SADANANDA

With Introduction, Text, English Translation
and Comments

BY

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INTRODUCTION

The growing interest in Vedânta, even among people outside the pale of Indian thought is, in a very large measure, due to its freedom from all narrowness. While it does not discard faith, whatever religion or philosophy may inculcate it, it rests ultimately on the light of Reason (*Buddhi*), a fact which naturally appeals to all rationally inclined minds, in every part of the world. This is the secret of its strength as well as its attraction. Further, its special value lies in the fact that it seeks the fruit of the knowledge of Truth in *this* life, not in any world to come after death. It is the effect of Vedantic knowledge on man's life here below, that is of the highest consequence to the Vedantist. The teachings therefore lay great emphasis on moral discipline as a *sine qua non* of even *understanding* Vedantic truths.

Vedântasâra is one of the best known epitomes (*Prakarana Granthas*) of the philosophy of the Upanishads, as taught by Sankaracharya, whose followers are said to number the largest in India. Of this treatise there have been published many good editions and careful translations into English, besides other languages. Ballan-

tyne's and Jacob's English renderings are not now much in use. The latest is that of Prof. Hiriyananna of Mysore, a scholarly work. The object of the present undertaking is not to supersede such works, but only to place before the public some of the special features of the excellent commentaries on it, which are not at present accessible to those that do not know Sanskrit. The great popularity of this treatise is indicated not only by the translations, but also by the number of commentaries written on it. Of these, *Subodhini*, *Bâlabodhini* and *Vidwanmanoranjani* are well-known. All these three have been published with the text rendered into Bengali by Mr. Rajendranath Ghosh, to whose valuable introduction we owe much of the information given here regarding the author. The translation as given here was made some years ago and part of it appeared in the *Prabuddha Bharata* of 1927.

Subodhini was written by Nrisimha Saraswati of Benares; *Bâlabodhini* by Apo Deva, the well-known authority on *Purva Mimâmsa*; and *Vidwanmanoranjani* by Rama Tirtha, the *Guru* of Madhusudana Saraswati and the disciple of Krishna Tirtha who wrote a commentary on *Sankshepa Sâriraka*.

Sri Sadananda Yogindra Sarāṣwati, or, as he is familiarly known, Sadananda, the

author, belongs to one of the ten distinguished orders of *Sannyāsins* (monks) of Sankara's school. The 'Saraswati' order has the reputation of having produced some of the most eminent Vedantic scholars like Madhusudana Saraswati, author of *Advaitasiddhi*, and Brahmananda Saraswati, author of *Brahmānandiyam*. Sadananda's *Guru* was Advayananda Saraswati and his disciple Krishnananda Saraswati, whose disciple Nrisimha Saraswati was the author of the commentary, *Subodhini*, which is said to have been written in the Saka year 1510, or 1588 A.D. Sadananda must have therefore lived prior to this date. And the latest author whom he refers to in his *Vedāntasāra* being Vidyaranya, who died in 1386 A.D., Sadananda must have lived somewhere about the middle of the 15th century.

Vedāntasāra or the essence of Vedānta, is but an introduction to standard works such as those of Gaudapada, Sankara, Padmapada, Hastamalaka, Sureswaracharya, Sarvajnatmamuni, Vachaspati Misra, Sri Harsha, Chitsukhacharya and Vidyaranya, to all of which the author has made references in his book.

Vedānta is presented in the Upanishads and by such authors as are mentioned above in various ways, so as to suit different levels of understanding and different temperamental attitudes among seekers of Truth.

This treatise adopts the orthodox method which has always appealed to the largest number. After explaining the kind of moral and mental discipline needed for the pursuit of the highest Truth, the work starts with the *Sruti* (Vedic) statement that the individual soul and Brahman are identical, as taught by the formula, 'Thou art That.' Our not being aware of this Truth is due to an innate 'Nescience' or ignorance, the nature of which is also explained.

In the exposition of the doctrine of *Avidyā* (ignorance) its universal and individual aspects are dealt with. The world being its effect, an enquiry into the origin and nature of the world is made, wherein the question of the distinction between body and soul is dealt with at some length. Here the theories of other schools, such as Materialism, Atomism, Realism and Idealism as of the Buddhists, are criticised. The next point considered is the method of interpretation of the Vedic propositions such as 'Thou art That' and 'I am Brahman', which is indispensable for a correct understanding of the *Sruti* or scriptural revelations. But the most important feature of Vedanta consists in putting the knowledge of the Truth to the test in one's own life. For this purpose *Yogic* practices are inculcated. Then comes a description of *Jivanmukti*, that is, the life of the enlightened man on earth which is

characterised by absolute selflessness and the highest morality.

Apart from the explanations given in the notes, of whatever may be found to be difficult of comprehension by the beginner, a few words may be said here with regard to 'Mâyâ' or 'Avidyâ.' Avidya or ignorance is generally mistaken for want or negation of knowledge and a passive attitude. But as it had been pointed out in this work, ignorance or 'Nescience' is a combination of a negative and a positive, a passive and an active, feature. The negative is that which hides the reality from us, and the positive is that which presents the manifold world. *Mâyâ* in the latter case is called *Sakti* (power). *Mâyâ* and *Avidyâ* are generally used synonymously, though *Mâyâ* is sometimes said to be the ignorance of *Iswara*, the creator of this world, and *Avidyâ* to be the ignorance of *Jiva* or the individual soul. *Avidyâ* is also said to be a comprehensive term including *Mâyâ* in it. The latter is associated with its effect, the world of name and form. From this standpoint of 'cause and effect' *Mâyâ* is an undoubted fact of experience, which makes us endlessly pursue the cause of phenomena, which cause we never attain. This is the most evident aspect of *Mâyâ*. But the thirst for a 'cause' ceases when we attain the Truth or highest knowledge.' The one aim of Vedanta,

therefore, is the eradication of *Māyā* or *Avidyā* (ignorance).

Another important point which should be borne in mind is that so long as the knowledge of Brahman is sought with the help of *Sruti* (Revelation) and *Yoga*, a *Guru* or an enlightened teacher is an indispensable necessity. For, in the absence of confirmation by a knower of the Truth, we can never know whether our interpretation of the words of *Sruti* is correct, or whether the experiences we gain by *Yogic* practices have led us aright to the final goal. Hence we find that all those who approach the study of Vedanta in the orthodox way invariably invoke the help and the blessings of the *Guru*.

This translation aims at being as literal as possible, even at the sacrifice at times of literary grace. The absence of exact equivalents in English has unavoidably resulted in some imperfection. But the book is published with the hope that whenever doubts in respect of the translation arise the notes will help to remove them, and that the original itself will also be of use to the reader in his attempt to get a general grasp of the system, the development of which will ever remain the glory of India and the pursuit of which will be the best means of bringing the greatest happiness to mankind.

VEDĀNTASĀRA

अखण्डं सच्चिदानन्दमवाङ्मनसगोचरम् ।

आत्मानमखिलाधारमाश्रयेऽभीष्टसिद्धये ॥ १ ॥

1. I take refuge in the Self¹, the Indivisible, the Existence-Knowledge-Bliss Absolute, beyond the reach of words and thought, and the Substratum of all², for the attainment of my cherished desire³.

[1 *Self*—It means here the Highest Self or the *Paramātman*. The word *Atman* is also used to denote the individual self or *Jiva* which in essence is identical with *Brahman*.

2 *Substratum of all*—Comp. यतो वा इमानि भूतानि जायन्ते—“That from Which have evolved all these beings” etc. (Taitt. Up. 3. 1.).

3 *Cherished desire*—The *summum bonum*, or it may mean the fulfilment of the particular desire of the author, *viz.*, the right expounding of the subject according to the scriptures.]

अर्थतोऽप्यद्वयानन्दानतीतद्वैतमानतः ।

गुरुनाराध्य वेदान्तसारं वक्ष्ये यथामति ॥ २ ॥ •

2. Having worshipped the Guru who on account of his being free from the illusion of duality justifies¹ the meaning of his name Advayānanda, I undertake the task of ex-

pounding the essence of the Vedanta according to my light.

[1 *Justifies etc.*—The name of the spiritual guide of the author is Advayānanda which literally means the embodiment of unity and bliss. The Guru fully justified the name on account of his highest realisation. The word also signifies Brahman. Thus by this couplet the author salutes both Brahman and his Guru.]

वेदान्तो नामोपनिषत्प्रमाणं तदुपकारीणि

शारीरकसूत्रादीनि च ॥ ३ ॥

3. Vedanta¹ is the evidence² of the Upanishads, as well as the *Shāriraka Sūtras*³ and other books⁴ that help in the correct expounding of its meaning.

[1 *Vedanta*—It literally means the concluding portion of the Vedas. The real meaning is the best or the philosophical portion of the Vedas.

2 *Evidence*—The Sanskrit word *Pramāna* literally means the instrument of *Pramā* or Knowledge. The Vedanta philosophy acknowledges the following six classes of evidence : (a) *Pratyaksha* (Direct Perception), (b) *Anumāna* (Inference), (c) *Upamāna* (Analogy), (d) *Shabda* (Scriptural statement), (e) *Arthāpatti* (Presumption), (f) *Anupalabdhi* (Privation). The evidence furnished by the Upanishads falls under the *Shabda Pramāna*.

3 *Shāriraka Sūtras*—Literally the words signify the body of aphorisms by Bādarāyana which rightly determine the nature of the 'embodied Self.'

4 *Other books*—The commentaries on the Upanishads and the Gita etc.]

अस्य वेदान्तप्रकरणत्वात् तदीयैः एव अनुबन्धैः तद्वत्ता-
सिद्धेः न ते पृथगालोचनीयाः ॥ ४ ॥

4. On account of its¹ being a *Prakarana* treatise² of the Vedanta, the *Anubandhas*³, preliminary questions of the latter serve its purpose as well. Therefore they need not be discussed separately.

[1 *Its*—The *Vedāntasāra*.

2 *Prakarana treatise*—A book which being connected with a particular part of a scripture serves a special purpose of it.

3 *Anubandhas*—See next para.]

तत्र अनुबन्धो नाम अधिकारिविषय

सम्बन्धप्रयोजनानि ॥ ५ ॥

5. The preliminary questions of the Vedanta are the determination of the competency of the student, the subject-matter, its connection with the book and the necessity for its study.

[Every Hindu Scripture deals with these four questions at the very outset.]

अधिकारी तु विधिवदधीतवेदवेदाङ्गत्वेनापाततोऽधि-
गताखिलवेदार्थाऽस्मिन् जन्मनि जन्मान्तरे वा काम्यनिषिद्ध-
वर्जनपुरःसरं नित्यनैमित्तिकप्रायश्चित्तोपासनानुष्ठानेन निर्गत-
निखिलकल्मषतया नितान्तनिर्मलस्वान्तः साधनचतुष्टय-
सम्पन्नः प्रमाता ॥ ६ ॥

6. The competent student¹ is an aspirant who, by studying in accordance with the

prescribed method² the Vedas and the *Vedāngas*³ (the books auxiliary to the Vedas), has obtained a general⁴ comprehension of the entire Vedas, who, being absolved from all sins in this or in a previous birth⁵ by the avoidance of the actions known as *Kāmya* (rites performed with a view to attaining a desired object) and *Nishiddha* (those forbidden in the scriptures) and by the performance of actions called *Nitya* (daily obligatory rites) and *Naimittika* (obligatory on special occasions) as well as by penance and devotion, has become entirely pure in mind, and who has adopted the four *Sādhanas* or means to the attainment of spiritual knowledge.

[1 *Student*—It is connected with '*Pramāṭā*,' the last word of the text. By *Pramāṭā* (aspirant) is meant the man who is infallible in scriptural or worldly conduct.

2 *Prescribed method*—By practising *Brahmacharya* and other austerities of the student life.

3 *Vedāngas*—These are six in number :—(a) *Shikshā* (The science of proper articulation and pronunciation), (b) *Kalpāh* (Rituals or ceremonies), (c) *Vyākaranam* (Grammar), (d) *Niruktam* (Etymological explanation of difficult Vedic words), (e) *Chhandas* (The science of prosody), (f) *Jyotisham* (Astronomy).

4 *General etc.*—Otherwise there will be no necessity for his further study of the scriptures.

5 *Previous birth*—This is an explanation of the cases of Vidura and other sages who, though not endowed with scriptural knowledge etc., were yet said to have attained the highest realisation. These sages were born with purity and other requisites of realisation as a result of their having undergone the required discipline in a past life.]

काम्यानि—स्वर्गादीष्टसाधनानि ज्योतिष्टोमादीनि ॥ ७ ॥

7. The sacrifices such as *Jyotishtoma*¹ etc., which enable their performers to get the desired fruits such as living in heaven etc., are known as *Kāmya Karma*².

[1 *Jyotishtoma etc.*—Comp. the scriptural passage, ज्योतिष्टोमेन स्वर्गकामो यजेत —“With a view to go to heaven perform the *Jyotishtoma* sacrifice.”

2 *Kāmya Karma*—Those ceremonies which are performed with a definite motive or desire.]

निषिद्धानि—नरकाद्यनिष्टसाधनानि ब्राह्मण-

हननादीनि ॥ ८ ॥

8. Actions such as the slaying of a Brahmin etc.¹, which bring about undesired results as going to hell etc.², are *Nishiddha Karma* or forbidden acts.

[1 *Slaying of a Brahmin etc.*—Drinking and other vices are included.

2 *Going to hell etc.*—Additional punishments include worldly afflictions etc.]

नित्यानि—अकरणे प्रत्यवायसाधनानि

सन्ध्यावन्दनादीनि ॥ ९ ॥ .

9. Daily rites, such as *Sandhyā-vandana*¹ etc., the non-performance of which causes harm² are called *Nitya Karma*.

[1 *Sandhyā-vandana etc.*—The morning, noon and evening prayers of the three higher castes.

Pancha Mahāyajna or the five daily sacrifices of a householder are also included.

2 *Harm*—According to the Vedantist the non-performance of *Sandhyā* does not produce a new sin. The performance of *Sandhyā* only checks the propensity to new sin. But according to the *Mimāṃsakas*, the non-performance of *Sandhyā* produces new sin. Therefore according to the Vedantist the performance of *Sandhyā* is not obligatory on a man immersed in *Samādhi*. *Sandhyā* means the invocation of God by the recital etc. of certain Vedic Mantras as well as the purification of mind.]

नैमित्तिकानि—पुत्रजन्माद्यनुबन्धीनि

जातेष्ट्यादीनि ॥ १० ॥

10. *Jāteshti*¹ sacrifices (which are performed subsequent to the birth of a son) etc. are called the *Naimittika Karma*² or rites to be observed on special occasions.

[1 *Jāteshti*—Comp. Tait. Samh. 2. 2. 5. 3, वैश्वानर' वादशकपालं निबंषेत् पुत्रे जाते ।

2 *Naimittika Karma*—The performance of these is obligatory for a householder.]

प्रायश्चित्तानि—पापक्षयसाधनानि

चान्द्रायणादीनि ॥ ११ ॥

11. Rites, such as *Chāndrāyana*¹ etc., which are instrumental in the expiation of sin, are *Prāyashchittas* or penances.

[1 *Chāndrāyana* etc.—Regarding the four varieties of these penances see Manu XI. 217-220. The *Krichchhrūs* and other austerities are also included. Comp. Manu XI. 212-216.]

उपासनानि—सगुणब्रह्मविषयमानसव्यापार-

रूपाणि शाण्डिल्यविद्यादीनि ॥ १२ ॥

12. Mental activities¹ relating to the *Saguna Brahman*²—such as are described in the *Shândilya Vidyâ*³ are *Upâsanâs* or devotions.

[1 *Mental activities*—As distinguished from real knowledge. The *Upâsanâ* is distinct from *Jñānam* or Knowledge as in the latter case all differences between the meditator and the object of meditation are obliterated.

2 *Saguna Brahman*—Brahman with attributes such as power of creation etc. The word *Saguna* is used to make a distinction between mental activities उपासना and complete absorption in the Highest Self in which case all ideas of the object are entirely effaced.

3 *Shândilya Vidyâ*—This is the famous chapter of the *Chhândogya Upanishad* beginning with सर्वं खल्विदं ब्रह्म —“All this is verily Brahman etc.” (3. 14. 1). *Dahara Vidyâ* etc. (*Chh. Up.* 8. 1) are also included.]

एतेषां नित्यादीनां बुद्धिशुद्धिः परं प्रयोजनमुपासनानां
तु चित्तैकाग्र्यम् “तमेतमात्मानं वेदानुवचनेन ब्राह्मणा
विविदिषन्ति यज्ञेन” (वृः उः ४।४।२२), इत्यादिश्रुतेः
“तपसा कल्मषं हन्ति” (मनु १२।१०४) इत्यादिस्मृतेश्च ॥१३॥

13. Of these, *Nitya* and other works¹ mainly serve the purpose of purifying the mind; but² the *Upâsanâs* chiefly aim at the concentration of the mind, as in such *Sruti* passages, “*Brâhmanas* seek to know this Self by the study of the Vedas, by sacrifice³”

(Brih. Up. 4. 4. 22); as well as in such Smṛiti passages, "They destroy sins by practising austerities" (Manu 12. 104).

[1 *Other works*—The *Naimittika* and *Prāyashchitta* works are included. Comp. Smṛiti, नित्यनैमित्तिकैरेव कुर्वाणो दुरितक्षयम्— "Destroying sins by the performance of the *Nitya* and the *Naimittika* works." Comp. Gita 18. 45, स्वे स्वे कर्माण्यभिरतः संसिद्धिं लभते नरः।— "Devoted each to his own duty, man attains the highest perfection."

The following passage from the *Naishkarmya-Siddhi* (1. 52) shows how the performance of the *Nitya Karma* leads to the highest Knowledge.

"The performance of the daily obligatory rites leads to the acquisition of virtue; this leads to the destruction of sin, which in turn results in the purification of the mind. This purification of the mind leads to the comprehension of the true nature of *Samsāra* or relative existence; from this results *Vairāgyam* (renunciation), which arouses a desire for liberation; from this desire results a search for its means; from it comes the renunciation of all actions; thence the practice of *Yoga*, which leads to an habitual tendency of the mind to settle in the Self, and this results in the knowledge of the meaning of such *Sṛuti* passages as 'Thou art That,' which destroys ignorance, thus leading to the establishment in one's own Self."

2 *But*—The word distinguishes the *Upāsana* from works. The mind can practise concentration or understand the subtle meaning of the *Shāstras* only when it is purified by the performance of the *Nitya* and other works. It is the purified mind that can realise Brahman.

3 *Sacrifice*—The concluding portion of the passage is "by gifts, by penance, and by fasting."

नित्यनैमित्तिकयोः उपासनानां त्ववान्तरफलं पितृलोक-
सत्यलोकप्राप्तिः, 'कर्मणा पितृलोकः विद्यया देवलोकः'
(बृ: उ: १।५।१६) इत्यादिश्रुतेः ॥ १४ ॥

14. The secondary results of the *Nitya*¹ and the *Naimittika Karma* and of the *Upāsana*s are the attainment of the *Pitriloka*² and the *Satyaloka* respectively; as in the Sruti passages, “By sacrifice the world of the Fathers, by knowledge (*Upāsana*) the world of the Devas (is gained)” (Brih. Up. 1. 5. 16).

[1 *Nitya etc.*—The *Prāyashchitta* rites or penances have been excluded as they do not produce any result after death. But in the cases of the *Nitya* and the *Naimittika* works additional results, besides purification of heart, have been mentioned in the scriptures.

2 *Pitriloka*—It belongs to the *Bhuvanloka*. See para. 104.]

साधनानि—नित्यानित्यवस्तुविवेकेहामुत्रार्थफलभोग-
विरागशमादिषट्कसम्पत्तिमुमुक्षुत्वानि ॥ १५ ॥

15. The means to the attainment of Knowledge are:—discrimination between things permanent and transient; renunciation of the enjoyment of the fruits of actions in this world and hereafter; six treasures, such as control of the mind etc.; and the desire for freedom.

नित्यानित्यवस्तुविवेकस्तावद्ब्रह्मैव नित्यं वस्तु ततोऽन्यद-
खिलमनित्यमिति विवेचनम् ॥ १६ ॥

16. Discrimination between things permanent and transient:—this consists of the discrimination that ‘Brahman alone is the

permanent¹ Substance and that all things other than It are transient².'

[Discrimination has been pointed out as the first *Sādhana* as without it renunciation is impossible.

1 *Permanent*—Unlimited by time, space, etc.

2 *Transient*—What is opposed to permanent.]

ऐहिकानां स्रक्चन्दनवनितादिविषयभोगानां कर्म-
जन्यतयानित्यत्ववदामुष्मिकाणामप्यमृतादिविषयभोगानाम-
नित्यतया तेभ्यो नितरां विरतिः— इहामुत्रार्थफलभोग-
विरागः ॥ १७ ॥

17. The objects of enjoyment hereafter, such as immortality¹ etc., being as transitory² as the enjoyment of such earthly³ objects as a garland of flowers, sandal paste and sex-pleasures, which are transitory, being results of action—an utter⁴ disregard for all of them is renunciation of the enjoyment of fruits of action in this world and hereafter.

[1 *Immortality*—The word here means abode in heaven which is as impermanent as the mundane existence. When the merit that has earned it is exhausted, the soul returns to the earth for a new birth.

2 *Transitory*—Abode in heaven is impermanent because it is the result of sacrifices etc. Comp. तदयद्यैहिककर्मजितो लोकः क्षीयते एवमेव असुखं पुण्यजितो लोकः क्षीयते ।—“And as here on earth, whatever has been acquired by exertion perishes, so perishes whatever is acquired for the next world by sacrifices and other good actions performed on earth” (Chh. Up. 8. 1. 6). A thing which has an origin cannot be permanent. Therefore dispassion should be practised for *all* things, even for

the highest that man may attain, the position of Brahmā, which is also as impermanent as any earthly object.

3 *Earthly*—What is related to the existing body.

4 *Utter*—This is a particular tendency of the mind which dissuades the aspirant from such enjoyments.

Renunciation has been enumerated as the second *Sādhana* as without it the practice of the third one is not possible.]

शमाद्यस्तु—शमदमोपरतितितिक्षा-

समाधानश्रद्धाख्याः ॥ १८ ॥

18. *Shama* etc. comprise *Shama* or the restraining of the outgoing mental propensities, *Dama* or the restraining of the external sense-organs, *Uparati* or the withdrawing of the Self, *Titikshā* or forbearance, *Samādhāna* or self-settledness, and *Shraddhā* or faith.

[Detailed explanations of these terms follow. The acquisition of these virtues is enjoined here, as without them the aspirant cannot feel eagerness for Freedom.]

शमस्तावत्—श्रवणादिव्यतिरिक्तविषयेभ्यो

मनसो निग्रहः ॥ १९ ॥

19. *Shama* is the curbing¹ of the mind from all objects except hearing² etc.

[1 *Curbing* etc.—*Shama* is that particular *Vritti* or function of the mind which keeps it in check from the pursuit of worldly pleasures.

2 *Hearing* etc.—Hearing of the scriptures, thinking of their meaning and meditating on it. See para. 182.]

दमः—बाह्येन्द्रियाणां तद्व्यतिरिक्तविषयेभ्यो

निवर्तनम् ॥ २० ॥

20. *Dama* is the restraining of the external organs¹ from all objects except that².

[1 *External organs*—These are of two kinds, viz., of action and of knowledge. The five acting organs are those of speaking, grasping, going, evacuating and generating. The five perceiving organs are those of hearing, touch, sight, taste and smell. Mind is called the inner-organ. Here the word *Dama* implies that particular function of the mind which turns away the external organs from such objects as are other than hearing etc.

2 *That*—Hearing etc. See note ante.]

निवर्तितानामेतेषां तद्व्यतिरिक्तविषयेभ्य उपरमणमु-
परतिरथवा विहितानां कर्मणां विधिना परित्यागः ॥२१ ॥

21. *Uparati* is the cessation¹ of these external organs so restrained, from the pursuit of objects other than that²; or it may mean³ the abandonment⁴ of the prescribed works⁵ according⁶ to scriptural injunctions.

[1 *Cessation etc.*—*Uparati* is that function of the mind which keeps the restrained organs from drifting back to the objects of the senses.

2 *That*—Hearing etc. See note 2 on para. 19.

3 *Or it may mean*—As the word *Uparati* according to the first definition differs very little from *Shama* and *Dama*, the alternative definition is given to make the meaning precise.

4 *Abandonment*—According to this definition the word *Uparati* means *Sannyāsa* or entering into the fourth order. Like the practice of *Shama* etc., the aspirant must accept

the vow of monasticism as the essential *Sādhana* for the attainment of Knowledge. Comp. "By renunciation alone some attained immortality" (Mahânâr. Up. 10. 5), "Purified through the practice of *Sannyâsa*" (Mund. Up. 3. 2. 6), "He attains the supreme perfection by renunciation" (Gita, 18, 49). So Srutis and Smritis support the view, and that reason supports it is quite obvious.

5 *Prescribed works*—Such obligatory works as *Sandhyâ*, *Agnihotra* sacrifice, etc.

6 *According to etc.*—This is to warn against the abandonment of works through laziness or other *tâmasik* propensities.]

तितिक्षा—शीतोष्णादिद्वन्द्वसहिष्णुता ॥ २२ ॥

22. *Titikshâ* is the endurance¹ of heat and cold and other pairs² of opposites.

[1 *Endurance etc.*—Being unruffled by pleasure and pain, arising from heat and cold which are the inevitable associates of the body, by meditating on the Pure Self, which is always free from these dual throngs.

2 *Other pairs*—They include respect and contumely, gain and loss, weal and woe, etc. Comp.

सङ्गं सर्वदुःखानामप्रतिकारपूर्वकम् ।

चिन्ताविलापरहितं सा तितिचा निगद्यते ॥

"The bearing of all afflictions without caring to redress them, being free (at the same time) from anxiety or lament on their score, is called *Titikshâ* or forbearance" (Vivekachudâmani 24).]

निगृहीतस्य मनसः श्रवणादौ तदनुगुणविषये च
समाधिः—समाधानम् ॥ २३ ॥

23. *Samâdhâna* is the constant concentration of the mind, thus restrained, on hearing

etc. of the scriptural passages and other objects¹ that are conducive to these.

[1 *Other objects*—Such virtues as modesty, humility, etc. are meant. Or they may mean the service of the Guru, compiling of the Vedantic books, their preservation, etc.]

गुरुपदिष्टवेदान्तवाक्येषु विश्वासः—श्रद्धा ॥ २४ ॥

24. *Shraddhā* is the faith¹ in the words of Vedānta as taught by the Guru.

[1 *Faith*—Gīta, Mahābhārata and other scriptures enjoin that a spiritual practice without faith does not produce the requisite effect.]

मुमुक्षुत्वं—मोक्षेच्छा ॥ २५ ॥

25. *Mumukshutvam* is the yearning for Freedom.

[When the aspirant is equipped with the three above-mentioned *Sādhanas*, he cannot but have a strong desire for liberation. Then alone does he become fit to receive from the spiritual guide the Absolute Knowledge.]

**एवम्भूतः प्रमाताधिकारी “शान्तो दान्त” (वृः उः
४।४।२३) इत्यादिश्रुतेः । उक्तञ्च—**

“प्रशान्तचित्ताय जितेन्द्रियाय च

प्रहीणदोषाय यथोक्तकारिणे ।

गुणान्वितायानुगताय सर्वदा

प्रदेयमेतत् सततं मुमुक्षवे ॥” इति ।

(उपदेशसाहस्री ३२४।१६।७२) ॥ २६ ॥

26. Such¹ an aspirant is a qualified student; for it is said in the Sruti passages, “quiet², subdued” (Brih. Up. 4. 4. 23). It is further said, “This is always to be taught to one who is of tranquil mind, who has subjugated his senses, who is free from faults³, obedient⁴, endowed with virtues⁵, always submissive⁶, and who is eager for liberation” (Upadesha-Sâhasri⁷ 324. 16. 72).

[1 *Such*—Endowed with qualifications mentioned above, such as *Shama*, *Dama*, etc. One commentator opines that a monk alone is qualified to receive the highest Knowledge, as the householder has no leisure for the study of Vedanta etc., on account of his being preoccupied with various ritualistic functions.

2 *Quiet etc.*—The Sruti is cited as a scriptural evidence of *Shama* etc. being considered as prerequisites of Knowledge. The complete passage is, तस्मादेवंविष्कान्तो दान्त उपरतस्मितिद्वः समाहितो भूत्वाऽन्वेवात्मानं पश्यति— “He, therefore, that knows it after having become quiet, subdued, satisfied, patient and collected sees self in Self.” From this passage have been taken *Shama*, *Dama*, *Uparati*, *Titikshâ* and *Samâdhâna* of the text. The above quotation of the Brih. Up. is according to the *Kânva* recension. The *Mâdhyandîna* recension substitutes श्रद्धाविशीभूत्वा in place of समाधान. Therefore the author of the *Vedântasâra* has combined the two recensions and enumerated the six qualifications mentioned as *Shama*, *Dama*, etc.

3 *Faults*—Passions etc.

4 *Obedient*—Or the word in the text may mean one who relinquishing the *Kâmya* and the *Nishiddha* works performs only the daily obligatory duties and that also for the satisfaction of the Lord.

5 *Virtues*—Such as discrimination, renunciation, forbearance, etc.

6 *Submissive*—Always devoted to the service of the Guru which is one of the greatest requisites for the attainment of Knowledge.

7 *Upadesha-Sāhasri*—A treatise ascribed to Sankara.]

विषयः—जीवब्रह्मैक्यं शुद्धचैतन्यं प्रमेयं तत्र एव
वेदान्तानां तात्पर्यात् ॥ २७ ॥

27. The subject¹ is the identity² of the individual self and Brahman, which is of the nature of Pure Intelligence³ and is to be realised. For such⁴ is the purport of the Vedānta texts.

[1 *Subject*—After dealing with the first *Anubandha*, viz., the qualifications of the aspirant, the text proceeds with the other three *Anubandhas*.

2 *Identity etc.*—The identity of *Jīva* and Brahman is the essential doctrine of the Advaita Vedānta.

3 *Pure Intelligence*—The state of homogeneity wherein all attributes are transcended. The point to be realised, which is also the object of the Vedānta, is the identity of Brahman (*Saguna*) and *Jīva* by the elimination of their respective attributes, such as omniscience, or limited knowledge etc., superimposed by ignorance. The result will be a state of Pure Intelligence wherein all ideas of separation and variety are effaced. The word "Pure Intelligence" is mentioned in the text in order to refute the contention that the *Jīva* and Brahman which are essentially different in nature may yet remain in a state of unity like milk and water.

4 *Such etc.*—Kapila, Kanāda and other philosophers conclude that the object of Vedānta is to prove the existence of *Pradhāna* etc. But when considered in its entirety it becomes clear that the object of Vedānta is to establish Brahman. Comp. सर्वे वेदा यत्पदमामनन्ति —"That goal which all the Vedas declare," (Katha. Up. 1. 2. 15).]

सम्बन्धस्तु—तदैक्यप्रमेयस्य तत्प्रतिपादकोपनिषत्-
प्रमाणस्य च बोध्यबोधकभावः ॥ २८ ॥

28. The connection¹ is the relation between that identity² which is to be realised and the evidence of the Upanishads that establishes it, as between a thing to be known and that which tells of it.

[1 *Connection*—Is the third *Anubandha*.

2 *Identity*—The unity of the *Jīva* and the Brahman. Though the existence of Pure Intelligence can never be directly proved or explained, it can be done by an indirect method as the subsequent text shows.]

प्रयोजनं तु—तदैक्यप्रमेयगताज्ञाननिवृत्तिः स्वस्वरूपा-
नन्दावासिश्च “तरति शोकम् आत्मवित्” (छाः उः ७।१।३)
इत्यादिश्रुतेः “ब्रह्मविद् ब्रह्मैव भवति” (मुण्डः उः ३।२।६)
इत्यादिश्रुतेश्च ॥ २९ ॥

29. The necessity¹ is the dispelling of ignorance relating to that identity which is to be realised, as well as the attainment² of bliss resulting from the realisation of one's own Self. As in such Sruti • passages, “The knower of Self overcomes grief³” (Chh. Up. 7. 1. 3), “He who knows Brahman becomes Brahman” (Mund. Up. 3. 2. 9).

[1 *Necessity*—This is the fourth *Anubandha*.

2 *Attainment etc.*—The text lays stress on the realisation, as that is the only way to attain bliss and end sorrow.

3 *Grief*—Which is produced by contact with worldly objects.

It may be objected that the identity of *Jīva* and Brahman is an established fact; therefore it cannot be acquired afresh as a result of human endeavour. But though such identity is always present, it remains unrealised in the state of ignorance. As a man forgetting all about his jewel which he has on his neck suffers grief and sorrow thinking it is lost, but finds it when somebody points it out, so is the condition of the *Jīva* in ignorance.]

अयमधिकारी जननमरणादिसंसारानलसन्तप्तो दीप्त-
शिरा जलराशिमिवोपहारपाणिः श्रोत्रियं ब्रह्मनिष्ठं गुरुमुपसृत्य
तमनुसरति “तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः
श्रोत्रियं ब्रह्मनिष्ठम्” (मुण्डः उः १।२।१२) इत्यादिश्रुतेः ॥३०॥

30. Such¹ a qualified pupil scorched with the fire of an endless round of birth, death, etc.², should repair³,—just as one with one’s head on fire rushes to a lake,—with presents⁴ in hand, to a spiritual guide, learned⁵ in the Vedas and ever living in Brahman, and serve him;—as the following and other Srutis⁶ say : “Let him in order to understand this repair with fuel⁷ in his hand to a spiritual guide who is learned in the Vedas⁸ and lives⁹ entirely in Brahman” (Mund. Up. 1. 2. 12).

[1 *Such etc.*—Endowed with the fourfold prerequisites of Knowledge.

2 *Etc.*—Diseases and other worldly torments are included.

3 *Should repair*—Instruction from a proper teacher is absolutely necessary for the Knowledge of Brahman. Sankara in his commentary on the Mund. Up. (1. 2. 12)

says, शास्त्रज्ञोऽपि स्वातन्त्र्येण ब्रह्मज्ञानान्वेषणं न कुर्व्यात्—“One though versed in the scriptures, should not search independently after the Knowledge of Brahman.”

4 *Presents*—The disciple should always go to his teacher with suitable presents in hand.

5 *Learned etc.*—This includes the other two qualifications of a spiritual teacher, viz., desirelessness (अकामहृत्त्वम्) and (अहङ्गित्वम्) sinlessness. Comp. यश्च श्रौत्रियोऽहङ्गिनोऽकामहतः—“One who is learned in the Vedas, without sin and not overcome by desire” (Brih. Up. 4. 3. 33).

6 *Other Srutis*—Comp. आचार्यवान् पुरुषो वेद—“A man who has accepted a teacher obtains the true Knowledge” (Chh. Up. 6. 14. 2).

7 *With fuel etc.*—This denotes the spirit of humility and service with which a disciple should approach his teacher.

8 *Learned in the Vedas*—Sankara explains the word श्रौत्रियम् in his commentary on Mund. Up. thus—“Versed in the reading of the Vedas and the knowledge of its import.” The first condition is not absolutely binding. •

9 *Lives etc.*—Sankara explains the word *Brahmanishta* thus—“Like *Japanishtha* and *Taponishtha*, this word means one who is centred in the Brahman devoid of attributes and without a second, after renouncing all *Karma*.]

स गुरुः परमरूपयाध्यारोपापवादन्यायेनैतमुपदिशति

“तस्मै स विद्वानुपसन्नाय सम्यक्

प्रशान्तचित्ताय शमान्विताय ।

येनाक्षरं पुरुषं वेद सत्यं

प्रोवाच तां तत्ततो ब्रह्मविद्याम् ॥”

(मुण्डः उः १।२।१३) इत्यादिश्रुतेः ॥३१॥

31. Such a teacher through his infinite grace¹ instructs the pupil by the method of

refutation² (*Aṣavāda*) of the erroneous imputation (*Adhyāropa*),—as in such Sruti passages : “To that pupil who has approached him with due courtesy, whose mind has become perfectly calm, and who has control over his senses, the wise teacher should truly impart that Knowledge of Brahman through which he knows the Being, imperishable and real” (Mund. Up. I. 2. 13).

[1 *Grace*—It is one of the most important factors in the disciple's attainment of Knowledge.

2 *Refutation etc.*—*Adhyāropa* means erroneously attributing the properties of one thing to another, such as considering Brahman which is not really the material world to be the material world. *Aṣavāda* is the refutation of this false imputation.]

असर्पभूतायां रज्जौ सर्पारोपवत् वस्तुनि अवस्त्वा-
रोपः—अध्यारोपः ॥ ३२ ॥

32. *Adhyāropa*¹ is the superimposition of the unreal on the real, like the false perception of a snake in a rope which is not a snake.

[1 *Adhyāropa*—A synonym of the word, *Adhyāsa*, has been defined by Sankara as दृष्टिरूपः परत्र पूर्वदृष्टावभासः—“The apparent recognition of something previously observed in some other thing.” As for instance, we find the appearance of silver in a mother-of-pearl or water in a mirage.]

वस्तु—सच्चिदानन्दमद्वयं ब्रह्म ; अज्ञानादिसकल
जडसमूहोऽवस्तु ॥ ३३ ॥

33. Reality¹ is Brahman² which is without³ a second and is Existence⁴, Conscious-

ness⁵ and Bliss⁶. Unreality⁷ is Nescience⁸ and all other material objects⁹.

[1 *Reality*—The word means Atman or Self which does not undergo any modification at any time.

2 *Brahman*—It is synonymous with Self.

3 *Without etc.*—Comp. the scriptural passage, एकमेवाहित्तीयम्—“It is one without a second” (Chh. Up. 6. 2. 1). The appearance of the many is due to the limitations of time, space and causality, just as the one sun reflected in different sheets of water looks as many.

4 *Existence*—That which is never limited by time and space. Comp. सदेव सीत्य इदमगु आसीत्—“This universe, my child, was in the beginning as Existence” (Chh. Up. 6. 2. 1). सत्यं ज्ञानमनन्तं ब्रह्म—“Brahman is Existence, Knowledge, and Infinity” (Taitt. Up. 2. 1). Such a passage of the scripture as असत्त्वा इदमगु आसीत्—“This universe was in the beginning as non-existence” (Taitt. Up. 2. 7)—refers to the unmanifested state of Brahman when name and form did not evolve.

5 *Consciousness*—Comp. विज्ञानमानन्दं ब्रह्म—“Brahman is *Vijnāna* (Consciousness or Intelligence) and Bliss” (Brih. Up. 3. 9. 28). Unless the Self is ever conscious such perception as “I am the knower” can never arise. The apparent consciousness of the phenomenal objects is, in reality, the reflected consciousness of Brahman.

6 *Bliss*—Comp. विज्ञानमानन्दं ब्रह्म—Brahman is the most beloved of all things because It is sought after even by the sages who are disgusted with all pleasures of the world.

7 *Unreality* (अवस्तु)—It means an indescribable state (अनिर्वचनीयम्) i.e., that which is other than existence and non-existence (सदसद्भिन्नम्). This unreality has Brahman for its substratum. Ignorance (अज्ञानम्) is not based upon nothingness, for we could not then perceive phenomena at all. Brahman alone is real, and ignorance as well as the entire material phenomena of the world which are its products are only superimpositions upon Brahman.

8 *Nescience*—See notes on the following text.

9 *Material objects*—The objects, such as earth, water, etc., which are the products of ignorance are unreal on account of their being illusory, objects of perception, and endowed with parts, and further because they undergo modifications and depend upon something else for their existence.]

अज्ञानं तु—सदसद्भयामनिर्वचनीयं त्रिगुणात्मकं ज्ञान-
विरोधि भावरूपं यत्किञ्चिदिति वदन्त्यहमज्ञ इत्याद्यनुभवात्
“देवात्मशक्तिं स्वगुणैर्निगूढाम्” (श्वेतः उः १।३) इत्यादि-
श्रुतेश्च ॥ ३४ ॥

34. But¹ ignorance is described as something² positive³ though intangible, which⁴ cannot be described either as being or non-being, which is made of three qualities⁵ and is antagonistic⁶ to Knowledge. Its existence is established from such experiences as, “I am⁷ ignorant,” and from such Sruti⁸ passages as, “The power belonging to God Himself, hidden in its own qualities” (Svet. Up. 1. 3).

[1 *But*—The text offers a special theory on the subject.

2 *Something*—This word has a special significance. It is not used to denote its indescribable nature, nor its antagonism to Knowledge and Truth as these ideas have been well expressed by separate phrases. Its special significance is to posit ignorance as the source or cause of illusion.

3 *Positive*—This is a difficult word and requires some explanation. This part of the definition is given in order to refute the contention that ignorance is mere negation (अभाव), as it is antagonistic to Knowledge. The Nyāya school says that absence of Knowledge is ignorance and so it is a negation. But the Vedantist says that it is not a negation. He asks, what is that Knowledge whose negation

is contended to be ignorance? We can understand Knowledge from three aspects. Firstly, Knowledge is used as synonymous with "the Witness, the Perceiver,"—**साक्षी चेतो** (Svet. Up. 6. 11). Its absence cannot be called ignorance as it is eternal and therefore can never be associated with a state of negation. Secondly, a particular function of mind is termed knowledge, as in the passage, **विज्ञानिन वा ऋग्वेदं विजानाति**—"Through *understanding* one understands the Rig-Veda" (Chh. Up. 7. 7. 1). But here 'knowledge' is used only in an indirect sense. No mental function can illumine an object unless it has the Self at its back. The eyes, ears, etc., seem to perform their functions consciously because they draw their consciousness from the Self. Comp. **सर्वं तत्प्रज्ञानेन प्रज्ञाने प्रतिष्ठितं प्रज्ञानेनो लोकाः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म**—"All this is guided by Consciousness and is based on Consciousness; this universe has Consciousness for its guide, Consciousness is its base; Consciousness is Brahman" (Ait. Up. 5. 3). Hence under no circumstances can this Knowledge exist in a negative state. Thirdly, ignorance cannot be said to consist of the negation of knowledge, particular or general. Because when a man makes a statement as, "I am ignorant, I do not know anything," even then he does not lose all sense of perception. Though he may not perceive a particular object, yet he perceives another. Again there cannot be any negation of general knowledge as without it knowledge of a particular object becomes impossible. Therefore it stands to reason that Knowledge which is eternal, ever-existent and positive can never be connected or associated with negation. But when ignorance is said to be **भावरूप** (positive), it does not denote an absolute substance which only Brahman is. Were it so, there would not be any liberation. Therefore this term is used to differentiate it from negation. Ignorance is different from reality and unreality, as neuter is different from male and female. Really this ignorance can never be properly explained. It has found a place in the Vedanta philosophy in order to explain the otherwise inexplicable production of the phenomenal

world. It is absurd to seek for its proof. It cannot be proved by our reasoning because human reasoning can never be free from अज्ञान (ignorance). To prove it by reasoning is like seeing darkness with the help of darkness. Nor can it be proved by Knowledge, as at the awakening of Knowledge there cannot remain any trace of ignorance. To prove ignorance by Knowledge is like seeing darkness by a blazing light. Comp. अविद्याया अविद्यात्मिदमेव तु लक्ष्यम् । यत्प्रमाणासद्दृष्टत्वमन्यथा वस्तु सा भवेत् ॥—“The characteristic of ignorance is its very unintelligibility. It cannot bear any proof, or it will be a real thing” (Brihadāranyakavārtikā verse 181).

सियं धान्तिर्निरालम्बा सर्वन्यायविरोधिनी ।

सहते न विचारं सा तमी यद्दृष्ट्वाकरम् ॥ (नैष्कर्म्यसिद्धिः ३।६६)

—“This illusion is without support and contradictory to all reasoning. It cannot bear any reasoning just as darkness cannot stand the sun.” Therefore like the fanciful imagination of the sun by one who is blind by day, the sages called ignorance indescribable, as it is neither real nor unreal, nor real-unreal, neither with parts nor without parts, and neither separable from Knowledge nor inseparable from It.

4 Which etc.—It is not existent because it disappears at the awakening of Knowledge. It is not non-existent like the child of a barren woman otherwise there would not be any dealing with the world.

5 Three qualities—These are *Sattva* (serenity), *Rajas* (activity) and *Tamas* (inertia). These qualities have been thus mentioned in the following scriptural passages, though the Sāṅkhya philosophy may justly claim to have fully developed the theory of the three *Gunas*.

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरुपाः ।

“There is one unborn (feminine) being, red, white, and black, producing manifold offspring of the same nature as itself” (Svet. Up. 4. 5). This refers to अज्ञान or प्रकृति (Nature) which is composed of the three qualities mentioned above. These three qualities are found to exist in all the products

of *Prakṛiti*. Comp. यदग्ने रोहितं रूपं तेजससादरूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्य —“The red colour that we notice in fire is its own colour, the white colour in fire is the colour of water, and the black colour is the colour of earth” (Chh. Up. 6. 4. 1). Like its effects, the cause, which is ignorance, is also made of the three qualities, though in the latter case they remain in an unmanifested state. Though the three qualities are attributes of अज्ञान (ignorance), yet they are its essential parts, as substance is inseparable from its attributes.

6 *Antagonistic etc.*—This definition is given in order to refute the contention that there would never be any cessation of phenomena, as the eternal ignorance manifested in the form of sky etc., appears to be real. Ignorance with all its modifications vanishes away at the dawn of Knowledge.

7 *I am etc.*—This experience illustrates the positiveness (भावरूपता) of ignorance.

8 *Such Sruti etc.*—Comp. अज्ञानेनावृतं ज्ञानं तेन मुञ्चन्ति जन्तवः —“Knowledge is enveloped by ignorance, hence the creatures are deluded” (Gita 5. 15). नाहं प्रकाशः सर्वस्य योगमाया-समावृतः —“Veiled by this illusion owing to the association of *Gunas*, I am not manifest to all” (Gita 7. 25).]

इदमज्ञानं समष्टिव्यष्ट्यभिप्रायेणैकमनेकमिति

च व्यवह्रियते ॥ ३५ ॥

35. This ignorance is said to be one¹ or many² according to the mode of observing it either collectively³ or individually⁴.

[1 *One*—As in the Sruti passage, अजामेका —“There is one unborn, etc.” (Svet. Up. 4. 5).

2 *Many*—As in the Sruti passage, इन्द्रो मायाभिः पुरुषरूप ईयते “Indra through *Mâyā* assumes various shapes” (Rig-Veda 6. 47. 18).

3 *Collectively*—*Samashti* means an aggregate which is considered as made up of parts which are substantially the same as the whole.

4 *Individually*—The separate units which constitute the aggregate.]

तथाहि यथा वृक्षाणां समष्ट्यभिप्रायेण वनमित्येकत्व-
व्यपदेशो यथा वा जलानां समष्ट्यभिप्रायेण जलाशय इति
तथा नानात्वेन प्रतिभासमानानां जीवगताज्ञानानां समष्ट्य-
भिप्रायेण तदेकत्वव्यपदेशः “अजामेकां” (श्वेतः उपः ४।५)
इत्यादिश्रुतेः ॥ ३६ ॥

36. As, for instance, trees considered as an aggregate are denoted as one, *viz.*, the forest, or water is collectively named as the reservoir, so also ignorance, existing in *Jivas*¹, being diversely manifested², is collectively represented as one,—as in such scriptural passages as, “There is one unborn³ etc.” (Svet. Up. 4. 5).

[1 *Existing in Jivas*—Though Brahman is the substratum of ignorance, yet the effect of the latter is seen only in and through the created beings. To illustrate: A snake has poison in its fangs, but is never affected by it. The effect of the poison is seen only when the snake bites others.]

2 *Being diversely manifested*—This refers to the finite beings. Though absolutely speaking Brahman alone exists yet the distinction of finite beings must be admitted from the relative standpoint, otherwise states of bondage and liberation become meaningless. These two states are very well known. Ordinary creatures are in bondage whereas

Suka, Vāmadeva, and others, are admitted to have attained liberation. Again, the two states are not possible for one and the same being simultaneously. This establishes the diversity of finite beings. Besides, the scriptures mention the two processes of liberation immediate and gradual (क्रम) which also become possible only when the distinction of finite beings is recognised. From such a distinction of finite beings (जीवभेद) naturally follows the distinction of ignorance (अज्ञानभेद), otherwise liberation from ignorance of one man will imply the liberation of the rest. Further, it will be impossible for one individual to attain liberation through Knowledge on account of others remaining in a state of ignorance. Therefore the diversity of ignorance must be admitted. This is of course from the relative and not from the absolute standpoint.

3 Unborn—This refers to ignorance which is without beginning.]

इयं समष्टिरुत्कृष्टोपाधितया विशुद्धसत्त्वप्रधाना ॥ ३७ ॥

37. This aggregate (of ignorance) on account of its being associated with Perfection (Pure Intelligence of Brahman) has a preponderance of pure *Sattva*¹.

[The meaning is this: Ignorance, as we have seen before, has collective as well as separate existence. The collective ignorance is superior to the individual ignorance because the former is associated with Brahman and the latter with *Jiva*.

1 Pure *Sattva*—*Iswara*, i.e., Brahman associated with the aggregate of ignorance has three qualities, viz., *Sattva*, *Rajas* and *Tamas*, whose effects are seen in the acts of creation, preservation and destruction. The word *Sattva* is used in the text not to denote any particular activity of *Iswara* but to signify that the power of ignorance cannot delude Him.]

एतदुपहितं चैतन्यं सर्वज्ञत्वसर्वेश्वरत्वसर्वनियन्तृ-
त्वादिगुणकमव्यक्तमन्तर्यामी जगत्कारणमीश्वर इति च
व्यपदिश्यते सकलाज्ञानावभासकत्वात् । “यः सर्वज्ञः
सर्ववित्” (मुरडः उपः १।१।६) इति श्रुतेः ॥ ३८ ॥

38. Consciousness¹ associated² with this³ is endowed with such qualities as omniscience⁴, universal lordship⁵, all-controlling power⁶, etc., and is designated as the undifferentiated⁷, the inner guide, the cause⁸ of the world and *Iswara* on account of Its being the illuminator⁹ of the aggregate of ignorance. As in the Sruti passage, “Who knows all (generally), who perceives all (particularly)” (Mund. Up. I. I. 9).

[1 *Consciousness*—Pure Brahman.

2 *Associated*—Brahman, as a matter of fact, is never associated with ignorance but It appears so when looked upon from the standpoint of the world. Ignorance is superimposed upon Brahman.

3 *This*—Aggregate of ignorance.

4 *Omniscience*—As It is the witness of all the animate and inanimate objects of the universe.

5 *Universal lordship*—It is *Iswara* who gives rewards and punishments to the finite beings according to the merits of their work.

6 *All-controlling power*—Because *Iswara* is the director of the mental propensities of the finite beings.

7 *Undifferentiated*—Beyond all means of knowledge.

8 *Cause etc.*—Because Brahman is the substratum upon which the empirical existence of the universe depends.

9 *Illuminator*—Ignorance in its collective form has been said to be the associate of *Iswara*, whereas the finite beings

are influenced by its individual aspect. This aggregate of ignorance is said to be *one* and it is manifest only to *Iswara*, who is never influenced by it. Brahman like the sun illumines ignorance and its product, which is seen in the form of the universe. Again, like the sun It is never affected by ignorance.

The word '*Iswara*' popularly known as 'God,' has a peculiar meaning in the Advaita philosophy. The Vedantist does not believe *Iswara* to be the absolute existence. Because he is as unreal' as the phenomenal universe. Brahman associated with ignorance is known as *Iswara*. The difference between *Iswara* and the ordinary man is that the former, though associated with *Māyā*, is not bound by its fetters, whereas the latter is its slave. *Iswara* is the highest manifestation of Brahman in the phenomenal universe.]

ईश्वरस्येयं समष्टिरखिलकारणत्वात्कारणशरीरमा-
नन्दप्रचुरत्वात्कोशवदाच्छादकत्वाच्चानन्दमयकोशः सर्वो-
परमत्वात्सुषुप्तिरतएव स्थूलसूक्ष्मप्रपञ्चलयस्थानमिति च
उच्यते ॥ ३६ ॥

39. This aggregate of ignorance associated with *Iswara* is known as the causal body on account of its being the cause of all, and as the *Anandamayakosha* (the blissful sheath¹) on account of its being full of bliss and covering like a sheath; it is further known as the Cosmic sleep² as into it everything³ is dissolved, and, for this reason, it is designated as the state of dissolution of the gross and subtle phenomena.

[This text describes the various designations of ignorance as the preceding text narrated those of *Iswara*.

1 *Blissful sheath*—Ignorance covers Brahman, as it were, like the skin covering the body. The bliss comes from Brahman.

2 *Cosmic sleep*—Corresponding to the *Sushupti* or dreamless sleep of man. *Pralaya* or Cosmic dissolution is meant. In this state there is no manifestation of gross and subtle objects.

3 *Everything*—Such as *Ākāśha* (ether) etc. At the time of dissolution they are reabsorbed by the causal ignorance.]

यथा वनस्य व्यष्ट्यभिप्रायेण वृक्षा इत्यनेकत्वव्यपदेशो
यथा वा जलाशयस्य व्यष्ट्यभिप्रायेण जलानीति तथाज्ञानस्य
व्यष्ट्यभिप्रायेण तदनेकत्वव्यपदेशः “इन्द्रो मायाभिः पुरुरूप
ईयते” (ऋग्वेद ६।४७।१८) इत्यादिश्रुतेः ॥ ४० ॥

40. As a forest, from¹ the standpoint of the units that compose it, may be designated as a number of trees, and as a reservoir from the same point of view may be spoken of as quantities of water, so also ignorance when denoting separate units is spoken of as many; as in such² Śruti passages as, “Indra³ through *Māyā*⁴ appears as of many forms” (Rig-Veda, 6. 47. 18).

[1 *From etc.*—Relating to the diverse forms of ignorance as manifested through various finite beings.

2 *Such etc.*—Comp. य एको जालवान् ईशत ईशनीभिः—“The great Enchanter who rules alone by His own powers” (Svet. Up. 3. 1).

3 *Indra*—The Supreme Lord

4 *Māyā*—Projecting power.]

अत्र व्यस्तसमस्तव्यापित्वेन व्यष्टिसमष्टिताव्यपदेशः ॥४१॥

41. Ignorance has been designated as individual and collective on account of its pervading the units¹ and the aggregate².

[1 *Units*—Such as the trees that compose a forest.

2 *Aggregate*—Such as the forest.]

इयं व्यष्टिर्निकृष्टोपाधितया मलिनसत्त्वप्रधाना ॥ ४२ ॥

42. The individual ignorance, on account of its association with the inferior¹ being, is characterised by impure² *Sattva*.

[1 *Inferior*—In contradistinction to *Iswara*, who has superior knowledge.

2 *Impure*—The quality of *Sattva* is eclipsed by the *Rajas* and *Tamas* that preponderate in the *Jiva*.]

एतदुपहितं चैतन्यमल्पज्ञत्वानीश्वरत्वादिगुणकं प्राज्ञ
इत्युच्यत एकाज्ञानावभासकत्वात् ॥ ४३ ॥

43. Consciousness associated with this has limited knowledge and is devoid of the power of lordship; it is called *Prājna*¹ on account of its being the illuminator of individual ignorance².

[1 *Prājna*—It is the name of the *Jiva* or individual soul while in a state of profound sleep. The *Māndukya Upanishad* describes the three states of the *Jiva* with the corresponding names, *viz.*, the waking state, when it is named *Viśva*; the dream state, when it is called *Taijasa*; and the state of dreamless sleep, when it is termed *Prājna*. In the last state the *Jiva* remains, temporarily, in a state of unity

with *Brahman*, but covered with ignorance. Beyond these three states is the transcendental state of *Turiya*, when the *Jiva*, free from all ignorance, realises its eternal identity with *Brahman*.

2 *Individual ignorance*—As opposed to the aggregate ignorance which is associated with *Iswara*.]

अस्य प्राज्ञत्वमस्पष्टोपाधितयानतिप्रकाशकत्वात् ॥ ४४ ॥

44. It¹ is called *Prājna* as it is deficient in illumination on account of its association with a dull² limiting adjunct³.

[1 *It*—The *Jiva*.

2 *Dull*—Because the *Jiva* has a preponderance of the inferior qualities of *Rajas* and *Tamas*. See note 2 on para. 42.

3 *Limiting adjunct*—‘*Upādhi*’ is a difficult word to translate. It means something adventitious apparently influencing something else—an apparent limitation, e.g., the redness of a crystal before a rose, or the blueness of the sky.]

अस्यापीयमहङ्कारादिकारणत्वात्कारणशरीरमानन्द-
प्रचुरत्वात्कोशवदाच्छादकत्वाच्चानन्दमयकोशः सर्वोपरम-
त्वात्सुषुप्तिरतएव स्थूलसूक्ष्मशरीरप्रपञ्चलयस्थानमिति च
उच्यते ॥ ४५ ॥

45. The individual ignorance, associated with it¹, is also² known as the causal body on account of its being the cause of egoism³ etc., and as the blissful sheath as it is full of bliss⁴ and covers like a sheath; it is further known as dreamless sleep as into it everything is

dissolved and for this reason it is also designated as the state of dissolution of the gross³ and subtle phenomena.

[1 It—The *Jiva*.

2 Also—As in the case of *Iswara*.

3 Cause of egoism—In the dreamless sleep, the *Jiva* retains the *Samskāra* or impression of egoism (I-consciousness).

4 Full of bliss—Though in dreamless sleep the mind is dissociated from the sense-organs and objects, yet it enjoys great happiness.

5 Gross etc.—In the waking state the *Jiva* is cognisant of the gross objects. In the dream state the gross objects are dissolved into the subtle, and he is aware only of the subtle. In dreamless sleep the gross as well as the subtle objects are absorbed into the Ultimate Cause. Therefore the state of dreamless sleep has been described as the state of ultimate absorption or dissolution.]

तदानीमेतावीश्वरप्राज्ञौ चैतन्यप्रदीप्ताभिरतिसूक्ष्माभिर-
 ज्ञानवृत्तिभिरानन्दमनुभवतः “आनन्दभुक् चैतोमुखः प्राज्ञः”
 (माण्डूः उः ५) इति श्रुतेः सुखमहमस्वाप्सम् न किञ्चिद-
 वेदिषमित्युत्थितस्य परामर्शोपपत्तेश्च ॥ ४६ ॥

46. In the state of dreamless sleep¹ both *Iswara* and *Prājna*, through a very subtle function² of ignorance illumined by Consciousness, enjoy happiness, as in the *Sruti*³ passage : “*Prājna*, the enjoyer of bliss, with Consciousness⁴ for its aid (is the third aspect)” (*Mând. Up.* 5); as also from such experience

of a man awaking from dreamless sleep as, "I slept happily, I did not know anything⁵."

[It may be contended that in the states of dissolution (प्रलय) and dreamless sleep (सुषुप्ति), the functions of the mind cannot work. Therefore no one can, in those states, enjoy bliss. The above text refutes this contention.

1 *Dreamless sleep*—In the case of *Iswara* this refers to the state of dissolution (*Pralaya*). From such Sruti passages as सता सीम्य तदा सम्पन्नो भवति—"Then (in dreamless sleep), my dear, he (*Jiva*) becomes one with Existence (*Iswara*)" (Chh. Up. 6. 8. 1), we learn that in dreamless sleep the *Jiva* becomes one with *Iswara*.

2 *Subtle function etc.*—The great Vedantic *Achāryas* say that in the state of dreamless sleep we actually experience something. This something is not the mere negation of misery and knowledge, as one may suppose from the statement which a man awakening from deep sleep often makes, "I slept happily, I did not know anything." As a matter of fact, one perceives the positive entities, the bliss of the Atman and ignorance itself, in *Sushupti*. It may be questioned how, without the help of the mind which does not function in deep sleep, the Atman, which by Itself is functionless, can perceive these objects. The *Achāryas* explain it by saying that in deep sleep ignorance is present and functions in a very subtle form, and this reflects the bliss of the Atman, which as Intelligence Absolute is also the Eternal Witness. The memory of this experience remains, and that is why we find a man remark after deep sleep, "I slept happily, I did not know anything."

3 *Sruti*—Comp. सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति—“In dreamless sleep when everything is absorbed, the *Jiva*, overpowered by ignorance attains the state of happiness” (Kaivalya Up. 13).

4 *Consciousness etc.*—The *Jiva* derives his perception in all states only through Consciousness or Intelligence which is the essence of the Atman. But for this Consciousness lying at his back the *Jiva* could not have any experience.

5 *Did not know anything*—This indicates ignorance associated with dreamless sleep.]

अनयोः समष्टिव्यष्टयोर्वनवृक्षयोरिव जलाशय-

जलयोरिव वाभेदः ॥ ४७ ॥

47. This aggregate and individual ignorance are identical like a forest and the trees, or a reservoir and the water.

एतदुपहितयोरीश्वरप्राज्ञयोरपि वनवृक्षावच्छिन्नाकाशयो-
रिव जलाशयजलगतप्रतिबिम्बाकाशयोरिव वाभेदः “एष
सर्वेश्वर (एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य
प्रमवाप्ययौ हि भूतानाम्)” (माण्डूः उपः ६) इत्यादि-
श्रुतेः ॥ ४८ ॥

48. As the ether enclosed by the forest is identical with the ether enclosed by the trees, or as the ether reflected in the water is the same as the ether reflected in the reservoir, similarly *Iswara* and *Prājna* associated with these (aggregate and individual ignorance) are identical. There are such Sruti passages as, “He is the Lord of all, (He is omniscient, He is the inner controller, He is the source of all, He is the cause of the origin and destruction of creatures)” (Mând. Up. 6).

[The identity here spoken of is as regards their essence as Pure Consciousness or Spirit and not as subject to limiting adjuncts.]

वनवृक्षतदवच्छिन्नाकाशयोर्जलाशयजलतद्रूपप्रतिबिम्बा-
काशयोर्वाधारभूतानुपहिताकाशवदनयोरज्ञानतदुपहितचैत-
न्ययोराधारभूतं यदनुपहितं चैतन्यं तत्तुरीयमित्युच्यते
“(शान्तं) शिवमद्वैतं चतुर्थं मन्यन्ते (स आत्मा स विज्ञेयः)”
(माण्डूः उः ७) इत्यादिश्रुतेः ॥ ४६ ॥

49. Like the unlimited¹ ether which is the substratum² of the ether enclosed by the forest and the trees, or of the ether which is reflected in the water and the reservoir, there is an unlimited Consciousness which is the substratum³ of the aggregate and the individual ignorance as well as of the Consciousness (*Iswara* and *Prājna*) associated with them. This is called the “Fourth”⁴. As in such⁵ Sruti passages as, “That which is (tranquil), auspicious and without a second, That the wise conceive of as the Fourth aspect. (He is the Self ; He is to be known)” (*Mând. Up. 7*).

[After describing the *Prājna* and *Iswara* limited by their respective *Upādhis* (limitations) the text proceeds to explain the transcendental state of the undifferentiated Consciousness which is known as the “Fourth”.

1 *Unlimited*—Not associated with any *Upādhi* (limitation).

2 *Substratum*—*Ākāsha* is not really the substratum of the forest or the reservoir. But it is called so as they cannot exist without *Ākāsha*.

3 *Substratum*—Consciousness is the substratum of ignorance.

4 *Fourth*—Pure Consciousness is called the “Fourth” aspect in relation to the three other aspects, *viz.*, *Viśva* (waking), *Taijasa* (dreaming) and *Prājna* (dreamless).

5 *Such etc.*—Comp.

विषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।

तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥

“I am the Witness, the Pure Consciousness, the Ever Blessed, different from what constitutes the enjoyer, enjoyment and the object of enjoyment which one experiences in the three states” (Kaivalya Up. 18).

As the *Mahākāsha* (undifferentiated ether) is the substratum of the ether enclosed by the collective *Upādhi* (limitation) of the forest as well as of the ether enclosed by the individual *Upādhi* of the trees and hence is known as the *Turiya* (fourth), similarly the fourth aspect of Pure Consciousness, transcendental, all-pervading, and undifferentiated, is the substratum of the collective and individual ignorance as well as of *Iswara* and *Prājna* with which these are associated.]

इदमेव तुरीयं शुद्धचेतन्यमज्ञानादितदुपहितचेतन्याभ्याम्
तप्तायःपिण्डवदविविक्तं सन्महावाक्यस्य वाच्यं विविक्तं
सल्लक्ष्यमिति चोच्यते ॥ ५० ॥

50. This Pure Consciousness which is known as the “Fourth,” when not discriminated, like¹ a red-hot iron ball, from ignorance and the Consciousness with which it is associated, becomes the direct² meaning of the great Vedic dictum³, and when discriminated, it gives us its implied⁴ meaning.

[1 *Like etc.*—There are two ways in which a word expresses its meaning. (1) The direct way or वाच्य, *e.g.*

when the word iron (अयः) directly signifies the object known as iron. (2) The indirect way or लक्ष्य, e.g. when the word iron—as in the sentence, ‘The (red-hot) iron scorches’—implies fire which is connected with the iron. Similarly, in the Vedic dictum, ‘Thou art That’ the direct (वाच्य) meaning of ‘Thou’ is Consciousness associated with individual ignorance, i.e. *Jiva*, and the direct meaning of ‘That’ is Consciousness associated with collective ignorance i.e. *Iswara*. But the implied meaning of both terms is Pure Consciousness unassociated with ignorance. The point will be dealt with later on.

2 *Direct*—Which is directly derivable from the sentence.

3 *Great Vedic dictum*—There are four sentences known as the *Mahāvākyas* which contain the essence of the wisdom of the Vedas. These are :—तत्त्वमसि—“Thou art That” (Chh. Up. 6. 8. 7) ; अयमात्मा ब्रह्म—“This Self is Brahman” (Brih. Up. 2. 5. 19) ; प्रज्ञानम् ब्रह्म—“Consciousness is Brahman” (Aitar. Up. 5. 3) ; and अहं ब्रह्मास्मि—“I am Brahman” (Brih. Up. 1. 4. 10). Realisation of the meaning of these great utterances liberates one from bondage.

4 *Implied*—As in the sentence गङ्गायां घोषः, which literally translated reads, “The cowherd-village is in the Ganges,” the word Ganges means by implication not the stream, but the bank of the river. This meaning is derived from the sense of the sentence.]

अस्याज्ञानस्यावरणविक्षेपनामकमस्ति शक्तिद्वयम् ॥ ५१ ॥

51. This ignorance has two powers, viz., the power of concealment¹ and the power of projection².

[This and the following paragraphs explain how Pure Consciousness which is really one and indivisible appears as the multiple universe.

1 *Concealment*—Because this power conceals the real nature of Brahman which is Existence-Knowledge-Bliss Absolute.

2 *Projection*—This power gives rise to the illusion of name and form.]

आवरणशक्तिस्तावदल्पोऽपि मेघोऽनेकयोजनायतमा-
दित्यमण्डलमवलोकयितृनयनपथपिधायकतया यथाच्छाद्-
यतीव तथाज्ञानं परिच्छिन्नमप्यात्मानमपरिच्छिन्नम-
संसारिणमवलोकयितृबुद्धिपिधायकतयाच्छादयतीव तादृशं
सामर्थ्यम् । तदुक्तं—“घनच्छन्नदृष्टिर्घनच्छन्नमकं यथा मन्यते
निष्प्रभं चातिमूढः । तथा बद्धवद्भाति यो मूढदृष्टेः स
नित्योपलब्धिस्वरूपोऽहमात्मा ॥” इति

(हस्तामलकम् १०) ॥ ५२ ॥

52. Just as a small patch of cloud, by obstructing the vision of the observer¹, conceals, as it were², the solar disc extending over many miles, similarly ignorance³, though limited by nature, yet obstructing the intellect⁴ of the observer, conceals, as it were, the Self which is unlimited and not subject to transmigration. Such a power is this power of concealment. It is thus said:—“As the sun appears covered by a cloud and bedimmed to a very ignorant person whose vision is obscured by the cloud, so also That which to the unenlightened appears to be in bondage is

my real nature—the Atman—Eternal Knowledge” (Hastâmalaka 10).

[1 *Observer*—The unenlightened observer.

2 *As it were*—The sun, as a matter of fact, can never be covered by a cloud.

3 *Ignorance*—*Mâyâ*, which is neither gross nor subtle on account of its being indescribable, is here said to be limited. This comparison is made only in relation to the Atman which it seems to envelop for the time being.

4 *Intellect*—It means Consciousness associated with the intellect. Intellect being itself a product of ignorance cannot be covered by it.

Even when a man thinks himself bound, he is in reality the blissful Atman. He has only forgotten his real nature and this is due to *Mâyâ*. The aim of all *Sâdhanâ* (spiritual practice) is to realise the identity of *Paramâtman* and *Jivâtman*. The concealing power of *Mâyâ* makes a man forget his real nature like the small patch of cloud which obscures the mighty sun from the vision of the observer.]

अनया आवृतस्यात्मनः कर्तृत्वभोक्तृत्वसुखित्वदुःखिः-
त्वादिसंसारसम्भावनापि भवति यथा स्वाज्ञानेनावृतायां
रज्ज्वां सर्पत्वसम्भावना ॥ ५३ ॥

53. The Self covered by this (concealing power of ignorance) may become subject to *Samsâra* (relative existence) characterised by one's feeling as agent¹, the experiencing subject, happy, miserable, etc., just as a rope may become a snake due to the concealing power of one's own ignorance.

[1 *Agent etc.*—Which one really is not.]

विक्षेपशक्तिस्तु यथा रज्ज्वहानं स्वावृतरज्जौ स्वशक्त्या सर्पादिकमुद्गावयत्येवमहानमपि स्वावृतात्मनि स्वशक्त्या-काशादिप्रपञ्चमुद्गावयति तादृशं सामर्थ्यम् । तदुक्तं—
“विक्षेपशक्तिर्लिङ्गादि ब्रह्माण्डान्तं जगत् सृजेत्” इति ।

(वाक्यसुधा १३) ॥ ५४ ॥

54. Just as ignorance regarding a rope, by its inherent power, gives rise to the illusion of a snake etc. in the rope¹ covered by it, so also ignorance², by its own power creates in the Self covered by it, such phenomena as ether etc. Such a power³ is called the power of projection. It is thus said :—“The power of projection creates all from the subtle bodies to the cosmos” (Vâkyasudhâ 13).•

[1 *Rope etc.*—Consciousness inhering in the rope when covered by ignorance. Ignorance must have Consciousness for its substratum. It cannot rest on ‘nothingness.’ When we mistake the rope for the snake, the process of illusion is this :—The all-prevading Consciousness, here limited by the rope, is covered by ignorance and therefore we mistake the rope for the snake.

2 *Ignorance*—The original and primordial *Mâyâ*.

3 *Such a power*—The creative power of ignorance.

Ignorance endowed with these twin powers of concealment and projection is the cause which transforms, as it were, the Pure Self, immutable, unattached and indivisible, into the *Jiva* and the world. As ignorance regarding the rope gives rise to the illusion of the snake, similarly ignorance regarding the Self, by its power of projection, brings before our mind the illusion of the phenomenal universe.]

शक्तिद्वयवद्ज्ञानोपहितं चैतन्यं स्वप्रधानतया निमित्तं
स्वोपाधिप्रधानतयोपादानञ्च भवति ॥ ५५ ॥

55. Consciousness associated with ignorance, possessed of these two powers, when considered from its own standpoint¹ is the efficient cause, and when considered from the standpoint of its *Upādhi* or limitation² is the material cause (of the universe).

[1 *Own standpoint*—When we look at the Consciousness-aspect mainly without altogether overlooking the association of *Upādhi*.

2 *Limitation*—When we look at the *Upādhi*-aspect mainly without altogether overlooking the element of Pure Consciousness.

The question arises whether Brahman is the material or the efficient cause of the universe, *i.e.*, whether Brahman has created the universe like the potter making his pot or whether Brahman has transformed Himself into the universe like the transformation of milk into curd. Now the *prima facie* view is that Brahman is not the efficient cause, because in that case He would be quite different from His creation as the potter is from the pot he makes. But there is a *Sruti* passage which contradicts this standpoint. तत् सृष्ट्वा तदेवानु-
प्राविशत् —“Having projected it, He entered into it” (*Taitt. Up.* 2. 6). This passage declares that Brahman after projecting the universe entered into it. Further, Brahman cannot be the material cause of the universe. In that case, the cause and effect being the same, the universe would be a conscious entity and therefore it would not be unreal. These arguments of the opponent are thus refuted: Brahman associated with *Mâyā*, when looked upon from the standpoint of His Consciousness-aspect, is the efficient or instrumental cause, and when looked upon from His

Upādhi-aspect is the material cause of the universe. It can be thus illustrated: Inert iron filings, when placed near a magnet, show movement. Similarly ignorance which is inert and lifeless shows activity owing to the proximity of Brahman. Therefore Brahman is instrumental to the activity and manifestation of *Māyā*. Again, ignorance is the direct material cause of the universe, and therefore *Iswara* also, who is the Lord of *Māyā*, is indirectly said to be the material cause of the universe. As regards the contention that in case Brahman is the efficient cause then the passage quoted from the Taittiriya Upanishad becomes meaningless, it may be said that the passage refers to Brahman as the material cause. Again, in explaining creation the Vedantin applies the Law of Vivarta which means the transformation of the cause into effect without the former losing its own character, hence, apparent transformation. According to the Vedantin the world is the Vivarta of Brahman, i.e., the whole visible universe is a mere illusion—an unreal and illusory appearance—while Brahman is the only real entity. As the snake is the *Vivarta* of the rope, so is the world the *Vivarta* of Brahman. The law of *Vivarta* is *fundamentally* different from the law of evolution (*Parināma*), which admits real change in the cause. Therefore if Brahman is posited as the material cause of the universe, it does not follow that the universe is also a conscious entity like its cause. Ignorance is unreal and therefore the phenomenal universe which is its effect is also unreal.]

यथा लूता तन्तुकार्यं प्रति स्वप्रधानतया निमित्तं
स्वशरीरप्रधानतयोपादानञ्च भवति ॥ ५६ ॥

56. Just as the spider, when considered from the standpoint of its own self, is the efficient cause of the web, and when looked upon from the standpoint of its body, is also the material cause of the web.

[The weaving of the web by the spider from its own saliva is a well-known phenomenon. The spider is the efficient cause as without the life-principle inherent in the spider, its material and inert body cannot weave the web. Again the life-principle of the spider without its material body is equally impotent to weave the web. Therefore the spider is both the efficient and the material cause of the web. As the spider without the help of cotton and other materials makes the warp and the woof and therefore ultimately weaves the web, similarly the Supreme Deity also, one without a second before creation, through His own power of *Māyā* creates the entire universe from the gross objects to the highest cosmic manifestation. Compare—

यथीर्षाभिः सृजते गृह्णते च
 यथा पृथिव्यामीषधयः सम्भवन्ति ।
 यथा सतः पुरुषात् केशलोमानि
 तथाऽक्षरात् सम्भवतीह विश्वम् ॥

“As the spider creates and withdraws its thread, as the herbs grow on earth, as hairs come out spontaneously from a living person, so, in this world, does everything come out of the Imperishable One” (Mund. Up. 1. 1. 7).]

तमःप्रधानविक्षेपशक्तिमदज्ञानोपहितचैतन्यादाकाश
 आकाशाद्वायुर्वायोरग्निरग्नेरापोऽद्भ्यः पृथिवी चोत्पद्यते
 “एतस्मादात्मन आकाशः सम्भूतः” (तैः उः २।१।२)
 इत्यादिश्रुतेः ॥ ५७ ॥

57. From consciousness¹ associated with the projecting power of ignorance which has a preponderance of the quality of darkness, has evolved ether which², in its turn, has produced air, from air has come fire, from fire,

water, and from water, earth. As in such Sruti passages, "From this Self has evolved ether" (Taitt. Up. 2. 1. 1).

[1 *Consciousness*—The purport of the Sruti is that the whole universe has evolved from Brahman. Comp. पुरुष एवेदं सर्वं —"All this (universe) is verily the *Purusha* Himself" (Rig-Veda 10. 90. 2). यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयन्त्याभिसंविशन्ति —"From which these creatures are born, through which they, when born, live, and into which they return and enter" (Taitt. Up. 3. 1). अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते —"I am the origin of all, from Me everything originates" (Gita 10. 8).

The Vedanta school of philosophy basing its arguments on such scriptural passages as these refutes the *Sāṅkhyas*, according to whom the universe has evolved from the inert *Pradhāna*. Comp. *Vedānta Sūtras* 1. 1. 5 and 2. 2. 1. It also refutes the atomic theory of the *Nyāya* school and finally establishes that Brahman is the ultimate cause of everything.

2 *Which etc.*—Ether evolves air. It means that air is produced from Brahman associated with ignorance which had already been transformed into ether. In other words, air etc. are products of Brahman Itself.]

तेषु जाड्याधिक्यदर्शान्तमःप्राधान्यं तत्कारणस्य ।
तदानीं सत्त्वरजस्तमांसि कारणगुणप्रक्रमेण तेषाकाशा-
दिषूपद्यन्ते ॥ ५८ ॥

58. On account of the preponderance of inertia observed in them¹, their cause also must have an excess of the quality of darkness (*Tamas*). At that time² the qualities of *Sattva*, *Rajas* and *Tamas* are reproduced³ in ether etc., in accordance⁴ with the law that the

qualities of the cause determine the qualities of the effect.

[This text explains how the ignorance associated with Consciousness which is the cause of ether etc., is considered to have a preponderance of *Tamas*.

1 *Them*—Ether etc.

2 *At that time*—At the time of creation.

3 *Reproduced*—The five elements though containing the particles of *Sattva* and *Rajas* have a preponderance of *Tamas*. In comparison with the other elements, *Ākāśha* contains the greatest amount of *Sattva* and the earth the greatest amount of *Tamas*.

4 *In accordance etc.*—Indian philosophy says that the cause is turned into the effect. Therefore the qualities of the cause produce the qualities of the effect.]

एतान्येव सूक्ष्मभूतानि तन्मात्राण्यपञ्चीकृतानि

चोच्यन्ते ॥५६॥

59. These¹ are called subtle² matter, rudimentary³ elements (*Tān-mâtras*) and un-compounded (*Apanchikrita*) elements⁴.

[1 *These*—Ether, air, fire, water, and earth as originally projected.

2 *Subtle*—As yet unable to participate in any action. When first evolved these elements have no gross forms.

3 *Rudimentary*—The elements in their rudimentary state (तन्मात्र) possess only their own characteristic attributes. Thus the rudimentary ether (आकाश) is endowed with the quality of sound only.

4 *Uncompounded elements*—The rudimentary elements, when first evolved, are unmixed with one another. The

gross ether is a combination of the original subtle ether with the other four subtle elements in a fixed proportion. This will be explained later on.]

एतेभ्यः सूक्ष्मशरीराणि स्थूलभूतानि चोत्पद्यन्ते ॥ ६० ॥

60. From these subtle elements are produced subtle bodies and gross elements.

सूक्ष्मशरीराणि सप्तदशावयवानि लिङ्गशरीराणि ॥ ६१ ॥

61. The subtle bodies are what are known as the *Linga Shariras* having seventeen component parts.

अवयवास्तु ज्ञानेन्द्रियपञ्चकं बुद्धिमनसी कर्मेन्द्रिय-
पञ्चकं वायुपञ्चकं चेति ॥ ६२ ॥

62. The component parts (of the *Linga Sharira*) are the five organs of perception, the intellect, the mind, the five organs of action and the five vital forces.

ज्ञानेन्द्रियाणि श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणाख्यानि ॥ ६३ ॥

63. The five organs of perception are the ears, the skin, the eyes, the tongue and the nose.

एतान्याकाशादीनां सात्त्विकांशेभ्यो व्यस्तेभ्यः पृथक्
पृथक् क्रमेणोत्पद्यन्ते ॥ ६४ ॥

64. These¹ are produced separately² in consecutive order from the *Sattva* particles of ether etc.

[1 *These*—The five organs of perception.

2 *Separately*—The ears are produced from the *Sattva* particles of ether, the skin from those of air, the eyes from those of fire, the tongue from those of water, and the nose from those of earth, as opposed to mind etc., which are produced from a combination of all the elements. See para. 70.]

बुद्धिर्नाम निश्चयात्मिकान्तःकरणवृत्तिः ॥ ६५ ॥

65. Intellect (*Buddhi*) is that modification of the internal instrument (*Antahkarana*¹) which determines².

[1 *Antahkarana*—The inner organ, of which *Chitta*, *Buddhi*, *Manas* and *Ahamkāra* are the different aspects.

2 *Determines*—the real nature of an object.]

मनो नाम सङ्कल्पविकल्पात्मिकान्तःकरणवृत्तिः ॥ ६६ ॥

66. The mind (*Manas*) is that modification of the internal instrument which considers the pros and cons of a subject (*Sankalpa* and *Vikalpa*¹).

[1 *Sankalpa* and *Vikalpa*—These two terms can be explained either in relation to thought or action. When a person cannot determine whether a particular object is this or that, or when he cannot determine whether he will perform a particular action or not, then the aspect of the internal organ called *Manas* is said to function.]

अनयोरेव चित्ताहङ्कारयोरन्तर्भावः ॥ ६७ ॥

67. The mind-stuff (*Chitta*) and egoism (*Ahamkāra*) are included in the intellect (*Buddhi*) and the mind (*Manas*) respectively.

अनुसन्धानात्मिकान्तःकरणवृत्तिः चित्तम् ॥ ६८ ॥

68. Memory (*Chitta*) is that modification of the inner organ which remembers.

[This is included in *Buddhi* or the intellect.]

अभिमानात्मिकान्तःकरणवृत्तिः अहङ्कारः ॥ ६९ ॥

69. Egoism (*Ahamkāra*) is that modification of the inner organ which is characterised by Self-consciousness.

[The word *Antahkarana-vritti* means a modification of the inner organ. According to the Vedanta philosophy when an organ perceives an object the mind transforms itself into the object. When, for instance, the eye sees a pot the mind projects itself through the eye and takes the form of the pot. When the Antahkarana becomes absolutely sure of the existence of the pot then it is known as *Buddhi*, but when it cannot determine whether it is a pot or something else, then it is called *Manas*. Similarly when the *Antahkarana* remembers an object it is denoted as *Chitta*. Lastly when it establishes the relationship of 'I' or 'mine' with the object as, for example in, 'I know the object,' 'I am happy' or 'mine is the happiness', it is known as *Ahamkāra*.]

एते पुनराकाशादिगतसात्त्विकांशेभ्यो मिलितेभ्य
उत्पद्यन्ते ॥ ७० ॥

70. These¹, be it noted, are produced from the combination of the *Sattva* particles of ether etc.

[1 *These*—The *Manas* etc.

This text shows that these also are material objects.]

एतेषां प्रकाशात्मकत्वात्सात्त्विकांशकार्यत्वम् ॥ ७१ ॥

71. On account of their being luminous¹ they² are said to be the products of the *Sattva* particles.

[1 *Luminous*—Comp. “Of these the quality of *Sattva*, from its purity, is luminous and healthy” (Gita 14. 6).

2 *They*—The five organs of perception as well as the *Manas* etc.]

इयं बुद्धिर्ज्ञानेन्द्रियैः सहिता विज्ञानमयकोशो
भवति ॥ ७२ ॥

72. This intellect (*Buddhi*) together with the organs of perception constitutes the intelligent¹ sheath² (*Vijnānamayakosha*).

[1 *Intelligent*—*Buddhi* or intellect is called *Vijnānamaya* (intelligent) as it is the product of *Sattva* and has an excess of luminosity owing to its association with the organs of perception.

2 *Sheath*—Because it covers the Self like a sheath.]

अयं कर्तृत्वभोक्तृत्वसुखित्वदुःखित्वाद्यभिमानत्वेनेह-
लोकपरलोकगामी व्यावहारिको जीव इत्युच्यते ॥ ७३ ॥

73. This *Vijnānamayakosha*¹, on account of its being conscious that it is an agent² and enjoyer and that it is happy or miserable etc., is called the phenomenal³ *Jiva* (the individual self) subject to transmigration to this and the other worlds.

[1 *Vijnānamayakosha*—The *Jiva* or the embodied being is, according to the Vedānta philosophy, Pure Consciousness limited by or reflected in this *Kosha*.

2 *Agent*—Comp. विज्ञानं यच्च तनुते, कर्माणि तनुतेऽपि च —“The *Vijnāna* (intelligence) performs sacrifice. It also performs all works” (Taitt. Up. 2. 5).

3 *Phenomenal*—As opposed to परमार्थिक or absolute reality. From the absolute standpoint the *Jiva* is identical with Brahman as set forth in the famous line ब्रह्म सत्यं जगन्मिथ्या जीव ब्रह्मैव नापरः—“Brahman alone is real and the world is an illusion. The *Jiva* is nothing else but Brahman.” As such the *Jiva* cannot have any consciousness of agency, enjoyment, pain, etc. We impute this to it from the empirical standpoint of the world. “He, imitating the intellect, wanders between the two worlds, as if thinking, as if moving” (Brih. Up. 4. 3. 7). This identity with Brahman is realised only in *Samādhi*.

For the characteristics of the *Jiva* according to Sankara refer to his commentary on *Vedānta Sūtras* 2. 3. 10—20, 30—50 ; 3. 2. 5—10.]

मनस्तु ज्ञानेन्द्रियैः सहितं सन्मनोमयकोशो
भवति ॥ ७४ ॥

74. The mind with the organs of perception constitutes the mental sheath (*Manomayakosha*).

कर्मेन्द्रियाणि वाक्पाणिपादपायूपस्थानि ॥ ७५ ॥

75. The organs of action are the organ of speech, the hands, the feet and the organs of evacuation and generation.

एतानि पुनराकाशादीनां रजोशेभ्यो व्यस्तभ्यः पृथक्
पृथक् क्रमेणोत्पद्यन्ते ॥ ७६ ॥

76. These¹ are produced separately in consecutive order from the active (*Rajas*) particles of ether etc.

[1 *These*—The organs of action. They have been produced separately from the *Rajas* particles of ether, air, fire, water and earth respectively.]

वायवः प्राणापानव्यानोदानसमानाः ॥ ७७ ॥

77. The five vital forces are the *Prāna*, *Apāna*, *Vyāna*, *Samāna* and *Udāna*.

प्राणो नाम प्राग्गमनवान्नासाग्रस्थानवर्ती ॥ ७८ ॥

78. *Prāna* is that vital force which goes upward and has its seat at the tip of the nose¹.

[1 *Nose*—Really *Prāna* has its seat in the heart. Comp. प्राणः हृदये —“*Prāna* is in the heart” (Taitt. Brah. 3. 10. 8. 5). But its presence is directly felt at the tip of the nose.]

अपानो नामावाग्गमनवान्पाद्व्यादिस्थानवर्ती ॥ ७९ ॥

79. *Apāna* is that vital force which

goes downward¹ and has its seat in the organs of excretion.

[1 *Downward*—Below the navel.]

व्यानो नाम विश्वगमनवानखिलशरीरवर्तो ॥ ८० ॥

80. *Vyāna* is that vital force which moves in all directions and pervades the entire body.

उदानो नाम कण्ठस्थानीय ऊर्ध्वगमनवा-

नुत्क्रमणवायुः ॥ ८१ ॥

81. *Udāna* is the ascending vital force which helps the passing out from the body and has its seat in the throat¹.

[1 *Throat*—Though at the time of death the subtle body may pass out through any part of the body, yet the throat is most often this exit.]

समानो नाम शरीरमध्यगताशितपीतान्नादिसमी-
करणकरः ॥ ८२ ॥

82. *Samāna* is that vital force which assimilates food and drink and has its seat in the middle of the body.

समीकरणन्तु परिपाककरणं रसरुधिरशुक्रपुरीषादि-
करणमिति यावत् ॥ ८३ ॥

83. Assimilation means digestion of food and its conversion into chyle, blood, and other materials of the body.

[These five vital forces are really one, but they are differently named on account of their different functions.]

केचित्तु नागकूर्मकृकलदेवदत्तधनञ्जयाख्याः पञ्चान्ये
वायवः सन्तीति वदन्ति ॥ ८४ ॥

84. Others¹ say that there are five more vital forces known as *Nāga*, *Kurma*, *Krikala*, *Devadatta* and *Dhananjaya*.

[1 Others—The followers of the *Sāṅkhya* philosophy.]

तत्र नाग उद्गिरणकरः । कूर्म उन्मीलनकरः । कृकलः
क्षुत्करः । देवदत्तो जृम्भणकरः । धनञ्जयः पोषणकरः ॥८५॥

85. Of these *Nāga* is that which causes vomiting or eructation, *Kurma* opens¹ the eye-lids, *Krikala* creates hunger, *Devadatta* produces yawning and *Dhananjaya* nourishes the body.

[1 *Opens etc.*—and closes them.]

एतेषां प्राणादिष्वन्तर्भावात्प्राणादयः

पञ्चवेति केचित् ॥ ८६ ॥

86. Some¹ say that on account of their being included² in *Prāna* etc., the vital forces are really five in number.

[1 *Some*—The school of Vedantins.

2 *Included*—The *Sruti* also, contrary to the *Sāṅkhya* philosophy, declares that the vital forces are only five in number, *viz.*, *Prāna*, *Apāna*, etc. *Comp. Brih. Up. 1. 5. 3.*]

एतत्प्राणादिपञ्चरूमाकाशादिगतरजोशोभ्यो मिलितेभ्य
उत्पद्यते ॥ ८७ ॥

87. These five vital forces, viz., *Prāna* etc., are produced from the combination of the active (*Rajas*) particles of ether etc.

[*Prāna* etc. are, therefore, material objects.]

इदं प्राणादिपञ्चकं कर्मेन्द्रियैः सहितं सत्प्राणमय-
कोशो भवति । अस्य क्रियात्मकत्वेन रजोशकार्यत्वम् ॥८८॥

88. These five vital forces such as *Prāna* etc., together with the organs of action, constitute the vital sheath (*Prānamayakosha*¹). Its active nature² shows that it is the product of the particles of *Rajas*.

[1 *Prānamayakosha*—*Prānamaya* means consisting of the *Prānas* or vital forces.

2 *Active nature*—Such as movement, progression, etc.]

एतेषु कोशेषु मध्ये विज्ञानमयो ज्ञानशक्तिमान् कर्तृरूपः ।
मनोमय इच्छाशक्तिमान् करणरूपः । प्राणमयः क्रियाशक्ति-
मान् कार्यरूपः । योग्यत्वादेवमेतेषां विभाग इति वर्णयन्ति ।
एतत्कोशत्रयं मिलितं सत्सूक्ष्मशरीरमित्युच्यते ॥ ८९ ॥

89. Among these sheaths, the intelligent sheath (*Vijnānamayakosha*) which is endowed with the power of knowledge¹ is the agent ; the mental sheath (*Manomayakosha*) which is

endowed with will-power² is the instrument ; and the vital sheath (*Prānamayakosha*) which is endowed with activity is the product. This division has been made according to their respective functions³. These three sheaths together constitute the subtle body⁴.

[1 *Power of knowledge*—*Vijnāna* or intelligence has this power on account of its proximity to the Atman.

2 *Will-power*—Will is a function of the mind. Comp. नामः संकल्पो विचिकित्सा—“Desire, resolution, doubt, etc., all these are modifications of the mind” (Brih. Up. 1. 5. 3).

3 *Respective functions*—The agency of the intelligent sheath has been established on the ground of its closeness to the Atman. The Self (perceiver) in spite of the presence of the sense-organs and the object can perceive the object only when the mind is attached to it. Therefore the mind is the instrument. The objects are always present before the perceiver. ⁴ But it is the mind alone which cognises them. As people say, “My mind was elsewhere, I did not see ; my mind was elsewhere, I did not hear.” The vital sheath is the product, as the following Sruti passage speaks of the *Prāna* or the vital force as the product of speech and mind. “They (speech and mind) became united and out of that union *Prāna* was born” (Brih. Up. 1. 5. 12).

4 *Subtle body*—This accompanies the *Jiva* during transmigration.]

अत्राप्यखिलसूक्ष्मशरीरमेकबुद्धिविषयतया वनवज्जलाशय-
वद्वा समष्टिरनेकबुद्धिविषयतया वृक्षवज्जलवद्वा व्यष्टिरपि
भवति ॥ ६० ॥

90. Here also the sum total of all the subtle bodies, when looked upon as *one*¹, like a forest or a reservoir, is called *Samashti* or

aggregate, and when viewed as many, like the trees or quantities of water, is called *Vyashti* or individual.

[As in the case of ignorance, all the subtle bodies that are in the universe may be looked upon collectively or individually, like a forest and the trees that form it, or like a reservoir and the quantities of water that make it up. In the former case it is an aggregate or totality, and in the latter it denotes the different individuals. Consciousness that identifies itself with this aggregate as an undivided whole, is known as *Hiranyagarbha*, whereas the Consciousness that identifies itself with each of the subtle bodies is called *Tajjasa*.

1 *Looked upon as one*—That the subtle bodies may be looked upon as one and as many is borne out by the following Sruti passages : लिङ्गं मनो यद् निषक्तमस्य—“To whatever object a man’s own mind (लिङ्गशरीरम्) is attached” (Brih. Up. 4. 4. 6). अनन्तं वै मनोऽनन्ता विश्वे देवाः—“The mind is endless, and the *Viswadevas* are endless” (Brih. Up. 3. 1. 9).

That the aggregate and the individuals are but different modes of looking at the same principle is known from the following Sruti passage : वायुरेव व्यष्टिर्वायुरेव समष्टिः—“*Vāyu* is each individual, and *Vāyu* is the aggregate” (Brih. Up. 3. 3. 2).]

एतत् समष्ट्युपहितं चैतन्यं सूत्रात्मा हिरण्यगर्भः
प्राणश्चेत्युच्यते सर्वत्रानुस्यूतत्वाज्ज्ञानेच्छाक्रियाशक्ति-
मदुपहितत्वाच्च ॥ ६१ ॥

91. Consciousness associated with this totality is called *Sutrâtma*¹, *Hiranyagarbha* and *Prâna*² etc.³, because it is immanent everywhere and because it identifies itself with the five great uncompounded elements⁴ endowed

with the powers of knowledge, will and activity.

[1 *Sutrātma*—That Soul which pervades the universe as a thread runs through a garland.

2 *Prāna*—It is called *Prāna* on account of its possessing the power of activity. As regards the conception of *Hiranyagarbha*, compare the following Sruti passages :
 द्विरण्यगर्भः समवर्त्तताये —“First there came *Hiranyagarbha*” (Rig-Veda 10. 121. 1). द्विरण्यगर्भे जनयामास पूर्वम्—“He first produced *Hiranyagarbha*” (Svet. Up. 3. 4). कतम एको देव इति प्राचः—“Which is that one deity?—*Prāna*” (Brih. Up. 3. 9. 9).

3 *Etc.*—Such epithets as *Prajāpati* and *Brahmā* are also included.

4 *Uncompounded elements*—The five great elements not yet combined with one another. See note 4 on para. 59. The term पञ्चीकृत will be explained later on.]

अस्यैवा समष्टिः स्थूलप्रपञ्चापेक्षया सूक्ष्मत्वात्सूक्ष्म-
 शरीरं विज्ञानमयादिकोशत्रयं जाग्रद्वासनामयत्वात्स्वप्नोऽत-
 एव स्थूलप्रपञ्चलयस्थानमिति चोच्यते ॥ ६२ ॥

92. This aggregate made up of the three sheaths such as *Vijnānamayakosha* etc. (which forms the limiting adjunct) of *Hiranyagarbha* is called the subtle body as it is finer than the gross universe. It is also called the dream state¹, as it consists of the impressions of the waking state; and for that very reason it is known as the merging place² for the gross universe.

[1 *Dream State*—Because it corresponds to our dream state, which is the state intermediate between the waking

state and the state of dreamless sleep. Comp. "The third or the dream state is the meeting place of this world and the next" (Brih. Up. 4. 3. 9).

2 *Merging place etc.*—The gross physical phenomena seen in the waking state are experienced in the dream state as mere ideas. As the same thing also happens on a cosmic scale, the gross universe is transformed on the plane of *Hiranyagarbha* into a subtle universe. Hence this state is designated as one in which the gross universe is merged, just as it happens in dreams.]

एतद्व्यष्ट्युपहितं चैतन्यं तैजसो भवति तेजोमयान्तः-
करणोपहितत्वात् ॥ ६३ ॥

93. Consciousness associated with each individual subtle body is known as *Taijasa* (full of light) on account of its being associated with the effulgent¹ inner organ (*Antahkarana*).

[1 *Effulgent*—It means full of ideas as opposed to gross experiences.]

अस्यापीयं व्यष्टिः स्थूलशरोरापेक्षया सूक्ष्मत्वादिति
हेतोरेव सूक्ष्मशरीरं विज्ञानमयादिकोशत्रयं जाग्रद्वासनामय-
त्वात्स्वप्नोऽतएव स्थूलशरीरलयस्थानमिति चोच्यते ॥ ६४ ॥

94. The individual limiting adjunct² of *Taijasa* too, made up of the three sheaths, such as *Vijnānamayakosha* etc., is called the subtle body, as it is finer than the gross body. It is also called the dream state, as it consists of the impressions of the waking state, and for

that very reason it is known as the merging place for the gross body.

एतौ सूत्रात्मतैजसौ तदानीं मनोवृत्तिभिः सूक्ष्म-
विषयाननुभवतः “प्रविविक्तभुक्तैजसः” (माण्डूः उः ३)
इत्यादिश्रुतेः ॥ ६५ ॥

95. The *Sutrâtma* and *Taijasa*, at that time¹, through (subtle) functionings of the mind, experience the subtle objects². Witness such³ Sruti passages as, “*Taijasa* is the enjoyer of subtle objects” (Mând. Up. 3).

[1 *At that time*—During the dream state.

2 *Subtle objects*—The dream-objects have merely an appearance and have no reality. They are called प्रातिभासिक or illusory. A dream is not mere memory because it is perceived directly. Nor is it sound sleep because we perceive in that state some objects. Again it is not a waking experience, because there is no reality about the objects, place or time seen in a dream. “There are no (real) chariots in that state, no horses, no roads, but he himself creates chariots, horses and roads” (Brih. Up. 4. 3. 10).

3 *Such etc.*—Comp. तस्मादिषु प्रविविक्ताहारतर इवैव भवति —“Therefore, he (*Taijasa*) takes finer food, as it were, than the corporeal Self (*Vaiswânara*)” (Brih. Up. 4. 2. 3).]

अत्रापि समष्टिव्यष्टोस्तदुपहितसूत्रात्मतैजसयोर्वनवृक्ष-
वत्तदवच्छिन्नाकाशवच्च जलाशयजलवत्तद्गतप्रतिबिम्बाकाश-
वच्चाभेदः ॥ ६६ ॥

96. Here also the aggregate and individual subtle bodies are identical, like a forest

and its trees or like a lake and its waters, and the *Sutrātmā* and the *Taijasa*, which have those bodies as their limiting adjuncts, are also identical like the spaces enclosed by a forest and its trees or like the skies reflected in the lake and its waters.

एवं सूक्ष्मशरीरोत्पत्तिः ॥ ६७ ॥

97. Thus do the subtle bodies originate.

स्थूलभूतानि तु पञ्चीकृतानि ॥ ६८ ॥

98. But¹ the gross elements are all compounded.

[1 *But*—This shows the difference in composition of the gross elements from those of the subtle ones.]

पञ्चीकरणं त्वाकाशादिपञ्चस्वेकैकं द्विधा समं विभज्य
तेषु दशसु भागेषु प्राथमिकान्पञ्च भागान्प्रत्येकं चतुर्धा
समं विभज्य तेषां चतुर्णां भागानां स्वस्वद्वितीयार्धभाग-
परित्यागेन भागान्तरेषु योजनम् ॥ ६९ ॥

99. The compounding takes place thus : Each of the five elements; *viz.*, ether etc., is divided into two equal parts; of the ten parts thus produced five—being the first half of each element—are each sub-divided into four equal parts. Then leaving one half of each element, to the other half is added one of these quarters from each of the other four elements.

[At the time of creation the five elements remain in an uncompounded state. As such they cannot produce the phenomenal objects of the universe. These subtle elements are then said to remain in the *Apanchikrita* state. Afterwards these elements combine with one another in a certain ratio, *viz.*, half of itself plus one-eighth of each of the other four.]

तदुक्तं—

“द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः ।

स्वस्वेतरद्वितीयांशैर्योजनात्पञ्च पञ्च ते ॥” इति ॥ १०० ॥

100. Thus it has been said: “By dividing each element into two equal parts, and sub-dividing the first half of each element into four equal parts, and then adding to the other half of each element one sub-division of each of the remaining four, each element becomes five in one.”

[The reference is to Panchadashi 1. 27.]

अस्याप्रामाण्यं नाशङ्कनीयं त्रिवृत्करणश्रुतेः पञ्ची-
करणस्याप्युपलक्षणत्वात् ॥ १०१ ॥

101. The authoritativeness of this method of compounding should not be questioned, for the triple combination¹ described in the Sruti indirectly² refers to this.

[1 *Triple combination*—The process of *Trivritkarana* is mentioned in the Sruti—“Let me make each of these three tripartite” (Chh. Up. 6. 3. 3). According to this passage the Lord first created fire, water and earth and

combined them according to the process of *Trivritkarana*. This process is also similar to that of *Panchikarana*. Each of the gross elements fire, water and earth contains half of its own kind and one-fourth of each of the other two.]

2 *Indirectly*—Though in the scriptural passage regarding *Trivritkarana* there is no mention of ether and air, yet other passages speak of them. Comp. आत्मनः आकाशः सम्भूतः—“Ether came out of the Self.” The creation of five elements is supported by the Sruti and Smriti. Ether and air have been apparently left out in the *Trivritkarana* process. This apparent contradiction has been reconciled in the *Vedānta Sūtras*. Vidvattamāchārya, a great Vedantic teacher, remarks that as ether is all-pervading and without it nothing can exist, and as force, symbolised by air, is also at the root of all movement, and nothing can exist apart from it, therefore ether and air are to be taken for granted along with fire, water and earth, and the Sruti speaks of *Trivritkarana* only as a more convenient mode of expression. Therefore the Sruti passages about *Trivritkarana* indirectly refer to *Panchikarana*.]

पञ्चानां पञ्चात्मकत्वे समानेऽपि तेषु च “वैशेष्यात्तु
तद्वादस्तद्वादः” (ब्रः सूः २।१२२) इति न्यायेनाकाशादिव्य-
पदेशः सम्भवति ॥ १०२ ॥

102. Though these five gross elements are alike in so far as each of them contains the five elements, yet they are differently named as ether etc. owing to the “preponderance¹ of a particular element in them” (*Brahma Sūtras* 2. 4. 22).

[1 *Preponderance*—Each is named after the element it contains in the largest proportion.]

तदानीमाकाशे शब्दोऽभिव्यज्यते वायौ शब्दस्पर्शविज्ञौ
शब्दस्पर्शरूपाण्यप्सु शब्दस्पर्शरूपरसाः पृथिव्यां शब्दस्पर्श-
रूपरसगन्धाश्च ॥ १०३ ॥

103. At that time¹ ether manifests² sound ;
air manifests sound and touch ; fire sound
touch and form ; water sound, touch, form and
taste ; and earth manifests sound, touch, form,
taste and smell.

[1 *At that time*—When they are compounded.

2 *Manifests*—Sound, which lies in a potential state in
ether, manifests at the time of *Panchikarana*. Thus each
succeeding element has a special property of its own to
which are added those of the preceding elements.]

पतेभ्यः पञ्चीकृतेभ्यो भूतेभ्यो भूर्भुवःस्वर्महर्जनस्तपः-
सत्यमित्येतन्नामकानामुपर्युपरिविद्यमानानामतलवितलसुतल-
रसातलतलातलमहातलपातालनामकानामधोऽधोविद्यमाना-
नां लोकानां ब्रह्माण्डस्य तदन्तर्गतचतुर्विधस्थूलशरीराणां
तदुचितानामन्नपानादीनां चोत्पत्तिर्भवति ॥ १०४ ॥

104. From these compounded elements
have evolved the seven planes, existing one
above the other, *viz.*, *Bhur*, *Bhuvar*, *Svar*,
Mahar, *Jana*, *Tapas*, and *Satyam*; and the
seven nether planes, one below the other, *viz.*,
Atala, *Vitala*, *Sutala*, *Rasātala*, *Talātala*,
Mahātala, and *Pātāla*; the world, the four
kinds of gross bodies contained in it together
with the food and drink appropriate to them.

चतुर्विधशरीराणि तु जरायुजाण्डजस्वेदजोद्भिज्जा-
ख्यानि ॥ १०५ ॥

105. The four kinds of gross bodies are those that are born of the womb, the egg, moisture and the soil.

जरायुजानि जरायुभ्यो जातानि मनुष्य-
पश्वदीनि ॥ १०६ ॥

106. Those that are born of the womb refer to men, beasts, etc.

अण्डजान्यण्डेभ्यो जातानि पक्षिपन्नगादीनि ॥ १०७ ॥

107. Those that come out of the egg are the birds, reptiles, etc.

स्वेदजानि स्वेदेभ्यो जातानि यूकामशकादीनि ॥ १०८ ॥

108. Those that are born of moisture are the lice, mosquitoes, etc.

उद्भिज्जानि भूमिमुद्भिद्य जातानि लतावृक्षादीनि ॥ १०९ ॥

109. Those that spring from the soil are the trees, creepers, etc.

अत्रापि चतुर्विधसकलस्थूलशरीरमेकानेकबुद्धिविषय-
तया वनवज्जलाशयवद्वा समष्टिर्वृक्षवज्जलवद्वा व्यष्टिरपि
भवति ॥ ११० ॥

110. Here also all the gross bodies, in their fourfold variety, may be spoken of collectively or individually according as they are thought of as one like a forest or a lake, or many, like the trees and the quantities of water.

[The gross bodies, also, may be regarded as collective or individual according to the way of looking at them. All the gross bodies may be looked upon as one whole, like a forest, or they may be looked upon as separate entities like the trees in a forest.]

एतत्समष्ट्युपहितं चैतन्यं वैश्वानरो विराडित्युच्यते
सर्वनराभिमानित्वाद्विविधं राजमानत्वाच्च ॥ १११ ॥

111. Consciousness associated with this aggregate of gross bodies is called *Vaiswānara* and *Virāt* on account of its identification¹ with all bodies, and from its manifestation in diverse ways respectively.

[1 *Identification*—Thinking that all the bodies in the universe together form *its* body.]

अस्यैषा समष्टिः स्थूलशरीरमन्नविकारत्वाद्दन्मयकोशः
स्थूलभोगायतनत्वाच्च स्थूलशरीरं जाग्रदिति च व्यप-
दिश्यते ॥ ११२ ॥

112. This aggregate gross body of his¹ is called the alimentary sheath (*Annamaya-kosha*) on account of its being a modification

of food², and is said to be in the waking state on account of its being the medium for the enjoyment³ of gross objects.

[1 *His*—Of the *Virāt*.

2 *Food*—Eaten and assimilated by the parents.

3 *Enjoyment etc.*—Through the senses.

The Pure Consciousness is called *Anandamaya*, *Vijnānamaya*, *Manomaya*, *Prānamaya* and *Annamaya* when associated with ignorance, discriminative faculty (*Buddhi*), mind (*Manas*), vital force (*Prāna*) and the physical body (*Anna*) respectively.]

एतद्व्यष्ट्युपहितं चैतन्यं विश्व इत्युच्यते सूक्ष्मशरीरा-
भिमानमपरित्यज्य स्थूलशरीरादिप्रविष्टत्वात् ॥ ११३ ॥

113. Consciousness associated with the individual gross body¹ is designated as *Viswa* on account of its entering the gross body etc. without giving up its identification with the subtle body.

[1 *Individual gross body*—Any one of the various individual gross bodies of the four kinds enumerated above.

The *Jiva* or embodied soul has three kinds of limitations, *viz.*, that of ignorance, the subtle body, and the gross and the subtle body—in dreamless sleep, dream state and waking state respectively. The embodied soul identifying itself with each of these limitations is known as *Prājña*, *Taijasa* and *Viswa* respectively.]

अस्याप्येषा न्यष्टिः स्थूलशरीरमन्नविकारत्वादेव हेतो-
रन्नमयकोशो जाग्रदिति चोच्यते ॥ ११४ ॥

114. This individual gross body of his (of the *Jiva*) is also called the alimentary

sheath on account of its being a modification of food, and is said to be in the waking state¹.

[1 *Waking state*—Because its existence is perceived in the waking state only.]

तदानीमेतौ विश्ववैश्वानरौ दिग्वातार्कवरुणाश्विभिः
 क्रमान्नियन्त्रितेन श्रोत्रादीन्द्रियपञ्चकेन क्रमाच्छब्दस्पर्शरूप-
 रसगन्धानग्नीन्द्रोपेन्द्रयमप्रजापतिभिः क्रमान्नियन्त्रितेन वागा-
 दीन्द्रियपञ्चकेन क्रमाद्वचनादानगमनविसर्गानन्दांश्चन्द्रचतुर्मुख-
 शङ्कराच्युतैः क्रमान्नियन्त्रितेन मनोबुद्ध्यहङ्कारचित्ताख्येना-
 न्तरिन्द्रियचतुष्केण क्रमात्सङ्कल्पनिश्चयाहङ्कार्यचैत्तांश्च
 सर्वानेतान् स्थूलविषयाननुभवतः “जागरितस्थानो बहिःप्रज्ञः”
 (माण्डू० उ० ७) इत्यादिश्रुतेः ॥ ११५ ॥

115. Both *Viswa* and *Vaisvānara* at that time¹, perceive the gross objects, *viz.*, sound, touch, colour, taste, and smell, respectively through the five sense-organs, such as the ears etc., controlled respectively by (the presiding deities, *viz.*) the Quarters² (*Dik*), Air (*Vāyu*), Sun, *Vṛuna* and the two *Aswins*. They also perform the functions of speech, acceptance, walking, excretion and enjoyment, respectively through the five organs of action, such as the tongue etc., controlled respectively by Fire, *Indra*, *Vishnu*, *Yama* and *Prajāpati*. They also experience uncertainty, determination, personality and

remembrance, respectively through the four inner organs, viz., mind, intellect, egoism and memory (*Chitta*) controlled respectively by the Moon, *Brahmā*, *Shiva* and *Vishnu*. Witness such Sruti passages³ as: "Whose place is the waking state, who is conscious of the external world" (*Mând. Up. 3*).

[The way in which *Viswa* and *Vaiswânara* come into touch with the universe, internal and external, during the waking state is being indicated.

2 *Quarters etc.*—These are the presiding deities of the various external organs. They regulate the activities of these organs.

3 *Passages*—The remaining portion of the passage is "and who enjoys the gross objects, is the first aspect (of the Atman)."]

अत्राप्यनयोः स्थूलव्यष्टिसमष्टयोस्तदुपहितविश्ववैश्वानरयोश्च वनवृक्षवत्तद्वच्छिन्नाकाशवच्च जलाशयजलवत्तद्गत-
प्रतिबिम्बाकाशवच्च पूर्ववदभेदः ॥ ११६ ॥

116. Here also the individual and collective gross bodies are identical as before¹, like the trees and the forest, or like² the quantities of water and the lake; and so are *Viswa* and *Vaiswânara*, which are respectively associated with those bodies, identical, like the spaces enclosed by the trees and the forest, or like the reflections of the sky in the quantities of water and the lake.

[1 *As before*—The reference is to par. 96.

2 *Or like*—These two similes, frequently repeated in

the book, refer to two distinct Vedantic theories on the identity of *Jiva* and Brahman—the theory of reflection and the theory of apparent limitation. The former theory holds that the *Jiva* is a reflection of Brahman, while according to the latter theory the *Jiva* is separated from Brahman by Upādhis or limiting adjuncts superimposed by ignorance.]

एवं पञ्चीकृतपञ्चभूतेभ्यः स्थूलप्रपञ्चोत्पत्तिः ॥ ११७ ॥

117. Thus has the gross phenomenal universe evolved from the five compounded elements.

एतेषां स्थूलसूक्ष्मकारणप्रपञ्चानामपि समष्टिरेको
महान्प्रपञ्चो भवति यथावान्तरवनानां समष्टिरेकं महद्वनं
भवति यथा वावान्तरजलाशयानां समष्टिरेको महान्
जलाशयः ॥ ११८ ॥

118. The sum total of the gross, subtle and causal worlds makes a Vast Universe as the sum total of smaller forests makes a vast forest, or a collection of smaller lakes makes a vast expanse of water.

[Having explained before how the different aggregates are formed from the individuals comprised in each, the text now explains how a higher aggregate is formed out of those very aggregates. Just as different forests each containing a particular species of trees, when taken together, constitute a vast forest, or as a number of lakes of various dimensions make a vast expanse of water, viz., the sea or the ocean, so also the totality of gross, subtle and causal worlds makes a Vast Universe.]

एतदुपहितं वैश्वानरादीश्वरपर्यन्तं चैतन्यमप्यवान्तर-
वनावच्छिन्नाकाशवदवान्तरजलाशयगतप्रतिबिम्बाकाशवच्चैक-
मेव ॥ ११६ ॥

119. Consciousness associated with this¹, from *Vaiswānara* to *Iswara*² is also one and the same, as the space enclosed by a number of smaller forests is the same as that enclosed by the big forest of which they form part, or as the sky reflected in different smaller lakes is the same as that reflected in the vast expanse of water which they form.

[1 *This*—This Vast Universe.

2 *Vaiswānara* to *Iswara*—i.e. *Vaiswānara*, *Hiranyagarbha* and *Iswara*, associated respectively with the gross, subtle and causal worlds.]

आभ्यां महाप्रपञ्चतदुपहितचैतन्याभ्यां तसायःपिण्ड-
वदविविक्तं सदनुपहितं चैतन्यं “सर्वं खल्विदं ब्रह्म”
(छा० उ० ३।१४।१) इति (महा) वाक्यस्य वाच्यं भवति
विविक्तं सल्लक्ष्यमपि भवति ॥ १२० ॥

120. Consciousness unassociated with any adjuncts (*Upādhis*) whatsoever, when not discriminated, like the red-hot iron-ball, from the Vast Universe and the Consciousness associated with it, becomes the direct import of the great Vedic dictum, “All this is verily Brahman” (Chh. Up. 3. 14. 1), and when

discriminated from them it becomes the implied meaning of that text.

[See notes on par. 50.]

एवं वस्तुन्यवस्त्वारोपोऽध्यारोपः सामान्येन

प्रदर्शितः ॥ १२१ ॥

121. Thus has been shown, in general, the process of superimposition, which is the attributing of unreality to the real.

[See par. 32 and note.]

इदानीं प्रत्यगात्मनीदमिदमयमयमारोपयतीति विशेषत
उच्यते ॥ १२२ ॥

122. Now will be considered, in particular, how¹ people variously superimpose on the innermost Self such ideas as "I am this," "I am this," etc.

[1 *How etc.*—That is when one identifies oneself with such extraneous objects as son, property, etc., which are clearly other than one's own Self.]

अतिप्राकृतस्तु "आत्मा वै जायते पुत्रः" इत्यादिश्रुतेः
स्वस्मिन्निव पुत्रेऽपि प्रेमदर्शनात्पुत्रे पुष्टे नष्टे चाहमेव पुष्टो
नष्टश्चेत्याद्यनुभवाच्च पुत्र आत्मेति वदति ॥ १२३ ॥

123. (Thus for example) an extremely deluded man speaks of his son as his own Self, on account of such Sruti passages as, "Verily

the Self is born as the son," owing also to the fact that one loves one's son as one's own Self, and further because of the experience that one feels oneself prosperous or ruined according as one's son fares well or ill.

[Three kinds of proofs are given above, *viz.*, scriptural evidence, inference and direct perception. The real significance, however, of the passage quoted here is that the son is very dear to oneself.]

चार्वाकस्तु " स वा एष पुरुषोऽन्नरसमयः" (तै०उ०
२।१।१) इत्यादिश्रुतेः प्रदीप्तगृहात्स्वपुत्रं परित्यज्यापि
स्वस्य निर्गमदर्शनात्स्थूलोऽहं कृशोऽहमित्याद्यनुभवाच्च
स्थूलशरीरमात्मेति वदति ॥ १२४ ॥

124. One school of *Chârvâkas*¹, however, holds that this physical body is the Self, on account of such Sruti passages as, "Man² is constituted of the essence of food" (Taitt. Up. 2. 1. 1), owing also to the fact that a man rushes out from a burning house even leaving behind his son, and further because of such experience as, "I am stout," "I am thin," etc.

[1 *Chârvâkas*—They are thorough materialists. •

2 *Man etc.*—This passage, however, refers only to his physical body which is the product of the food he assimilates and not to his real nature.

The author describes the different views held regarding the nature of the Self. Each succeeding view is less crude and comes nearer the mark than the preceding one.

Ultimately all the views are refuted and the real nature of the Self as set forth in the Vedanta is established.]

अपरश्चार्वाकः “ते ह प्राणाः प्रजापतिं पितरमेत्योचुः”
(छा० उ० ५।१।७) इत्यादिश्रुतेरिन्द्रियाणामभावे शरीर-
चलनाभावात्काणोऽहं बधिरोऽहमित्याद्यनुभवाच्चेन्द्रिया-
ण्यात्मेति वदति ॥ १२५ ॥

125. Another school of *Chârvâkas* speaks of the sense-organs as the Self, on account of such Sruti passages as, “The sense-organs went to their father, *Prajâpati*, and said,” (Chh. Up. 5. 1. 7), owing also to the fact that the movement of the body ceases when the organs cease to work, and further because of such experiences as, “I am blind of one eye,” “I am deaf,” etc.

[This school of *Chârvâkas* refutes the contention of the former school that the body is the Self by the argument that the body is inert when the sense-organs cease to function. The Sruti quoted in the preceding paragraph is meant, according to this school, only to explain the Self from the standpoint of gross matter, as otherwise other scriptural texts would be contradicted. If the body were the Self, then a youth should remember the activities of his infancy, which he does not. Again the experience that one is stout etc., arises out of a false identification of the body with the Self. Therefore the real Self, this school contends, is the sense-organs.]

अपरश्चार्वाकः “अन्योऽन्तर आत्मा प्राणमयः” (तैः उः
२।२।१) इत्यादिश्रुतेः प्राणाभाव इन्द्रियादिवचनायोगाद्दह-

मशनायावानहं पिपासावानित्यादि अनुभवाच्च प्राण
आत्मेति वदति ॥ १२६ ॥

126. Still another school of *Chârvâkas* holds that *Prâna* or vital force is the Self, on account of such Sruti passages as, "Different from and inner than this (the physical body) is the Self which consists of the vital force" (*Taitt. Up.* 2. 2. 1), owing also to the fact that with the cessation¹ of the working of the vital force, the sense-organs cease to function; and because of such experience as, "I am hungry," "I am thirsty," etc.

[1 *With the cessation etc.*—That is, at the time of death.

This school refutes the former school on the ground that the Sruti quoted in the preceding paragraph implies that the vital force is the controlling agent of the sense-organs. If the sense-organs were the real Self, then such Sruti passages as, "They dissolve on reaching the Self," would be contradicted. The experience, such as, "I am deaf" etc. arises from falsely attributing deafness etc. to the Self. Thirst, hunger, etc. are the creation of the vital force, as man cannot live without food and drink. This is the contention of those who accept the vital force to be the Self.]

अन्यस्तु चार्वाकः "अन्योऽन्तर आत्मा मनोमयः"
(तै० उ० २।३।१) इत्यादिश्रुतेर्मनेसि सुप्ते प्राणादेरभावा-
दहं सङ्कल्पवानहं विकल्पवानित्याद्यनुभवाच्च मन आत्मेति
वदति ॥ १२७ ॥

127. Yet another school of *Chârvâkas* holds that mind (*Manas*) is the Self, on

account of such Sruti passages as, "Different from and inner than this (which consists of the vital force) is the Self which consists of mind" (Taitt. Up. 2. 3. 1), owing also to the fact that the vital force etc. cease to work when the mind goes into deep sleep¹, and further because of such experience as, "I am considering the pros and cons," etc.

[1 *Deep sleep*—Dreamless sleep.

This school refutes the former on the ground that the function of the vital force is controlled by the mind. Besides, why single out one out of five aspects of the vital force? The scriptural text referred to in the previous paragraph means that the Self performs its activities with the help of the vital force. Again by the mere power of the mind a man gets certain experiences such as dream etc., even when the sense-organs are withdrawn from their objects. The mind, this school contends, with its characteristic power of weighing over a subject, is the real Self.]

बौद्धस्तु "अन्योऽन्तर आत्मा विज्ञानमयः" (तैः उः
२।४।१) इत्यादिश्रुतेः कर्तुरभावे करणस्य शक्यभावादहं
कर्ताहं भोक्तेत्याद्यनुभवाच्च बुद्धिरात्मेति वदति ॥ १२८ ॥

128. As against this the Buddhists say that the intellect is the Self, on account of such Sruti passages as, "Different from and inner than this is the Self which consists of Consciousness" (Taitt. Up. 2. 4. 1), owing also to the fact that the instrument becomes powerless in the absence of the agent, and from such

experiences as, "I am the agent," "I am the enjoyer," etc.

[The mind is merely an instrument for experiencing pleasure and pain etc. Therefore there must be an agent, separate from the instrument and controlling it. The intellect (*Buddhi*) according to the Buddhist, is the Self. Again if the mind were the agent, requiring no other instruments for knowledge than the sense-organs, then there would be a confusion of experience on account of the simultaneous contact of the sense-organs with their objects. This confusion is avoided if we accept an agent other than the mind, which uses it as an instrument.

This is the doctrine of the Buddhist idealist, known as the *Yogâchâra*, who accepts a stream of ideas (*Vijnâna*) alone to be real and rejects everything else as non-existent.]

प्राभाकरतार्किकौ तु "अन्योऽन्तर आत्मानन्दमयः (तैः
उः २।५।१) इत्यादिश्रुतेर्बुद्ध्यादीनामज्ञाने लयदर्शनादहमज्ञो-
ऽहमज्ञानीत्याद्यनुभवाच्चाज्ञानमात्मेति वदतः ॥ १२६ ॥

129. The Prâbhâkaras¹ and the Târkikas on the other hand say that ignorance² is the Self on account of such Sruti passages as, "Different from and inner than this is the Self which consists of bliss" (Taitt. Up. 2. 5. 1), and owing also to the fact that during sound sleep the intellect etc. merge in ignorance, and further because of such experience as, "I am ignorant," "I am devoid of knowledge," etc.

[1 Prâbhâkaras—The followers of the Mimânsaka philosopher Prabhâkara.

2 *Ignorance*—means something different from and opposed to the “momentary consciousness” of the Buddhist.

Prabhākara argues like this : In deep sleep the intellect etc. merge in ignorance, *i.e.*, in something different from consciousness. Again one arising from deep sleep recognises himself to be the same person who was asleep. As there is no consciousness in deep sleep it follows that the Self is ignorance or something different from consciousness as shown by its absence.]

भाद्रस्तु “प्रज्ञानघन एवानन्दमयः” (माण्डूः उः ५)
इत्यादिश्रुतेः सुषुप्तौ प्रकाशाप्रकाशसद्भावात्प्रामाहं न
जानामीत्याद्यनुभवाच्चाज्ञानोपहितं चैतन्यमात्मेति
वदति ॥ १३० ॥

130. ‘The Bhāttas’ on the contrary say that consciousness² associated with ignorance is the Self, on account of such Sruti passages as, “During dreamless sleep the Atman is undifferentiated consciousness³ and full of bliss⁴” (Mānd. Up. 5. 4), owing also to the fact⁵ that both consciousness and unconsciousness are present in a state of dreamless sleep, and from such experience⁶ as, “I do not know myself,” etc.

[1 *Bhāttas*—They are the followers of the Mimānsaka philosopher Kumārilla Bhatta.

2 *Consciousness etc.*—The Self according to this school is associated with both knowledge and ignorance. It is material.

3 *Undifferentiated consciousness*—Though the forms are there, they are not distinguished because of ignorance.

4 *Full of bliss*—and not bliss itself.

5 *Fact etc.*—This school infers from the experience of dreamless sleep that the Self must contain elements of both consciousness and unconsciousness. Unless a man retains consciousness in that state, he cannot say, on waking, that he had slept well. In dreamless sleep the sense-organs cease to function; therefore this knowledge cannot come from the sense-organs. Again ignorance itself, being material, does not possess any illumining property. Therefore the Self must possess consciousness as an inherent quality, which accounts for the refreshed feeling a man has after a sound sleep. Again he also says, “*I did not know anything then.*” This experience shows that ignorance is another attribute of the Atman.

6 *Such experience*—Even in the waking state a man says, “I do not know myself,” though he is aware of his own existence. Therefore the Self is, according to this school, consciousness associated with ignorance.]

अपर बौद्धः “असदेवेदमग्र आसीत्” (छा: उ: ६।२।१)
इत्यादिश्रुतेः सुषुप्तौ सर्वाभावादहं सुषुप्तौ नासमित्युत्थितस्य
स्वाभावपरामर्शविषयानुभवाच्च शून्यमात्मेति वदति ॥ १३१ ॥

131. Another school of Buddhists says that the Self is identical with the void, on account of such Sruti passages as, “In the beginning there was non-existence” (Chh. Up. 6. 2. 1), owing also to the fact that there is an absence of everything during dreamless sleep, and further because of the experience, regarding his non-existence, of a man who has

just awakened, as when he says to himself, "During the dreamless sleep I was non-existent."

[This is the view of the Mādhyamika school of Buddhism, which, interpreting literally a saying of Buddha, maintains that everything is void. According to this school the Self is neither intelligent nor a substance. The Sruti quoted in the text simply means that the world of names and forms was non-existent, that is, undifferentiated before creation, and not as this school would like to interpret it.]

एतेषां पुत्रादीनामनात्मत्वमुच्यते ॥ १३२ ॥

132. Now it will be shown that all these items from the son to the void are not the Self.

एतैरतिप्राकृतादिवादिभिरुक्तेषु श्रुतियुक्त्यनुभवाभासेषु
पूर्वपूर्वोक्तश्रुतियुक्त्यनुभवाभासानामुत्तरोत्तरश्रुतियुक्त्यनु-
भवाभासैरात्मत्वबाधदर्शनात्पुत्रादीनामनात्मत्वं

स्पष्टमेव ॥ १३३ ॥

133. Since in these citations of scriptural passages, arguments and personal experiences—all three fallacious—made by the different classes of people enumerated above beginning with the extremely deluded¹, in support of their respective views about the Self, the subsequent view contradicts the previous one, it becomes quite clear that all these items from the son to the void are not the Self.

[1 *Extremely deluded*—See paragraph 123.]

किञ्च प्रत्यगस्थूलोऽचक्षुरप्राणोऽमना अकर्ता चैतन्यं
चिन्मात्रं सदित्यादि प्रबलश्रुतिविरोधादस्य पुत्रादिशून्य-
पर्यन्तस्य जडस्य चैतन्यभास्यत्वेन घटादिवदनित्यत्वादहं
ब्रह्मेति विद्वदनुभवप्राबल्याच्च तत्तच्छ्रुतियुक्तघनभवा-
भासानां बाधितत्वादपि पुत्रादिशून्यपर्यन्तमखिलमनात्मैव
॥ १३४ ॥

134. Moreover none of the items from the son to the void is the Self, because all those fallacious citations of scriptural passages, arguments and personal experiences in support of them are all nullified for the following reasons :—first because they contradict strong scriptural passages¹ which describe the Self as not gross, without eyes, without the vital force, without the mind, not an agent, but Consciousness, Pure Intelligence and Existence; secondly because they are material and are illumined by Pure Consciousness and as such are unreal, like a pot etc.; and lastly because of the strong intuition of the man of realisation that he is Brahman.

[1 *Strong scriptural passages*—That the Self is born as the son is contradicted by the Sruti, कश्चिद्दूरः प्रत्यगात्मानमेव-
दाहयन् चक्षुरश्च तन्मिच्छन्—“Some wise men desiring immortality realised the innermost Self by restraining the senses” (Katha. Ūp. 4. 1). That the Self is the physical body is contradicted by the Sruti अखूलमनस इत्यनदीर्घम्—“It is neither gross nor fine, neither short nor long” (Brih. Ūp. 3. 8. 8).

That it is not the sense-organs is declared by the Sruti अक्षुःश्रोत्रं तदपाचिपादम् —“It has no eyes nor ears, no hands nor feet” (Mund. Up. 1. 1. 6). That the Self is the vital force or the mind is refuted by the Sruti अप्राची अमनाः शुभः —“Without the vital force and without the mind, pure” (Mund Up. 2. 1. 2). That the Self is not intellect is declared by the Sruti अनन्तस्यात्मा विश्वरूपी अकर्ता—“The Self is infinite, all-formed and non-agent” (Svet. Up. 1. 9). That the Self consists of bliss is contradicted by न चास्मि वेत्ता मम चित्सदाहम् —“There is no one to know me. I am eternal Consciousness” (Kaiv. Up. 21). That the Self is consciousness associated with ignorance is contradicted by such Srutis as चिन्मात्रीऽहं सदाशिवः—“I am Pure Intelligence the Absolute Good” (Kaiv. Up. 18). That the Atman is non-existence or void is contradicted by such Srutis as सदेव सोम्येदमय आसीत् —“In the beginning, my dear, all this was only Existence” (Chh. Up. 6. 2. 1); तत्सत्यं स आत्मा—“It is truth. It is the Self” (Chh. Up. 6. 8. 7).

There are many other scriptural passages to support the view that the Self is not the son etc., but something eternal, infinite and transcendental. Comp. एष त आत्मा सर्वान्तरः —“He is thy Self which is within all” (Brih. Up. 3. 4. 1); प्राचक्ष्य प्राचक्षुत अक्षुष्यक्षुषुत श्रोत्रस्य श्रोत्रं मनसो ये मनी विदुः —“They who know the Vital Force of vital forces, the Eye of the eye, the Ear of the ear, the Mind of the mind” (Brih. Up. 4 4. 18); यतो वाची निवर्तन्ते अप्राप्य मनसा सह —“Whence the senses together with the mind return baffled” (Tait. Up. 2. 4).

It should not however be thought that the scriptural passages quoted by those who call the son etc. the Self, are wholly meaningless. As the Self is too subtle for ordinary understanding, the passages in question gradually train the mind to dwell on finer and finer aspects of the Self. This is called the *Arundhati Nyāya*. One wishing to locate the tiny star called *Arundhati* is first directed to look at bigger and brighter stars. Gradually he comes to the right star. Similarly those scriptural passages gradually help one on to the Reality.

Again, the son etc. cannot be the Self, which is real and eternal, because these are merely material objects like a pot etc. They would not even be known but for the Atman, the eternal subject, which cognises them and is their substratum. This Atman is self-luminous. Comp. न विद्याति-विद्यातारं विजातीयः—“You cannot know That which makes Knowledge itself possible” (Brih. Up. 3. 4. 2); अत्रायं पुरुषः स्वयं ज्योतिर्भवति —“In that state the individual is self-illuminated” (Brih. Up. 4. 3. 9).

Therefore the *innermost Self* is something different from the body, the sense-organs, vital forces, mind, intellect and Cosmic ignorance. It is the eternal Witness, Existence, Knowledge and Bliss Absolute.

Lastly sages by their actual realisation of the identity of the *Jiva* and Brahman support this Vedantic view regarding the nature of the Self. Thus scriptural evidence, reasoning and intuition all bring out the transcendental nature of the Self.] •

अतस्तसद्भासकं नित्यशुद्धबुद्धमुक्तसत्यस्वभावं प्रत्यक्-
चैतन्यमेवात्मवस्त्विति धेदान्तविद्वदनुभवः ॥ १३५ ॥

135. Therefore the innermost Consciousness which is by nature eternal, pure, intelligent, free and real, and which is the illuminer of those unreal entities (such as the son etc.) is the Self. This is the experience of the Vedantists.

पथमध्यारोपः ॥ १३६ ॥

136. The above is an account of superimposition of unreality on the Real.

[The topic introduced in paragraph 122 regarding the varieties of superimposition is ended here.]

अपवादो नाम रज्जुविवर्तस्य सर्पस्य रज्जुमात्रत्व-
 वद्वस्तुविवर्तस्यावस्तुनोऽहानादेः प्रपञ्चस्य वस्तुमात्रत्वम्
 ॥ १३७ ॥

137. As a snake falsely perceived¹ in a rope is ultimately found out to be nothing but the rope ; similarly the world of unreal things, beginning with ignorance, superimposed upon the Reality, is realised, at the end, to be nothing but Brahman. This is known as refutation (*Apavāda*). *vivarta* इति.

[1 *Falsely perceived*—‘*Vivarta*’ means an apparent modification or illusion which is caused by ignorance. As a snake is the *Vivarta* of a rope, so is the world the *Vivarta* of Brahman, and the illusion is removed by Knowledge.]

When the rope, through illusion, appears as a snake, it does not actually change into the snake. *Apavāda* destroys this illusion and brings out the truth. Similarly Brahman, through illusion, appears as the phenomenal world. The breaking up of this illusion—which consists only of name and form—and the consequent discovery of Brahman, which is the underlying reality, is called *Apavāda*.]

तदुक्तम्—

“सतस्त्वतोऽन्यथाप्रथा विकार इत्युदीरितः ।

अतस्ततोऽन्यथाप्रथा विवर्त्त इत्युदीरितः ॥” इति ॥१३८॥

138. Thus it has been said : *Vikāra*¹ is the actual modification of a thing altering into another substance ; while *Vivarta*² is only an apparent modification.

[1 *Vikāra*—As when milk is turned into curd.

2 *Vivarta*—As when a rope is mistaken for a snake, or a mother-of-pearl for silver.

According to the monistic school of Vedānta, the world is not an actual, but apparent modification of Brahman. It has not actually changed into the world. For the Śrutis declare that Brahman is changeless and eternal. But the school of qualified monism, of which Rāmānuja is the chief exponent, holds the universe to be an actual modification of Brahman. The entire universe and all individual selves are part and parcel of Brahman.]

तथाहि एतद्भोगायतनं चतुर्विधसकलस्थूलशरीर-
जातं भोग्यरूपान्नपानादिकमेतदायतनभूतभूरादिचतुर्दश-
भुवनान्येतदायतनभूतं ब्रह्माण्डं चैतत्सर्वमेतेषां कारणरूपं
पञ्चीकृतमूतमात्रं भवति ॥ १३६ ॥

139. To illustrate: The four kinds¹ of physical bodies which are the seats of enjoyment; the different kinds of food and drink etc., which are the objects of enjoyment; the fourteen planes² such as *Bhur* etc., which contain them; and the universe (*Brahmānda*) which contains these planes—all these are reduced to their cause, the five gross³ elements.

[1 *Four kinds etc.*—See paragraphs 106—109.

2 *Fourteen planes*—See paragraph 104.

3 *Gross*—See paragraph 99 note.

This is how the gross universe is to be gradually resolved into Brahman. We must reduce the effects into their causes, in the reverse order to that of creation.]

एतानि शब्दादिविषयसहितानि पञ्चीकृतानि भूतानि
सूक्ष्मशरीरजातं चैतत्सर्वमेतेषां कारणरूपापञ्चीकृतभूतमात्रं
भवति ॥ १४० ॥

140. These five gross elements, together with the five objects¹ such as sound etc., and the subtle bodies—all these are reduced to their cause—the uncompounded elements.

[1 *Objects*—The characteristic properties of the five gross elements. See paragraph 103.]

एतानि सत्त्वादिगुणसहितान्यपञ्चीकृतान्युत्पत्तिव्यु-
त्क्रमेणैतत्कारणभूताज्ञानोपहितचैतन्यमात्रं भवति ॥ १४१ ॥

141. The five uncompounded elements, together with the tendencies of *Sattva*¹, *Rajas* and *Tamas*, in the reverse² order to that of creation, are reduced to their cause, namely Consciousness associated with ignorance.

[1 *Sattva etc.*—Characterised by knowledge, activity and inertia respectively.

2 *Reverse order*—For the process and order of creation see paragraph 57.]

एतदज्ञानमज्ञानोपहितं चैतन्यं चेश्वरादिकमेतदाधार-
भूतानुपहितचैतन्यरूपं तुरीयं ब्रह्ममात्रं भवति ॥ १४२ ॥

142. This ignorance and the Consciousness associated with it, such as *Iswara* etc.,

are resolved into the transcendent¹ Brahman unassociated with ignorance, which is the substratum of them all.

[1 *Transcendent etc.*—Existence, Knowledge, Bliss Absolute.]

आभ्यामध्यारोपापवादाभ्यां तत्त्वम्पदार्थशोधनमपि सिद्धं
भवति ॥ १४३ ॥

143. By this process of superimposition and refutation the precise significance of “That¹” and “thou” is clearly determined.

[1 *That etc.*—These are the two words of the great Vedic dictum तत्त्वमसि—“Thou art That” (Chh. Up. 6. 9. 3).]

तथाहि—अज्ञानादिसमष्टिरेतदुपहितं सर्वज्ञत्वादिविशिष्टं
चैतन्यमेतदनुपहितं चैतत्त्रयं तप्तायःपिण्डवदेकत्वेनावभा-
समानं तत्पदवाच्यार्थो भवति ॥ १४४ ॥

144. To explain: Collective ignorance and the rest¹, Consciousness² associated with it and endowed with omniscience etc.,³ as also the Pure Consciousness unassociated with any attribute—these three, when appearing as one⁴ and inseparable like a red-hot iron ball, becomes the primary⁵ meaning of the word “That.”

[1 *And the rest*—The gross and subtle cosmic bodies are meant.

2 *Consciousness etc.*—*Iswara, Hiranyagarbha* and *Virāt* are meant.

3 *Etc.*—*E.g.*, rulership.

4 *Appearing as one*—because of our ignorance, though in reality they are distinct.

5 *Primary*—The meaning of a word may be threefold, *viz.*, primary (वाच्य) that is, the meaning directly conveyed by the word; secondary or implied (लक्ष्य), the meaning it conveys by implication; and suggested (व्यक्त), the meaning hinted at or suggested by the word through association.]

एतदुपाध्युपहिताधारभूतमनुपहितं चैतन्यं तत्पद-
लक्ष्यार्थो भवति ॥ १४५ ॥

145. The unassociated Consciousness which is the substratum of the limiting adjuncts and of *Iswara* which they limit, is the implied meaning of "That."

[*Brahman*, which is the substratum of collective ignorance and of *Iswara*, is the implied meaning of "That."]

अज्ञानादिव्यष्टिरेतदुपहिताल्पज्ञत्वादिविशिष्टचैतन्यमेतदनु-
पहितं चैतत्त्रयं तन्नायःपिण्डवदेकत्वेनावभासमानं त्वम्प-
दवाच्यार्थो भवति ॥ १४६ ॥

146. Individual ignorance and the rest¹, Consciousness² associated with it and endowed with partial knowledge etc., as also the Pure Consciousness unassociated with any attribute—these three when appearing as one and in-

separable like a red-hot iron ball, become the primary meaning of the word "Thou."

[1 *And the rest*—Meaning the individual subtle and gross bodies.

2 *Consciousness etc.*—That is *Prājna*, *Taijasa* and *Viśva*.]

एतदुपाध्युपहिताधारभूतमनुपहितं प्रत्यगानन्दं तुरीयं
चेतन्यं त्वम्पदलक्ष्यार्थो भवति ॥ १४७ ॥

147. The unassociated transcendent Consciousness—the inward Bliss—which is the substratum of the limiting adjuncts and of the *Jiva* which they limit, is the implied meaning of the word "Thou."

[Pure Consciousness which is the substratum of individual ignorance and of the *Jiva*, is the implied meaning of "Thou."]

अथ महावाक्यार्थो वर्ण्यते । इदं तत्सुमसिवाक्यं
सम्बन्धत्रयेणास्त्रण्डार्यबोधकं भवति ॥ १४८ ॥

148. Now is being described the meaning of the great Vedic dictum (*Mahāvākya*):— This dictum is a proposition conveying identity, by virtue of the three¹ relations of its terms, *viz.*, "Thou art That."

[1 *Three*—See the following text.

There are two kinds of sentences: One which merely shows the connection between its terms which denote distinct things. The other is an identical proposition. The former

is illustrated in the sentence, "Bring the Cow," and the latter in the sentence, "This is that Devadatta." The sentence, "Thou art That," is of the second type.]

सम्बन्धत्रयं नाम पदयोः सामानाधिकरण्यं पदार्थयो-
विशेषणविशेष्यभावः प्रत्यगात्मलक्षणयोर्लक्ष्यलक्षणभाव-
श्चेति ॥ १४६ ॥

149. The three relations are :—*Sāmānādhikaranyā* or the relation between two words having the same substratum, *Visheshanavisheshyabhāva* or the relation between two words qualifying each other (so as to signify a common object); and *Lakshya-lakshana-bhāva* or the relation between two words and an identical thing implied by them, here, the Inner Self.

तदुक्तम्—

“सामानाधिकरण्यं च विशेषणविशेष्यता ।

लक्ष्यलक्षणसम्बन्धः पदार्थप्रत्यगात्मनाम् ॥”

इति ॥ १५० ॥

150. Compare—(The relations are :) The relation between two words having the same substratum; that between two words qualifying each other (so as to signify a common object), and the relation between two words and an identical thing implied by them (here the Inner Self).

सामानाधिकरण्यसम्बन्धस्तावद्यथा सोऽयं देवदत्त इत्यस्मिन्वाक्ये तत्कालविशिष्टदेवदत्तवाचकसशब्दस्यैतत्कालविशिष्टदेवदत्तवाचकायंशब्दस्य चैकस्मिन्पिण्डे तात्पर्यसम्बन्धः । तथा च तत्त्वमसीति वाक्येऽपि परोक्षत्वादिविशिष्टचैतन्यवाचकतत्पदस्यापरोक्षत्वादिविशिष्टचैतन्यवाचकत्वम्पदस्य चैकस्मिंश्चैतन्ये तात्पर्यसम्बन्धः ॥ १५१ ॥

151. *Sāmānādhikarānya* is the relationship between two words having the same locus :—For instance, in the sentence, “This is that Devadatta,” the word “That” signifying Devadatta associated with the past, and the word “This” signifying Devadatta associated with the present, both refer to one and the same person called Devadatta. Similarly in the sentence, “Thou art That,” the word “That” signifying Consciousness characterised by remoteness etc., and the word “Thou” signifying Consciousness characterised by immediacy etc., both refer to one and the same Consciousness, *viz.* Brahman.

विशेषणविशेष्यभावसम्बन्धस्तु यथा तत्रैव वाक्ये सशब्दार्थतत्कालविशिष्टदेवदत्तस्यायंशब्दार्थैतत्कालविशिष्टदेवदत्तस्य चान्योन्यभेदव्यावर्तकतया विशेषणविशेष्यभावः । तथात्रापि वाक्ये तत्पदार्थपरोक्षत्वादिविशिष्टचैतन्यस्य त्वम्पदार्थापरोक्षत्वादिविशिष्टचैतन्यस्य चान्योन्यभेदव्यावर्तकतया विशेषणविशेष्यभावः ॥ १५२ ॥

152. The second relation, that of *Viśhe-shana-viśheshyabhāva* is this:—In the same sentence (“This is that Devadatta”), the meaning of the word “That” is Devadatta existing in the past and the meaning of the word “This” is Devadatta existing in the present. They are contrary ideas, but still they qualify each other so as to signify a common object. Similarly in the sentence, “Thou art That,” the meaning of the word “That” is Consciousness characterised by remoteness etc., and the meaning of the word “Thou” is Consciousness characterised by immediacy etc. They are contrary ideas, but still they qualify each other so as to signify a common object.

लक्ष्यलक्षणसम्बन्धस्तु यथा तत्रैव सशब्दायंशब्द-
योस्तदर्थयोर्वा विरुद्धतत्कालैतत्कालविशिष्टत्वपरित्यागेना-
विरुद्धदेवदत्तेन सह लक्ष्यलक्षणभावः । तथात्रापि वाक्ये
तत्सम्पद्योस्तदर्थयोर्वा विरुद्धपरोक्षत्वापरोक्षत्वादिविशिष्टत्व-
परित्यागेनाविरुद्धचैतन्येन सह लक्ष्यलक्षणभावः ॥ १५३ ॥

153. The third relation, that of *Lakshya-lakshanabhāva* is this: In that very sentence (“This is that Devadatta”), the words “This” and “That” or their meanings, by the elimination of contrary associations of past and present time, stand in the relation

of implier and implied with Devadatta who is common to both. Similarly in this sentence ("Thou art That") also, the words "That" and "Thou," or their meanings, by the elimination of contrary associations of remoteness and immediacy etc., stand in the relation of implier and implied with Consciousness which is common to both.

[There are three kinds of implications (*Lakshand*): (1) *Jahallakshand*. When the direct meaning of a sentence is discarded in favour of an indirect meaning, it is a case of *Jahallakshand*. As for instance, गङ्गायां घोषः— where the direct meaning, "The village of the cowherds is in the Ganges," is discarded in favour of the indirect meaning, "on the Ganges." (2) *Ajahallakshand*. When the direct meaning of a sentence is not wholly discarded but hints at the real meaning, it is a case of *Ajahallakshand*. As for instance, शीघ्रः धावति (literally, "The red colour is running") means, "The red horse is running." We get the meaning of the sentence by associating a red horse with the red colour. (3) *Jahadajahallakshand*. When one part of the direct meaning of a sentence is given up and another part retained, it is a case of *Jahadajahallakshand*. As for instance, in "This is that Devadatta," the associations regarding time and place are eliminated, but the person called Devadatta is accepted. Similarly in the great vedic dictum, "Thou art That," the contradictory factors of remoteness and immediacy, omniscience and partial knowledge, etc., associated with "That" and "Thou" respectively, are given up and Pure Consciousness, which is common to both, is accepted. Therefore the real meaning of the sentence is derived by applying this last form of *Lakshand* or implication.]

इयमेव भागलक्षणेत्युच्यते ॥ १५४ ॥

154. This is also called *Bhāgalakṣhaṇā*.

अस्मिन्वाक्ये नीलमुत्पलमिति वाक्यवद्वाक्यार्थो न सङ्ग-
॥ १५५ ॥

155. The literal meaning, in the manner of the sentence, "The blue lotus," does not fit in with the sentence, "Thou art That."

[For explanation see the next paragraph.]

तत्र तु नीलपदार्थनीलगुणस्योत्पलपदार्थोत्पलद्रव्यस्य
च शौक्ल्यपटादिभेदव्यावर्तकतयान्योन्यविशेषणविशेष्यरूप-
संसर्गस्यान्यतरविशिष्टस्यान्यतरस्य तदैक्यस्य वा वाक्यार्थ-
त्वाङ्गीकारे प्रमाणान्तरविरोधाभावात्तद्वाक्यार्थः सङ्गच्छते
॥ १५६ ॥

156. In the phrase ("The blue lotus"), the meaning of the word "blue" is the blue colour, and the meaning of the word "lotus" is the flower called lotus. They respectively exclude other colours such as white etc., and other objects such as cloth etc. Thus these two words mutually stand in the relation of qualifier and qualified. And this relation means their mutual qualification¹ or their unity. This interpretation of the sentence, since it does not contradict any other² means of knowledge, is admissible.

[The contention of the opponent that the meaning of the words "That" and "Thou" in the sentence, "Thou art That," may be established by the relationship of *Samāndāhikarāna* or *Visheshana-visheshya*, as in the phrase, "The blue lotus", without taking the help of *Bhāgalakshand*, is now refuted.

1 *Mutual qualification etc.*—Though the words "blue" and "lotus" are themselves distinguished from each other, yet by their position in the phrase they qualify each other so as to bring out a common idea. Not all lotuses, nor all blue things are meant, but that lotus which is blue, and that blue colour which is associated with a lotus are only meant. That is to say, they together mean what we know as the *blue lotus*.

2 *Any other etc.*—Such as direct perception etc.]

अत्र तु तत्पदार्थपरोक्षत्वादिविशिष्टचैतन्यस्य त्वं-
पदार्थापरोक्षत्वादिविशिष्टचैतन्यस्य चान्योन्यभेदव्यावर्तक-
तया विशेषणविशेष्यभावसंसर्गस्यान्यतरविशिष्टस्यान्य-
तरस्य तदेक्यस्य वा वाक्यार्थत्वाङ्गीकारे प्रत्यक्षादिप्रमाण-
विरोधाद्वाक्यार्थो न सङ्गच्छते ॥ १५७ ॥

157. But in this sentence ("Thou art That"), the meaning of the word "That" is Consciousness associated with remoteness etc., and the meaning of the word "Thou" is Consciousness associated with immediacy etc. If it is maintained that these two ideas, since they eliminate their mutual distinction, stand to each other in the relation of qualifier and qualified, meaning their mutual qualification or their unity, it involves a contradiction with

direct perception and other means of knowledge, and therefore is inconsistent.

[The word "Thou" indicates Consciousness characterised by immediacy etc. The word "That" indicates Consciousness characterised by remoteness etc. Therefore there cannot be any mutual relationship of qualifier and qualified between them, as in the phrase, "The blue lotus," because they are contradictory ideas, and their co-existence in the same individual is unthinkable.]

तदुक्तं—

“संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र सम्मतः ।

अखण्डैकरसत्त्वेन वाक्यार्थो विदुषां मतः” ॥ इति

(पञ्चदशी ७।७५) ॥ १५८ ॥

158. Therefore it has been said: “In this sentence (“Thou art That”), the correct meaning is neither the union of the two ideas nor their mutual qualification. The real meaning of the sentence, according to scholars, is, an absolute homogeneous principle.” (Panchadasi 7.75).

[1 Principle—viz. Pure Consciousness.]

अत्र गङ्गायां घोषः प्रतिवसतीतिवाक्यवज्जहल्लक्षणापि
न संगच्छते ॥ १५९ ॥

159. Again in the sentence (“Thou art That”), *Jahallakshandā*¹ is not also admissible as in the sentence, “The cowherd village is on (literally *in*) the Ganges.”

[1 *Jahallakshanā*—See note on par. 153.

As the cowherd village cannot exist *in* the Ganges we are forced to abandon the literal meaning and take the phrase, "In the Ganges," to mean, "On the Ganges." This is *Jahallakshanā*. But no such construction is admissible in the sentence, "Thou art That." See the following text.]

तत्र तु गङ्गाघोषयोरोधाराधेयभावलक्षणस्य वाक्यार्थ-
स्याशेषतो विरुद्धत्वाद्वाक्यार्थमशेषतः परित्यज्य तत्सम्ब-
न्धितीरलक्षणाया युक्तत्वाज्जहल्लक्षणा सङ्गच्छते ॥ १६० ॥

160. In that sentence, as it is altogether absurd to construe the words, "Ganges" and "cowherd-village", literally, in the sense of container and contained respectively, that meaning of the sentence must be entirely abandoned, and it should refer by implication to the *bank* of the Ganges. Hence in this case the application of *Jahallakshanā* is admissible.

अत्र तु परोक्षापरोक्षचैतन्यैकत्वलक्षणस्य वाक्यार्थस्य
भागमात्रे विरोधाद्भागान्तरमपि परित्यज्यान्यलक्षणाया
अयुक्तत्वाज्जहल्लक्षणा न सङ्गच्छते ॥ १६१ ॥

161. But this sentence ("Thou art That") meaning the identity of Consciousness characterised by immediacy or remoteness involves contradiction in one part only. Therefore it is not proper to abandon the other part as well and indicate something else

by implication (*Lakshand*). Hence in this case *Jahallakshand* is not admissible.

[The contradiction is involved in one part only, *viz.*, as regards immediacy or remoteness etc. But the other part, *viz.*, Pure Consciousness, is identical and does not involve any contradiction. So it should not be abandoned. Therefore it is not a case of *Jahallakshand*, where the direct meaning is *altogether* given up.]

न च गङ्गापदं स्वार्थपरित्यागेन तीरपदार्थं यथा लक्ष-
यति तथा तत्पदं त्वंपदं वा स्वार्थपरित्यागेन त्वंपदार्थं
तत्पदार्थं वा लक्षयत्वतः कुतो जहल्लक्षणा न सङ्गच्छत
इति वाच्यम् ॥ १६२ ॥

162. Nor can it be urged: Just as the word "Ganges" (in the sentence in question), gives up its direct meaning and implies the "bank", so may the words "That" and "Thou" (in the sentence, "Thou art That") give up their direct meaning and mean by implication the contents of "Thou" and "That" respectively. So why should it not be a case of *Jahallakshand*?

[This is the argument of the opponent: As in the sentence, "The cowherd village is in (*meaning, on*) the Ganges," the word "Ganges" is taken to imply the bank, similarly, in the sentence, "Thou art That," the word "That" may give up its direct meaning, namely, Divine Consciousness and mean individual consciousness, which is the direct meaning of "Thou," or *vice versa*. But this contention cannot stand on the following ground.]

तत्र तीरपदाश्रवणेन तदर्थप्रतीतौ लक्षणया तत्प्रतीत्य-
पेक्षायामपि तत्सम्पद्योः श्रूयमाणत्वेन तदर्थप्रतीतौ लक्ष-
णया पुनरन्यतरपदेनान्यतरपदार्थप्रतीत्यपेक्षाभावात् ॥१६३॥

163. In that sentence the word "bank" is not mentioned, and therefore the meaning, which is not explicit, can only be derived through implication (*Lakshand*). But in the other sentence ("Thou art That"), the words "That" and "Thou" are mentioned and their meanings are explicit; therefore it is not proper to use *Lakshand* here in order to indicate through either of them the sense of the other (thou or That).

[In a sentence where the literal meaning of the words is contradictory, the meaning is obtained through *Lakshand*. But in the sentence, "Thou art That," the two words "That" and "Thou" are mentioned and mean *Iswara* and *Jiva* respectively. Therefore, it is not proper to apply *Lakshand* to either word, so as to mean the other.]

अत्र शोणो धावतीतिवाक्यवदजहल्लक्षणापि न
सम्भवति ॥ १६४ ॥

164. Nor is *Ajahallakshand*¹ applicable in this sentence as in the sentence, "The red colour² is running."

[1 *Ajahallakshand*—See note on par. 153.

2 *Red colour*—i.e., a red horse.]

तत्र शोणगुणगमनलक्षणस्य वाक्यार्थस्य विरुद्धत्वात्तद-
परित्यागेन तदाश्रयाश्रवादिलक्षणया तद्विरोधपरिहारसम्भ-
वादजहल्लक्षणा सम्भवति ॥ १६५ ॥

165. The literal meaning of that sentence, namely, the running of red colour, is absurd. This absurdity can be removed without abandoning the meaning of the word "Red", by interpreting it to imply a horse of that colour. Therefore in this case *Ajahallakshanā* is admissible.

अत्र तु परोक्षत्वापरोक्षत्वादिविशिष्टचैतन्यैकत्वस्य
वाक्यार्थस्य विरुद्धत्वात्तदपरित्यागेन तत्सम्बन्धिनो यस्य
कस्यचिदर्थस्य लक्षितत्वेऽपि तद्विरोधपरिहारासम्भवाद-
जहल्लक्षणा न सम्भवत्येव ॥ १६६ ॥

166. But here (in the sentence, "Thou art That") the literal meaning, conveying an identical Consciousness associated with remoteness, immediacy, etc., is self-contradictory. If, without abandoning this meaning, any other idea connected with it be implied, still the contradiction¹ will not be reconciled. Therefore in this case *Ajahallakshanā* is inadmissible.

[1 *Contradiction etc.*—Because those contradictory elements will still persist in it.]

न च तत्पदं त्वंपदं वा स्वार्थविरुद्धांशपरित्यागेनां-
शान्तरसहितं त्वम्पदार्थं तत्पदार्थं वा लक्षयत्वतः कथं
प्रकारान्तरेण भागलक्षणाङ्गीकरणमिति वाच्यम् ॥ १६७ ॥

167. Nor can it be urged : Either of the words "That" or "Thou" may exclude that portion of its meaning which conflicts with the other word and imply a combination of the other portion with the meaning of the other word (thou or That). Therefore no necessity arises of admitting *Bhāgalakshanā*.

[The opponent says : Why not construe the sentence as follows? Let the word "That" indicating *Iswara* give up the conflicting portion of its meaning, *viz.*, omniscience etc., retaining only the non-conflicting portion, *viz.*, Pure Consciousness. It can then combine with the import of the word "Thou," which is individual consciousness with all its limitations. Or let the word "Thou" give up the conflicting portion of its meaning, *viz.*, partial knowledge etc., and combine the non-conflicting portion, *viz.*, Pure Consciousness, with the import of the word "That," *i.e.* *Iswara*. Therefore, there is no necessity of explaining the sentence, "Thou art That," through *Bhāgalakshanā*. But this contention is refuted by the following text.]

एकेन पदेन स्वार्थांशपदार्थान्तरोभयलक्षणाया असम्भ-
वात्पदान्तरेण तदर्थप्रतीतौ लक्षणया पुनस्तत्प्रतीत्यपेक्षा-
भावाच्च ॥ १६८ ॥

168. Because it is impossible to conceive the same word as indicating a part of its own

meaning as well as the meaning of another word. Moreover when the meaning is directly expressed by the other word, it does not require the application of *Lakshand* to the first word to indicate it.

[It is clear that the word "That" cannot simultaneously mean Pure Consciousness and individual consciousness. Therefore *Ajahallakshand* is not admissible here. Again, since the words "That" and "Thou" clearly express their respective meanings it is absurd to try to get the meaning of each from the other by resorting to *Lakshand*.]

तस्माद्यथा सोऽयं देवदत्त इति वाक्यं तदर्थो वा तत्कालैतत्कालविशिष्टदेवदत्तलक्षणस्य वाक्यार्थस्यांशे विरोधाद्विरुद्धतत्कालैतत्कालविशिष्टांशं परित्यज्याविरुद्धं देवदत्तांशमात्रं लक्षयति तथा तत्तुमसीतिवाक्यं तदर्थो वा परोक्षत्वापरोक्षत्वादिविशिष्टचैतन्यैकत्वलक्षणस्य वाक्यार्थस्यांशे विरोधाद्विरुद्धपरोक्षत्वापरोक्षत्वविशिष्टांशं परित्यज्याविरुद्धमखण्डचैतन्यमात्रं लक्षयतीति ॥ १६६ ॥

169. Therefore, as the sentence, "This is that Devadatta," or its meaning, on account of the contradictions involved in one part of their import, *viz.*, Devadatta as existing in the past and in the present, implies, by abandoning the conflicting portion which has reference to time, only the non-conflicting portion, *viz.*, the man Devadatta,—similarly, the sentence, "Thou art That," or its meaning, on account of the

contradictions involved in one part of their import, *viz.*, Consciousness characterised by remoteness and immediacy, implies, by abandoning the conflicting portion which has relation to remoteness, immediacy etc., only Absolute Pure Consciousness which is common to both "Thou" and "That."

अथाधुनाहं ब्रह्मास्मि (बृ: उ: १।४।१०) इत्यनुभव-
वाक्यार्थो वर्ण्यते ॥ १७० ॥

170. Now is being described the meaning of the sentence, "I am Brahman" (Brih. Up. I. 4. 10), expressive of intuitive experience.

एवमाचार्येणाध्यारोपायवाद्पुरःसरं तत्सम्पदार्थो
शोधयित्वा वाक्येनाखण्डार्थेऽवबोधितेऽधिकारिणेऽहं
नित्यशुद्धबुद्धमुक्तसत्यस्वभावपरमानन्दानन्ताद्वयं ब्रह्मासीत्य-
खण्डाकाराकारिता चित्तवृत्तिरुदेति ॥ १७१ ॥

171. When the teacher in this way clears¹ the meaning of the words "That" and "Thou" by the refutation² of superimpositions, and makes the qualified student grasp the import of the sentence, "Thou art That," which is Absolute Unity, there arises in his mind a state of absolute Oneness in which he feels that he is Brahman, by nature eternal, pure³, self-illuminated, free⁴, real⁵, supremely blissful⁶, infinite⁷ and one without a second.

[1 *Clears etc.*—By the application of *Bhāgalakṣhaṇā* as described above.

2 *Refutation etc.*—See paragraphs 32 and 137.

3 *Pure*—Not associated with ignorance etc.

4 *Free*—From all limitations.

5 *Real*—Imperishable.

6 *Supremely blissful*—In fact, it is Bliss Absolute. The bliss enjoyed by all corporeal beings is a result of their work, and therefore finite and transient.

7 *Infinite*—Not limited by time, space, etc.]

सा तु चित्प्रतिबिम्बसहिता सती प्रत्यगभिन्नमज्ञातं
परं ब्रह्म विषयीकृत्य तद्गताज्ञानमेव बाधते तदा पटकारण-
तन्तुदाहे पटदाहवदखिलकारणेऽज्ञाने बाधिते सति तत्-
कार्यस्याखिलस्य बाधितत्वात्तदन्तर्भूताखण्डाकाराकारिता
चित्तवृत्तिरपि बाधिता भवति ॥ १७२ ॥

172. That mental state, illumined¹ by the reflection of Pure Consciousness, makes² the Supreme Brahman, unknown but identical with the individual self, its object and destroys the ignorance pertaining³ to Brahman. Then, just as a cloth is burnt when the threads composing it are burnt, so all the effects of ignorance are destroyed when their cause, *viz.*, ignorance, is destroyed. Hence the mental state of absolute Oneness, which forms part of those effects, is also destroyed.

[In perception according to the Vedānta philosophy, the mind (*Antahkarana*) through a particular sense-organ is projected upon an object and pervades it. It then takes

the form of the object. This transformation is called *Vritti* or mental state. As, for instance, the water of a lake issues through a hole as a thin stream and enters a field. It then takes the form of the field.

1 *Illumined etc.*—As the mind is material, no modification of it can destroy ignorance. But this can be done when it is illumined by the reflection of Pure Consciousness.

2 *Makes etc.*—Is turned towards, or concerns itself with, Brahman.

3 *Pertaining etc.*—Ignorance is not in Brahman, which is pure and self-illumined, but in the *Jiva*. So long, however, as the latter does not realise his identity with Brahman, ignorance is—rather loosely—said to be in Brahman because of its identity with the *Jiva*.]

तत्र प्रतिबिम्बितं चैतन्यमपि यथा दीपप्रभादित्यप्रभा-
वमासनासमर्था सती तंयामिभूता भवति तथा स्वयम्प्रकाश-
मानप्रत्यगभिन्नपरब्रह्मावमासनानर्हत्तया तेनांमिभूतं सत्-
स्वोपाधिभूताखण्डवृत्तेर्बाधितत्वाद्दर्पणभावे मुखप्रतिबिम्ब-
स्य मुखमात्रत्ववत्प्रत्यगभिन्नपरब्रह्ममात्रं भवति ॥ १७३ ॥

173. As the light of a lamp cannot illumine the lustre of the sun but is overpowered by it, so Consciousness reflected in that state of the mind is unable to illumine the Supreme Brahman, self-effulgent and identical with the individual self, and is overpowered by it. And on the destruction of this state of absolute Oneness with which that Consciousness is associated, there remains only the Supreme Brahman, identical with the individual self, just as the image of a face in a looking-glass

is resolved into the face itself when the looking-glass is removed.

एवं च सति “मनसैवानुद्गृह्य” (वृ: उ: ४।४।१६)
 “यन्मनसा न मनुते” (के: उ: २।५) इत्यनयोः श्रुत्यो-
 रविरोधो वृत्तिव्याप्यत्वाङ्गीकारेण फलव्याप्यत्वप्रतिषेधप्रति-
 पादनात् ॥ १७४ ॥

174. Such being the case, there is no contradiction between the following Sruti passages : “By the mind alone It is to be perceived” (Brih. Up. 4. 4. 19), and “That which cannot be thought of by the mind” (Kena. Up. 1. 5). We are to suppose that the unknown Brahman is brought into contact with only the mental state¹, but not with the underlying² Consciousness.

[1 *Mental state*—Which simply destroys the aspirant's ignorance concerning Brahman, but does not help to reveal It.

2 *Underlying etc.*—Brahman is self-luminous. It does not require the help of another Consciousness to reveal Itself.]

तदुक्तं—

“फलव्याप्यत्वमेवास्य शास्त्रकृद्भिर्निवारितम् ।

ब्रह्मप्यज्ञाननाशाय वृत्तिव्याप्तिरपेक्षिता” ॥ इति

(पंचदशी ६।६०) ॥ १७५ ॥

175. Thus it has been said :—“The authors of the scriptures have refuted the idea that the individual Consciousness can manifest the Brahman. But they admit that the Brahman associated with ignorance is brought into contact with the mental states only for the purpose of dispelling ignorance regarding It” (Panchadasi, 6. 90).

“स्वयम्प्रकाशमानत्वाभ्यास उपयुज्यते ।” इति च
(पंचदशी ६।६२) ॥ १७६ ॥

176. “Brahman, being self-luminous, does not depend on the individual Consciousness for Its illumination” (Pañchadasi, 6. 92).

जडपदार्थाकाराकारितचित्तवृत्तेर्विशेषोऽस्ति ॥ १७७ ॥

177. But there is a difference when the mental state assumes the form of material objects.

[See the next paragraph.]

तथाहि । अयं घट इति घटाकाराकारितचित्तवृत्तिर-
ह्यतं घटं विषयीकृत्य तद्गताज्ञानिरसनपुरःसरं स्वगत-
चिदाभासेन जडं घटमपि भासयति ॥ १७८ ॥

178. Because, in the case of the experience, “This is a jar,” the mental state assumes the form of the jar, makes the unknown jar its object, and dispels the ignorance

regarding it. Then the Consciousness underlying the mental state manifests the material jar.

तदुक्तं—

बुद्धितत्त्वचिदाभासौ द्वावपि व्याप्तौ घटम् ।

तत्राह्वानं धिया नश्येदाभासेन घटः स्फुरेदिति

(पञ्चदशी ७ । ६१) ॥ १७६ ॥

179. Thus it has been said :—“Both the intellect and the Consciousness underlying it come into contact with the jar. The intellect destroys the ignorance (regarding the jar) and the underlying Consciousness manifests the jar” (Panchadasi, 7. 91).

यथा दीपप्रभामण्डलमन्धकारगतं घटपटादिकं विषयी-
कृत्य तद्गतमन्धकारनिरसनपुरःसरं स्वप्रमया तदपि
भासयतीति ॥ १८० ॥

180. Just as the light of a lamp coming into contact with a jar or cloth existing in darkness, dispels the darkness which envelops them and through its own lustre manifests them as well.

एवंभूतस्वस्वरूपचेतन्यसाक्षात्कारपर्यन्तं श्रवणमनननिदिध्या-
सनसमाध्यनुष्ठानस्यापेक्षितत्वासेऽपि प्रदर्श्यन्ते ॥ १८१ ॥

181. Till such realisation of the Consciousness which is one's own Self, it is necessary to practise hearing, reflection, meditation, and absorption (*Samādhi*). Therefore these are also being explained.

श्रवणं नाम षड्विधलिङ्गैरशेषवेदान्तानामद्वितीयवस्तुनि
तात्पर्यावधारणम् ॥ १८२ ॥

182. Hearing is the ascertainment through the six characteristic signs that the entire Vedanta philosophy establishes the one Brahman without a second.

[*Sravana* does not mean only hearing about the truth from the teacher or the scriptures. To be really fruitful, it must be followed up by the above ascertainment.]

लिङ्गानि तूपक्रमोपसंहाराभ्यासापूर्वताफलार्थवादोप-
पत्त्याख्यानि ॥ १८३ ॥

183. The characteristic signs are, the beginning and the conclusion, repetition, originality, result, eulogy and demonstration.

तदुक्तं—

उपक्रमोपसंहाराभ्यासोऽपूर्वताफलम् ।

अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥ १८४ ॥

184. Thus it has been said :—“In ascertaining the meaning, the characteristic signs

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are, the beginning and the conclusion, repetition, originality, result, eulogy and demonstration."

प्रकरणप्रतिपाद्यस्यार्थस्य तदाद्यन्तयोरुपपादनमुपक्रमो-
पसंहारौ । यथा छान्दोग्ये षष्ठाध्याये प्रकरणप्रतिपाद्यस्या-
द्वितीयवस्तुन "एकमेवाद्वितीयं" (६।२।१) इत्यादौ "एतदा-
त्म्यमिदं सर्वं" (६।८।७) इत्यन्ते च प्रतिपादनम् ॥ १८५ ॥

185. The beginning and the conclusion mean the presentation of the subject-matter of a section at its beginning and end. As, for instance, in the sixth chapter of the Chhandogya-Upanishad, Brahman, the One without a second, which is the subject-matter of the chapter, is introduced at the beginning in the words, "One only without a second" etc. (6. 2. 1), and again at the end in the words, "In It, all that exists has its Self" etc. (6. 8. 7).

प्रकरणप्रतिपाद्यस्य वस्तुनस्तन्मध्ये पौनःपुन्येन प्रति-
पादनमभ्यासः । यथा तत्रैवाद्वितीयवस्तुनि मध्ये तत्त-
मसीति नवकृत्वः प्रतिपादनम् ॥ १८६ ॥

186. Repetition is the frequent presentation of the subject-matter in the section. As, for instance, in the same section, Brahman, the One without a second, is repeated nine times in the sentence, "Thou art That."

प्रकरणप्रतिपाद्यस्याद्वितीयवस्तुनः प्रमाणान्तराविषयीकरणमपूर्वता । यथा तत्रैवाद्वितीयवस्तुनो मानान्तराविषयीकरणम् ॥ १८७ ॥

187. Originality means that the subject-matter of a section is not available through any other source of knowledge. As, for instance, in that very section, Brahman, the One without a second, is not knowable through any other means except the Srutis.

[Comp.—“I ask you to teach me about that Being who is taught in the Upanishads alone” (Brih. Up. 3. 9. 26).]

फलं तु प्रकरणप्रतिपाद्यस्यात्मज्ञानस्य तदनुष्ठानस्य वा तत्र तत्र श्रूयमाणं प्रयोजनम् । यथा तत्र “आचार्यवान्पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्ये” (६।१४।२) इत्यद्वितीयवस्तुज्ञानस्य तत्प्राप्तिः प्रयोजनं श्रूयते ॥ १८८ ॥

188. The result is the utility of the subject-matter of a section—*e.g.*, Self-knowledge—or its practice as mentioned at different places. As, for instance, in the same section, the words, “The man who has got a teacher knows the Brahman. He has to wait only till he is delivered from the body; then he becomes united with Brahman” (6. 14. 2). Here the utility of the knowledge of Brahman, the One without a second, is Its attainment¹.

[1 *Its attainment*—Comp. “One who knows that Supreme Brahman verily becomes the Brahman” (Mund. Up. 3. 2. 9); “The knower of the Self goes beyond grief” (Chh. Up. 7. 1. 3).]

प्रकरणप्रतिपाद्यस्य तत्र तत्र प्रशंसनमर्थवादः । यथा तत्रैव “उत तमादेशमप्राक्ष्यो येनाश्रुतं श्रुतं भवत्यमतं मतम-
विज्ञातं विज्ञातं” (६।१।३) इत्यद्वितीयवस्तुप्रशंसनम् ॥ १८६ ॥

189. Eulogy is the praising of the subject-matter of the section at different places. As, for instance, in the same section the words, “Have you ever asked for that instruction by which one hears what has not been heard, one thinks what has not been thought, one knows what has not been known” (6. 1. 3), have been spoken in praise of Brahman, the One without a second.

[Eulogy usually recommends an injunction by stating either the good arising from its observance or the evil arising from its violation, and supplementing it by illustrations.]

प्रकरणप्रतिपाद्यार्थसाधने तत्र तत्र श्रूयमाणा युक्तिरूप-
पत्तिः । यथा तत्र “यथा सौम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं^८ विकारो नामधेयं मृत्तिकेत्येव
सत्यं” (६।१।४) इत्यादावद्वितीयवस्तुसाधने विकारस्य
वाचारम्भणमात्रत्वे युक्तिः श्रूयते ॥ १६० ॥

190. Demonstration is the reasoning in support of the subject-matter of a section

adduced at different places. As, for instance, in the section in question, the words, "My dear, as by one lump of clay all that is made of clay is known,—every modification being but an effort of speech, a name, and the clay, the only reality about it" (6. 1. 4), furnish the argument that modifications are merely an effort of speech, to establish Brahman, the One without a second."

मननं तु श्रुतस्याद्वितीयवस्तुनो वेदान्तानुगुणयुक्ति-
भिरनवरतमनुचिन्तनम् ॥ १६१ ॥

191. Reflection is the constant¹ thinking of Brahman, the One without a second, already heard about from the teacher, by arguments agreeable to the purport of the Vedānta.

[1 *Constant*—The desired result is not obtained if there is interruption.]

विजातीयदेहादिप्रत्ययरहिताद्वितीयवस्तुसजातीयप्रत्यय-
प्रवाहो निदिध्यासनम् ॥ १६२ ॥

192. Meditation is a stream of ideas of the same kind as those of Brahman, the One without a second, to the exclusion of such foreign ideas as those of the body¹ etc.

[1 *Body etc.*—Including the mind, which is material in nature. Such ideas are antagonistic to that of the absolute spirit.]

समार्धिद्विविधः सविकल्पको निर्विकल्पकश्चेति ॥१६३॥

193. Absorption (*Samādhi*) is of two kinds, viz., that attended with self-consciousness and that without it.

[1 *Absorption*—It is a deeper kind of concentration.]

तत्र सविकल्पको नाम ज्ञातृज्ञानादिविकल्पलयान-
पेक्षयाद्वितीयवस्तुनि तदाकाराकारितायाश्चित्तवृत्ते र्वस्था-
नम् ॥ १६४ ॥

194. Absorption attended with self-consciousness (*Savikalpa Samādhi*) is that in which the mental state, taking the form of Brahman, the One without a second, rests on It, but without the merging of the distinction of knower, knowledge and the object of knowledge.

[This is also called *Samprajñāta Samādhi*.]

तदा मृन्मयगजादिभानेऽपि मृद्धानवद्वैतभानेऽप्यद्वैतं
वस्तु भासते ॥ १६५ ॥

195. In that state the knowledge of the Absolute manifests itself in spite of the consciousness of the relative, as when we know a clay elephant etc., the knowledge of the clay is also present.

[In this state both the phenomenon and the noumenon (or substratum) are present before the mind. The Reality peeps through the vesture of name and form.]

“हृदिस्वरूपं गगनोपमं परं
 सकृद्विभातं त्वजमेकमक्षरम् ।
 अलेपकं सर्वगतं यदद्वयं
 तदेव चाहं सततं विमुक्तमोम् ॥ इति
 उपदेशसाहस्री (७३।१०।१) ॥ १६६ ॥

196. Thus it has been said :—“I am that Brahman, the Intelligence¹ absolute, formless like ether, Supreme, eternally luminous, birthless, the One² without a second, immutable, unattached, all-pervading, ever-free” (Upadesha-sâhasri, 73. 10. 1).

[1 Intelligence etc.—The eternal witness.

2 One etc.—Devoid of all differences whatsoever.]

निर्विकल्पकस्तु ज्ञातृज्ञानादिविकल्पलयापेक्षयाद्वितीय-
 वस्तुनि तदाकाराकारितायाश्चित्तवृत्तेरतितरामेकीभावेना-
 वस्थानम् ॥ १६७ ॥

197. Absorption without self-consciousness (*Nirvikalpa Samādhi*) is the total mergence in Brahman, the One without a second, of the mental state which has assumed its form, the distinction of knower, knowledge and the object of knowledge being in this case obliterated.

[This is also called *Asamprajñata Samādhi*. The former kind of absorption deepens into this.]

तदा तु जलाकारकारितलघणानवभासेन जलमात्राव-
भासवद्वितीयवस्त्वाकाराकारितचित्तवृत्तयनवभासेना-
द्वितीयवस्तुमात्रमवभासते ॥ १६८ ॥

198. Then, just as when salt has been dissolved in water it is no longer perceived separately, and the water alone remains, similarly the mental state that has assumed the form of Brahman, the One without a second, is no longer perceived, and only the Self remains.

ततश्चास्य सुषुप्तेश्चाभेदशङ्का न भवति । उभयत्र
वृत्त्यभाने समानेऽपि तत्सद्भावासद्भावमात्रेणानयो-
र्भेदोपपत्तेः ॥ १६९ ॥

199. Therefore there is no apprehension of its being identical with the state of deep sleep. For, though the mental state appears in neither, yet the difference between them lies in this that it exists¹ in the *Nirvikalpa Samādhi*, but in deep sleep it does² not.

[1 *Exists*—The mental state, though not perceived in *Samādhi*, exists nevertheless, having taken the form of Brahman.

2 *Does not*—In deep sleep the mental state is totally absent, having merged in its cause, ignorance, which alone remains.]

अस्याङ्गानि यमनियमासनप्राणायामप्रत्याहारधारणा-
ध्यानसमाधयः ॥ २०० ॥

200. The steps to the attainment of this¹ are general discipline, particular discipline, posture, control of the vital force, self-withdrawal, concentration, meditation, and absorption (with self-consciousness).

[1 *This—Nirvikalpa Samādhi.*]

तत्र “अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः” ॥२०१॥

201. General discipline (*Yama*) consists of non-injury¹, truthfulness², non-stealing, continence³, and non-acceptance⁴ of gifts.

[1 *Non-injury*—Not harming others by thought, word or deed.

2 *Truthfulness*—Maintaining identity between thought, word and deed.

3 *Continence*—Abstinence from sex relation even in thought.

4 *Non-acceptance etc.*—of things likely to stand in the way of meditation.]

“शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः”.

॥ २०२ ॥

202. Particular discipline (*Niyama*) consists of cleanliness¹, contentment², austerity, study³ of the scriptures and meditation on God.

[1 *Cleanliness*—That is, cleanliness of body and purity of mind.

2 *Contentment*—Being satisfied with what comes of itself.

3 *Study etc.*—It also includes the repetition of the sacred symbol "Om."]

करचरणादिसंस्थानविशेषलक्षणानि पद्मस्वस्तिकादी-
न्यासनानि ॥ २०३ ॥

203. Posture (*Asana*) means the placing of the hands, feet, etc., in particular positions, such as *Padmāsana*, *Svastikāsana*, etc.

रेचकपूरककुम्भकलक्षणाः प्राणानिग्रहोपायाः प्राणा-
यामाः ॥ २०४ ॥

204. Control of the vital force (*Prāṇāyāma*) refers to exhalation¹, inhalation and retention of breath, which are means to the control of the vital force.

[1 *Exhalation etc.*—These should be methodically done to produce the desired result.]

इन्द्रियाणां स्वस्वविषयेभ्यः प्रत्याहरणं प्रत्याहारः ॥२०५॥

205. Self-withdrawal (*Pratyāhāra*) is the withdrawing of the sense-organs from their respective objects.

अद्वितीयवस्तुन्यन्तरिन्द्रियधारणं धारणा ॥ २०६ ॥

206. Concentration (*Dhāranā*) means the fixing of the mind on Brahman, the One without a second.

तत्राद्वितीयवस्तुनि विच्छिद्य विच्छिद्यान्तरिन्द्रियवृत्ति ,
प्रवाहो ध्यानम् ॥ २०७ ॥

207. Meditation (*Dhyāna*) is the intermittent¹ resting of the mental state on Brahman, the One without a second.

[1 *Intermittent*—Because of deficiency in concentration. This shows the difference between *Dhyāna* and *Samādhi*.]

समाधिस्तूकः सविकल्पक एव ॥ २०८ ॥

208. Absorption (*Samādhi*) is what has already been described as attended with self-consciousness (*Savikalpa*).

[See paragraphs 194 and 195.]

एवमस्याङ्गिनो निर्विकल्पकस्य लयविक्षेपकषायरसा-
स्वादलक्षणाध्रत्वरो विघ्नाः सम्भवन्ति ॥ २०९ ॥

209. The *Nirvikalpa Samādhi*, of which these are the steps, has four obstacles, *viz.*, torpidity, distraction, attachment and enjoyment.

लयस्तापदक्षण्डवस्त्वनवलम्बनेन चित्तवृत्तेर्निघ्ना ॥२१०॥

210. Torpidity (*Laya*) is the lapse of the mental state into sleep because of the failure to rest on the Absolute.

[It is the result of laziness or fatigue.]

अखण्डवस्त्वनवलम्बनेन चित्तवृत्तेरन्यावलम्बनं

विक्षेपः ॥ २११ ॥

211. Distraction (*Vikshepa*) is the resting of the mental state on things other than the Absolute, because of the failure to rest on It.

लयविक्षेपाभावेऽपि चित्तवृत्तेर्गादिवासनया स्तब्धी-
भावादखण्डवस्त्वनवलम्बनं कषायः ॥ २१२ ॥

212. Attachment (*Kashāya*) is the failure of the mental state to rest on the Absolute, owing to the numbness brought on by impressions¹ due to attachment even when there is no torpidity or distraction.

[1 Impressions etc.—The lurking desire for pleasures once experienced.]

अखण्डवस्त्वनवलम्बनेनापि चित्तवृत्तेः सविकल्पका-
नन्दास्वादनं रसास्वादः । समाधारम्मसमये सविकल्पका-
नन्दास्वादनं वा ॥ २१३ ॥

213. Enjoyment (*Rasāsvāda*) is the tasting by the mental state of the bliss¹ of *Savi-*

kalpa Samādhi owing to the failure to rest on the Absolute. Or it may mean continuing² to taste the bliss of *Savikalpa Samādhi* while taking up the *Nirvikalpa Samādhi*.

[1 *Bliss etc.*—Which is lower than that obtained through the *Nirvikalpa Samādhi*.

2 *Continuing etc.*—Not having the strength to give up, as it should.]

अनेन विघ्नचतुष्टयेन विरहितं चित्तं निर्घातदीपवदचलं
सदखण्डचैतन्यमात्रमवतिष्ठते यदा तदा निर्विकल्पकः
समाधिरित्युच्यते ॥ २१४ ॥

214. When the mind, free from these four obstacles, rests unmoved, like the flame of a lamp sheltered from the wind, as one with Absolute Consciousness, it is called the *Nirvikalpa Samādhi*.

तदुक्तं—

“लये ह्यम्बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।

सकषायं विजानीयाच्छमप्रप्तं न चालयेत् ॥

नास्वादयेद्रसं तत्र निःसङ्गः प्रज्ञया भवेत् ॥” इति ।

(गौड़पादकारिका ३-४४-४५)

“यथा दीपो निघातस्थो नेङ्गते सोपमा स्मृता” इति च

(गीता ६,१६) ॥ २१५ ॥

215. Thus it has been said : “When the mind is torpid, rouse it; when it is distracted, bring¹ it back to calmness; when it becomes attached, be² aware of it; when it is controlled, do not distract it any more. Do not linger on the bliss that comes from the *Savikalpa Samādhi*, but be unattached through discrimination” (Gaudapāda Kārikā 3.44-45.). “As a lamp sheltered from the wind does not flicker, so is a Yogi’s controlled mind” (Gita 6.19).

[1 *Bring etc.*—By perseverance and renunciation.

2 *Be etc.*—And of its evil results.]

अथ जीवन्मुक्तलक्षणमुच्यते ॥ २१६ ॥

216. Now are being described the characteristics of a man who is liberated in this very life.

[The blessed soul whose ignorance has been destroyed by the realisation of Brahman in the *Nirvikalpa Samādhi* becomes liberated at once from the body if there is no strong momentum of past actions^c (*Prārabdha Karma*) left. But if there is, it can only be worked out. Such a man is called a *Jivanmukta* or one liberated while living. Though associated with the body, he is ever untouched by ignorance or its effects. His ultimate liberation (*Videha* or *Kaivalya Mukti*) comes with the destruction of the body.]

जीवन्मुक्तो नाम स्वस्वरूपाखण्डब्रह्मज्ञानेन तदज्ञान-
बाधनद्वारा स्वस्वरूपाखण्डब्रह्मणि साक्षात्कृतेऽज्ञानतत्कार्य-

सञ्चितकर्मसंशयविपर्ययादीनामपि बाधितत्वाद्द्विलब्ध-
रहितो ब्रह्मनिष्ठः ॥ २१७ ॥

217. A man liberated-in-life (*Jivan-mukta*) is one who by the knowledge of the Absolute Brahman, his own Self, has dispelled the ignorance regarding It and has realised It, and who, owing to the destruction of ignorance and its effects such as accumulated¹ past actions, doubts², errors³, etc., is free from all bondage and is established in Brahman.

[1 *Accumulated etc.*—There are three kinds of actions : (i) *Sanchita* or accumulated and stored up; (ii) *Āgāmi* or yet to come; (iii) *Prārabdha* or already bearing fruit. This last is that part of the accumulated actions which has brought about the present life and will influence it until its close. The knowledge of Brahman destroys all accumulated actions and makes the current work abortive. But the *Prārabdha Karma* must run out its course, though the balanced mind of a liberated man is not affected by it.

2 *Doubts*—Whether the individual soul is separate from or identical with Brahman.

3 *Errors etc.*—Identification of the body with the Self. Among the effects of ignorance is the idea of reality which an ignorant person has about the relative phenomena.]

“भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥”

इत्यादिश्रुतेः (मुण्डः उः २,२,८) ॥ २१८ ॥

218. Witness such Sruti passages as :—
 “The knot¹ of his heart is broken asunder, all his doubts are solved, and his past actions are neutralised when He who is high and low (cause and effect) has been realised” (Mund. Up. 2. 2. 8).

[1 Knot etc.—Egoism, which binds, as it were, Pure Intelligence to the body.]

अयं तु व्युत्थानसमये मांसशोणितमूत्रपुरीषादिभाज-
 नेन शरीरेणान्ध्यमान्दद्यापद्भुत्वादिभाजनेनेन्द्रियग्रामेणाश-
 नापिपासाशोकमोहादिभाजनेनान्तःकरणेन च पूर्वपूर्ववास-
 नया क्रियमाणानि कर्माणि भुज्यमानानि ज्ञानाविरुद्धारब्ध-
 फलानि च पश्यन्नपि बाधितत्वात्परमार्थतो न पश्यति ।
 यथेन्द्रजालमिति ज्ञानवांस्तदिन्द्रजालं पश्यन्नपि परमार्थ-
 मिदमिति न पश्यति ॥ २१६ ॥

219. Such a liberated man, while he is not in *Samādhi*, sees actions not opposed to knowledge taking place under the momentum of past impressions—actions that have already begun to bear fruit, which he experiences¹ through the physical body composed of flesh, blood, and other things; through the sense-organs affected by blindness, weakness, incapacity, etc., and through his mind subject to hunger, thirst, grief, delusion, etc.—yet he does not consider them as real, for he has already known their nothingness. As a man

who is conscious that a magical performance is being given, even though he sees it, does not consider it as real.

[1 *Experiences*—as a witness, without identifying himself with it like ordinary people.]

“सचक्षुरचक्षुरिष सकर्णोऽकर्ण इव” इत्यादिश्रुतेः

॥ २२० ॥

220. Witness such Sruti passages as :—
“Though he has eyes, he is as one without eyes; though possessed of ears, he is as one without ears,” etc.

“सुषुप्तवज्राप्रति यो न पश्यति

द्वयं च पश्यन्नपि चाद्वयत्वतः ।

तथा च कुर्वन्नपि निष्क्रियश्च यः

स आत्मविज्ञान्य इतीह निश्चयः ॥”

(उपदेशसाहस्री ५) इति ॥ २२१ ॥

221. It has further been said :—“He who does not¹ see anything in the waking state as in sound sleep; who though seeing duality does not really see it as he sees only the Absolute; who though engaged in work² is really inactive³; he, and none other is the knower of the Self. This is the truth” (Upadesha-sâhasrî, 5).

[1 *Does not etc.*—Even while awake, he does not see anything apart from Brahman.

2 *Work*—Which is meant for the good of the world.

3 *Inactive*—Because he is free from the idea of agency etc.]

अस्य ज्ञानात्पूर्वं विद्यमानानामेवाहारविहारादीनामनु-
वृत्तिवच्छ्रुत्वासनानामेवानुवृत्तिर्भवति शुभाशुभयोरौदा-
सीन्यं वा ॥ २२२ ॥

222. In the case of such a liberated soul, only good¹ desires persist, as do his habits of eating, moving, etc., which existed before the dawn of knowledge. Or he may become indifferent² to all good or evil.

[1 *Good etc.*—Because evil desires have already been destroyed by his religious practices.

2 *Indifferent*—This is added to show the difference between the liberated soul and the aspirant for liberation. The liberated soul is not a slave to scriptural injunctions, nor does he wantonly violate them. He is beyond all laws.]

तदुक्तं—

“बुद्धाद्धैतसत्तत्स्य यथेष्टाचरणं यदि ।

शुनां तत्तद्गशाञ्चैव को भेदोऽशुचिभक्षणे”

(नैष्कर्म्यसिद्धिः ४।६२) इति ॥

“ब्रह्मवित्तं तथा मुक्ता स आत्मज्ञो न चेतः”

(उपदेशसाहस्री ११५) इति च ॥ २२३ ॥

223. Thus it has been said :—“If a man who has known the truth of Oneness acts according to his whims, then where is the difference between a knower of Truth and a dog as regards eating impure stuff?” (Naishkarmya-siddhi, 4. 62).

Further, “One who has given up the conceit that he has realised Brahman is alone the knower of the Self and none else” (Upadesha-sâhasri, 115).

[Men of realisation are not whimsical, but spontaneously do only what is good. As Sri Ramakrishna said, “An expert dancer never makes a false step.”]

तदानीममानित्वादीनि ज्ञानसाधनान्यद्वेष्टृत्वादयः

सद्गुणाभ्यालङ्कारवदनुवर्तन्ते ॥ २२४ ॥

224. After realisation, humility and other attributes which are steps to the attainment of knowledge, as also such virtues as non-injury etc., persist like so many ornaments.

[These precious qualities attend men of realisation as a matter of course.]

तदुक्तं—

“उत्पन्नात्मावबोधस्य ह्यद्वेष्टृत्वादयो गुणाः ।

अयत्नतो भवन्त्यस्य न तु साधनरूपिणः ॥”

(नैष्कर्म्यसिद्धिः ४।६६) इति ॥ २२५ ॥

225. Thus it has been said :—“Such qualities as non-violence etc. come spontaneously to a man who has got Self-knowledge. They have not to be sought after” (Naish-karmya-siddhi, 4. 69).

किं बहुनायं देह्यात्रामात्रार्थमिच्छानिच्छापरेच्छा-
प्रापितानि सुखदुःखलक्षणान्यारब्धफलान्यनुभवन्तःकरणा-
भासादीनामवभासकः संस्तदवसाने प्रत्यगानन्दपरब्रह्मणि
प्राणे लीने सत्यज्ञानतत्कार्यसंस्काराणामपि विनाशात्परम-
कैवल्यमानन्दैकरसमखिलभेदप्रतिभासरहितमखण्डब्रह्माव-
तिष्ठते ॥ २२६ ॥

226. In short, such a man's soul remains as the illuminer¹ of the mental states and the Consciousness reflected in them, experiencing², solely for the maintenance³ of his body, happiness and misery, the results of past actions that have already begun to bear fruit (*Prârabdha*) and have been either brought on by his own will or by that of another or against his will. After the exhaustion⁴ of the *Prârabdha* work his vital force is absorbed in the Supreme Brahman, the Inward Bliss, and ignorance⁵ with its effects⁶ and their impressions is also destroyed. Then he is identified with the Absolute Brahman, the Supreme Isolation⁷, the embodiment of Bliss, in which there is not even the appearance of duality.

- [1 *Illuminer*—The Witness of everything.
 2 *Experiencing*—Without attachment.
 3 *Maintenance*—Not for sense-gratification.
 4 *Exhaustion*—Through enjoyment and suffering.
 5 *Ignorance*—The little trace of it that makes possible the working out of the *Prārabdha* work.
 6 *Effects*—The sense-objects etc.
 7 *Supreme Isolation*—The One without a second.]

“न तस्य प्राणा उत्क्रामन्ति” (बृ: उ: ४।४।६)
 “अत्रैव समवनीयन्ते” (बृ: उ: ३।२।११) “विमुक्तश्च
 विमुच्यते” (कठ: उ: ५।१) इत्यादिश्रुतेः ॥ २२७ ॥

227. Compare such Sruti passages as :—
 “His sense-organs do not depart elsewhere (for transmigrātion)” (Brih. Up. 4. 4. 6); “They are absorbed in him” (Brih. Up. 3. 2. 11); “Already a liberated soul, he is freed (from further rebirths)” (Katha Up. 5. 1), etc.

[The essence of Vedānta is this : The *Jīva* or embodied soul is none other than Brahman and as such is always free, eternal, immutable, the Existence-Knowledge-Bliss Absolute. Because the *Jīva* does not know his own nature, he thinks himself bound. This ignorance vanishes with the dawn of Knowledge. When this happens he re-discovers his own Self. As a matter of fact, such terms as bondage and liberation cannot be used regarding one who is always free. The scriptures use the term “liberation” in relation to bondage which exists only in imagination. Compare—“This is the Supreme Truth :—(As regards the *Jīva*) there is neither destruction nor origin, neither bondage, nor aspirant (after breaking it), neither anyone hankering after liberation nor a liberated soul” (Gaudapāda Mānd. Up. Kārikā 2. 32).]

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